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Dr. William Smith's Dictionary of the Bible

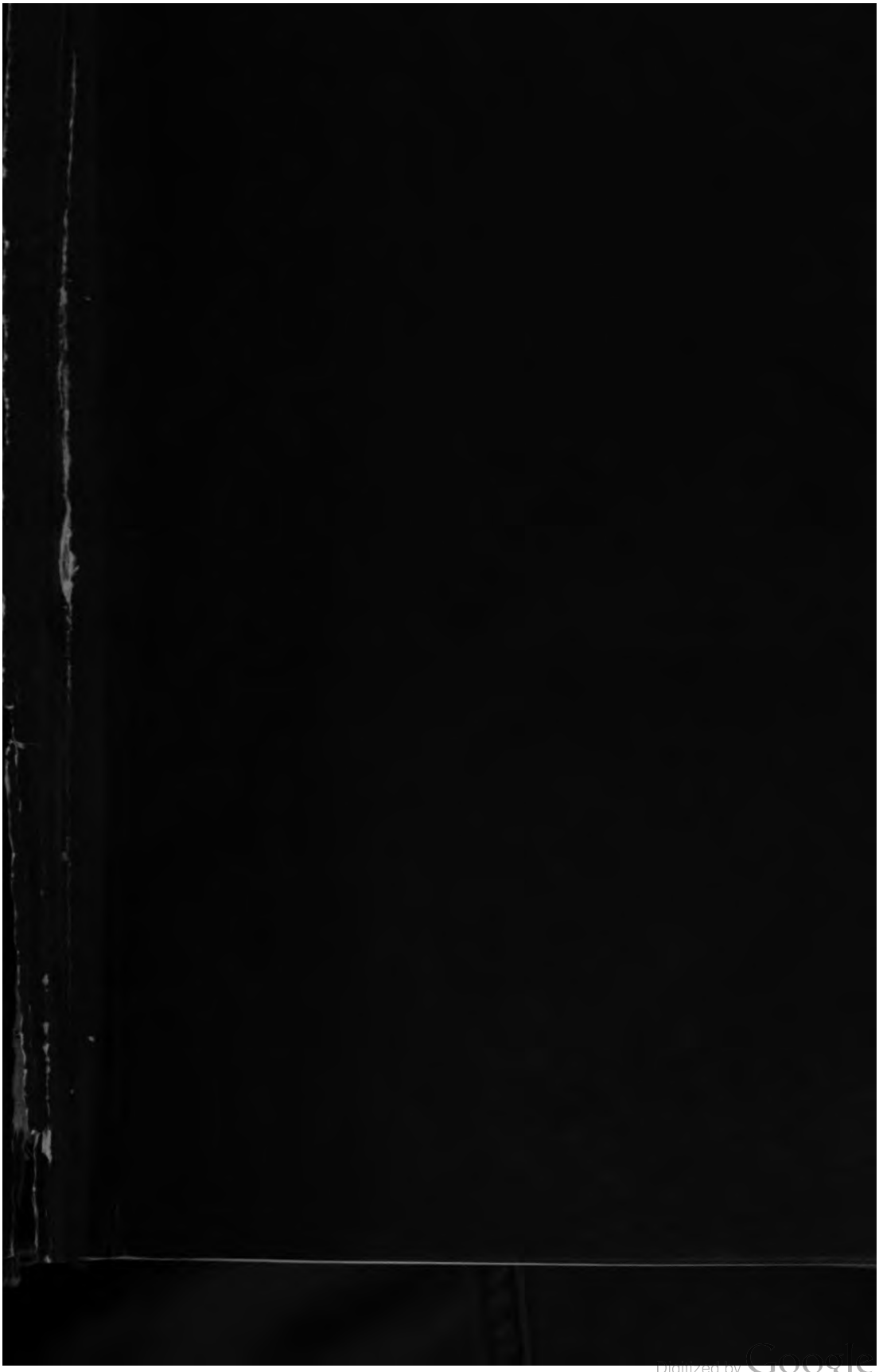
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DR. WILLIAM SMITH'S

DICTIONARY OF THE BIBLE;

COMPRISING ITS

ANTIQUITIES, BIOGRAPHY, GEOGRAPHY, AND NATURAL HISTORY.

REVISED AND EDITED BY

PROFESSOR H. B. HACKETT, D. D

WITH THE COÖPERATION OF

EZRA ABBOT, LL. D.

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VOLUME I.

A TO GENNESARET, LAND OF.



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PREFACE TO THE AMERICAN EDITION.

THE reputation of Dr. William Smith's "Dictionary of the Bible" is now too well established to need any special commendation. It contains, by universal consent, the fruit of the ripest Biblical scholarship of England, and constitutes a library of itself (superseding the use of many books otherwise necessary) for the study and illustration of the Scriptures. As a whole, it is unquestionably superior to any similar Lexicon in our language, and cannot fail to maintain this rank for a long period to come. In this American edition, the Publishers reprint the entire work, *without abridgment or change*, except the correction of typographical errors, or an occasional verbal inaccuracy, and of mistakes in quotation and reference.

At the same time, the reprinting of this Dictionary, after the lapse of several years since its first publication, and of a still longer time since the preparation of many of the articles, affords an opportunity to give to it some new features, required by the progressive nature of Biblical science, and adapting it more perfectly to the wants of students of the Bible in our own country. Among the characteristics in which the American edition differs from the English, are the following: —

1. The contents of the Appendix, embracing one hundred and sixteen pages, and treating of subjects overlooked or imperfectly handled in the first volume, have been inserted in their proper places in the body of the work.

2. The numerous Scripture references, on the accuracy of which the value of a Bible Dictionary so much depends, have all been verified anew. The corrections found necessary in these references, and silently made, amount to more than a thousand. Many other mistakes in quotation and reference have been corrected during the revision of the work.

3. The system of cross-references from one article to another, so indispensable for enabling us to know what the Dictionary contains on related but separated subjects, has been carried much further in this edition than in the English.

4. The signification of the Hebrew and, to some extent, of the Greek names of persons and places has been given in English, according to the best authorities (Simonis, Gesenius, Dietrich, Fürst, Pape) on this intricate subject. We have such definitions occasionally in the original work, but on no consistent plan. The Scripture names reveal to us a striking peculiarity of the oriental mind, and often throw light on the personal history and the geography of the Bible.

5. The accentuation of proper names has required adjustment. Dr. Smith's "Concise Dictionary of the Bible" differs here widely from the larger work; and in both, forms perfectly analogous are differently accented, in many instances, without apparent reason. In the present edition, this subject has received careful attention; and in respect to that large class of names whose pronunciation cannot be regarded as settled by usage, an attempt has been made to secure greater consistency by the application of fixed principles.

6. The English edition, at the beginning of each article devoted to a proper name, professes to give "the corresponding forms in the Hebrew, Greek, and Vulgate, together with the variations in the two great manuscripts of the Septuagint, which are often curious and worthy of notice." But this plan has been very imperfectly carried out so far as relates to the forms in the Septuagint and Vulgate especially in the first volume. The readings of the Vatican manuscript are very

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rarely given where they differ from those of the Roman edition of 1587, — a case which frequently occurs, though this edition is, to a great extent, founded on that manuscript; and those of the Alexandrine manuscript are often ignored. The present edition of the Dictionary seeks to supply these defects; and not only have the readings of the Roman text (as given by Tischendorf) been carefully noted, with the variations of the Vatican and Alexandrine manuscripts as edited by Mai and Baber, but also those of the two other leading editions of the Septuagint, the Complutensian and the Aldine, and of the *Codex Sinaiticus*, whenever the forms given in them accord more nearly with the Hebrew, or on other accounts seem worthy of notice. To these last two editions, in the Apocrypha especially, we must often look for the explanation of the peculiar spelling of many proper names in the common English version. Many deviations of the later editions of this version from the first edition (1611), important as affecting the orthography of Hebrew proper names, have also been detected and pointed out.

7. The amount of Scripture illustration derived from a knowledge of Eastern customs and traditions, as made known to us so much more fully at the present day by missionaries and travellers in the lands of the Bible, has been largely increased. More frequent remarks also have been made on difficult texts of Scripture, for the most part in connection with some leading word in them, with which the texts are naturally associated.

8. The obsolete words and phrases in the language of the English Bible, or those which, though not obsolete, have changed their meaning, have been explained, so as to supply, to some extent, the place of a glossary on that subject. Such explanations will be found under the head of such words, or in connection with the subjects to which they relate.

9. On various topics omitted in the English work, but required by Dr. Smith's plan, new articles have been inserted in the American edition, with additions to others which seem not fully to represent our present knowledge or the state of critical opinion on the subjects discussed. The bibliographical references have been greatly increased, and care has been taken to mention the new works of value, or new editions of works in geography, philology, history, and exegesis, in our own or other languages, which have appeared since the original articles were written. Further, all the new wood-cuts in the Abridged English edition, illustrating some of the most important subjects in geography and archæology, but not contained in the Unabridged edition, are inserted in the present work. Many additional views of Scripture scenes and places have been introduced from other more recent publications, or engraved from photographs.

10. Fuller recognition has been made of the names and works of American scholars, both as an act of justice to them as co-workers with those of other lands in this department of study, and still more as due to American readers. It must be useful certainly to our own students to be referred to books within their reach, as well as to those which they are unable to consult, and to books also which more justly represent our own tendencies of thought and modes of statement, than can be true of those prepared for other and foreign communities. References are made not only to books of American writers, but to valuable articles in our Periodicals, which discuss questions of theological and Biblical interest.

In addition to the aid of Mr. Abbot (who has had special charge of the proof-reading, the orthoëpy, and the verification of references to the original texts and ancient versions of the Bible, and has also given particular attention to the bibliography), the editor has had the coöperation of eminent American scholars, as will be seen by the list of names subjoined to that of the writers in the English edition It is proper to add that the Arabic words in the Dictionary have been revised by the Rev. Dr. Van Dyck, one of the translators of the modern Arabic Bible, or by Professor Salisbury, of Yale College.

H. B. HACKETT.

NEWTON CENTRE, *December* 20, 1861.

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PREFACE TO THE ENGLISH EDITION.

THE present work is designed to render the same service in the study of the Bible as the Dictionaries of Greek and Roman Antiquities, Biography, and Geography have done in the study of the classical writers of antiquity. Within the last few years Biblical studies have received a fresh impulse; and the researches of modern scholars, as well as the discoveries of modern travellers, have thrown new and unexpected light upon the history and geography of the East. It has, therefore, been thought that a new Dictionary of the Bible, founded on a fresh examination of the original documents, and embodying the results of the most recent researches and discoveries, would prove a valuable addition to the literature of the country. It has been the aim of the Editor and Contributors to present the information in such a form as to meet the wants, not only of theological students, but also of that larger class of persons who, without pursuing theology as a profession, are anxious to study the Bible with the aid of the latest investigations of the best scholars. Accordingly, while the requirements of the learned have always been kept in view, quotations from the ancient languages have been sparingly introduced, and generally in parentheses, so as not to interrupt the continuous perusal of the work. It is confidently believed that the articles will be found both intelligible and interesting even to those who have no knowledge of the learned languages; and that such persons will experience no difficulty in reading the book through from beginning to end.

The scope and object of the work may be briefly defined. It is a Dictionary of the *Bible*, and not of *Theology*. It is intended to elucidate the antiquities, biography, geography, and natural history of the Old Testament, New Testament, and Apocrypha; but not to explain systems of theology, or discuss points of controversial divinity. It has seemed, however, necessary in a "Dictionary of the Bible," to give a full account of the Book, both as a whole and in its separate parts. Accordingly, articles are inserted not only upon the general subject, such as "Bible," "Apocrypha," and "Canon," and upon the chief ancient versions, as "Septuagint" and "Vulgate," but also upon each of the separate books. These articles are naturally some of the most important in the work, and occupy considerable space, as will be seen by referring to "Genesis," "Isaiah," and "Job."

The Editor believes that the work will be found, upon examination, to be far more complete in the subjects which it professes to treat than any of its predecessors. No other dictionary has yet attempted to give a complete list of the proper names occurring in the Old and New Testaments, to say nothing of those in the Apocrypha. The present work is intended to contain *every name*, and, in the case of minor names, references to every passage in the Bible in which each occurs. It is true that many of the names are those of comparatively obscure persons and places; but this is no reason for their omission. On the contrary, it is precisely for such articles that a dictionary is most needed. An account of the more important persons and places occupies a prominent position in historical and geographical works; but of the less conspicuous names no information can be obtained in ordinary books of reference. Accordingly many names, which have been either entirely omitted or cursorily treated in other dictionaries, have had considerable space devoted to them; the result being that much curious and sometimes important knowl-

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edge has been elicited respecting subjects of which little or nothing was previously known. Instances may be seen by referring to the articles "Ishmael, son of Nethaniah," "Jareb," "Jedidiah," "Jehosheba."

In the alphabetical arrangement the orthography of the Authorized Version has been invariably followed. Indeed the work might be described as a Dictionary of the Bible, *according to the Authorized Version*. But at the commencement of each article devoted to a proper name, the corresponding forms in the Hebrew, Greek, and Vulgate are given, together with the variations in the two great manuscripts of the Septuagint, which are often curious and well worthy of notice. All inaccuracies in the Authorized Version are likewise carefully noted.

In the composition and distribution of the articles three points have been especially kept in view — the insertion of copious references to the ancient writers and to the best modern authorities, as much brevity as was consistent with the proper elucidation of the subjects, and facility of reference. To attain the latter object an explanation is given, even at the risk of some repetition, under every word to which a reader is likely to refer, since it is one of the great drawbacks in the use of a dictionary to be referred constantly from one heading to another, and frequently not to find at last the information that is wanted.

Many names in the Bible occur also in the classical writers, and are therefore included in the Classical Dictionaries already published. But they have in all cases been written anew for this work, and from a Biblical point of view. No one would expect in a Dictionary of the Bible a complete history of Alexandria, or a detailed life of Alexander the Great, simply because they are mentioned in a few passages of the Sacred Writers. Such subjects properly belong to Dictionaries of Classical Geography and Biography, and are only introduced here so far as they throw light upon Jewish history, and the Jewish character and faith. The same remark applies to all similar articles, which, far from being a repetition of those contained in the preceding dictionaries, are supplementary to them, affording the Biblical information which they did not profess to give. In like manner it would obviously be out of place to present such an account of the plants and animals mentioned in the Scriptures, as would be appropriate in systematic treatises on Botany or Zoology. All that can be reasonably required, or indeed is of any real service, is to identify the plants and animals with known species or varieties, to discuss the difficulties which occur in each subject, and to explain all allusions to it by the aid of modern science.

In a work written by various persons, each responsible for his own contributions, differences of opinion must naturally occur. Such differences, however, are both fewer and of less importance than might have been expected from the nature of the subject; and in some difficult questions — such, for instance, as that of the "Brethren of our Lord" — the Editor, instead of endeavoring to obtain uniformity, has considered it an advantage to the reader to have the arguments stated from different points of view.

An attempt has been made to insure, as far as practicable, uniformity of reference to the most important books. In the case of two works of constant occurrence in the geographical articles, it may be convenient to mention that all references to Dr. Robinson's "Biblical Researches" and to Professor Stanley's "Sinai and Palestine," have been uniformly made to the second edition of the former work (London, 1856, 3 vols.), and to the fourth edition of the latter (London, 1857).

The Editor cannot conclude this brief explanation without expressing his obligations to the writers of the various articles. Their names are a sufficient guarantee for the value of their contributions; but the warm interest they have taken in the book, and the unwearied pains they have bestowed upon their separate departments, demand from the Editor his grateful thanks. There is, however, one writer to whom he owes a more special acknowledgment. Mr. George Grove of Sydenham, besides contributing the articles to which his initial is attached, has rendered the Editor important assistance in writing the majority of the articles on the more ob

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scure names in the first volume, in the correction of the proofs, and in the revision of the whole book. The Editor has also to express his obligations to Mr. William Aldis Wright, Librarian of Trinity College, Cambridge, and to the Rev. Charles P. Phinn of Chichester, for their valuable assistance in the correction of the proofs, as well as to Mr. E. Stanley Poole, for the revision of the Arabic words. Mr. Aldis Wright has likewise written in the second and third volumes the more obscure names to which no initials are attached.

It is intended to publish shortly an Atlas of Biblical Geography, which, it is believed, will form a valuable supplement to the Dictionary.

WILLIAM SMITH

LONDON, *November*, 1863.

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WRITERS IN THE ENGLISH EDITION.

INITIALS.	NAMES.
H. A.	Very Rev. HENRY ALFORD, D. D., Dean of Canterbury.
H. B.	Rev. HENRY BAILEY, B. D., Warden of St. Augustine's College, Canterbury; late Fellow of St. John's College, Cambridge.
H. B.	Rev. HORATIUS BONAR, D. D., Kelso, N. B.; Author of "The Land of Promise."
	[The geographical articles, signed H. B., are written by Dr. Bonar: those on other subjects, signed H. B., are written by Mr. Bailey.]
A. B.	Rev. ALFRED BARRY, B. D., Principal of Cheltenham College; late Fellow of Trinity College, Cambridge.
W. L. B.	Rev. WILLIAM LATHAM BEVAN, M. A., Vicar of Hay, Brecknockshire.
J. W. B.	Rev. JOSEPH WILLIAMS BLAKESLEY, B. D., Canon of Canterbury; late Fellow and Tutor of Trinity College, Cambridge.
T. E. B.	Rev. THOMAS EDWARD BROWN, M. A., Vice-Principal of King William's College, Isle of Man; late Fellow of Oriel College, Oxford.
R. W. B.	Ven. ROBERT WILLIAM BROWNE, M. A., Archdeacon of Bath, and Canon of Wells.
E. H. B.	Right Rev. EDWARD HAROLD BROWNE, D. D., Lord Bishop of Ely.
W. T. B.	Rev. WILLIAM THOMAS BULLOCK, M. A., Assistant Secretary of the Society for the Propagation of the Gospel in Foreign Parts.
S. C.	Rev. SAMUEL CLARK, M. A., Vicar of Bredwardine with Brobury, Herefordshire.
F C. C.	Rev. FREDERIC CHARLES COOK, M. A., Chaplain in Ordinary to the Queen.
G. E. L. C.	Right Rev. GEORGE EDWARD LYNCH COTTON, D. D., late Lord Bishop of Calcutta and Metropolitan of India.
J. Ll. D.	Rev. JOHN LLEWELYN DAVIES, M. A., Rector of Christ Church, Marylebone; late Fellow of Trinity College, Cambridge.
G. E. D.	Prof. GEORGE EDWARD DAY, D. D., Yale College, New Haven, Conn.
E. D.	EMANUEL DEUTSCH, M. R. A. S., British Museum.
W. D.	Rev. WILLIAM DRAKE, M. A., Chaplain in Ordinary to the Queen.
E. P E	Rev. EDWARD PAROISSIEN EDDRUP, M. A., Principal of the Theological College, Salisbury.
C J. E.	Right Rev. CHARLES JOHN ELLICOTT, D. D., Lord Bishop of Gloucester and Bristol.
F. W. F.	Rev. FREDERICK WILLIAM FARRAR, M. A., Assistant Master of Harrow School; late Fellow of Trinity College, Cambridge.
J. F.	JAMES FERGUSSON, F. R. S., F. R. A. S., Fellow of the Royal Institute of British Architects.
E. S. Ff.	EDWARD SALUSBURY FFOULKES, M. A., late Fellow of Jesus College Oxford.
W. F	Right Rev. WILLIAM FITZGERALD, D. D., Lord Bishop of Killaloe.

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LIST OF WRITERS.

INITIALS.	NAMES.
F. G.	Rev. FRANCIS GARDEN, M. A., Subdean of Her Majesty's Chapels Royal.
F. W. G.	Rev. F. WILLIAM GOTCH, LL. D., President of the Baptist College, Bristol; late Hebrew Examiner in the University of London.
G.	GEORGE GROVE, Crystal Palace, Sydenham.
H. B. H.	Prof. HORATIO BALCH HACKETT, D. D., LL. D., Theological Institution, Newton, Mass.
E. H—s.	Rev. ERNEST HAWKINS, B. D., Secretary of the Society for the Propagation of the Gospel in Foreign Parts.
H. H.	Rev. HENRY HAYMAN, B. D., Head Master of the Grammar School, Cheltenham; late Fellow of St. John's College, Oxford.
A. C. H.	Ven. Lord ARTHUR CHARLES HERVEY, M. A., Archdeacon of Sudbury, and Rector of Ickworth.
J. A. H.	Rev. JAMES AUGUSTUS HESSEY, D. C. L., Head Master of Merchant Taylors' School.
J. D. H.	JOSEPH DALTON HOOKER, M. D., F. R. S., Royal Botanic Gardens, Kew.
J. J. H.	Rev. JAMES JOHN HORNBY, M. A., Fellow of Brasenose College, Oxford; Principal of Bishop Cosin's Hall.
W. H.	Rev. WILLIAM HOUGHTON, M. A., F. L. S., Rector of Preston on the Weald Moors, Salop.
J. S. H.	Rev. JOHN SAUL HOWSON, D. D., Principal of the Collegiate Institution, Liverpool.
E. H.	Rev. EDGAR HUXTABLE, M. A., Subdean of Wells.
W. B. J.	Rev. WILLIAM BASIL JONES, M. A., Prebendary of York and of St. David's; late Fellow and Tutor of University College, Oxford.
A. H. L.	AUSTEN HENRY LAYARD, D. C. L., M. P.
S. L.	Rev. STANLEY LEATHES, M. A., M. R. S. L., Hebrew Lecturer in King's College, London.
J. B. L.	Rev. JOSEPH BARBER LIGHTFOOT, D. D., Hulsean Professor of Divinity, and Fellow of Trinity College, Cambridge.
D. W. M.	Rev. D. W. MARKS, Professor of Hebrew in University College, London.
F. M.	Rev. FREDERICK MEYRICK, M. A., late Fellow and Tutor of Trinity College, Oxford.
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E. R. O.	Rev. EDWARD REDMAN ORGER, M. A., Fellow and Tutor of St. Augustine's College, Canterbury.
T. J. O.	Ven. THOMAS JOHNSON ORMEROD, M. A., Archdeacon of Suffolk; late Fellow of Brasenose College, Oxford.
J. J. S. P.	Rev. JOHN JAMES STEWART PEROWNE, B. D., Vice-Principal of St. David's College, Lampeter.
T. T. P.	Rev. THOMAS THOMASON PEROWNE, B. D., Fellow and Tutor of Corpus Christi College, Cambridge.
H. W. P.	Rev. HENRY WRIGHT PHILLOTT, M. A., Rector of Staunton-on-Wye, Herefordshire; late Student of Christ Church, Oxford.
E. H. P.	Rev. EDWARD HAYES PLUMPTRE, M. A., Professor of Divinity in King's College, London.
E. S. P.	EDWARD STANLEY POOLE, M. R. A. S., South Kensington Museum.
R. S. P.	REGINALD STUART POOLE, British Museum.
J. L. P	Rev. J. LESLIE PORTER, M. A., Professor of Sacred Literature, Assem

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INITIALS.	NAMES.
	bly's College, Belfast; Author of "Handbook of Syria and Palestine," and "Five Years in Damascus."
C. P.	Rev. CHARLES PRITCHARD, M. A., F. R. S., Hon. Secretary of the Royal Astronomical Society; late Fellow of St. John's College, Cambridge.
G. R.	Rev. GEORGE RAWLINSON, M. A., Camden Professor of Ancient History, Oxford.
H. J. R.	Rev. HENRY JOHN ROSE, B. D., Rural Dean, and Rector of Houghton Conquest, Bedfordshire.
W. S.	Rev. WILLIAM SELWYN, D. D., Chaplain in Ordinary to the Queen Lady Margaret's Professor of Divinity, Cambridge; Canon of Ely.
A. P. S.	Rev. ARTHUR PENRHYN STANLEY, D. D., Regius Professor of Ecclesiastical History, and Canon of Christ Church, Oxford; Chaplain to His Royal Highness the Prince of Wales.
C. E. S.	Prof. CALVIN ELLIS STOWE, D. D., Hartford, Conn.
J. P. T.	Rev. JOSEPH PARRISH THOMPSON, D. D., New York.
W. T.	Most Rev. WILLIAM THOMSON, D. D., Lord Archbishop of York.
S. P. T.	SAMUEL PRIDEAUX TREGELLES, LL. D., Author of "An Introduction to the Textual Criticism of the New Testament," &c.
H. B. T.	Rev. HENRY BAKER TRISTRAM, M. A., F. L. S., Master of Greatham Hospital.
J. F. T.	Rev. JOSEPH FRANCIS THRUPP, M. A., Vicar of Barrington; late Fellow of Trinity College, Cambridge.
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E. V.	Rev. EDMUND VENABLES, M. A., Bonchurch, Isle of Wight.
B. F. W.	Rev. BROOKE FOSS WESTCOTT, M. A., Assistant Master of Harrow School; late Fellow of Trinity College, Cambridge.
C. W.	Rev. CHRISTOPHER WORDSWORTH, D. D., Canon of Westminster.
W. A. W.	WILLIAM ALDIS WRIGHT, M. A., Librarian of Trinity College, Cambridge.

WRITERS IN THE AMERICAN EDITION.

A	EZRA ABBOT, LL. D., Assistant Librarian of Harvard College, Cambridge, Mass.
S. C. B.	Prof. SAMUEL COLCORD BARTLETT, D. D., Theol. Sem., Chicago, Ill.
T. J. C.	Rev. THOMAS JEFFERSON CONANT, D. D., Brooklyn, N. Y.
G. E. D.	Prof. GEORGE EDWARD DAY, D. D., Yale College, New Haven, Conn.
G. P. F.	Prof. GEORGE PARK FISHER, D. D., Yale College, New Haven, Conn.
F. G.	Prof. FREDERIC GARDINER, D. D., Middletown, Conn.
D. R. G.	Rev. DANIEL RAYNES GOODWIN, D. D., Provost of the University of Pennsylvania, Philadelphia.
H.	Prof. HORATIO BALCH HACKETT, D. D., LL. D., Theological Seminary, Rochester, New York.
J. H.	Prof. JAMES HADLEY, LL. D., Yale College, New Haven, Conn.
F. W. H.	Rev. FREDERICK WHITMORE HOLLAND, F. R. G. S., London.
A. H.	Prof. ALVAH HOVEY, D. D., Theological Institution, Newton, Mass.

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LIST OF WRITERS.

INITIALS.	NAMES.
A. C. K.	Prof. ASAHEL CLARK KENDRICK, D. D., University of Rochester, N. Y
C. M. M.	Prof. CHARLES MARSH MEAD, Ph. D., Theol. Sem., Andover, Mass.
E. A. P.	Prof. EDWARDS AMASA PARK, D. D., Theol. Seminary, Andover, Mass
W. E. P.	Rev. WILLIAM EDWARDS PARK, Lawrence, Mass.
A. P. P.	Prof. ANDREW PRESTON PEABODY, D. D., LL. D., Harvard College Cambridge, Mass.
G. E. P.	Rev. GEORGE E. POST, M. D., Tripoli, Syria.
R. D. C. R.	Prof. RENSSELAER DAVID CHANCEFORD ROBBINS, Middlebury College, Vt.
P. S.	Rev. PHILIP SCHAFF, D. D., New York.
H. B. S.	Prof. HENRY BOYNTON SMITH, D. D., LL. D., Union Theological Seminary, New York.
C. E. S.	Rev. CALVIN ELLIS STOWE, D. D., Hartford, Conn.
D. S. T.	Prof. DANIEL SMITH TALCOTT, D. D., Theol. Seminary, Bangor, Me.
J. H. T.	Prof. JOSEPH HENRY THAYER, M. A., Theol. Seminary, Andover, Mass
J. P. T.	Rev. JOSEPH PARRISH THOMPSON, D. D., New York.
C. V. A. V.	Rev. CORNELIUS V. A. VAN DYCK, D. D., Beirût, Syria.
W. H. W.	Rev. WILLIAM HAYES WARD, M. A., New York.
W. F. W.	Prof. WILLIAM FAIRFIELD WARREN, D. D., Boston Theological Seminary, Boston, Mass.
S. W.	Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.
T. D. W.	President THEODORE DWIGHT WOOLSEY, D. D., LL. D., Yale College, New Haven, Conn.

*** The new portions in the present edition are indicated by a *star* (*), the editorial additions being distinguished by the initials H. and A. Whatever is enclosed in *brackets* is also, with unimportant exceptions, editorial. This remark, however, does not apply to the *cross-references* in brackets, most of which belong to the original work, though a large number have been added to this edition.

ABBREVIATIONS.

Ald. The Aldine edition of the Septuagint, 1518.

Alex. The Codex Alexandrinus (5th cent.), edited by Baber, 1816–28.

A. V. The authorized (common) English version of the Bible.

Comp. The Septuagint as printed in the Complutensian Polyglott, 1514–17, published 1522.

FA. The Codex Friderico-Augustanus (4th cent.), published by Tischendorf in 1846.

Rom. The Roman edition of the Septuagint, 1587. The readings of the Septuagint for which no authority is specified are also from this source.

Sin. The Codex Sinaiticus (4th cent.), published by Tischendorf in 1862. This and FA. are parts of the same manuscript.

Vat. The Codex Vaticanus 1209 (4th cent.), according to Mai's edition, published by Vercellone in 1857. "Vat. H." denotes readings of the MS. (differing from Mai), given in Holmes and Parsons's edition of the Septuagint, 1798-1827. "Vat.^{1}" distinguishes the primary reading of the MS. from "Vat.^{2} or "2. m.," the alteration of a later reviser.

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DICTIONARY

OF

BIBLICAL ANTIQUITIES, BIOGRAPHY, GEOGRAPHY, AND NATURAL HISTORY.

A

A'ALAR. [ADDAN.]

AARON (אַהֲרֹן [perh. = הָרוֹן, *mountaineer*, Ges.; or from אָהַר, *enlightened*, Fürst]:[a] Ἀαρών: *Aaron*), the son of Amram (עַמְרָם, *kindred of the Highest*) and Jochebed (יוֹכֶבֶד, *whose glory is Jehovah*), and the elder brother of Moses and Miriam (Num. xxvi. 59, xxxiii. 39). He was a Levite, and, as the first-born, would naturally be the priest of the household, even before any special appointment by God. Of his early history we know nothing, although, by the way in which he is first mentioned in Ex. iv. 14, as "Aaron the Levite," it would seem as if he had been already to some extent a leader in his tribe. All that is definitely recorded of him at this time is, that, in the same passage, he is described as one "who could speak well." Judging from the acts of his life, we should suppose him to have been, like many eloquent men, a man of impulsive and comparatively unstable character, leaning almost wholly on his brother; incapable of that endurance of loneliness and temptation, which is an element of real greatness; but at the same time earnest in his devotion to God and man, and therefore capable of sacrifice and of discipline by trial.

His first office was to be the "Prophet," *i. e.* (according to the proper meaning of the word), the interpreter and "Mouth" (Ex. iv. 16) of his brother, who was "slow of speech;" and accordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30, vii. 2), but also the actual instrument of working most of the miracles of the Exodus. (See Ex. vii. 19, &c.) Thus also on the way to Mount Sinai, during the battle with Amalek, Aaron is mentioned with Hur, as staying up the weary hands of Moses, when they were lifted up for the victory of Israel (not in prayer, as is sometimes explained, but) to bear the rod of God (see Ex xvii. 9). Through all this period, he is only mentioned as dependent upon his brother, and deriving all his authority from him. The contrast between them is even more strongly marked on the arrival at Sinai. Moses at once acts as the mediator (Gal. iii. 19) for the people, to come near to God for them, and to speak His words to them. Aaron only approaches with Nadab, and Abihu, and the seventy elders of Israel, by special command, near enough to see God's glory, but not so as to enter His immediate presence. Left then, on Moses' departure, to guide the people, he is tried for a moment on his own responsibility and he fails, not from any direct unbelief on his own part, but from a weak inability to withstand the demand of the people for visible "gods to go before them." Possibly it seemed to him prudent to make an image of Jehovah, in the well-known form of Egyptian idolatry (Apis or Mnevis), rather than to risk the total alienation of the people to false gods; and his weakness was rewarded by seeing a "feast of the Lord" (Ex. xxxii. 5) degraded to the lowest form of heathenish sensuality, and knowing, from Moses' words and deeds, that the covenant with the Lord was utterly broken. There can hardly be a stronger contrast with this weakness, and the self-convicted shame of his excuse, than the burning indignation of Moses, and his stern decisive measures of vengeance; although beneath these there lay an ardent affection, which went almost to the verge of presumption in prayer for the people (Ex. xxxii. 19–34), and gained forgiveness for Aaron himself (Deut. ix. 20).

It is not a little remarkable, that immediately after this great sin, and almost as though it had not occurred, God's fore-ordained purposes were carried out in Aaron's consecration to the new office of the high-priesthood. Probably the fall and the repentance from it may have made him one "who could have compassion on the ignorant, and them who are out of the way, as being himself also compassed with infirmity." The order of God for the consecration is found in Ex. xxix., and the record of its execution in Lev. viii.; and the delegated character of the Aaronic priesthood is clearly seen by the fact, that, in this its inauguration, the priestly office is borne by Moses, as God's truer representative (see Heb. vii.).

The form of consecration resembled other sacrificial ceremonies in containing, first, a sin-offering, the form of cleansing from sin and reconciliation [SIN-OFFERING]; a burnt-offering, the symbol of entire devotion to God of the nature so purified [BURNT-OFFERING]; and a meat-offering, the thankful acknowledgment and sanctifying of God's natural blessings [MEAT-OFFERING]. It had, however, besides these, the solemn assumption of the

[a] * Dietrich suggests (Ges. *Heb. Handwb.* 6te Aufl.) אוֹרֵר, *teacher*, or *fluent*, like אוֹמֵר. H.

sacred robes (the garb of righteousness), the anointing (the symbol of God's grace), and the offering of the ram of consecration, the blood of which was sprinkled on Aaron and his sons, as upon the altar and vessels of the ministry, in order to sanctify them for the service of God. The former ceremonies represented the blessings and duties of the man, the latter the special consecration of the priest.[a]

The solemnity of the office, and its entire dependence for sanctity on the ordinances of God, were vindicated by the death of Nadab and Abihu, for "offering strange fire" on the altar, and apparently (see Lev. x. 9, 10) for doing so in drunken recklessness. Aaron's checking his sorrow, so as at least to refrain from all outward signs of it, would be a severe trial to an impulsive and weak character, and a proof of his being lifted above himself by the office which he held.

From this time the history of Aaron is almost entirely that of the priesthood, and its chief feature is the great rebellion of Korah and the Levites against his sacerdotal dignity, united with that of Dathan and Abiram and the Reubenites against the temporal authority of Moses [KORAH]. The true vindication of the reality of Aaron's priesthood was not so much the death of Korah by the fire of the Lord, as the efficacy of his offering of incense to stay the plague, by which he was seen to be accepted as an intercessor for the people. The blooming of his rod, which followed, was a miraculous sign, visible to all and capable of preservation, of God's choice of him and his house.

The only occasion on which his individual character is seen, is one of presumption, prompted, as before, chiefly by another, and, as before, speedily repented of. The murmuring of Aaron and Miriam against Moses clearly proceeded from their trust, the one in his priesthood, the other in her prophetic inspiration, as equal commissions from God (Num. xii. 2). It seems to have vanished at once before the declaration of Moses' exaltation above all prophecy and priesthood, except that of One who was to come; and, if we may judge from the direction of the punishment, to have originated mainly with Miriam. On all other occasions he is spoken of as acting with Moses in the guidance of the people. Leaning as he seems to have done wholly on him, it is not strange that he should have shared his sin at Meribah, and its punishment [MOSES] (Num. xx. 10-12). As that punishment seems to have purged out from Moses the tendency to self-confidence, which tainted his character, so in Aaron it may have destroyed that idolatry of a stronger mind, into which a weaker one, once conquered, is apt to fall. Aaron's death seems to have followed very speedily. It took place on Mount Hor, after the transference of his robes and office to Eleazar, who alone with Moses was present at his death, and performed his burial (Num. xx. 28). This mount is still called the "Mountain of Aaron." [HOR.]

The wife of Aaron was Elisheba (Ex. vi. 23); and the two sons who survived him, Eleazar and Ithamar. The high priesthood descended to the former, and to his descendants until the time of Eli, who, although of the house of Ithamar, received the high priesthood (see Joseph. *Ant.* v. 11, § 5, viii. 1, § 3), and transmitted it to his children; with them it continued until the accession of Solomon, who took it from Abiathar, and restored it to Zadok (of the house of Eleazar), so fulfilling the prophecy of 1 Sam. ii. 30. A. B.

N. B. In 1 Chr. xxvii. 17, "Aaron" (אַהֲרֹן) is counted as one of the "*tribes of Israel.*"

AA'RONITES, THE (אַהֲרֹן: ὁ Ἀαρών *stirps Aaron, Aaronita*). Descendants of Aaron, and therefore priests, who, to the number of 3700 fighting men, with Jehoiada the father of Benaiah at their head, joined David at Hebron (1 Chr. xii. 27). Later on in the history (1 Chr. xxvii. 17, we find their chief was Zadok, who in the earlier narrative was distinguished as "a young man mighty of valor." They must have been an important family in the reign of David to be reckoned among the tribes of Israel. W. A. W.

AB (אָב, *father*), an element in the composition of many proper names, of which Abba is a Chaldaic form, the syllable affixed giving the emphatic force of the definite article. Applied to God by Jesus Christ (Mark xiv. 36), and by St. Paul (Rom. viii. 15; Gal. iv. 6.) [ABBA.] R. W. B.

AB. [MONTHS.]

AB'ACUC, 2 Esdr. i. 40. [HABAKKUK.]

ABAD'DON, Rev. ix. 11. [APOLLYON.]

ABADI'AS (Ἀβαδίας; [Ald. Βαδίας:] *Abdias*). OBADIAH, the son of Jehiel (1 Esdr. viii. 35). W. A. W.

ABAG'THA (אֲבַגְתָא: [Ζαβολθά; Alex. FA. Ζηβαβαθα; Comp. Ἀβαγαθά:] *Abgatha*), one of the seven eunuchs in the Persian court of Ahasuerus (Esth. i. 10). In the LXX the names of these eunuchs are different. The word contains the same root which we find in the Persian names *Bigtha* (Esth. i. 10), *Bigthan* (Esth. ii. 21), *Bigthana* (Esth. vi. 2), and *Bagoas*. Bohlen explains it from the Sanscrit *bagadâta*, "given by fortune," from *baga*, fortune, the sun.

AB'ANA (אֲבָנָה: [b] Ἀβανά; [Vat. H. (Vat.[2] Mai) Αρβανα; Alex. Ναεβανα; Comp. Ἀμανά:] *Abana*), one of the "rivers (נְהָרוֹת) of Damascus" (2 K. v. 12). The *Barada* (Χρυσορρόας of the Greeks) and the *Awaj* are now the chief streams of Damascus, and there can be little doubt that the former of these represents the Abana and the latter the Pharpar of the text. As far back as the days of Pliny and Strabo the *Barada* was, as it now is, the chief river of the city (Rob. iii. 446), flowing through it, and supplying most of its dwellings with water. The *Awaj* is further from Damascus, and a native of the place, if speaking of the two together, would certainly, with Naaman, name the *Barada* first (Porter, i. 276). To this may be added the fact that in the Arabic version of the passage — the date of which has been fixed by Rödiger as the 11th century — Abana is rendered by *Barda*, בַּרְדָא. Further, it seems to have escaped notice that one branch of the *Awaj* — if Kiepert's map (in Rob. 1856) is to be trusted — now bears the name of *Wady Barbar*. There is however no reference to this in Robinson or Porter.

The *Barada* rises in the Antilibanus near *Zebdâny*, at about 23 miles from the city, and 1149

[a] It is noticeable that the ceremonies of the restoration of the leper to his place, as one of God's people, bear a strong resemblance to those of consecration. Lev. xiv. 10-32.

[b] The Keri, with the Targum Jonathan and the Syriac version, has Amanah. See margin of A. V.

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feet above it. In its course it passes the site of the ancient Abila, and receives the waters of *Ain-Fijeh*, one of the largest springs in Syria. This was long believed to be the real source of the Barada, according to the popular usage of the country, which regards the most copious fountain, not the most distant head, as the origin of a river. We meet with other instances of the same mistake in the case of the Jordan and the Orontes [AIN]; it is to Dr. Robinson that we are indebted for its discovery in the present case (Rob. iii. 477). After flowing through Damascus the Barada runs across the plain, leaving the remarkable Assyrian ruin *Tell es-Salihiyeh* on its left bank, till it loses itself in the lake or marsh *Bahret el-Kibliyeh*. Mr. Porter calculates that 14 villages and 150,000 souls are dependent on this important river. For the course of the *Barada* see Porter, vol. i. chap. v., Journ. of S. Lit. N. S. viii., Rob. iii. 446, 7. Lightfoot (*Cent. Chor.* iv.) and Gesenius (*Thes.* 116) quote the name קרמיון as applied in the Lexicon *Arûch* to the Amana. G.

* Gesenius (*Thes.* p. 116) supposes Abana to be a commutation for AMANA by an interchange of the labials ב and מ: it may be a dialectic or a provincial difference. See also Keil's *BB. der Könige*, p 368. Amana or Abana means "perennial" (comp. נֶאֱמָן as said of water in Is. xxxiii. 16 and Jer. xv. 18) and is especially appropriate to this ever-flowing stream. The only biblical allusion to the name is that in Naaman's scornful interrogation in 2 Kings v. 12: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" There may be something more than pride of country in this; for the waters of Abana (*Barada*), especially after the confluence of the stream from *Fijeh*, its most copious fountain, are remarkably fresh and sparkling, and at the present day proverbially salubrious, while those of the Jordan are mixed with clay and tepid, though not unfit for drinking (Richter's *Wallfahrten*, p. 157; Rob. *Phys. Geog.* p. 165). H.

AB'ARIM (so Milton accents the word), the "mount," or "mountains of" (always with the def. article, הַר הָעֲבָרִים, or הָהָרֵי, τὸ ὄρος τὸ Ἀβαρείμ, [etc] or ἐν τῷ πέραν τοῦ Ἰορδάνου, = *the mountains of the further parts*, or possibly *of the fords*), a mountain or range of highlands on the east of the Jordan, in the land of Moab (Deut. xxxii. 49), facing Jericho, and forming the eastern wall of the Jordan valley at that part. Its most elevated spot was "the Mount Nebo, 'head' of 'the' Pisgah," from which Moses viewed the Promised Land before his death. There is nothing to prove that the Abarim were a range or tract of any length, unless the Ije-Abarim ("heaps of A.") named in Num. xxxiii. 44, and which were on the south frontier of Moab, are to be taken as belonging to them. But it must be remembered that a word derived from the same root as Abarim, namely, עֵבֶר, is the term commonly applied to the whole of the country on the east of the Jordan.

These mountains are mentioned in Num. xxvii. 12, xxxiii. 47, 48, and Deut. xxxii. 49; also probably in Jer. xxii. 20, where the word is rendered in the A. V. "passages."

In the absence of research on the east of the Jordan and of the Dead Sea, the topography of those regions must remain to a great degree obscure.[a] G.

***ABBA.** The Chaldee or Aramaic appends the article instead of prefixing it as in Hebrew; and hence when Abba (אַבָּא) occurs the exact ὁ πατήρ follows for the sake of Greek readers. See Winer's *Epist. ad Galat.* p. 96. Abba, as the vernacular term (a *vox solennis* from childhood), was of course more expressive than any foreign word could be, and came, as it were, first to the lips as the writer or speaker thought of God in the filial relation, which the word designated with such fullness of meaning. See Usteri's *Com. über d. Brief an die Galat.* p. 148. Tholuck (on Rom. viii. 15) reminds us that Luther preferred to translate πατήρ *lieber Vater* rather than *Vater* merely, as the more natural dictate of his childlike feeling toward God. Some others think that Abba passed over from the Aramæan Christians to the Greek-speaking Christians as a sort of proper name, and had merely that force as combined with ὁ πατήρ. To maintain this view, Meyer has to say (on Gal. iv. 6) that in Mark xiv. 36 the Evangelist puts "Abba" into the mouth of Jesus as he prayed in the garden in anticipation of a usage which began to exist at a later period. H.

AB'DA (עַבְדָּא [*servant*, a Chaldee form]: Ἀὐδών; [Vat. Εφρα; Alex. Αβδω; Comp. Ἀβδά:] *Abda*). 1. Father of Adoniram (1 K. iv. 6.)

2. [Ἰωβήβ; Comp. Ἀβδίας.] Son of Shammua (Neh. xi. 17), called Obadiah in 1 Chr. ix. 16.

AB'DEEL (עַבְדְּאֵל: [*om.* Ald. Rom. Alex. FA.; Comp. Ἀβδεήλ:] *Abdeel*), father of Shelemiah (Jer. xxxvi. 26). [A. V. ed. 1611 reads Abdiel.]

AB'DI (עַבְדִּי [*my servant*]: Ἀβαΐ; [Vat. Αβδει;] Alex. Αβδι: *Abdi*). 1. A Merarite [MERARI], and ancestor of Ethan the singer (1 Chr. vi. 44).

2. (Ἀβδί.) The father of Kish, a Merarite Levite in the reign of Hezekiah (2 Chr. xxix. 12). From a comparison of this passage with 1 Chr. vi. 44 it would appear either that ancestral names were repeated in Levitical families, or that they became themselves the names of families, and not of individuals.

3. (Ἀβδία; FA. Αβδεια.) One of the Bene-Elam [sons of Elam] in the time of Ezra, who had married a foreign wife (Ezr. x. 26). W. A. W.

ABDI'AS (*Abdias*). The prophet OBADIAH (2 Esdr. i. 39). W. A. W.

AB'DIEL (עַבְדִּיאֵל [*servant of God*]: Ἀβδιήλ; [Vat. Αβδεηλ:] *Abdiel*), son of Guni (1 Chr. v. 15).

* The casual notice here is all that is known to us of this Abdiel from the Bible. The celebrity which the name has acquired arises chiefly from Milton's use of it as applied to that only one among the hosts of Satan, of whom he could say:—

"Among the faithless, faithful only he;"

[a] *For a concise statement of the somewhat perplexed relation of Abarim, Nebo, and Pisgah to each other, the reader may consult Dr. Robinson's *Physical Geography of Palestine*, p. 62. Kurtz (*Gesch. des A B.*) has a section (ii. § 88) on the "Gebirge Abarim." See also Raumer's *Palastina*, and Ritter's *Erdkunde* on *Abarim*. Additional information, the result of later discoveries, will be found under *Nebo*. H

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and whom (referring to the etymology) he represents as receiving the lofty praise —

"Servant of God, well done; well hast thou fought."

The name corresponds to the Arabic Abdallah. See Wilkinson's *Personal Names in the Bible* (London, 1865), p. 297. H.

AB'DON (עַבְדּוֹן [*servile*]: Ἀβδών; [in Judg., Alex. Λαβδωμ, Λαβδων:] *Abdon*). 1. A judge of Israel (Judg. xii. 13, 15), perhaps the same person as Bedan in 1 Sam. xii. 11.

2. [Vat. Αβαδων.] Son of Shashak (1 Chr. viii. 23).

3. First-born son of Jehiel, son of Gibeon [rather, *father* of Gibeon, *i. e.* the city or people of Gibeon] (1 Chr. viii. 30, ix. 35, 36).

4. [Ἀβδού; Vat. Αβδοδομ; Alex. Αβδων.] Son of Micah, a contemporary of Josiah (2 Chr. xxxiv. 20), called Achbor in 2 Kings xxii. 12.

AB'DON (עַבְדּוֹן [*servile*]: Ἀβδών, Δαββών, Ῥαβώθ), a city in the tribe of Asher, given to the Gershonites (Josh. xxi. 30; 1 Chr. vi. 74). No place of this name appears in the list of the towns of Asher (Josh. xix. 24–31); but instead we find (28) עֶבְרֹן, "Hebron,"[a] which is the same word, with the change frequent in Hebrew of ר for ד. Indeed many MSS. have Abdon in Josh. xix. 28 (Ges. p. 980; Winer, *s. v.*); but, on the other hand, all the ancient versions retain the R, except the Vatican LXX. which has Ελβών (Alex. Αχράν [and so Comp.; 17 MSS. have Εβρων]).

ABED'NEGO (עֲבֵד־נְגוֹ: Αβδεναγώ: *Abdenago*), i. e. *servant of Nego*,[b] perhaps the same as *Nebo*, which was the Chaldæan name of the planet Mercury, worshipped as the scribe and interpreter of the gods (Gesen.). Abednego was the Chaldæan name given to Azariah, one of the three friends of Daniel, miraculously saved from the burning fiery furnace (Dan. iii.). [AZARIAH, No. 24.] R. W. B.

A'BEL (אָבֵל = *meadow*,[c] according to Gesenius, who derives it from a root signifying moisture like that of grass: see, however, in favor of a different meaning [*lamentation*], the arguments of Lengerke, *Kenaan*, i. 358, and Hengstenberg, *Pent.* ii. 319); the name of several places in Palestine: —

1. A'BEL-BETH-MA'ACHAH (אָבֵל בֵּית מַעֲכָה [*house of oppression*: 2 S. Ἀβὲλ καὶ Βεθμαχά or Φερμαχά (Alex. Βηθμαχα): *Abela et Bethmaacha*: 1 K. ἡ Ἀβὲλ οἴκου Μααχά: *Abel domus Maacha*: 2 K. ἡ Ἀβὲλ καὶ ἡ Θαμααχά; Alex. η Καβελ· Βερμααχα: *Abel domus M.*]), a town of some importance (πόλις καὶ μητρόπολις, "a city and a mother in Israel," 2 Sam. xx. 19), in the extreme north of Palestine; named with Dan, Cinneroth, Kedesh; and as such falling an early prey to the invading kings of Syria (1 K. xv. 20) and Assyria (2 K. xv 29). In the parallel passage, 2 Chr. xvi. 4, the name is changed to Abel Maim, אָבֵל מַיִם = *Abel on the waters*. Here Sheba was overtaken and besieged by Joab (2 Sam. xx. 14, 15); and the city was saved by the exercise on the part of one of its inhabitants of that sagacity for which it was proverbial (18). In verses 14 and 18 it is simply Abel, and in 14 Abel is apparently distinguished from Beth-maachah.[d] If the derivation of Gesenius be the correct one, the situation of Abel was probably in the *Ard el-Huleh*, the marshy meadow country which drains into the Sea of Merom, whether at *Abil* (Robinson, iii. 372), or more to the south (Stanley, *S. and P.* p. 390, *note*). Eusebius and Jerome place it between Paneas and Damascus; but this has not been identified.

2. A'BEL-MA'IM (אָבֵל מַיִם: Ἀβελμαΐν *Abelmaim*), 2 Chr. xvi. 4. [ABEL, 1.]

3. A'BEL-MIZRA'IM (Mitzraim), אָבֵל מִצְרַיִם, according to the etymology of the text, *the mourning of Egypt*, πένθος Αἰγύπτου [*Planctus Ægypti*], (this meaning, however, requires a different pointing, אֵבֶל for אָבֵל): the name given by the Canaanites to the floor of Atad, at which Joseph, his brothers, and the Egyptians made their mourning for Jacob (Gen. l. 11). It was beyond (עֵבֶר = on the east of) Jordan, though placed by Jerome at Beth-Hogla (now *Ain-Hajla*), near the river, on its *west* bank.[e] [ATAD.]

4. A'BEL-SHIT'TIM (with the article אָבֵל הַשִּׁטִּים: [Βελσαῶ; Alex. Βελσαττιμ; Comp. Αβελσατίμ: *Abelsatim*]), *the meadow of the acacias*, in the "plains" (עַרְבוֹת = the deserts) of Moab: on the low level of the Jordan valley, as contradistinguished from the cultivated "fields" on the upper level of the table-land. Here — their last resting-place before crossing the Jordan — Israel "pitched from Bethjesimoth unto A. Shittim," Num. xxxiii. 49. The place is most frequently mentioned by its shorter name of Shittim. [SHITTIM.] In the days of Josephus it was still known as Abila, — the town embosomed in palms,[f] (ὅπου νῦν πόλις ἐστὶν Ἀβιλὴ, φοινικόφυτον δ' ἐστὶ τὸ χωρίον, *Ant.* iv. 8, § 1), 60 stadia from the river (v. 1, § 1). The town and the palms have disappeared; but the acacia-groves, denoted by the name Shittim, still remain, "marking with a line of verdure

[a] The *Ain* is here rendered by H. The H in the well-known Hebron represents Ch. Elsewhere (as Gaza, Gomorrah) *Ain* is rendered by G in the Authorized Version.

[b] • A "dragon" was worshipped with Bel at Babylon, and Dietrich (Ges. *Heb. Handwb.* 1863) thinks well of Rödiger's comparison of *Nego* with the Sanskr. *naga*, "serpent." H.

[c] It is in favor of Gesenius' interpretation that the Chaldee Targum always renders Abel by *Mishor*, which in later Hebrew lost its special significance, and was used for a level spot or plain generally.

[d] • It is certain from 2 Sam. xx. 14, that they *were* different, and no doubt the fuller name signified Abel near Beth-Maachah (Hengstenberg, *Pent.* ii. 319; Robinson, iii. 372). See Ges. *Heb. Gr.* § 116, 5 a, for this mode of expressing local proximity. See Thomson's *Land and Book*, i. 327, for a description of Abel. H.

[e] • The Biblical text knows nothing of any connection between Abel-Mizraim and Beth-Hogla. Whether "beyond the Jordan" denotes the east or the west side, depends on the position of the speaker, like our Trans-atlantic, whether used on one side of the water or the other. Against the supposition of Ritto and others, that Joseph's funeral escort, with the body of Jacob, travelled through the Great Desert, by the way of the Dead Sea and Moab, in going to Canaan, instead of the direct course through Philistia, see Thomson's *Land and Book*, ii. 385. H.

[f] It was amongst these palms, according to Josephus, that Deuteronomy was delivered by Moses. See the passage above cited.

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the upper terraces of the Jordan valley" (Stanley, *S. and P.* p. 298).

5. A'BEL-MEHO'LAH (*Meholah*, אָבֵל מְחוֹלָה, *meadow of the dance:* [Ἀβελμεουλά; Alex. Βασελμεουλα: *Abelmehula*]), named with Beth-shean (Scythopolis) and Jokneam (1 K. iv. 12), and therefore in the northern part of the Jordan valley (Eus. ἐν τῷ αὐλῶνι). The routed Bedouin host fled from Gideon (Judg. vii. 22) to "the border (the 'lip' or 'brink') of Abel-meholah," and to Beth-shittah (the "house of the acacia"), both places being evidently down in the Jordan valley. Here Elisha was found at his plough by Elijah returning up the valley from Horeb (1 K. xix. 16–19). In Jerome's time the name had dwindled to Ἀβελμέα.

6. A'BEL-CERA'MIM (אָבֵל כְּרָמִים: [Ἐβελχαρμίμ; Alex. Αβελ αμπελωνων: *Abel quæ est vineis consita*]), in the A. V. rendered "the plain [*marg.* 'Abel'] of the vineyards," a place eastward of Jordan, beyond Aroer; named as the point to which Jephthah's pursuit of the Bene-Ammon [sons of A.] extended (Judg. xi. 33). A κώμη ἀμπελοφόρος Ἄβελ is mentioned by Eusebius at 6 (Jerome, 7) miles beyond Philadelphia (Rabbah); and another, οἰνοφόρος καλουμένη, more to the north, 12 miles east from Gadara, below the Hieromax. Ruins bearing the name of Abila are still found in the same position (Ritter, *Syria*, 1058). There were at least three places with the name of Aroer on the further side of the Jordan. [AROER.]

7. "The GREAT 'ABEL' [*marg.* 'or stone,'] in the field of Joshua the Bethshemite" (1 Sam. vi. 18). By comparison with 14 and 15, it would seem that ב has been here exchanged for ר, and that for אבל should be read אבן = stone. So the LXX. and the Chaldee Targum. Our translators, by the insertion of "stone of," take a middle course. See, however, Lengerke (358) and Herxheimer (1 Sam. vi. 18), who hold by Abel as being the name subsequently given to the spot in reference to the "mourning" (יְרֹאבֵל) there, ver. 19. In this case compare Gen. l. 11. G.

A'BEL, in Hebr. HEBEL (הֶבֶל: Ἄβελ: *Abel;* i. e. *breath, vapor, transitoriness*, probably so called from the shortness of his life),[a] the second son of Adam, murdered by his brother Cain (Gen. iv. 1–16). Jehovah showed respect for Abel's offering, but not for that of Cain, because, according to the Epistle to the Hebrews (xi. 4), Abel "by faith offered a more excellent sacrifice than Cain." The expression "sin," *i. e.* a sin-offering, "lieth at the door" (Gen. iv. 7), seems to imply that the need of sacrifices of blood to obtain forgiveness was already revealed. On account of Abel's faith, St. Augustine makes Abel the type of the new regenerate man; Cain that of the natural man (*de Civ. Dei*, xv. 1). St. Chrysostom observes that Abel offered the *best* of his flock — Cain that which was most readily procured (*Hom. in Gen.* xviii. 5). Jesus Christ spoke of him as the first martyr (Matt. xxiii. 35); so did the early church subsequently. For Christian traditions see Iren. v. 67; Chrysost. *Hom. in Gen.* xix.; Cedren. *Hist.* 8. For those of the Rabbins and Mohammedans, Eisenmenger, *Entdeckt. Jud.* i. 462, 832; Hottinger, *Hist. Or.* 24: Ersch & Gruber, *Encyklop. s. v.;* and the *Kur-án* V. The place of his murder and his grave are pointed out near Damascus (Pococke, b. ii. 168); and the neighboring peasants tell a curious tradition respecting his burial (Stanley, *S. and P.* p. 413).

The Oriental Gnosticism of the Sabæans made Abel an incarnate Æon, and the Gnostic or Manichæan sect of the Abelitæ in North Africa in the time of Augustine (*de Hæres.* 86, 87), so called themselves from a tradition that Abel, though married, lived in continence. In order to avoid perpetuating original sin, they followed his example, but in order to keep up their sect, each married pair adopted a male and female child, who in their turn vowed to marry under the same conditions.

R. W. B.

A'BEZ (אָבֵץ, in pause אָבֶץ: Ῥεβές; [Ald. Alex. Ἀεμέ; Comp. Ἀεβής:] *Abes*), a town in the possession of Issachar, named between Kishion and Remeth, in Josh. xix. 20, only. Gesenius mentions as a possible derivation of the name, that the Chaldee for tin is אבצה: [but Fürst thinks it may be from אָבֵץ, and hence *height.*] Possibly, however, the word is a corruption of תֵּבֶץ, Thebez [which see], now *Túbâs*, a town situated not far from Engannim and Shunem, (both towns of Issachar), and which otherwise has entirely escaped mention in the list in Joshua.[b] G.

A'BI (אֲבִי [*father* = progenitor]: Ἄβου; [Ald. Ἀβουθά; Comp. Ἀβί]: *Abi*), mother of king Hezekiah (2 K. xviii. 2). The name is written Abijah (אֲבִיָּה) in 2 Chr. xxix. 1. Her father's name was Zechariah, who was, perhaps, the Zechariah mentioned by Isaiah (viii. 2). R. W. B.

ABI'A, ABI'AH, or ABI'JAH (אֲבִיָּה = יְבִיָּהוּ [*whose father is Jehovah*]: Ἀβιά; [in 1 Chr. vii. 8, Rom. Ἀβιούδ, Alex. Αβιου; Comp Ald. Ἀβιά:] *Abia*). 1. Son of Becher, the son of Benjamin (1 Chr. vii. 8).

2. Wife of Hezron (1 Chr. ii. 24).

3. Second son of Samuel, whom, together with his eldest son Joel, he made judges in Beersheba (1 Sam. viii. 2; 1 Chr. vi. 28). The corruptness of their administration was the reason alleged by the Israelites for their demanding a king.

4. Mother of king Hezekiah. [ABI.]

R. W. B.

5. (אֲבִיָּה: Ἀβιά: *Abia*, [*Abias.*]) ABIJAH or ABIJAM, the son of Rehoboam (1 Chr. iii. 10; Matt. i. 7).

6. Descendant of Eleazar, and chief of the eighth of the twenty-four courses of priests (Luke i. 5). He is the same as ABIJAH 4. W. A. W.

For other persons of this name see ABIJAH.

ABI-AL'BON. [ABIEL.]

ABI'ASAPH, otherwise written EBI'ASAPH (אֲבִיאָסָף, Ex. vi. 24, and אֶבְיָסָף, 1 Chr. vi. 8, 22 [(Heb.), 23, 37 (E. V.)], ix. 19: Ἀβιάσαρ, Ἀβιασάφ, Ἀβιασαφ: *Abiasaph;* according to Simonis, "*cujus patrem abstulit Deus,*"

a *Or, it may be from the mother's impression of the brevity and frailty of human life, which she had now begun to understand; and in that case the child must have been so named at his birth. H.

b *Mr. Porter (*Handbook*, ii. 647) puts Abez in his list of Scripture places not yet identified. Knobel and Keil also regard the name as now lost. H.

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with reference to the death of Korah, as related in Num. xvi.; but according to Fürst and Gesenius, *father of gathering*, i. e. *the gatherer*; compare אָסָף, Asaph, 1 Chr. vi. 39). He was the head of one of the families of the Korhites (a house of the Kohathites), but his precise genealogy is somewhat uncertain. In Ex. vi. 24, he appears at first sight to be represented as one of the sons of Korah, and as the brother of Assir and Elkanah. But in 1 Chr. vi. he appears as the son of Elkanah, the son of Assir, the son of Korah. The natural inference from this would be that in Ex. vi. 24 the expression "the sons of Korah" merely means the families into which the house of the Korhites was subdivided. But if so, the verse in Exodus must be a later insertion than the time of Moses, as in Moses' lifetime the great-grandson of Korah could not have been the head of a family. And it is remarkable that the verse is quite out of its place, and appears improperly to separate ver. 25 and ver. 23, which both relate to the house of Aaron. If, however, this inference is not correct, then the Ebiasaph of 1 Chr. vi. is a different person from the Abiasaph of Ex. vi., namely, his great-nephew. But this does not seem probable. It appears from 1 Chr. ix. 19, that that branch of the descendants of Abiasaph of which Shallum was chief were porters, "keepers of the gates of the tabernacle"; and from ver. 31 that Mattithiah, "the first-born of Shallum the Korahite, had the set office over the things that were made in the pans," apparently in the time of David. From Neh. xii. 25 we learn that Abiasaph's family was not extinct in the days of Nehemiah; for the family of Meshullam (which is the same as Shallum), with Talmon and Akkub, still filled the office of porters, "keeping the ward at the threshold of the gate." Other remarkable descendants of Abiasaph, according to the text of 1 Chr. vi. 33–37, were Samuel the prophet and Elkanah his father (1 Sam. i. 1), and Heman the singer; but Ebiasaph seems to be improperly inserted in ver. 37.[a] The possessions of those Kohathites who were not descended from Aaron, consisting of ten cities, lay in the tribe of Ephraim, the half-tribe of Manasseh, and the tribe of Dan (Josh. xxi. 20–26; 1 Chr. vi. 61). The family of Elkanah the Kohathite resided in Mount Ephraim (1 Sam. i. 1). A. C. H.

ABI'ATHAR (אֲבִיתָר: Ἀβιάθαρ: *Abiathar*; but the version of Santes Pagninus has *Ebiathar*, according to the Hebrew points. In Mark ii. 26, it is Ἀβιάθαρ. According to Simonis, the name means "(cujus) *pater superstes mansit*, mortuâ scil. matre;" but according to Fürst and Gesenius, *father of excellence*, or *abundance*). Abiathar was that one of all the sons of Ahimelech the high-priest who escaped the slaughter inflicted upon his father's house by Saul, at the instigation of Doeg the Edomite (see title to Ps. lii., and the psalm itself), in revenge for his having inquired of the Lord for David, and given him the shew-bread to eat, and the sword of Goliath the Philistine, as is related in 1 Sam. xxii. We are there told that when Doeg slew in Nob on that day fourscore and five persons that did wear a linen ephod, "one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David;" and it is added in xxiii. 6, that when he did so "he came down with an ephod in his hand," and was thus enabled to inquire of the Lord for David (1 Sam. xxiii. 9, xxx. 7; 2 Sam. ii. 1, v. 19, &c.). The fact of David having been the unwilling cause of the death of all Abiathar's kindred, coupled with his gratitude to his father Ahimelech for his kindness to him, made him a firm and steadfast friend to Abiathar all his life. Abiathar on his part was firmly attached to David. He adhered to him in his wanderings while pursued by Saul; he was with him while he reigned in Hebron (2 Sam. ii. 1–3), the city of the house of Aaron (Josh. xxi. 10–13); he carried the ark before him when David brought it up to Jerusalem (1 Chr. xv. 11; 1 K. ii. 26); he continued faithful to him in Absalom's rebellion (2 Sam. xv. 24, 29, 35, 36, xvii. 15–17, xix. 11); and "was afflicted in all wherein David was afflicted." He was also one of David's chief counsellors (1 Chr. xxvii. 34). When, however, Adonijah set himself up for David's successor on the throne in opposition to Solomon, Abiathar, either persuaded by Joab, or in rivalry to Zadok, or under some influence which cannot now be discovered, sided with him, and was one of his chief partisans, while Zadok was on Solomon's side. For this Abiathar was banished to his native village, Anathoth, in the tribe of Benjamin (Josh. xxi. 18), and narrowly escaped with his life, which was spared by Solomon only on the strength of his long and faithful service to David his father. He was no longer permitted to perform the functions or enjoy the prerogatives of the high-priesthood. For we are distinctly told that "Solomon thrust out Abiathar from being priest to the Lord;" and that "Zadok the priest did the king put in the room of Abiathar" (1 K. ii. 27, 35). So that it is difficult to understand the assertion in 1 K. iv. 4, that in Solomon's reign "Zadok and Abiathar were the priests;" and still more difficult in connection with ver. 2, which tells us that "Azariah the son of Zadok" was "the priest:" a declaration confirmed by 1 Chr. vi. 10. It is probable that Abiathar did not long survive David. He is not mentioned again, and he must have been far advanced in years at Solomon's accession to the throne.

There are one or two other difficulties connected with Abiathar, to which a brief reference must be made before we conclude this article. (1.) In 2 Sam. viii. 17, and in the duplicate passage 1 Chr. xviii. 16, and in 1 Chr. xxiv. 3, 6, 31, we have *Ahimelech* substituted for *Abiathar*, and *Ahimelech the son of Abiathar*, instead of *Abiathar the son of Ahimelech*. Whereas in 2 Sam. xx. 25, and in every other passage in the O. T., we are uniformly told that it was Abiathar who was priest with Zadok in David's reign, and that he was the son of Ahimelech, and that Ahimelech was the son of Ahitub. The difficulty is increased by finding Abiathar spoken of as the high-priest in whose time David ate the shew-bread, in Mark ii. 26. (See Alford, *ad loc.*) However, the evidence in favor of David's friend being *Abiathar the son of Ahimelech* preponderates so strongly, and the impossibility of any rational reconciliation is so clear, that one can only suppose, with Procopius of Gaza, that the error was a clerical one originally, and was propagated from one passage to another.[b] The mention of *Abiathar* by our Lord, in Mark ii. 26, might perhaps be accounted for, if Abiathar was the person who

[a] See *The Genealogies of our Lord and Saviour Jesus Christ*, by Lord Arthur Hovey, p. 210, and p. 114, note.

[b] * See addition, *infra* H.

persuaded his father to allow David to have the bread, and if, as is probable, the loaves were Abiathar's (Lev. xxiv. 9), and given by him with his own hand to David. It may also be remarked that our Lord doubtless spoke of Abiathar as הַכֹּהֵן, "the priest," the designation applied to Ahimelech throughout 1 Sam. xxi., and equally applicable to Abiathar. The expression ἀρχιερεύς is the Greek translation of our Lord's words.

(2.) Another difficulty concerning Abiathar is to determine his position relatively to Zadok, and to account for the double high-priesthood, and for the advancement of the line of Ithamar over that of Eleazar. A theory has been invented that Abiathar was David's, and Zadok Saul's high-priest, but it seems to rest on no solid ground. The facts of the case are these: — Ahimelech, the son of Ahitub, the son of Phinehas, the son of Eli, was high-priest in the reign of Saul. On his death his son Abiathar became high-priest. The first mention of Zadok is in 1 Chr. xii. 28, where he is described as "a young man mighty of valor," and is said to have joined David while he reigned in Hebron, in company with Jehoiada, "the leader of the Aaronites." From this time we read, both in the books of Samuel and Chronicles, of "Zadok and Abiathar the priests," Zadok being always named first. And yet we are told that Solomon on his accession put Zadok in the room of Abiathar. Perhaps the true state of the case was, that Abiathar was the first, and Zadok the second priest; but that from the superior strength of the house of Eleazar (of which Zadok was head), which enabled it to furnish 16 out of the 24 courses (1 Chr. xxiv.), Zadok acquired considerable influence with David; and that this, added to his being the heir of the elder line, and perhaps also to some of the passages being written after the line of Zadok were established in the high-priesthood, led to the precedence given him over Abiathar. We have already suggested the possibility of jealousy of Zadok being one of the motives which inclined Abiathar to join Adonijah's faction. It is most remarkable how, first, Saul's cruel slaughter of the priests at Nob, and then the political error of the wise Abiathar, led to the fulfillment of God's denunciation against the house of Eli, as the writer of 1 K. ii. 27 leads us to observe when he says that "Solomon thrust out Abiathar from being priest unto the Lord, that he might fulfill the word of the Lord which He spake concerning the house of Eli in Shiloh." See also Joseph. *Ant.* viii. 1, §§ 3, 4.

A. C. H.

* Some adhere to the text, without resorting to the supposition of a clerical error. It is deemed possible that Ahimelech and Abiathar were hereditary names in the family, and hence, that the father and the son could have borne these names respectively. It would thus be accounted for that Abiathar is called the son of Ahimelech in 1 Sam. xxii. 20, and that Ahimelech is called the son of Abiathar in 2 Sam. viii. 17. The same person consequently could be meant in Mark ii. 26, whether the one name was applied to him or the other; and the reason why the father is mentioned by his name Abiathar, and not that of Ahimelech may be that the former had become, historically, more familiar in consequence of the subsequent friendship between Abiathar, the son, and David. Another explanation is, that Abiathar was for some unknown reason acting as the father's vicar at the time of this transaction with David, and that the citation in Mark follows a tradition of that fact, not transmitted in the O. T. history. We have other instances of a similar recognition of events or opinions not recorded in the O. T., to which the N. T. writers refer as apparently well known among the Jews; such as *e. g.* Abraham's first call in Ur of the Chaldees (Acts vii. 3, compared with Gen. xii. 1); the tomb of the patriarchs at Sychem, (Acts vii. 16); the giving of the law by the agency of angels (Gal. iii. 19, Heb. ii. 2), and others Lange's note on Mark ii. 26 (*Bibelwerk*, ii. 28), deserves to be read. For some very just and thoughtful remarks on the proper mode of dealing with such apparent contradictions of Scripture, see *Commentary on Mark* (p. 53), by Dr. J. A. Alexander. H.

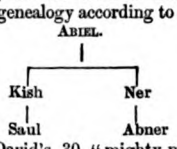
A'BIB. [MONTHS.]

ABI'DAH and ABI'DA[a] (אֲבִידָע [*father of knowledge*, i. e. *wise*]: Ἀβειδά, [Ἀβιδά; Alex Ἀβιρα, Ἀβιδα:] *Abida*), a son of Midian [and grandson of Abraham through his wife or concubine Keturah] (Gen. xxv. 4; 1 Chr. i. 33).

E. S. P.

AB'IDAN (אֲבִידָן [*father of the judge*, Ges.; or *Ab*, i. e. God, *is judge*, Fürst]: Ἀβιδάν, [Alex. twice Ἀβειδαν:] *Abidan*), chief of the tribe of Benjamin at the time of the Exodus (Num. i. 11, ii. 22, vii. 60, 65, x. 24).

A'BIEL [as a Christian name in English commonly pronounced Abi'el] (אֲבִיאֵל [*father of strength*, i. e. *strong*]: Ἀβιήλ: *Abiel*). 1. The father of Kish, and consequently grandfather of Saul (1 Sam. ix. 1), as well as of Abner, Saul's commander-in-chief (1 Sam. xiv. 51). In the genealogy in 1 Chr. viii. 33, ix. 39, Ner is made the father of Kish, and the name of Abiel is omitted, but the correct genealogy according to Samuel is: —



2. One of David's 30 "mighty men" (1 Chr. xi. 32); called in 2 Sam. xxiii. 31, Abi-albon, a name which has the same meaning R. W. B.

ABIE'ZER (אֲבִי עֶזֶר, *father of help*: Ἀβιεζερ, Ἰεζί, [Alex. in Josh., Αχιεζερ: *Abiezer*,] *domus Abiezer*). 1. Eldest son of Gilead, and descendant of Machir and Manasseh, and apparently at one time the leading family of the tribe (Josh. xvii. 2, Num. xxvi. 30, where the name is given in the contracted form of אִיעֶזֶר, *Jeezer*). In the genealogies of Chronicles, Abiezer is, in the present state of the text, said to have sprung from the sister of Gilead (1 Chr. vii. 18). Originally, therefore, the family was with the rest of the house of Gilead on the east of Jordan; but when first met with in the history, some part at least of it had crossed the Jordan and established itself at Ophrah, a place which, though not yet identified, must have been on the hills which overlook from the south the wide plain of Esdraelon, the field of so many of the battles of Palestine (Stanley, pp. 246–7; Judg. vi. 34). Here, when the fortunes of his family

[a] * A. V., ed. 1611, and in other early editions, reads Abida in both passages. A

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were at the lowest — "my 'thousand' is 'the poor one' in Manasseh" (vi. 15) — was born the great judge Gideon, destined to raise his own house to almost royal dignity (Stanley, p. 229) and to achieve for his country one of the most signal deliverances recorded in their whole history. [GIDEON; OPHRAH.] The name occurs, in addition to the passages above quoted, in Judg. vi. 34, viii. 2.

2. One of David's "mighty men" (2 Sam. xxiii. 27; 1 Chr. xi. 28, xxvii. 12). G.

ABIEZ'RITE (אֲבִי הָעֶזְרִי) [*the father of help*]: πατὴρ τοῦ Ἐσδρί in Judg. vi.; Ἀβὶ Ἐσδρί in Judg. viii.; Alex. πατὴρ Ἀβιεζρι, π. του Ιεζρι, π. Ἀβιεζρει: *pater familiæ Ezri, familia Ezri*). [Joash, the father of Gibeon, is so termed], a descendant of Abiezer, or Jeezer, the son of Gilead (Judg. vi. 11, 24, viii. 32), and thence also called JEEZERITE (Num. xxvi. 30). The Peshito-Syriac and Targum both regard the first part of the word "Abi" as an appellative, "father of," as also the LXX. and Vulgate. W. A. W.

* "Abiezrites" (A. V.) in Judg. vi. 24, and viii. 32, stands for the collective "Abiezrite," which does not occur as plural in the Hebrew. H.

AB'IGAIL [3 syl., *Heb.* Abiga'il], (אֲבִיגַיִל, or אֲבִיגָל [*father of exultation*, or, *whose father rejoices*]: Ἀβιγαία: *Abigail*). 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail took the blame upon herself, supplied David and his followers with provisions, and succeeded in appeasing his anger. Ten days after this Nabal died, and David sent for Abigail and made her his wife (1 Sam. xxv. 14, *seq.*). By her he had a son, called Chileab in 2 Sam. iii. 3; but Daniel, in 1 Chr. iii. 1. For Daniel Thenius proposes to read דָּוִד, suggested to him by the LXX. Δαλουΐα (Then. *Exeg. Handb. ad loc.*).

2. A sister of David, married to Jether the *Ishmaelite*, and mother, by him, of Amasa (1 Chr. ii. 17). In 2 Sam. xvii. 25. she is described as the daughter of Nahash, sister to Zeruiah, Joab's mother, and as marrying Ithra (another form of Jether) an *Israelite*.

The statement in Samuel that the mother of Amasa [a] was an *Israelite* is doubtless a transcriber's error. There could be no reason for recording this circumstance; but the circumstance of David's sister marrying a heathen Ishmaelite deserved mention (Thenius, *Exeg. Handb. Sam.* l. c.).

R. W. B.

ABIHA'IL (אֲבִיחַיִל [*father of might*, i. e. *mighty*]: Ἀβιχαιλ: [*Abihail*; in Num.,] *Abihaiel*). 1. Father of Zuriel, chief of the Levitical family of Merari, a contemporary of Moses (Num. iii. 35).

2. Wife of Abishur (1 Chr. ii. 29).

3. [Ἀβιχαία: Ald. Ἀβιχαήλ; Comp. Ἀβιήλ.] Son of Huri, of the tribe of Gad (1 Chr. v. 14).

4. Wife of Rehoboam (2 Chr. xi. 18). She is called the daughter, *i. e.* a descendant, of Eliab, the elder brother of David.

5. [Ἀμιναδάβ; Comp. Ἀβιχαΐλ.] Father of Esther and uncle of Mordecai (Esth. ii. 15, ix. 29).

[a] * "Mother" must be an inadvertence here for 'father of Amasa.' The correction *Ishmaelite* for *Israelite* is suggested in the margin in later editions of the A. V. H.

The names of No. 2 and 4 are written in some MSS. אֲבִיחַיִל (Ἀβιχαία, [Ald. Alex. Ἀβιγαία Comp. Ἀβιήλ,] 1 Chr. ii. 29; Ἀβιγαία, [Alex. Ἀβιαιαλ, Comp. Ἀβιχαΐλ,] 2 Chr. xi. 18), which Gesenius conjectures to be a corruption of אֲבִי חַיִל, but which Simonis derives from a root דוּל, and interprets "father of light, or splendor." R. W. B.

ABI'HU (אֲבִיהוּא [*He* (i. e. God) *is father*]: [b] Ἀβιούδ; [Comp. in Num. iii. and 1 Chr. xxiv. Ἀβιού:] *Abiu*), the second son (Num. iii. 2) of Aaron by Elisheba (Ex. vi. 23), who with his father and his elder brother Nadab and 70 elders of Israel accompanied Moses to the summit of Sinai (Ex. xxiv. 1). Being together with Nadab guilty of offering strange fire (Lev. x. 1) to the Lord, *i. e.* not the holy fire which burnt continually upon the altar of burnt-offering (Lev. vi. 9, 12); they were both consumed by fire from heaven, and Aaron and his surviving sons were forbidden to mourn for them. [Occurs also Ex. xxiv. 9, xxviii. 1; Num. iii. 4, xxvi. 60, 61; 1 Chr. vi. 3, xxiv. 1, 2.] R. W. B.

ABI'HUD (אֲבִיהוּד [*whose father is Judah*; or, *is renown*]: Ἀβιούδ: *Abiud*), son of Bela and grandson of Benjamin (1 Chr. viii. 3).

ABI'JAH or **ABI'JAM**. 1. (אֲבִיָּה, אֲבִיָּם, אֲבִיָּהוּ, *will of Jehovah*: Ἀβιά, Ἀβιού, LXX.; Ἀβίας, Joseph.: *Abiam, Abia*), the son and successor of Rehoboam on the throne of Judah (1 K. xiv. 31; 2 Chr. xii. 16). He is called *Abijah* in Chronicles, *Abijam* in Kings; the latter name being probably an error in the MSS., since the LXX. have nothing corresponding to it, and their form, Ἀβιού, seems taken from *Abijahu*, which occurs 2 Chr. xiii. 20, 21. Indeed Gesenius says that some MSS. read *Abijah* in 1 K. xiv. 31. The supposition, therefore, of Lightfoot (*Harm. O. T.* p. 209, Pitman's edition), that the writer in Kings, who takes a much worse view of Abijah's character than we find in Chronicles, altered the last syllable to avoid introducing the holy JAH into the name of a bad man, is unnecessary. But it is not fanciful or absurd, for changes of the kind were not unusual: for example, after the Samaritan schism, the Jews altered the name of Shechem into Sychar (*drunken*), as we have it in John iv. 5; and Hosea (iv. 15) changes Bethel, *house of God*, into Bethaven, *house of naught*. (See Stanley, *S. & P.* p. 222.)

From the first book of Kings we learn that Abijah endeavored to recover the kingdom of the Ten Tribes, and made war on Jeroboam. No details are given, but we are also informed that he walked in all the sins of Rehoboam (idolatry and its attendant immoralities, 1 K. xiv. 23, 24), and that his heart "was not perfect before God, as the heart of David his father." In the second book of Chronicles his war against Jeroboam is more minutely described, and he makes a speech to the men of Israel, reproaching them for breaking their allegiance to the house of David, for worshipping the

[b] * In such combinations, says Fürst (*Handwb.* i. 319), הוּא, *he himself*, refers to God, as expressive of the utmost reverence, like αὐτός among the Persians and αὐτός, ἐκεῖνος, among the Greeks. H

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golden calves, and substituting unauthorized priests for the sons of Aaron and the Levites. He was successful in battle against Jeroboam, and took the cities of Bethel, Jeshanah, and Ephrain, with their dependent villages It is also said that his army consisted of 400,000 men, and Jeroboam's of 800,000, of whom 500,000 fell in the action : but Kennicott (*The Hebrew Text of the Old Testament Considered*, p. 532) shows that our MSS. are frequently incorrect as to numbers, and gives reasons for reducing these to 40,000, 80,000, and 50,000, as we actually find in the Vulgate printed at Venice in 1486, and in the old Latin version of Josephus; while there is perhaps some reason to think that the smaller numbers were in his original Greek text also. Nothing is said by the writer in Chronicles of the sins of Abijah, but we are told that after his victory he "waxed mighty, and married fourteen wives," whence we may well infer that he was elated with prosperity, and like his grandfather Solomon, fell, during the last two years of his life, into wickedness, as described in Kings. Both records inform us that he reigned three years. His mother was called either Maachah or Michaiah, which are mere variations of the same name, and in some places (1 K. xv. 2; 2 Chr. xi. 20) she is said to be the daughter of Absalom or Abishalom (again the same name); in one (2 Chr. xiii. 2) of Uriel of Gibeah. But it is so common for the word בַּת, *daughter*, to be used in the sense of *granddaughter* or *descendant*, that we need not hesitate to assume that Uriel married Absalom's daughter, and that thus Maachah was daughter of Uriel and granddaughter of Absalom. Abijah therefore was descended from David, both on his father's and mother's side. According to Ewald's chronology the date of Abijah's accession was B. C. 968; Clinton places it in B. C. 959. The 18th year of Jeroboam coincides with the 1st and 2d of Abijah.

2. The second son of Samuel, called ABIAH in our version (Ἀβιά, LXX.). [ABIA, ABIAH, No. 3.]

3. The son of Jeroboam I. king of Israel, in whom alone, of all the house of Jeroboam, was found "some good thing toward the Lord God of Israel," and who was therefore the only one of his family who was suffered to go down to the grave in peace. He died in his childhood, just after Jeroboam's wife had been sent in disguise to seek help for him in his sickness from the prophet Ahijah, who gave her the above answer. (1 K. xiv.)

4. A descendant of Eleazar, who gave his name to the eighth of the twenty-four *courses* into which the priests were divided by David (1 Chr. xxiv. 10; 2 Chr. viii. 14). To the course of Abijah or Abia, belonged Zacharias the father of John the Baptist (Luke i. 5).

5. A contemporary of Nehemiah (Neh. x. 7).
G. E. L. C.

* 6. A priest who returned with Zerubbabel from Babylon (Neh. xii. 4, 17). A.

ABI'JAM. [ABIJAH, No. 1.]

AB'ILA. [ABILENE.]

ABILE'NE (Ἀβιληνή, Luke iii. 1), a tetrarchy of which Abila was the capital. This Abila must not be confounded with Abila in Peræa, and other Syrian cities of the same name, but was situated on the eastern slope of Antilibanus, in a district fertilized by the river Barada. It is distinctly associated with Lebanon by Josephus (*Ant.* xviii. 6, § 10, xix 5, § 1, xx. 7, § 1; *B. J.* ii. 11, § 5). Its name probably arose from the green luxuriance of its situation, "Abel" perhaps denoting "a grassy meadow." [See p. 4, a.] The name thus derived is quite sufficient to account for the traditions of the death of Abel, which are associated with the spot, and which are localized by the tomb called *Nebi Habil*, on a height above the ruins of the city. The position of the city is very clearly designated by the Itineraries as 18 miles from Damascus, and 38 (or 32) miles from Heliopolis or Baalbec (*Itin. Ant.* and *Tab. Peut.*).

It is impossible to fix the limits of the Abilene which is mentioned by St. Luke as the tetrarchy of Lysanias. [LYSANIAS.] Like other districts of the East, it doubtless underwent many changes both of masters and of extent, before it was finally absorbed in the province of Syria. Josephus associates this neighborhood with the name of Lysanias both before and after the time referred to by the evangelist. For the later notices see the passages just cited. We there find "Abila of Lysanias," and "the tetrarchy of Lysanias," distinctly mentioned in the reigns of Claudius and Caligula. We find also the phrase Ἄβιλα Λυσανίου in Ptolemy (v. 15, § 22). The natural conclusion appears to be that this was the Lysanias of St. Luke. It is true that a chieftain bearing the same name is mentioned by Josephus in the time of Antony and Cleopatra, as ruling in the same neighborhood (*Ant.* xiv. 3, § 3, xv. 4, § 1; *B. J.* 1, 13, § 1; also Dion Cass. xlix. 32): and from the close connection of this man's father with Lebanon and Damascus (*Ant.* xiii. 16, § 3, xiv. 7, § 4; *B. J.* i. 9, § 2) it is probable that Abilene was part of his territory, and that the Lysanias of St. Luke was the son or grandson of the former. Even if we assume (as many writers too readily assume) that the tetrarch mentioned in the time of Claudius and Caligula is to be identified, not with the Lysanias of St. Luke but with the earlier Lysanias (never called tetrarch and never positively connected with Abila) in the times of Antony and Cleopatra, there is no difficulty in believing that a prince bearing this name ruled over a tetrarchy having Abila for its capital, in the 15th year of Tiberius. (See Wieseler, *Chronologische Synopse der vier Evangelien*, pp. 174–183.)

The site of the chief city of Abilene has been undoubtedly identified where the Itineraries place it; and its remains have been described of late years by many travellers. It stood in a remarkable gorge called the *Sûk Wady Barada*, where the river breaks down through the mountain towards the plain of Damascus. Among the remains the inscriptions are most to our purpose. One containing the words Λυσανίου Τετράρχου is cited by Pococke, but has not been seen by any subsequent traveller. Two Latin inscriptions on the face of a rock above a fragment of Roman road (first noticed in the *Quarterly Review* for 1822, No. 52) were first published by Letronne (*Journal des Savans*, 1827), and afterwards by Orelli (*Inscr. Lat.* 4997, 4998). One relates to some repairs of the road at the expense of the *Abileni*; the other associates the 16th Legion with the place. (See Hogg in the *Trans. of the Royal Geog. Soc.* for 1851; Porter, in the *Journal of Sacred Literature* for July, 1853, and especially his *Damascus*, i. 261–273; and Robinson, *Later Bib. Res.* p. 478–484.)
J. S. H

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ABIM'AEL (אֲבִימָאֵל [*father of Mael*]: Αβιμαέλ; [Alex. Αβιμεηλ:] *Abimael*), a descendant of Joktan (Gen. x. 28; 1 Chr. i. 22), and probably [as the name implies] the progenitor of an Arab tribe. Bochart (*Phaleg*, ii. 24) conjectures that his name is preserved in that of Μδλι, a place in Arabia Aromatifera, mentioned by Theophrastus (*Hist. Plant.* ix. 4), and thinks that the Malitæ are the same as Ptolemy's Manitæ (vi. 7, p. 154), and that they were a people of the Minæans (for whom see ARABIA). The name in Arabic would probably be written أَبُو مَائِل. E. S. P.

ABIM'ELECH [*Hebrew* Abime'lech] (אֲבִימֶלֶךְ, *father of the king*, or *father-king*: Αβιμέλεχ: *Abimelech*), the name of several Philistine kings. It is supposed by many to have been a common title of their kings, like that of Pharaoh among the Egyptians, and that of Cæsar and Augustus among the Romans. The name Father of the King, or Father King, corresponds to *Padishah* (Father King), the title of the Persian kings, and Atâlih (Father, pr. paternity), the title of the Khans of Bucharia (Gesen. *Thes.*). An argument to the same effect is drawn from the title of Ps. xxxiv., in which the name of Abimelech is given to the king, who is called Achish in 1 Sam. xxi. 11; but perhaps we ought not to attribute much historical value to the inscription of the Psalm.

1. A Philistine, king of Gerar (Gen. xx., xxi.), who, exercising the right claimed by Eastern princes, of collecting all the beautiful women of their dominions into their harem (Gen. xii. 15; Esth. ii. 3), sent for and took Sarah. A similar account is given of Abraham's conduct on this occasion, to that of his behavior towards Pharaoh [ABRAHAM].

2. Another king of Gerar in the time of Isaac, of whom a similar narrative is recorded in relation to Rebekah (Gen. xxvi. 1, *seq.*).

3. Son of the judge Gideon by his Shechemite concubine (Judg. viii. 31). After his father's death he murdered all his brethren, 70 in number, with the exception of Jotham, the youngest, who concealed himself; and he then persuaded the Shechemites, through the influence of his mother's brethren, to elect him king. It is evident from this narrative that Shechem now became an independent state, and threw off the yoke of the conquering Israelites (Ewald, *Gesch.* ii. 444). When Jotham heard that Abimelech was made king, he addressed to the Shechemites his fable of the trees choosing a king (Judg. ix. 1, *seq.*; cf. Joseph. *Ant.* v. 7, § 2), which may be compared with the well-known fable of Menenius Agrippa (Liv. ii. 32). After he had reigned three years, the citizens of Shechem rebelled. He was absent at the time, but he returned and quelled the insurrection. Shortly after he stormed and took Thebez, but was struck on the head by a woman with the fragment of a mill-stone[a] (comp. 2 Sam. xi. 21); and lest he should be said to have died by a woman, he bid his armor-bearer slay him. Thus God avenged the murder of his brethren, and fulfilled the curse of Jotham.

4. [Αχιμέλεχ; FA. Αχειμελεχ; Ald. Αβιμέλεχ: *Achimelech.*] Son of Abiathar the high-priest in the time of David (1 Chr. xviii. 16) called Ahimelech in 2 Sam. viii. 17. [AHIMELECH.] R. W. B.

* The reading Ahimelech in 1 Chr. is supported by about 12 MSS., and by the principal ancient versions, including the Syriac and Chaldee as well as the Sept. and Vulgate. See De Rossi, *Var. Lect.* iv. 182. A.

* 5. Ps. xxxiv. title. [AHIMELECH 2.] A.

ABIN'ADAB (אֲבִינָדָב [*a father noble* or *princely*]: Αμιναδάβ; [Comp. often Αβιναδάβ:] *Abinadab*). 1. A Levite, a native of Kirjathjearim, in whose house the ark remained 20 years (1 Sam. vii. 1, 2; [2 Sam. vi. 3, 4;] 1 Chr. xiii. 7).

2. Second son of Jesse, who followed Saul to his war against the Philistines (1 Sam. xvi. 8, xvii. 13; [1 Chr. ii. 13]).

3. A son of Saul, who was slain with his brothers at the fatal battle on Mount Gilboa (1 Sam. xxxi. 2; [1 Chr. viii. 33, ix. 39, x. 2]).

4. Father of one of the 12 chief officers of Solomon (1 K. iv. 11). R. W. B.

ABI'NER (אַבְנֵר: Αβενηρ; Alex. Αβαυηρ [rather, Αβενηρ]: *Abner*). This form of the name ABNER is given in the margin of 1 Sam. xiv. 50. It corresponds with the Hebrew. W. A. W.

ABIN'OAM [*Heb.* Abino'am] (אֲבִינֹעַם [*a father gracious*]: Αβινεέμ; [Ald. Comp. sometimes Αβινοέμ:] *Abinoem*), the father of Barak (Judg. iv. 6, 12; v. 1, 12). R. W. B.

ABI'RAM (אֲבִירָם [*father exalted*]: Αβειρών: *Abiron*). 1. A Reubenite, son of Eliab, who with Dathan and On, men of the same tribe, and Korah a Levite, organized a conspiracy against Moses and Aaron (Num. xvi.). [For details, see KORAH.]

2. [Αβιρών; Alex. Αβειρων: *Abiram.*] Eldest son of Hiel, the Bethelite, who died when his father laid the foundations of Jericho (1 K. xvi. 34), and thus accomplished the first part of the curse of Joshua (Josh. vi 26). R. W. B.

ABI'RON (Αβειρών: *Abiron*). ABIRAM (Ecclus. xlv. 18). W. A. W.

ABISE'I (*Abisei*). ABISHUA, the son of Phinehas (2 Esdr. i. 2). W. A. W.

a * The expression used in relation to this in A. V. (ed. 1611), as in the Bishops' Bible, is "*all to brake* his scull," i. e. "broke completely," or "all to pieces." In many later editions "brake" has been changed to "break," giving the false meaning "and all this in order to break." "All to" has been explained and written by some as a compound adverb, "all-to" = "altogether" (see Robinson in *Bibl. Sacra*, vi. 606), but this view is now regarded by the best scholars as erroneous. In early English, as in Anglo-Saxon, *to* was in common use as an intensive prefix to verbs and verbal nouns, somewhat like *be* in modern English, but stronger. Thus,

"He *to-brac* the ston, and ther flowiden watris."
Wycliffe, *Ps.* civ. 41.

"Mote thi wicked necke be *to broke!*"
Chaucer, *Cant. Tales*, 5859.

We have it in Shakespeare's "*to-pinch* the unclean knight" (*Merry Wives*, iv. 4), and perhaps the latest example in Milton's "all *to-ruffled*" (*Comus*, 880). "All" is often used to strengthen the expression, but is not essential. See Boucher's *Glossary*, art ALL and Taylor's note; the Glossary to Forshall and Madden's ed. of Wycliffe's Bible; Eastwood and Wright's *Bible Word-Book*, pp. 21, 22; and especially Corson's *Thesaurus of Archaic English*, art. TO. A

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ABI'SHAG (אֲבִישַׁג [*father* i. e. author *of error, misdeed*, and hence said of man or woman; [a]] 'Αβισάγ: *Abisag*), a beautiful Shunammite, taken into David's harem to comfort him in his extreme old age (1 K. i. 1–4). After David's death Adonijah induced Bathsheba, the queen-mother, to ask Solomon to give him Abishag in marriage; but this imprudent petition cost Adonijah his life (1 K. ii. 13, *seq.*). [ADONIJAH.]

R. W. B.

ABI'SHAI [b] [3 syl.] (אֲבִישַׁי [and אֲבִשַׁי, *father of a gift*, Ges.; or *Father*, i. e. God, *who exists*, Fürst]: 'Αβεσσά [also 'Αβεσά, 'Αβισά, etc.] and 'Αβισαί: *Abisai*), the eldest of the three sons of Zeruiah, David's sister, and brother to Joab and Asahel (1 Chr. ii. 16). It may be owing to his seniority of birth that Abishai, first of the three brothers, appears as the devoted follower of David. Long before Joab appears on the stage Abishai had attached himself to the fortunes of David. He was his companion in the desperate night expedition to the camp of Saul, and would at once have avenged and terminated his uncle's quarrel by stabbing the sleeping king with his own spear. But David indignantly restrained him, and the adventurous warriors left the camp as stealthily as they had come, carrying with them Saul's spear and the cruse of water which stood at his head (1 Sam. xxvi. 6–9). During David's outlaw life among the Philistines, Abishai was probably by his side, though nothing more is heard of him till he appears with Joab and Asahel in hot pursuit of Abner, who was beaten in the bloody fight by the pool of Gibeon. Asahel fell by Abner's hand: at sunset the survivors returned, buried their brother by night in the sepulchre of their father at Bethlehem, and with revenge in their hearts marched on to Hebron by break of day (2 Sam. ii. 18, 24, 32). In the prosecution of their vengeance, though Joab's hand struck the deadly blow, Abishai was associated with him in the treachery, and "Joab and Abishai killed Abner" (2 Sam. iii. 30). [ABNER.] In the war against Hanun, undertaken by David as a punishment for the insult to his messengers, Abishai, as second in command, was opposed to the army of the Ammonites before the gates of Rabbah, and drove them headlong before him into the city, while Joab defeated the Syrians who attempted to raise the siege (2 Sam. x. 10, 14; 1 Chr. xix. 11, 15). The defeat of the Edomites in the valley of salt (1 Chr. xviii. 12), which brought them to a state of vassalage, was due to Abishai, acting perhaps under the immediate orders of the king (see 2 Sam. viii. 13), or of Joab (Ps. lx. title). On the outbreak of Absalom's rebellion and the consequent flight of David, Abishai remained true to the king; and the old warrior showed a gleam of his ancient spirit, as fierce and relentless as in the camp of Saul, when he offered to avenge the taunts of Shimei, and urged his subsequent execution (2 Sam. xvi. 9; xix. 21). — In the battle in the wood of Ephraim Abishai commanded a third part of the army (2 Sam. xviii. 2, 5, 12), and in the absence of Amasa was summoned to assemble the troops in Jerusalem and pursue after the rebel Sheba, Joab being apparently in disgrace for the slaughter of Absalom (2 Sam. xx. 6, 10). — The last act of service which is recorded of Abishai is his timely rescue of David from the hands of a gigantic Philistine, Ishbi-benob (2 Sam. xxi. 17). His personal prowess on this, as on another occasion, when he fought single-handed against three hundred, won for him a place as captain of the second three of David's mighty men (2 Sam. xxiii. 18; 1 Chr. xi. 20). But in all probability this act of daring was achieved while he was the companion of David's wanderings as an outlaw among the Philistines. Of the end of his chequered life we have no record.

ABISH'ALOM (אֲבִישָׁלוֹם [*father of peace*]: 'Αβεσσαλώμ: *Abessalom*), father of Maachah, who was the wife of Rehoboam, and mother of Abijah (1 K. xv. 2, 10). He is called Absalom (אבישלום) in 2 Chr. xi. 20, 21. This person must be David's son (see LXX., 2 Sam. xiv. 27). The daughter of Absalom was doubtless called Maachah after her grandmother (2 Sam. iii. 3).

ABISHU'A (אֲבִישׁוּעַ: ['Αβεσσουέ, 'Αβισουέ,] 'Αβισού: *Abisue*. According to Simonis, *patris salus*; i. q. Σωσίπατρος, and Σώπατρος. According to Fürst, *father* or *lord of happiness*. *Pater salutis*, Gesen.). 1. Son of Bela, of the tribe of Benjamin (1 Chr. viii. 4).

2. Son of Phinehas, the son of Eleazar, and the father of Bukki, in the genealogy of the high priests (1 Chr. vi. 4, 5, 50, 51; Ezr. vii. 4, 5). According to Josephus (*Ant.* viii. 1, § 3) he executed the office of high-priest after his father Phinehas, and was succeeded by Eli; his descendants, till Zadok, falling into the rank of private persons (ἰδιωτεύσαντες). His name is corrupted into 'Ιώσηπος. Nothing is known of him.

A. C. H.

AB'ISHUR (אֲבִישׁוּר [*father of the wall* or *upright*] 'Αβισούρ: *Abisur*), son of Shammai (1 Chr. ii. 28).

AB'ISUM ('Αβισαί; Alex. Αβισουαι; [Ald. 'Αβισούμ]: *Abisue*). ABISHUA, the son of Phinehas (1 Esdr. viii. 2). Called also ABISEI.

W. A. W.

AB'ITAL (אֲבִיטַל [*whose father is dew* or *protection*]: 'Αβιτάλ; *Abital*), one of David's wives (2 Sam. iii. 4; 1 Chr. iii. 3).

ABI'TUB (אֲבִיטוּב [*father of goodness*]: 'Αβιτώλ; [Alex. Αβιτωβ]: *Abitub*), son of Shaharaim by Hushim (1 Chr. viii. 11).

ABI'UD ('Αβιούδ: *Abiud*). Descendant of Zorobabel, in the genealogy of Jesus Christ (Matt. i. 13). Lord A. Hervey identifies him with HODAIAH (1 Chr. iii. 24) and JUDA (Luke iii. 26), and supposes him to have been the grandson of Zerubbabel through his daughter Shelomith.

W. A. W.

ABLUTION. [PURIFICATION.]

AB'NER (אַבְנֵר, once אֲבִינֵר, *father of light*. Αβεννήρ; [Alex. often Αβεννηρ or Αβαννηρ]. *Abner*). 1. Son of Ner, who was the brother of Kish (1 Chr. ix. 36) the father of Saul. Abner therefore, was Saul's first cousin, and was made by him commander-in-chief of his army (1 Sam. xiv. 51). He was the person who conducted David into Saul's presence after the death of Goliath (xvii. 57), and afterwards accompanied his master when he

[a] * On the origin and significance of the Bible names, see the article (Amer. ed.) on NAMES. H

[b] * This fuller article from the "Concise Dictionary" has been substituted here for the article of fourteen lines in the larger work. B

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sought David's life at Hachilah (xxvi. 3–14). From this time we hear no more of him till after the death of Saul, when he rises into importance as the main-stay of his family. It would seem that, immediately after the disastrous battle of Mount Gilboa, David was proclaimed king of Judah in Hebron, the old capital of that tribe, but that the rest of the country was altogether in the hands of the Philistines, and that five years passed before any native prince ventured to oppose his claims to their power. During that time the Israelites were gradually recovering their territory, and at length Abner proclaimed the weak and unfortunate Ishbosheth, Saul's son, as king of Israel in Mahanaim, beyond Jordan — at first no doubt as a place of security against the Philistines, though all serious apprehension of danger from them must have soon passed away — and Ishbosheth was generally recognized except by Judah. This view of the order of events is necessary to reconcile 2 Sam. ii. 10, where Ishbosheth is said to have reigned over Israel for two years, with ver. 11, in which we read that David was king of Judah for seven; and it is confirmed by vers. 5, 6, 7, in which David's message of thanks to the men of Jabesh-gilead for burying Saul and his sons implies that no prince of Saul's house had as yet claimed the throne, but that David hoped that his title would be soon acknowledged by all Israel; while the exhortation "to be valiant" probably refers to the struggle with the Philistines, who placed the only apparent impediment in the way of his recognition. War soon broke out between the two rival kings, and a "very sore battle" was fought at Gibeon between the men of Israel under Abner, and the men of Judah under Joab, son of Zeruiah, David's sister (1 Chr. ii. 16). When the army of Ishbosheth was defeated, Joab's youngest brother Asahel, who is said to have been "as light of foot as a wild roe," pursued Abner, and in spite of warning refused to leave him, so that Abner in self-defence was forced to kill him. After this the war continued, success inclining more and more to the side of David, till at last the imprudence of Ishbosheth deprived him of the counsels and generalship of the hero, who was in truth the only support of his tottering throne. Abner had married Rizpah, Saul's concubine, and this, according to the views of Oriental courts, might be so interpreted as to imply a design upon the throne. Thus we read of a certain Armais, who, while left viceroy of Egypt in the absence of the king his brother, "used violence to the queen and concubines, and put on the diadem, and set up to oppose his brother" (Manetho, quoted by Joseph. *c. Apion.* i. 15). Cf. also 2 Sam. xvi. 21, xx. 3, 1 K. ii. 13–25, and the case of the Pseudo-Smerdis, Herod. iii. 68. [ABSALOM; ADONIJAH.] Rightly or wrongly, Ishbosheth so understood it, though Abner might seem to have given sufficient proof of his loyalty, and to even ventured to reproach him with it. Abner, incensed at his ingratitude, after an indignant reply, opened negotiations with David, by whom he was most favorably received at Hebron. He then undertook to procure his recognition throughout Israel; but after leaving his court for the purpose was enticed back by Joab, and treacherously murdered by him and his brother Abishai, at the gate of the city, partly no doubt, as Joab showed afterwards in the case of AMASA, from fear lest so distinguished a convert to their cause should gain too high a place in David's favor (Joseph. *Ant.* vii. 1, § 5), but ostensibly in retaliation for the death of Asahel. For this there was indeed some pretext, inasmuch as it was thought dishonorable even in battle to kill a mere stripling like Asahel, and Joab and Abishai were in this case the *revengers of blood* (Num. xxxv. 19), but it is also plain that Abner only killed the youth to save his own life. This murder caused the greatest sorrow and indignation to David; but as the assassins were too powerful to be punished, he contented himself with showing every public token of respect to Abner's memory, by following the bier and pouring forth a simple dirge over the slain, which is thus translated by Ewald (*Dichter des Alten Bundes*, i. 99:—

> As a villain dies, ought Abner to die?
> Thy hands, not fettered;
> Thy feet, not bound with chains;
> As one falls before the malicious, fellest thou!

— *i. e.* "Thou didst not fall as a prisoner taken in battle, with hands and feet fettered, but by secret assassination, such as a villain meets at the hands of villains" (2 Sam. iii. 33, 34). See also Lowth, *Lectures on Hebrew Poetry*, xxii. G. E. L. C.

2. Father of Jaasiel, chief of the Benjamites in David's reign (1 Chr. xxvii. 21): probably the same as ABNER 1. W. A. W.

ABOMINATION OF DESOLATION (τὸ βδέλυγμα τῆς ἐρημώσεως, Matt. xxiv. 15), mentioned by our Saviour as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27, xi. 31, xii. 11. The Hebrew words in these passages are respectively, שִׁקּוּצִים, שִׁקּוּץ מְשֹׁמֵם, הַשִּׁקּוּץ מְשֹׁמֵם, and שִׁקֻּוץ שֹׁמֵם. the LXX. translate the first word uniformly βδέλυγμα, and the second ἐρημώσεων (ix. 27) and ἐρημώσεως (xi. 31, xii. 11): many MSS. however have ἠφανισμένον in xi. 31. The meaning of the first of these words is clear: שִׁקּוּץ expresses any religious *impurity*, and in the plural number especially *idols*. Suidas defines βδέλυγμα as used by the Jews πᾶν εἴδωλον καὶ πᾶν ἐκτύπωμα ἀνθρώπου. It is important to observe that the expression is not used of idolatry in the abstract, but of idolatry adopted by the Jews themselves (2 K xxi. 2–7, xxiii. 13). Hence we must look for the fulfillment of the prophecy in some act of apostasy on *their* part; and so the Jews themselves appear to have understood it, according to the traditional feeling referred to by Josephus (*B. J.* iv. 6, § 3), that the temple would be destroyed ἐὰν χεῖρες οἰκεῖαι προμιάνωσι τὸ τέμενος. With regard to the second word שֹׁמֵם, which has been variously translated *of desolation*, *of the desolator*, *that astonisheth* (Marginal transl. xi. 31, xii. 11), it is a participle used substantively and placed in immediate apposition with the previous noun, qualifying it with an adjective sense *astonishing*, *horrible* (Gesen. *s. v.* שָׁמֵם), and thus the whole expression signifies a *horrible abomination*. What the object referred to was, is a matter of doubt; it should be observed, however, that in the passages in Daniel the setting up of the abomination was to be consequent upon the cessation of the sacrifice. The Jews considered the prophecy as fulfilled in the profanation of the Temple under Antiochus Epiphanes, when the Israelites themselves erected an idolatrous altar (βωμός, Joseph. *Ant.* xii. 5, § 4 upon the sacred altar, and offered sacrifice thereon this altar is described as βδέλυγμα τῆς ἐρημώσεως

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(1 Macc. i. 54, vi. 7). The prophecy, however, referred ultimately (as Josephus himself perceived, *Ant.* x. 11, § 7) to the destruction of Jerusalem by the Romans, and consequently the βδέλυγμα must describe some occurrence connected with that event. But it is not easy to find one which meets all the requirements of the case: the introduction of the Roman standards into the Temple would not be a βδέλυγμα, properly speaking, unless it could be shown that the Jews themselves participated in the worship of them; moreover, this event, as well as several others which have been proposed, such as the erection of the statue of Hadrian, fail in regard to the time of their occurrence, being *subsequent to* the destruction of the city. It appears most probable that the profanities of the Zealots constituted the abomination which was the sign of impending ruin.[a] (Joseph. *B. J.* iv. 3, § 7.) W. L. B.

A'BRAHAM (אַבְרָהָם, *father of a multitude*: Ἀβραάμ: *Abraham*: originally **ABRAM**, אַבְרָם, *father of elevation*: Ἄβραμ: *Abram*), the son of Terah, and brother of Nahor and Haran; and the progenitor, not only of the Hebrew nation, but of several cognate tribes. His history is recorded to us with much detail in Scripture, as the very type of a true patriarchal life; a life, that is, in which all authority is paternal, derived ultimately from God the Father of all, and religion, imperfect as yet in revelation and ritual, is based entirely on that same Fatherly relation of God to man. The natural tendency of such a religion is to the worship of tutelary gods of the family or of the tribe; traces of such a tendency on the part of the patriarchs are found in the Scriptural History itself; and the declaration of God to Moses (in Ex. vi. 3) plainly teaches that the full sense of the unity and eternity of Jehovah was not yet unfolded to them. But yet the revelation of the Lord, as the "Almighty God" (Gen. xvii. 1, xxviii. 3, xxxv. 11), and "the Judge of all the earth" (Gen. xviii. 25), the knowledge of His intercourse with kings of other tribes (Gen. xx. 3–7), and His judgment on Sodom and Gomorrah (to say nothing of the promise which extended to "all nations") must have raised the patriarchal religion far above this narrow idea of God, and given it the germs, at least, of future exaltation. The character of Abraham is that which is formed by such a religion, and by the influence of a nomad pastoral life; free, simple, and manly; full of hospitality and family affection; truthful to all such as were bound to him by their ties, though not untainted with Eastern craft to those considered as aliens; ready for war, but not a professed warrior, or one who lived by plunder; free and childlike in religion, and gradually educated by God's hand to a continually deepening sense of its all-absorbing claims. It stands remarkably contrasted with those of Isaac and Jacob.

The Scriptural history of Abraham is mainly limited, as usual, to the evolution of the Great Covenant in his life; it is the history of the man himself rather than of the external events of his life; and, except in one or two instances (Gen. xii. 10–20, xiv., xx., xxi. 22–34) it does not refer to his relation with the rest of the world. To them he may only have appeared as a chief of the hardier Chaldæan race, disdaining the settled life of the more luxurious Canaanites, and fit to be hired by plunder as a protector against the invaders of the North (see Gen. xiv. 21–23). Nor is it unlikely, though we have no historical evidence of it, that his passage into Canaan may have been a sign or a cause of a greater migration from Haran, and that he may have been looked upon (*e. g.* by Abimelech, Gen. xxi. 22–32) as one who, from his position as well as his high character, would be able to guide such a migration for evil or for good (Ewald, *Gesch.* i. 409–413).

The traditions which Josephus adds to the Scriptural narrative, are merely such as, after his manner and in accordance with the aim of his writings, exalt the knowledge and wisdom of Abraham, making him the teacher of monotheism to the Chaldæans, and of astronomy and mathematics to the Egyptians. He quotes however Nicolaus of Damascus,[b] as ascribing to him the conquest and government of Damascus on his way to Canaan, and stating that the tradition of his habitation was still preserved there (Joseph. *Ant.* i. c. 7. § 2; see Gen. xv. 2).

The Arab traditions are partly ante-Mohammedan, relating mainly to the Kaabah (or sacred house) of Mecca, which Abraham and his son "Ismail" are said to have rebuilt for the fourth time over the sacred black stone. But in great measure they are taken from the Koran, which has itself borrowed from the O. T. and from the Rabbinical traditions. Of the latter the most remarkable is the story of his having destroyed the idols (see Jud. v. 6–8) which Terah not only worshipped (as declared in Josh. xxiv. 2), but also manufactured, and having been cast by Nimrod into a fiery furnace, which turned into a pleasant meadow. The legend is generally traced to the word *Ur* (אוּר), Abraham's birth-place, which has also the sense of "light" or "fire." But the name of Abraham appears to be commonly remembered in tradition through a very large portion of Asia, and the title "el-Khalil," "the Friend" (of God) (see 2 Chr. xx. 7; Is. xli. 8; Jam. ii. 23) is that by which he is usually spoken of by the Arabs.

The Scriptural history of Abraham is divided into various periods, by the various and progressive revelations of God, which he received —

(1.) With his father Terah, his wife Sarai, and nephew Lot, Abram left Ur for Haran (Charran), in obedience to a call of God (alluded to in Acts vii. 2–4). Haran, apparently the eldest brother — since Nahor, and probably also Abram,[c] married his daughter — was dead already; and Nahor remained behind (Gen. xi. 31). In Haran Terah died; and Abram, now the head of the family, received a second call, and with it the promise.[d] His promise

[a] * Lange's note (*Bibelwerk*, i. 342), especially as enlarged by Dr. Schaff (*Com. on Matt.* p. 424), enumerates the principal explanations of this difficult expression H.

[b] Nicolaus was a contemporary and favorite of Herod the Great and Augustus. The quotation is probably from an Universal History, said to have contained 144 books.

[c] "Iscah" (in Gen. xi. 29) is generally supposed to be the same person as Sarai. That Abram calls her his "sister" is not conclusive against it; for see xiv. 16. where Lot is called his "brother."

[d] It is expressly stated in the Acts (vii. 4) that Abram quitted Haran after his father's death. This is supposed to be inconsistent with the statements that Terah was 70 years old at the birth of Abram (Gen. xi. 26); that he died at the age of 205 (Gen. xi. 32; and that Abram was 75 years old when he left Haran hence it would seem to follow that Abram migrated

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was two-fold, containing both a temporal and spiritual blessing, the one of which was the type and earnest of the other. The temporal promise was, that he should become a great and prosperous nation; the spiritual, that in him "should all families of the earth be blessed" (Gen. xii. 2).

Abram appears to have entered Canaan, as Jacob afterwards did, along the valley of the Jabbok; for he crossed at once into the rich plain of Moreh, near Sichem, and under Ebal and Gerizim. There, in one of the most fertile spots of the land, he received the first distinct promise of his future inheritance (Gen. xii. 7), and built his first altar to God. "The Canaanite" (it is noticed) "was then in the land," and probably would view the strangers of the warlike north with no friendly eyes. Accordingly Abram made his second resting-place in the strong mountain country, the key of the various passes, between Bethel and Ai. There he would dwell securely, till famine drove him into the richer and more cultivated land of Egypt.

That his history is no ideal or heroic legend, is very clearly shown, not merely by the record of his deceit as to Sarai, practiced in Egypt and repeated afterwards, but much more by the clear description of its utter failure, and the humiliating position in which it placed him in comparison with Pharaoh, and still more with Abimelech. That he should have felt afraid of such a civilized and imposing power as Egypt even at that time evidently was, is consistent enough with the Arab nature as it is now; that he should have sought to guard himself by deceit, especially of that kind which is true in word and false in effect, is unfortunately not at all incompatible with a generally religious character; but that such a story should have been framed in an ideal description of a saint or hero is inconceivable.

The period of his stay in Egypt is not recorded, but it is from this time that his wealth and power appear to have begun (Gen. xiii. 2). If the dominion of the Hyksos in Memphis is to be referred to this epoch, as seems not improbable [EGYPT], then, since they were akin to the Hebrews, it is not impossible that Abram may have taken part in their war of conquest, and so have had another recommendation to the favor of Pharaoh.

On his return, the very fact of this growing wealth and importance caused the separation of Lot and his portion of the tribe from Abram. Lot's departure to the rich country of Sodom implied a wish to quit the nomadic life and settle at once; Abram, on the contrary, was content still to "dwell in tents" and wait for the promised time (Heb. xi. 9). Probably till now he had looked on Lot as his heir, and his separation from him was a Providential preparation for the future. From this time he took up his third resting-place at Mamre, or Hebron, the future capital of Judah, situated in the direct line of communication with Egypt, and opening down to the wilderness and pasture land of Beersheba. This very position, so different from the mountain-fastness of Ai, marks the change in the numbers and powers of his tribe.

The history of his attack on Chedorlaomer, which follows, gives us a specimen of the view which would be taken of him by the external world. By the way in which it speaks of him as "Abram the Hebrew," [a] it would seem to be an older document, a fragment of Canaanitish history (as Ewald calls it), preserved and sanctioned by Moses. The invasion was clearly another northern immigration or foray, for the chiefs or kings were of Shinar (Babylonia), Ellasar (Assyria?), Elam (Persia), &c.; that it was not the first, is evident from the vassalage of the kings of the cities of the plain; and it extended (see Gen. xiv. 5–7) far to the south over a wide tract of country. Abram appears here as the head of a small confederacy of chiefs, powerful enough to venture on a long pursuit to the head of the valley of the Jordan, to attack with success a large force, and not only to rescue Lot, but to roll back for a time the stream of northern immigration. His high position is seen in the gratitude of the people, and the dignity with which he refuses the character of a hireling; that it did not elate him above measure, is evident from his reverence to Melchizedek, in whom he recognized one whose call was equal and consecrated rank superior to his own [MELCHIZEDEK].

(II.) The second period of Abram's life is marked by the fresh revelation, which, without further unfolding the spiritual promise, completes the temporal one, already in course of fulfillment. It first announced to him that a child of his own should inherit the promise, and that his seed should be as the "stars of heaven." This promise, unlike the other, appeared at his age contrary to nature, and therefore it is on this occasion that his faith is specially noted, as accepted and "counted for righteousness." Accordingly, he now passed into a new position, for not only is a fuller revelation given as to the captivity of his seed in Egypt, the time of their deliverance, and their conquest of the land, "when the iniquity of the Amorites was full," but after his solemn burnt-offering the visible appearance of God in fire is vouchsafed to him as a sign, and he *enters into covenant* with the Lord (Gen. xv. 18). This covenant, like the earlier one with Noah (Gen. ix. 9–17), is one of free promise from God, faith only in that promise being required from man.

The immediate consequence was the taking of Hagar, Sarai's maid, to be a concubine of Abram (as a means for the fulfillment of the promise of seed), and the conception of Ishmael.

(III.) For fourteen years after, no more is recorded of Abram, who seems during all that period to have dwelt at Mamre. After that time, in Abram's 99th year, the last step in the revelation of the promise is made, by the declaration that it should be given to a son of Sarai; and at the same time the temporal and spiritual elements are distinguished; Ishmael can share only the one, Isaac is to enjoy the other. The covenant, which before was only for temporal inheritance (Gen. xv. 18), is now made "everlasting," and sealed by circumcision. This new state is marked by the change of Abram's name to "Abraham," and Sarai's to "Sarah," [b] and it was one of far greater acquaint-

from Haran in his father's lifetime. Various explanations have been given of this difficulty; the most probable is, that the statement in Gen. xi. 26, that Terah was 70 years old when he begat his three children, applies only to the oldest, Haran, and that the births of his two younger children belonged to a subsequent period [CHRONOLOGY].

[a] Ὁ περάτης, LXX. If this sense of the word be taken, it strengthens the supposition noticed. In any case, the name is that applied to the Israelites by foreigners, or used by them of themselves only in speaking to foreigners: see HEBREW.

[b] The original name אַבְרָם is uncertain in deriva

ance and intercourse with God. For, immediately after, we read of the Lord's appearance to Abraham in human form, attended by two angels, the ministers of His wrath against Sodom, of His announcement of the coming judgment to Abraham, and acceptance of his intercession for the condemned cities.[a] The whole record stands alone in Scripture for the simple and familiar intercourse of God with him, contrasting strongly with the vaguer and more awful descriptions of previous appearances (see *e. g.* xv. 12), and with those of later times (Gen. xxviii. 17, xxxii. 30; Ex. iii. 6, &c.). And corresponding with this there is a perfect absence of all fear on Abraham's part, and a cordial and reverent joy, which, more than anything else, recalls the time past when "the voice of the Lord God was heard, walking in the garden in the cool of the day."

Strangely unworthy of this exalted position as the "Friend" and intercessor with God, is the repetition of the falsehood as to Sarah in the land of the Philistines (Gen. xx.). It was the first time he had come in contact with that tribe or collection of tribes, which stretched along the coast almost to the borders of Egypt; a race apparently of lords ruling over a conquered population, and another example of that series of immigrations which appear to have taken place at this time. It seems, from Abraham's excuse for his deceit on this occasion, as if there had been the idea in his mind that all arms may be used against unbelievers, who, it is assumed, have no "fear of God," or sense of right. If so, the rebuke of Abimelech, by its dignity and its clear recognition of a God of justice, must have put him to manifest shame, and taught him that others also were servants of the Lord.

This period again, like that of the sojourn in Egypt, was one of growth in power and wealth, as the respect of Abimelech and his alarm for the future, so natural in the chief of a race of conquering invaders, very clearly shows. Abram's settlement at Beersheba, on the borders of the desert, near the Amalekite plunderers, shows both that he needed room, and was able to protect himself and his flocks.

The birth of Isaac crowns his happiness, and fulfills the first great promise of God; and the expulsion of Ishmael, painful as it was to him, and vindictive as it seems to have been on Sarah's part, was yet a step in the education which was to teach him to give up all for the one great object. The symbolical meaning of the act (drawn out in Gal. iv. 21–31) could not have been wholly unfelt by the patriarch himself, so far as it involved the sense of the spiritual nature of the promise, and carried out the fore-ordained will of God.

(IV.) Again for a long period (25 years, Joseph *Ant.* i. 13, § 2) the history is silent: then comes the final trial and perfection of his faith in the command to offer up the child of his affections and of God's promise. The trial lay, first in the preciousness of the sacrifice, and the perplexity in which the command involved the fulfillment of the promise; secondly, in the strangeness of the command to violate the human life, of which the sacredness had been enforced by God's special command (Gen. ix. 5, 6), as well as by the feelings of a father. To these trials he rose superior by faith, that "God was able to raise Isaac even from the dead" (Heb. xi. 19), probably through the same faith to which our Lord refers, that God had promised to be the "God of Isaac" (Gen. xvii. 19), and that he was not "a God of the dead, but of the living."[b]

It is remarkable that, in the blessing given to him now, the original spiritual promise is repeated for the first time since his earliest call, and in the same words then used. But the promise that "in his seed all nations should be blessed" would be now understood very differently, and felt to be far above the temporal promise, in which, perhaps, at first it seemed to be absorbed. It can hardly be wrong to refer preëminently to this epoch the declaration, that Abraham "saw the day of Christ and was glad" (John viii. 56).

The history of Abraham is now all but over, though his life was prolonged for nearly 50 years. The only other incidents are the death and burial of Sarah, the marriage of Isaac with Rebekah, and that of Abraham with Keturah.

The death of Sarah took place at Kirjath Arba, *i. e.* Hebron, so that Abraham must have returned from Beersheba to his old and more peaceful home. In the history of her burial, the most notable points are the respect paid to the power and character of Abraham, as a mighty prince, and the exceeding modesty and courtesy of his demeanor. It is sufficiently striking that the only inheritance of his family in the land of promise should be a tomb. The sepulchral cave of Machpelah is now said to be concealed under the Mosque of Hebron (see Stanley, *S. & P.* p. 101). [HEBRON.]

The marriage of Isaac, so far as Abraham is concerned, marks his utter refusal to ally his son with the polluted and condemned blood of the Canaanites.

The marriage with Keturah is the strangest and most unexpected event recorded in his life, Abraham having long ago been spoken of as an old man; but his youth having been restored before the birth of Isaac, must have remained to him, and Isaac's

tion and meaning. Gesenius renders it "nobility," from the same root as "Sarah"; Ewald by "quarrelsome" (from the root שָׂרָה in sense of "to fight"). The name Sarah, שָׂרָה, is certainly "princess."

[a] Tradition still points out the supposed site of this appearance of the Lord to Abraham. About a mile from Hebron is a beautiful and massive oak, which still bears Abraham's name. The residence of the patriarch was called "the oaks of Mamre," erroneously translated in A. V. "the plain" of Mamre (Gen. xiii. 18, xviii. 1); but it is doubtful whether this is the exact spot, since the tradition in the time of Josephus (*B. J.* iv. 9, § 7) was attached to a terebinth. This tree no longer remains; but there is no doubt that it stood within the ancient enclosure, which is still called "Abraham's House." A fair was held beneath it in the time of Constantine, and it remained to the time of Theodosius. (Robinson, ii. 81 ed. 1856; Stanley, *S. & P.* p. 143.)

[b] The scene of the sacrifice is, according to our present text, and to Josephus, the land of "Moriah," or מוֹרִיָּה, *chosen by Jehovah*, Ges. (comp. the name "Jehovah-Jireh"). The Samaritan Pentateuch has "Moreh," מוֹרֶה; the LXX. render the word here by τὴν ὑψηλήν, the phrase used for what is undoubtedly "Moreh" in xii. 6, whereas in 2 Chr. iii. they render "Moriah" by Ἀμωρία: they therefore probably read "Moreh" also. The fact of the three days' journey from Beersheba suits Moreh better (see Stanley's *S. & P.* p. 251); other considerations seem in favor of Moriah. [MORIAH.]

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marriage having taken his son comparatively away, may have induced him to seek a wife to be the support of his old age. Keturah held a lower rank than Sarah, and her children were sent away, lest they should dispute the inheritance of Isaac, Abraham having learnt to do voluntarily in their case what had been forced upon him in the case of Ishmael.

Abraham died at the age of 175 years, and his sons, the heir Isaac, and the outcast Ishmael, united to lay him in the cave of Machpelah by the side of Sarah.

His descendants were (1) the Israelites; (2) a branch of the Arab tribes through Ishmael; (3) the "children of the East," of whom the Midianites were the chief; (4) perhaps (as cognate tribes), the nations of Ammon and Moab (see these names); and through their various branches his name is known all over Asia. A. B.

* On Abraham, see particularly Ewald, *Gesch.* i. 409–439, 2e Aufl.; Kurtz, *Gesch. des A. Bundes*, 2e Aufl., i. 160–215; and Stanley, *Lect. on the Hist. of the Jewish Church*, Part I., Lect. i., ii. The Jewish legends respecting him have been collected by Beer, *Leben Abrahams nach Auffassung der jüdischen Sage*, Leipz. 1859; see also Eisenmenger's *Entdeckites Judenthum*. A.

ABRAHAM'S BOSOM. During the Roman occupation of Judæa, at least, the practice of reclining on couches at meals was customary among the Jews. As each guest leaned upon his left arm, his neighbor next below him would naturally be described as lying in his bosom; and such a position with respect to the master of the house was one of especial honor, and only occupied by his nearest friends (John i. 18, xiii. 23). To lie in Abraham's bosom, then, was a metaphor in use among the Jews to denote a condition after death of perfect happiness and rest, and a position of friendship and nearness to the great founder of their race, when they shall lie down on his right hand at the banquet of Paradise, "with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11). That the expression was in use among the Jews is shown by Lightfoot (*Hor. Heb. in Luc.* xvi. 22), who quotes a passage from the Talmud (*Kiddushin*, fol. 72), which, according to his interpretation, represents Levi as saying in reference to the death of Rabbi Judah, "to-day he dwelleth in Abraham's bosom." The future blessedness of the just was represented under the figure of a banquet, "the banquet of the garden of Eden or Paradise." See Schoettgen, *Hor. Heb. in Matt.* viii. 11. [LAZARUS.] W. A. W.

A'BRAM. [ABRAHAM.]

ABRO'NAH (עַבְרֹנָה [*passage*], from עָבַר, to cross over), one of the halting-places of the Israelites in the desert, immediately preceding Ezion-geber, and therefore, looking to the root, the name may possibly retain the trace of a ford across the head of the Elanitic Gulf. In the A. V. it is given as Ebronah ('Εβρωνά; [Vat. Σεβρωνα:] *Hebrona*) (Num. xxxiii. 34, 35). G.

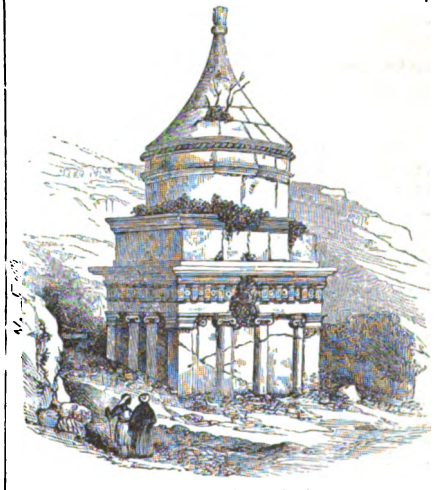
ABRO'NAS ('Αβρωνᾶς; [Comp. 'Αρβωναῖ; Ald. 'Αρβοναῖ: *Mambre*]), a torrent (χείμαρρος), apparently near Cilicia [Jud. ii. 24 compared with 25]: if so, it may possibly be the *Nahr Abraim*, or *Ibrahim*, the ancient Adonis, which rises in the Lebanon at *Afka*, and falls into the sea at *Jebeil* (Byblos). It has, however, been conjectured (Movers, *Bonner Zeits.* xiii. 38) that the word is a corruption of עֵבֶר הַנָּהָר = beyond the river (Euphrates), which has just before been mentioned; a corruption not more inconceivable than many which actually exist in the LXX. The A. V. has ARBONAI (Jud. ii. 24). G.

AB'SALOM (אַבְשָׁלוֹם, *father of peace* 'Αβεσσαλώμ: *Absalom*), third son of David by Maachah, daughter of Talmai king of Geshur, a Syrian district adjoining the north-eastern frontier of the Holy Land near the Lake of Merom. He is scarcely mentioned till after David had committed the great crime which by its consequences embittered his old age, and then appears as the instrument by whom was fulfilled God's threat against the sinful king, that "evil should be raised up against him out of his own house, and that his neighbor should lie with his wives in the sight of the sun." In the latter part of David's reign, polygamy bore its ordinary fruits. Not only is his sin in the case of Bathsheba traceable to it, since it naturally suggests the unlimited indulgence of the passions, but it also brought about the punishment of that sin, by raising up jealousies and conflicting claims between the sons of different mothers, each apparently living with a separate house and establishment (2 Sam. xiii. 8, xiv. 24; cf. 1 K. vii. 8, &c.). Absalom had a sister Tamar, who was violated by her half-brother Amnon, David's eldest son by Ahinoam, the Jezreelitess. The king, though indignant at so great a crime, would not punish Amnon because he was his first-born, as we learn from the words καὶ οὐκ ἐλύπησε τὸ πνεῦμα 'Αμνὼν τοῦ υἱοῦ αὐτοῦ, ὅτι ἠγάπα αὐτόν, ὅτι πρωτότοκος αὐτοῦ ἦν, which are found in the LXX. (2 Sam. xiii. 21), though wanting in the Hebrew. The natural avenger of such an outrage would be Tamar's full brother Absalom, just as the sons of Jacob took bloody vengeance for their sister Dinah (Gen. xxxiv.). He brooded over the wrong for two years, and then invited all the princes to a sheep-shearing feast at his estate in Baal-hazor, possibly an old Canaanitish sanctuary (as we infer from the prefix Baal), on the borders of Ephraim and Benjamin. Here he ordered his servants to murder Amnon, and then fled for safety to his father-in-law's court at Geshur, where he remained for three years. David was overwhelmed by this accumulation of family sorrows, thus completed by separation from his favorite son, whom he thought it impossible to pardon or recall. But he was brought back by an artifice of Joab, who sent a woman of Tekoah (afterwards known as the birthplace of the prophet Amos) to entreat the king's interference in a supposititious case similar to Absalom's. Having persuaded David to prevent the avenger of blood from pursuing a young man, who, she said, had slain his brother, she adroitly applied his assent to the recall of Absalom, and urged him, as he had thus yielded the general principle, to "fetch home his banished." David did so, but would not see Absalom for two more years, though he allowed him to live in Jerusalem. At last wearied with delay, perceiving that his triumph was only half complete, and that his exclusion from court interfered with the ambitious schemes which he was forming, fancying too that sufficient exertions were not made in his favor, the impetuous young man sent his servants to burn a field of corn near his own, belonging to Joab, thus doing as Samson had done (Judg. xv. 4). There

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upon Joab, probably dreading some further outrage from his violence, brought him to his father, from whom he received the kiss of reconciliation. Absalom now began at once to prepare for rebellion, urged to it partly by his own restless wickedness, partly perhaps by the fear lest Bathsheba's child should supplant him in the succession, to which he would feel himself entitled as of royal birth on his mother's side as well as his father's, and as being now David's eldest surviving son, since we may infer that the second son Chileab was dead, from no mention being made of him after 2 Sam. iii. 3. It is harder to account for his temporary success, and the imminent danger which befell so powerful a government as his father's. The sin with Bathsheba had probably weakened David's moral and religious hold upon the people; and as he grew older he may have become less attentive to individual complaints, and that personal administration of justice which was one of an eastern king's chief duties. For Absalom tried to supplant his father by courting popularity, standing in the gate, conversing with every suitor, lamenting the difficulty which he would find in getting a hearing, "putting forth his hand and kissing any man who came nigh to do him obeisance." He also maintained a splendid retinue (xv 1), and was admired for his personal beauty and the luxuriant growth of his hair, on grounds similar to those which had made Saul acceptable (1 Sam. x. 23). It is probable, too, that the great tribe of Judah had taken some offense at David's government, perhaps from finding themselves completely merged in one united Israel; and that they hoped secretly for preëminence under the less wise and liberal rule of his son. Thus Absalom selects Hebron, the old capital of Judah (now supplanted by Jerusalem), as the scene of the outbreak; Amasa his chief captain, and Ahithophel of Giloh his principal counsellor, are both of Judah, and after the rebellion was crushed we see signs of ill-feeling between Judah and the other tribes (xix. 41). But whatever the causes may have been, Absalom raised the standard of revolt at Hebron after *forty* years, as we now read in 2 Sam. xv. 7, which it seems better to consider a false reading for *four* (the number actually given by Josephus), than to interpret of the fortieth year of David's reign (see Gerlach, *in loco*, and Ewald, *Geschichte*, iii. 217). The revolt was at first completely successful; David fled from his capital over the Jordan to Mahanaim in Gilead, where Jacob had seen the "Two Hosts" of the angelic vision, and where Abner had rallied the Israelites round Saul's dynasty in the person of the unfortunate Ishbosheth. Absalom occupied Jerusalem, and by the advice of Ahithophel, who saw that for such an unnatural rebellion war to the knife was the best security, took possession of David's harem, in which he had left ten concubines. This was considered to imply a formal assumption of all his father's royal rights (cf. the conduct of Adonijah, 1 K. ii. 13 ff., and of Smerdis the Magian, Herod. iii. 68), and was also a fulfillment of Nathan's prophecy (2 Sam. xii. 11). But David had left friends who watched over his interests. The vigorous counsels of Ahithophel were afterwards rejected through the crafty advice of Hushai, who insinuated himself into Absalom's confidence to work his ruin, and Ahithophel himself, seeing his ambitious hopes frustrated, and another preferred by the man for whose sake he had turned traitor, went home to Giloh and committed suicide. At last, after being solemnly anointed king at Jerusalem (xix. 10), and lingering there far longer than was expedient, Absalom crossed the Jordan to attack his father, who by this time had rallied round him a considerable force, whereas had Ahithophel's advice been followed, he would probably have been crushed at once. A decisive battle was fought in Gilead, in the wood of Ephraim, so called, according to Gerlach (*Comm. in loco*), from the great defeat of the Ephraimites (Judg. xii. 4), or perhaps from the connection of Ephraim with the trans-Jordanic half-tribe of Manasseh (Stanley, *S. and P.* p. 323). Here Absalom's forces were totally defeated, and as he himself was escaping, his long hair was entangled in the branches of a terebinth, where he was left hanging while the mule on which he was riding ran away from under him. Here he was dispatched by Joab, in spite of the prohibition of David, who, loving him to the last, had desired that his life might be spared, and when he heard of his death, lamented over him in the pathetic words, *O my son Absalom! would God I had died for thee! O Absalom, my son, my son!* He was buried in a great pit in the forest, and the conquerors threw stones over his grave, an old proof of bitter hostility (Josh. vii. 26).[a] The sacred historian contrasts this dishonored burial with the tomb which Absalom had raised in the *King's dale* (comp. Gen. xiv. 17) for the three sons whom he had lost (comp. 2 Sam. xviii. 18, with xiv. 27), and where he probably had intended that his own remains should be laid. Josephus (*Ant.* vii. 10, § 3) mentions the pillar of Absalom as situate 2 stadia from Jerusalem. An existing monument in the valley of Jehoshaphat just outside Jerusalem bears the name of the Tomb of Absalom; but the Ionic pillars which surround its base show that it belongs to a much later period, even if it be a tomb at all.

G. E. L. C.



The so-called Tomb of Absalom.

AB'SALOM ('Αβεσσάλωμος; [Comp. Alex. 'Αψάλωμος, and so Sin. 1 M. xiii.:] *Absolomus*,

[a] * The same custom of heaping up stones as a mark of detestation and ignominy over the graves of perpetrators of crimes, is still observed in the lands of the Bible. For illustrations of this, see Thomson's *Land and Book*, ii. 234, and Bonar's *Mission of Inquiry to the Jews*, p. 318.

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Absalomus), the father of Mattathias (1 Macc. xi. 70) and Jonathan (1 Macc. xiii. 11).

B. F. W.

AB'SALON (Ἀβεσσαλώμ: *Absalom*). An ambassador with John from the Jews to Lysias, chief governor of Cœle-Syria and Phœnice (2 Macc. xi. 17). W. A. W.

ABU'BUS (Ἄβουβος: *Abobus*). Father of Ptolemeus, who was captain of the plain of Jericho, and son-in-law to Simon Maccabæus (1 Macc. xvi. 11, 15). W. A. W.

* **ABYSS.** [DEEP, THE.] H.

AC'ATAN (Ἀκατάν: *Eccetan*). HAKKATAN (1 Esdr. viii. 38). W. A. W.

AC'CAD (אַכַּד [*fortress* according to Fürst]: Ἀρχάδ: *Achad*), one of the cities in the land of Shinar — the others being Babel, Erech, and Calneh — which were the beginning of Nimrod's kingdom (Gen. x. 10). A great many conjectures have been formed as to its identification: — 1. Following the reading of the oldest version (the LXX.), the river Argades, mentioned by Ælian as in the Persian part of Sittacene beyond the Tigris, has been put forward (Bochart, *Phal.* iv. 17). But this is too far east. 2. Sacada, a town stated by Ptolemy to have stood at the junction of the Lycus (Great Zab) with the Tigris, below Nineveh (Leclerc, in Winer). 3. A district "north of Babylon" called Ἀκκήτη (Knobel, *Genesis*, p. 108). 4. And perhaps in the absence of any remains of the name this has the greatest show of evidence in its favor, Nisibis, a city on the *Khabour* river still retaining its name (*Nisibin*), and situated at the N. E. part of Mesopotamia, about 150 miles east of *Orfa*, and midway between it and Nineveh. We have the testimony of Jerome (*Onomasticon*, *Achad*), that it was the belief of the Jews of his day (*Hebræi dicunt*) that Nisibis was Accad; a belief confirmed by the renderings of the Targums of Jerusalem and Pseudo-jonathan (נְצִיבִין), and of Ephraem Syrus; and also by the fact that the ancient name of Nisibis was Acar (Rosenmüller, ii. 29), which is the word given in the early Peshito version ܐܟܪ, and also occurring in three MSS. of the *Onomasticon* of Jerome. (See the note to "Achad" in the edition of Jerome, Ven. 1767, vol. iii. p. 127.)

The theory deduced by Rawlinson from the latest Assyrian researches is, that "Akkad" was the name of the "great primitive Hamite race who inhabited Babylonia from the earliest time," who originated the arts and sciences, and whose language was "the great parent stock from which the trunk stream of the Semitic tongues sprang." "In the inscriptions of Sargon the name of Akkad is applied to the Armenian mountains instead of the vernacular title of Ararat." (Rawlinson, in *Herodotus*, i. 319, note.) The name of the city is believed to have been discovered in the inscriptions under the form *Kinzi Akkad* (*ibid.* p. 447). G.

AC'CARON. [EKRON.]

AC'CHO (עַכּוֹ, *hot sand* (?): Ἄκχω, Ἄκη, Strabo; the PTOLEMAIS of the Maccabees and N. T.), now called *Acca*, or more usually by Europeans, *Saint Jean d'Acre*, the most important sea-port town on the Syrian coast, about 30 miles S. of Tyre. It was situated on a slightly projecting headland, at the northern extremity of that spacious bay — the only inlet of any importance along the whole sea-board of Palestine — which is formed by the bold promontory of Carmel on the opposite side. This bay, though spacious (the distance from Accho to Carmel being about 8 miles), is shallow and exposed, and hence Accho itself does not at all times offer safe harborage; on the opposite side of the bay, however, the roadstead of *Haifa*, immediately under Carmel, supplies this deficiency. Inland the hills, which from Tyre southwards press close upon the sea-shore, gradually recede, leaving in the immediate neighborhood of Accho a plain of remarkable fertility about six miles broad, and watered by the small river Belus (*Nahr Namân*), which discharges itself into the sea close under the walls of the town. To the S. E. the still receding heights afford access to the interior in the direction of Sephoris. Accho, thus favorably placed in command of the approaches from the north, both by sea and land, has been justly termed the "key of Palestine."

In the division of Canaan among the tribes, Accho fell to the lot of Asher, but was never wrested from its original inhabitants (Judg. i. 31): and hence it is reckoned among the cities of Phœnicia (Strab. ii. 134; Plin. v. 17; Ptol. v. 15). No further mention is made of it in the O. T. history, nor does it appear to have risen to much importance until after the dismemberment of the Macedonian empire, when its proximity to the frontier of Syria made it an object of frequent contention. Along with the rest of Phœnicia it fell to the lot of Egypt, and was named Ptolemais, after one of the Ptolemies, probably Soter, who could not have failed to see its importance to his dominions in a military point of view. In the wars that ensued between Syria and Egypt, it was taken by Antiochus the Great (Ptol. v. 62), and attached to his kingdom. When the Maccabees established themselves in Judæa, it became the base of operations against them. Simon drove his enemies back within its walls, but did not take it (1 Macc. v. 22). Subsequently, when Alexander Balas set up his claim to the Syrian throne, he could offer no more tempting bait to secure the cooperation of Jonathan than the possession of Ptolemais and its district (1 Macc. x. 39). On the decay of the Syrian power it was one of the few cities of Judæa which established its independence. Alexander Jannæus attacked it without success. Cleopatra, whom he had summoned to his assistance, took it, and transferred it, with her daughter Selene, to the Syrian monarchy: under her rule it was besieged and taken by Tigranes (Joseph. *Ant.* xiii. 12, § 2; 13, § 2; 16, § 4). Ultimately it passed into the hands of the Romans, who constructed a military road along the coast, from Berytus to Sepphoris, passing through it, and elevated it to the rank of a colony, with the title Colonia Claudii Cæsaris (Plin. v. 17). The only notice of it in the N. T. is in connection with St. Paul's passage from Tyre to Cæsarea (Acts xxi. 7). Few remains of antiquity are to be found in the modern town. The original name has alone survived all the changes to which the place has been exposed. W. L. B.

AC'COS (Ἀκκώς: [Alex. Ἀκχώς, Field:] *Jacob*), father of John and grandfather of Eupolemus the ambassador from Judas Maccabæus to Rome (1 Macc. viii. 17).

AC'COZ. [KOZ.]

ACEL'DAMA (Ἀκελδαμά; Aram [and

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Rsch.] ([Sin.] B) Ἀκελδαμάχ: *Haceldama*); **χωρίον αἵματος,** "the field of blood;" (Chald. דְּבַל דְּמָא), the name given by the Jews of Jerusalem to a "field" (χωρίον) near Jerusalem purchased by Judas with the money which he received for the betrayal of Christ, and so called from his violent death therein (Acts i. 19). This is at variance with the account of St. Matthew (xxvii. 8), according to which the "field of blood" (ἀγρὸς αἵματος) was purchased by the Priests with the 30 pieces of silver after they had been cast down by Judas, as a burial-place for strangers, the locality being well known at the time as "the field of the Potter," [a] (τὸν ἀγρὸν τοῦ κεραμέως). See Alford's notes to Acts i. 19. And accordingly ecclesiastical tradition appears from the earliest times to have pointed out two distinct (though not unvarying) spots as referred to in the two accounts. In Jerome's time (*Onom. Acheldama*) the "ager sanguinis" was shown "ad australem [b] plagam montis Sion." Arculfus (p. 4) saw the "large *fig*-tree where Judas hanged himself," certainly in a different place from that of the "small field (Aceldama) where the bodies of pilgrims were buried" (p. 5). Saewulf (p. 42) was shown Aceldama "next" to Gethsemane, "at the foot of Olivet, near the sepulchres of Simeon and Joseph" (Jacob and Zacharias). In the "Citez de Jherusalem" (Rob. ii. 560) the place of the suicide of Judas was shown as a stone arch, apparently inside the city, and giving its name to a street. Sir John Maundeville (p. 175) found the "*elder*-tree" of Judas "fast by" the "image of Absalom;" but the Aceldama "on the other side of Mount Sion towards the south." Maundrell's account (p. 468–9) agrees with this, and so does the large map of Schultz, on which both sites are marked. The Aceldama still retains its ancient position, but the tree of Judas has been transferred to the "Hill of Evil Counsel" (Stanley, *S. & P.* pp. 105, 186; and Barclay's *Map*, 1857, and "*City*," &c. pp. 75, 208).

The "field of blood" is now shown on the steep southern face of the valley or ravine of Hinnom, near its eastern end; on a narrow plateau (Salzmann, *Etude*, p. 22), more than half way up the hill-side. Its modern name is *Hak ed-damm*. It is separated by no enclosure; a few venerable olive-trees (see Salzmann's photograph, "*Champ du sang*") occupy part of it, and the rest is covered by a ruined square edifice — half built, half excavated — which, perhaps originally a church (Pauli, in Ritter, *Pal.* p. 464), was in Maundrell's time (p. 468) in use as a charnel-house, and which the latest conjectures (Schultz, Williams, and Barclay, p. 207) propose to identify with the tomb of Ananus (Joseph. *B. J.* v. 12, § 2). It was believed in the middle ages that the soil of this place had the power of very rapidly consuming bodies buried in it (Sandys, p. 187), and in consequence either of this or of the sanctity of the spot, great quantities of the earth were taken away; amongst others by the Pisan Crusaders in 1218 for their *Campo Santo* at Pisa, and by the Empress Helena for that at Rome (Rob. i. 355; Raumer, p. 270). Besides the charnel-house above mentioned, there are several large hollows in the ground in this immediate neighborhood which may have been caused by such excavations. The formation of the hill is cretaceous, and it is well known that chalk is always favorable to the rapid decay of animal matter. The assertion (Krafft, p. 193; Ritter, *Pal.* p. 463) that a pottery still exists near this spot does not seem to be borne out by other testimony.[c] G.

* There are other views on some of the points embraced in this article, which deserve to be mentioned. The contradiction said to exist between Matt. xxvii. 8 and Acts i. 19 is justly qualified in the *Concise Dictionary* as "apparent," and hence not necessarily actual. The difficulty turns wholly upon a single word, namely, **ἐκτήσατο,** in Acts i. 18; and that being susceptible of a two-fold sense, we are at liberty certainly to choose the one which agrees with Matthew's statement, instead of the one conflicting with it. Many understand ἐκτήσατο in Acts as having a Hiphil or causative sense, as Greek verbs, especially in the middle voice, often have (Win. *N. T. Gr.* § 38, 3; Scheuerl. *Syntax*, p. 298). With this meaning, Luke in the Acts (or Peter, since it may be the latter's remark,) states that Judas by his treachery gave occasion for the purchase of "the potter's field"; and that is precisely what Matthew states in saying that the priests purchased the field, since they did it with the money furnished to them by the traitor. In like manner we read in the Gospels that Jesus when crucified was put to death by the Roman soldiers; but in Acts v. 30, Peter says to the members of the Jewish Council: — "Whom (Jesus) ye slew, hanging on a tree": [d] which all accept as meaning that the Jewish rulers were the means of procuring the Saviour's death. For other examples of this causative sense of verbs, comp. Matt. ii. 16, xxvii. 60; John iv. 1; Acts vii. 21, xvi. 23; 1 Cor. vii. 16; 1 Tim. iv. 16, etc. As explaining, perhaps, why Peter chose this concise mode of expression, Fritzsche's remark may be quoted: — The man (a sort of *acerba irrisio*) thought to enrich himself by his crime, but only got by it a field where blood was paid for blood (*Evang. Matt.* p. 799). Many of the best critics, as Kuinoel, Olshausen, Tholuck (*MS. notes*), Ebrard (*Wissensch. Kritik*, p. 543), Baumgarten, (*Apostelgesch.* p. 31), Lange (*Bibelwerk*, i. 409), Lechler (*Der Apost. Gesch.* p. 14), Robinson (*Harmony*, p. 227), Andrews (*Life of our Lord*, p. 511), and others, adopt this explanation.

It does not affect the accuracy of Matthew or Luke whether "the field of blood" which they mention was the present Aceldama or not; for they affirm nothing as to its position beyond implying that it was a "potter's field" near Jerusalem.

[a] The prophecy referred to by St. Matthew, Zechariah (not Jeremiah) xi. 12, 13, does not in the present state of the Hebrew text agree with the quotation of the Evangelist. The Syriac Version omits the name altogether.

[b] Eusebius, from whom Jerome translated, has here **ν βορείου.** This may be a clerical error, or it may add another to the many instances existing of the change of a traditional site to meet circumstances.

[c] * Krafft's statement is (*Topographie Jerusalems*, p. 193) that he saw people cutting or digging up clay there (*Erde stechen*), and not that they worked it up on the ground. Schultz, the Prussian consul (*Jerusalem, eine Vorlesung*, p. 39), and Porter (*Giant Cities*, p. 147), speak of a bed of clay in that place. See, also, Williams's *Holy City*, ii. 495. There is a pottery at Jerusalem at present, for which the clay is obtained from the hill over the valley of Hinnom. H.

[d] * The A. V. strangely misrepresents the Greek here, as if the putting to death of Jesus was prior to the crucifixion. H

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Nor does the existence of traditions which point out different spots as "the field," prove that the first Christians recognized two different accounts, *i. e.* a contradiction in the statements of Matthew and Luke; for the variant traditions are not old enough (that of Arculf A.D. 700) to be traced to any such source. Yet it is not impossible that the potter's field which the Jews purchased may actually be the present Aceldama, which overlooks the valley of Hinnom. The receptacles for the dead which appear in the rocks in that quarter show that the ancient Jews were accustomed to bury there.

It is usually assumed that Judas came to his miserable end on the very field which had been bought with his 30 pieces of silver. It was for a twofold reason, says Lightfoot (*Hor. Hebr.* p. 690), that the field was called Aceldama; first, because, as stated in Matt. xxvii. 7, it had been bought with the price of blood; and, secondly, because it was sprinkled with the man's blood who took that price. Such congruities often mark the retributions of guilt. Yet it should be noted that Luke does not say in so many words that Judas "fell headlong and burst asunder" on the field purchased with his "reward of iniquity"; but may mean that the field was called Aceldama because the *fact* of the traitor's bloody end, whether it occurred in one place or another, was so notorious (*γνωστὸν ἐγένετο ... ὥστε κληθῆναι*). In either case there is no inconsistency between the two reasons assigned by Matthew and Luke for the appellation: the field could be called Aceldama with a double emphasis, both because it was "the price of blood," and because the guilty man's blood was shed there by his own hand.

Further, the giving of the 30 pieces of silver, "the price of him that was valued," for the "potter's field," fulfilled an O. T. prophecy. But why the evangelist (Matt. xxvii. 9) should refer this prophecy to Jeremiah, and not Zechariah (Zech. xi. 12, 13), in whom the words are found, is a question not easy to answer. Possibly as the Jews (according to the Talmudic order) placed Jeremiah at the head of the prophets, his name is cited merely as a general title of the prophetic writings. See Davidson's *Bibl. Criticism*, i. 330. Dr. E. Robinson (*Harmony*, p. 227) agrees with those who think *διὰ τοῦ προφήτου* may be the true reading, but certainly against the external testimony. The view of Hengstenberg is that though Zechariah's prophecy was directly Messianic and that of Jeremiah ante-Messianic and national, yet they both really prophesy one truth (namely, that the people who spurn God's mercies, be they his prophets and their warnings or Christ and his Gospel, shall be themselves spurned); and hence Matthew in effect quotes them both, but names Jeremiah only because he was better known, and because Zechariah incorporates the older prophecy with his own so as to give to the latter the effect of a previous fulfillment as a pledge for the future: the common truth taught in the two passages, and the part of "the potter" so conspicuous in them, being supposed sufficient to admonish the reader of this relation of the prophecies to each other. See his *Christology of the O. T.* ii. 187 ff., § 9 (Keith's trans.). So free a critic as Grotius (*Annott. ad loc.*) takes nearly the same view: — "Cum autem hoc dictum Jeremiæ per Zach. repetitum hic recitat Matt., simul ostendit tacite, eas pœnas imminere Judæis, quas iidem prophetæ olim sui temporis hominibus prædixerant." For other opinions, which may be thought, however, to illustrate rather than solve the difficulty, see Dr. Schaff's edition of Lange's *Commentary*, i. 505. H.

ACHAIA (Ἀχαΐα) signifies in the N. T. a Roman province, which included the whole of the Peloponnesus and the greater part of Hellas proper with the adjacent islands. This province, with that of Macedonia, comprehended the whole of Greece: hence Achaia and Macedonia are frequently mentioned together in the N. T. to indicate all Greece (Acts xviii. 12, 27, xix. 21; Rom. xv. 26, xvi. 5 [T. R., but here Ἀσίας is the true reading]; 1 Cor. xvi. 15; 2 Cor. i. 1, ix. 2, xi. 10; 1 Thess. i. 7, 8). A narrow slip of country upon the northern coast of Peloponnesus was originally called Achaia, the cities of which were confederated in an ancient League, which was renewed in B.C. 280 for the purpose of resisting the Macedonians. This League subsequently included several of the other Grecian states, and became the most powerful political body in Greece; and hence it was natural for the Romans to apply the name of Achaia to the Peloponnesus and the south of Greece, when they took Corinth and destroyed the League in B.C. 146. (*Καλοῦσι δὲ οὐκ Ἑλλάδος ἀλλ' Ἀχαΐας ἡγεμόνα οἱ Ῥωμαῖοι, διότι ἐχειρώσαντο Ἕλληνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προεστηκότων*, Paus. vii. 16, § 10). Whether the Roman province of Achaia was established immediately after the conquest of the League, or not till a later period, need not be discussed here (see *Dict. of Geogr.* i. 17). In the division of the provinces by Augustus between the emperor and the senate in B.C. 27, Achaia was one of the provinces assigned to the senate, and was governed by a proconsul (Strab. xvii. p. 840; Dion. Cass. liii. 12). Tiberius in the second year of his reign (A.D. 16) took it away from the senate, and made it an imperial province governed by a procurator (Tac. *Ann.* i. 76); but Claudius restored it to the senate (Suet. *Claud.* 25). This was its condition when Paul was brought before Gallio, who is therefore (Acts xviii. 12) correctly called the "proconsul" (*ἀνθύπατος*) of Achaia, which is translated in the A. V. "deputy" of Achaia. [For the relation of Achaia to Hellas see GREECE, *ad fin.*]

ACHAICUS (Ἀχαϊκός), name of a Christian (1 Cor. xvi. 17, subscription No. 25).

ACHAN (עָכָן, *troubler*; written עָכָר in 1 Chr. ii. 7: Ἄχαν or Ἄχαρ: *Achan* or *Achar*), an Israelite of the tribe of Judah, who, when Jericho and all that it contained were accursed and devoted to destruction, secreted a portion of the spoil in his tent. For this sin Jehovah punished Israel by their defeat in their attack upon Ai. When Achan confessed his guilt, and the booty was discovered, he was stoned to death with his whole family by the people, in a valley situated between Ai and Jericho, and their remains, together with his property, were burnt. From this event the valley received the name of Achor (*i. e. trouble*) [ACHOR]. From the similarity of the name Achan to Achar, Joshua said to Achan, "Why hast thou troubled us? the Lord shall trouble thee this day" (Josh. vii.). In order to account for the terrible vengeance executed upon the family of Achan, it is quite unnecessary to resort to the hypothesis that they were accomplices in his act of military insubordination. The sanguinary severity of Oriental nations, from which the Jewish people were by no

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means free, has in all ages involved the children in the punishment of the father. R. W. B.

* The name occurs Josh. vii. 1, 18, 19, 20, 24, xxii. 20. A.

A'CHAR (עָכָר: Ἀχάρ: *Achar*). A variation of the name of Achan which seems to have arisen from the play upon it given in 1 Chr. ii. 7, "Achar, the *troubler* (עוֹכֵר *'ócér*) of Israel." W. A. W.

ACH'BOR (עַכְבּוֹר [*mouse*]: Ἀχοβώρ [also Ἀχωβώρ, Ἀκχοβώρ]: *Achobor*). 1. Father of Baal-hanan, king of Edom (Gen. xxxvi. 38, 39; 1 Chr. i. 49).

2. Son of Michaiah, a contemporary of Josiah (2 K. xxii. 12, 14; Jer. xxvi. 22, xxxvi. 12), called Abdon in 2 Chr. xxxiv. 20.

A'CHAZ (Ἄχαζ: *Achaz*). AHAZ, king of Judah (Matt. i. 9). W. A. W.

ACHIACH'ARUS (Ἀχιάχαρος, [FA. and Sin.] Ἀχειχαρος, [Ἀχειαχαρος, Ἀχεικαρ, etc.]), *i. e.* אֲחִיאֲחִירוֹן = Postumus: *Achicharus*). Chief minister, "cupbearer, and keeper of the signet, and steward, and overseer of the accounts" at the court of Sarchedonus or Esarhaddon, king of Nineveh, in the Apocryphal story of Tobit (Tob. i. 21, 22, ii. 10, xiv. 10). He was nephew to Tobit, being the son of his brother Anael, and supported him in his blindness till he left Nineveh. From the occurrence of the name of Aman in xiv. 10, it has been conjectured that Achiacharus is but the Jewish name for Mordecai, whose history suggested some points which the author of the book of Tobit worked up into his narrative; but there is no reason to have recourse to such a supposition, as the discrepancies are much more strongly marked than the resemblances. W. A. W.

ACHI'AS (*Achias*). Son of Phinees; high-priest and progenitor of Esdras (2 Esdr. i. 2), but omitted both in the genealogies of Ezra and 1 Esdras. He is probably confounded with Ahijah, the son of Ahitub and grandson of Eli. W. A. W.

A'CHIM (Ἀχείμ, Matt. i. 14), son of Sadoc, and father of Eliud, in our Lord's genealogy; the fifth in succession before Joseph the husband of Mary. The Hebrew form of the name would be יָכִין, Jachin (Gen. xlvi. 10; 1 Chr. xxiv. 17), which in the latter place the LXX. render Ἀχίμ, [Rom. ed.], or Ἀχείμ [Vat.; Alex. Ιαχειν, Comp. Ἰαχείμ, Ald. Ἀχίν]. It is a short form of Jehoiachin, *the Lord will establish*. The name, perhaps, indicates him as successor to Jehoiachin's throne, and expresses his parents' faith that God would, in due time, *establish* the kingdom of David, according to the promise in Is. ix. 7 (6 in the Heb. Bib.) and elsewhere. A. C. H.

A'CHIOR (Ἀχιώρ, *i. e.* אֲחִיאוֹר, *the brother of light*; comp. Num. xxxiv. 27: *Achior*: confounded with Ἀχιάχαρος, Tob. xi. 18), a general of the Ammonites in the army of Holofernes, who is afterwards represented as becoming a proselyte to Judaism (Jud. v., vi., xiv.). B. F. W.

A'CHISH (אָכִישׁ: Ἀγχοῦς; [Alex. in 1 K. Ἀγχις; Comp. Ἀκχίς, in 1 K. Ἀχίς:] *Achis*), a Philistine king at Gath, son of Maoch, who in the title to the 34th Psalm is called Abimelech possibly corrupted from אבימלך). David twice found a refuge with him when he fled from Saul. On the first occasion, being recognized by the servants of Achish as one celebrated for his victories over the Philistines, he was alarmed for his safety, and feigned madness (1 Sam. xxi. 10–13). [DAVID.] From Achish he fled to the cave of Adullam. On the second occasion, David fled to Achish with 600 men (1 Sam. xxvii. 2), and remained at Gath a year and four months.

Whether the Achish [son of Maachah] to whom Shimei went in disobedience to the commands of Solomon (1 K. ii. [39,] 40), be the same person is uncertain. R. W. B.

* In the title of the 34th Psalm, Abimelech (which see) may be the royal title, and Achish in the history the personal name, as Hengstenberg De Wette, Lengerke remark. Fürst (*Handwb.* s. v.) regards Achish as Philistian and probably = *serpent-charmer*. The name occurs also 1 Sam. xxvii. 3–12, xxviii. 1, 2, xxix. 2–9. H.

ACHI'TOB (Ἀχιτώβ [Vat. -χει-]: *Achitob*). AHITUB, the high-priest (1 Esdr. viii. 2; 2 Esdr. i. 1), in the genealogy of Esdras. W. A. W.

ACH'METHA. [ECBATANA.]

A'CHOR, VALLEY OF, (עֵמֶק עָכוֹר: [φάραγξ Ἀχώρ,] Ἐμεκαχώρ; [Hos. κοιλὰς Ἀχώρ: *vallis*] *Achor*) = *valley of trouble*, according to the etymology of the text; the spot at which Achan, the "troubler of Israel," was stoned (Josh. vii. 24, 26). On the N. boundary of Judah (xv. 7; also Is. lxv. 10; Hos. ii. 15). It was known in the time of Jerome (*Onom.* s. v.), who describes it as north of Jericho; but this is at variance with the course of the boundary in Joshua (Keil's *Joshua*, p. 131). G.

* No trace of the name is found any longer. Yet Achor "was situated at all events near Gilgal and the West-Jordan heights" (Knobel, *Josua*, p. 116). It is a valley "that runs up from Gilgal toward Bethel" (Thomson's *Land and Book*, ii. 185). The prophet's allusion in Hos. ii. 15 is not so much to the place as to the meaning of the name. "And I will give her the valley of Achor for a door of hope," *i. e.* through "trouble," through affliction and discipline, God will prepare His people for greater blessings than they would otherwise be fitted to have bestowed on them. H.

ACH'SA (עַכְסָה: Ἀσχά; Alex. Αχσα; [Comp. Ὀξά:] *Achsa*). Daughter of Caleb, or Chelubai, the son of Hezron (1 Chr. ii. 49).[a] [CALEB.] W. A. W

ACH'SAH (עַכְסָה [*anklet*]: Ἀσχά; [Alex Comp. in Josh., Αχσα: *Axa*), daughter of Caleb the son of Jephunneh, the Kenezite. Her father promised her in marriage to whoever should take Debir, the ancient name of which (according to the analogy of KIRJATH-ARBA, the ancient name of Hebron) was Kirjath-Sepher (or as in Josh. xv. 49, KIRJATH-SANNA), *the city of the book*. Othniel, her father's younger brother, took the city, and accordingly received the hand of Achsah as his reward. Caleb at his daughter's request added to her dowry the upper and lower springs, which she had pleaded for as peculiarly suitable to her inheritance in a south country (Josh. xv. 15–19. See

[a] * Achsa is merely an incorrect form which in modern editions of A. V. has been substituted for Achsah, the reading of the first and other early editions. A.

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Stanley's *S. & P.* p. 161). [GULLOTH.] The story is repeated in Judg. i. 11–15. Achsah is mentioned again, as being the daughter of Caleb, in 1 Chr. ii. 49. But there is much confusion in the genealogy of Caleb there given. [ACHSA; CALEB.] A. C. H.

ACH'SHAPH (אַכְשָׁף [*fascination*, or *magic rites*]: Αζιφ [Vat. Αζειφ], Καιάψ [?] and Κεδφ; [Alex. Αχιφ, Αχσαφ; Comp. Χασδφ, Αχασδφ; Ald. Αχιάφ, Αχσάφ:] *Achsaph*, *Axaph*), a city within the territory of Asher, named between Beten and Alammelech (Josh. xix. 25); originally the seat of a Canaanite king (xi. 1, xii. 20). It is possibly the modern *Kesaf*, ruins bearing which name were found by Robinson (iii. 55) on the N. W. edge of the *Hûleh*. But more probably the name has survived in *Chaifa* [on the sea, at the foot of the north side of Mount Carmel], a town which, from its situation, must always have been too important to have escaped mention in the history, as it otherwise would have done. If this suggestion is correct, the LXX. rendering, Κεδφ, exhibits the name in the process of change from the ancient to the modern form. G.

ACH'ZIB (אַכְזִיב [*falsehood*]: Κεζιβ, [Vat. Κεζειβ; Alex. Αχζεκ, *a prima manu*] 'Αχζίβ; [Comp. 'Αχζίβ:] *Achzib*). 1. A city of Judah, in the Shefelah (SEPHELA), named with Keilah and Mareshah (Josh. xv. 44, Micah i. 14). The latter passage contains a play on the name: "The houses of Achzib (אַכְזִיב) shall be a lie (לְאַכְזָב)." It is probably the same with CHEZIB and CHOZEBA, which see.

2. [In Josh., 'Εχοζόβ; Alex. Αζειφ, **Αχζειφ (so Ald.); Comp. 'Αχαζίβ; — in Judg. 'Ασχαζί [Vat. -ζει]; Alex. Ασχενδει; Ald. 'Αχαζείβ; Comp. 'Ασχαζίβ.] A town belonging to Asher (Josh. xix. 29), from which the Canaanites were not expelled (Judg. i. 31); afterwards Ecdippa (Jos. *B. J.* i. 13, § 4, 'Εκδίππων). Josephus also (*Ant.* v. 1, § 22) gives the name as 'Αρκὴ ἡ καὶ 'Εκδίππους. Here was the *Casale Huberti* of the Crusaders (Schulz; Ritter, *Pal.* p. 782); and it is now *es-Zib*, on the sea-shore at the mouth of the *Nahr Herdawil*, 2 h. 20 m. N. of Akka (Robinson, iii. 628; and comp. Maundrell, p. 427). After the return from Babylon, Achzib was considered by the Jews as the northernmost limit of the Holy Land. See the quotations from the Gemara in Reland (p. 544). G.

ACI'PHA ('Αχιβά [Vat. -χει-]; Alex. Αχιφα; Ald. 'Ακιφά:] *Agista*). HAKUPHA (1 Esdr. v. 31). W. A. W.

ACI'THO ([Alex.] 'Ακιθών, [Comp. Ald. Ακιθώ,] probably an error for 'Αχιτώβ [which is the reading of Sin.]: *Achitob*, *i. e.* אֲחִיטוֹב, *kind brother*), Jud. viii. 1; comp. 2 Esdr. i. 1. B. F. W.

ACRABATTI'NE. [ARABATTINE.]

ACTS OF THE APOSTLES (πράξεις ἀποστόλων, *Acta Apostolorum*), a second treatise (δεύτερος λόγος) by the author of the third Gospel, traditionally known as Lucas or Luke (which see). The identity of the writer of both books is strongly shown by their great similarity in style and idiom, and the usage of particular words and compound forms. The theories which assign the book to other authors, or divide it among several, will not stand the test of searching inquiry. They will be found enumerated in Davidson's Introd. to the N. T. vol. ii., and Alford's prolegomena to vol ii. of his edition of the Greek Testament. It must be confessed to be, at first sight, somewhat surprising that notices of the author are so entirely wanting, not only in the book itself, but also, generally in the Epistles of St. Paul, whom he must have accompanied for some years on his travels. But our surprise is removed when we notice the habit of the Apostle with regard to mentioning his companions to have been very various and uncertain, and remember that no Epistles were, strictly speaking, written by him while our writer was in his company, before his Roman imprisonment; for he does not seem to have joined him at Corinth (Acts xviii.), where the two Epp. to the Thess. were written, nor to have been with him at Ephesus, ch. xix., whence, perhaps, the Ep. to the Gal. was written; nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Ep. to the Rom. and, perhaps, that to the Gal.

The book commences with an inscription to one Theophilus, who, from bearing the appellation κράτιστος, was probably a man of birth and station. But its design must not be supposed to be limited to the edification of Theophilus, whose name is prefixed only, as was customary then as now, by way of dedication. The readers were evidently intended to be the members of the Christian Church, whether Jews or Gentiles; for its contents are such as are of the utmost consequence to the whole church. They are *The fulfillment of the promise of the Father by the descent of the Holy Spirit and the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads all the personal and subordinate details may be ranged. Immediately after the Ascension, St. Peter, the first of the Twelve, designated by our Lord as the Rock on whom the Church was to be built, the holder of the keys of the kingdom, becomes the prime actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office, and by him, in good time, is accomplished. But none of the existing twelve Apostles were, humanly speaking, fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly-educated and zealous Pharisees. The preparation of Saul of Tarsus for the work to be done, the progress, in his hand, of that work, his journeyings, preachings, and perils, his stripes and imprisonments, his testifying in Jerusalem and being brought to testify in Rome, — these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

Any view which attributes to the writer as his chief design some collateral purpose which is served by the book as it stands, or, indeed, any purpose beyond that of writing a faithful history of such facts as seemed important in the spread of the Gospel, is now generally and very properly treated as erroneous. Such a view has become celebrated in modern times, as held by Baur; — that the purpose of the writer was to compare the two great Apostles, to show that St. Paul did not depart from the principles which regulated St. Peter, and to exalt him at every opportunity by comparison with St. Peter

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The reader need hardly be reminded how little any such purpose is borne out by the contents of the book itself; nay, how naturally they would follow their present sequence, without any such thought having been in the writer's mind. Doubtless many ends are answered and many results brought out by the book as its narrative proceeds: as *e. g.* the rejection of the Gospel by the Jewish people everywhere, and its gradual transference to the Gentiles; and others which might be easily gathered up, and made by ingenious hypothesizers, such as Baur, to appear as if the writer were bent on each one in its turn as the chief object of his work.

As to the time when and place at which the book was written, we are left to gather them entirely from indirect notices. It seems most probable that the place of writing was Rome, and the time about two years from the date of St. Paul's arrival there, as related in ch. xxviii., *sub fin.* Had any considerable alteration in the Apostle's circumstances taken place before the publication, there can be no reason why it should not have been noticed. And on other accounts also, this time was by far the most likely for the publication of the book. The arrival in Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause. A large amount of historic material had been collected in Judæa, and during the various missionary journeys; or, taking another and not less probable view, Nero was beginning to undergo that change for the worse which disgraced the latter portion of his reign: none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which the Christians enjoyed be exchanged for bitter persecution. If such terrors were imminent, there would surely be in the Roman Church prophets and teachers who might tell them of the storm which was gathering, and warn them that the records lying ready for publication must be given to the faithful before its outbreak or event.

Such *à priori* considerations would, it is true, weigh but little against presumptive evidence furnished by the book itself; but arrayed, as they are, in aid of such evidence, they carry some weight, when we find that the time naturally and fairly indicated in the book itself for its publication is that one of all others when we should conceive that publication most likely.

This would give us for the publication the year 63 A. D., according to the most probable assignment of the date of the arrival of St. Paul at Rome.

The genuineness of the Acts of the Apostles has ever been recognized in the Church. It is mentioned by Eusebius (*H. E.* iii. 25) among the ὡλογούμεναι θεῖαι γραφαί. It is first directly quoted in the epistle of the churches of Lyons and Vienne to those of Asia and Phrygia (A. D. 177); then repeatedly and expressly by Irenæus, Clement of Alexandria, Tertullian, and so onwards. It was rejected by the Marcionites (cent. iii.) and Manichæans (cent. iv.) as contradicting some of their notions. In modern Germany, Baur and some others have attempted to throw discredit on it, and fix its publication in the second century, mainly by assuming the hypothesis impugned above, that it is an apology for St. Paul. But the view has found no favor, and would, ere this, have been forgotten, had it not been for the ability and subtlety of its chief supporter.

The text of the Acts of the Apostles is very full of various readings; more so than any other book of the N. T. To this several reasons may have contributed. In the many backward references to Gospel history, and the many anticipations of statements and expressions occurring in the Epistles, temptations abounded for a corrector to try his hand at assimilating, and, as he thought, reconciling the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the Church in aftertimes. Where the narrative simply related facts, any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where St. Paul repeats to different audiences, or the writer himself narrates the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. There are in this book an unusual number of those remarkable interpolations of considerable length, which are found in the Codex Bezæ (D) and its cognates. A critic of some eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by correctors; and he has published an edition in which they are inserted in full. But, while some of them bear an appearance of genuineness (as *e. g.* that in ch. xii. 10, where, after ἐξελθόντες, is added κατέβησαν τοὺς ἑπτὰ βαθμούς, καὶ) the greater part are unmeaning and absurd (*e. g.* that in ch. xvi. 39, where we read after ἐξελθεῖν, — εἰπόντες, Ἠγνοήσαμεν τὰ καθ' ὑμᾶς ὅτι ἐστὲ ἄνδρες δίκαιοι· καὶ ἐξαγαγόντες παρεκάλεσαν αὐτοὺς λέγοντες Ἐκ τῆς πόλεως ταύτης ἐξέλθατε μήποτε πάλιν συνστράφωσιν ἡμῖν ἐπικράζοντες καθ' ὑμῶν).

The most remarkable exegetical works and monographs on the Acts, beside commentaries on the whole N. T. [Alford, Wordsworth, DeWette, Meyer, Lechler in Lange's *Bibelwerk*], are Baumgarten, *Apostelgeschichte, oder der Entwickelungsgang der Kirche von Jerusalem bis Rom*, Halle, 1852 [2d ed. 1859, Eng. trans. Edinb. 1854; Zeller, *Die Apostelgeschichte nach ihrem Inhalt u. Ursprung krit. untersucht*, Stuttg. 1854, first publ. in the *Theol. Jahrb.* 1849–51; and] Lekebusch, *Die Composition und Entstehung der Apostelgeschichte von Neuem untersucht*, Gotha, 1854.

The former of these work is a very complete treatise on the Christian-historical development of the Church as related in the book: the latter is of more value as a critical examination of the various theories as to its composition and authorship. [Zeller's is the ablest attack on its genuineness and authenticity.]

Valuable running historical comments on the Acts are also found in Neander's *Pflanzung u. Leitung der Christlichen Kirche durch die Apostel*, 4th ed., Hamburg, 1847 [Eng. trans. by Ryland in Bohn's Stand. Library, 1851, revised and corrected by E. G. Robinson, N. Y. 1865]; Conybeare and Howson's *Life and Epistles of St. Paul*, 2d ed, Lond. 1856. Professed commentaries have been published by Mr. Humphry, Lond. 1847, [2d ed. 1854], and Professor Hackett, Boston, U. S. 1852 [enlarged ed. 1858, and Dr. J. A. Alexander, New York, 1857]. H. A.

*Add to the collateral helps Paley's *Horæ Paulinæ* Biscoe, *The History of the Acts of the Apostles confirmed*, etc., Lond. 1742, new ed. Oxf. 1841; Meyer, J. A. G., *Versuch einer Vertheidigung d. Gesch. Jesu u. d Apostel allein aus griech. u. röm. Profanscribenten*, 1805 Meijier, *Diss de*

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Lucæ ἀξιοπιστία in scribendo Actt. Apost. Libro, Hag. Com. 1827; Bittger's *Beiträge zur Einl. in die Paulinischen Briefe*, 1837–38; Birks's *Horæ Apostolicæ*; Lewin's *Life and Epistles of St. Paul*, 2 vol., Lond. 1851; Dr. Howson on the *Character of St. Paul* (Hulsean Lectures for 1862); Lange, *Apost. Zeitalter*, 1853–54; Dr. Schaff's *History of the Apostolic Church*, N. Y. 1854, p. 191 ff.; Lechler, *Das apostol. u. d. nachapostol. Zeitalter*, 2d ed., 1857; Pressensé, *Histoire des trois premiers siècles de l'Eglise Chrétienne*, Paris, 1858, i. 348 ff.; Ewald, *Gesch. d. apost. Zeitalters*, Gött. 1858 (Bd. vi. of his *Gesch. d. Volkes Israel*); an art. in the *Christian Examiner* for July, 1861, on the "Origin and Composition of the Acts of the Apostles"; the Abbé Vidal, *Saint Paul, sa vie et ses œuvres*, 2 vol., Paris, 1863; Vaughan, C. A., *The Church of the First Days*, 3 vol., Lond. 1864–65; Smith, James, *Voyage and Shipwreck of St. Paul*, 3d ed., Lond. 1866; and Klostermann, *Vindiciæ Lucanæ, seu de Itinerarii in Libro Actt. asservato Auctore*, Gotting. 1866.

On the chronology, see particularly Anger, *De Temporum in Actis Apost. Ratione*, Lips. 1833, and Wieseler, *Chronologie des apostol. Zeitalters*, Gött. 1848. H. and A.

* Some additional remarks will here be made upon the theory of the Tübingen school respecting the authorship of the book of Acts. This theory proceeds upon the assumption that Peter and the rest of the original disciples of Christ were Judaizers; *i. e.*, that they insisted upon the circumcision of the Gentile converts to Christianity, as an indispensable condition of fellowship. Consequently, according to Dr. Baur, Peter and Paul and the two branches of the church of which they were respectively the leaders were placed in a relation of hostility to one another. After the death of these Apostles, various attempts were made to produce a reconciliation between the opposing parties. The book of Acts, it is claimed, is the product of one of these irenical or compromising efforts. A Pauline Christian in the earlier part of the second century composes a half-fictitious history, with the design to present Paul in a favorable light to the Judaizers, and Peter in an equally favorable light to the adherents of Paul. Paul is represented as having circumcised Timothy, and as having in other points conformed to the Judaizing principles; whilst Peter, on the other hand, in the affair of Cornelius and on other occasions, and the Jerusalem Church (in the narrative of Apostolic convention, for example), are made out to agree almost with the tenets of Paul. One feature of Dr. Baur's system was the rejection of the genuineness of all the Pauline Epistles, save the two Epistles to the Corinthians, the Epistle to the Romans and that to the Galatians. The following remarks form the heads of a conclusive argument against the Tübingen theory.

1. Paul's general style of reference to the other Apostles, in the Epistles acknowledged to be genuine, is inconsistent with that theory. He and they form one company, and are partakers of common afflictions. See 1 Cor. iv. 9 *seq.*, 1 Cor. xv. *seq.* In the last passage (ver. 9) he styles himself "the least of the Apostles." When both Epistles were written, he was engaged in collecting contribution for "the saints" at Jerusalem. The last two chapters of the Epistle to the Romans, which show the friendship of Paul for the Jewish Christians, are, on quite insufficient grounds, denied to be genuine by Baur. There is no reasonable doubt of their genuineness.

2. Paul's account of his conference with the Apostles at Jerusalem (Gal. ii. 1 *seq.*) — the passage on which Baur chiefly relies for the establishment of his thesis — really overthrows it. The "false brethren" (ver. 4) were not Apostles, but the faction of Judaizers. Of the Apostles Peter, James, and John, he says (ver. 9) when they "perceived *the grace that was given unto me*, they gave to me and Barnabas *the right hand of fellowship*." The sincerity of this act of fellowship is proved, if proof were needed, by the arrangement made for the contribution for the poor, to be gathered by Paul from the Gentile Churches (ver. 10). The controversy with Peter (ver. 11 *seq.*) was not about a principle, but was occasioned by the circumstance that the latter did "not walk *uprightly*," or was false to his convictions. The circumcision of Timothy, as recorded in Acts, is not rendered improbable by the refusal of Paul (Gal. ii. 3) to circumcise Titus, since Titus was a heathen by birth, and Timothy was circumcised, not to comply with a demand of Judaizers, but to conciliate Jews. In the latter case, no principle was sacrificed; see 1 Cor. ix. 20. The right interpretation of Gal. ii. removes the objections brought to the credibility of the narrative, in Acts xv., of the Apostolic convention. In the light of this interpretation, the principal objections of the Tübingen school to the credibility of the book of Acts, as a whole, vanish. But some of the positive proofs of the genuineness of this book may be here briefly stated.

1. The testimony of the author, especially when we consider the form in which it is given. It is generally conceded that the third Gospel and Acts are by the same author. This author declares (Luke i. 2) that he derived his information from eye-witnesses and contemporaries. The passages in Acts (xvi. 11, xx. 5–15, xxi. 1–18, xxvii. 1, xxviii. 17) in which the writer speaks in the first person plural — the so-called "we" passages — prove him to have been a companion of Paul. The theory that Acts is a compilation of documents being untenable, we are obliged to suppose either that the writer was a participant in the events recorded, or that he has introduced a document, retaining the pronominal peculiarity *on purpose to deceive the reader*. This last hypothesis is advocated by Zeller. Bleek's theory that a document from Timothy is artlessly introduced without any notice to the reader, is refuted by the circumstance that, in language and style, the passages in question correspond with the rest of the book.

2. The moral spirit of the book is inconsistent with the ascription of it to forgery and intentional deception. See, for example, the narrative of Ananias and Sapphira.

3. The relation of Acts to the Pauline Epistles proves the genuineness and credibility of the former. Both the coincidences and diversities make up this proof. It is exhibited in part in Paley's *Horæ Paulinæ*. The Acts is seen to be an independent narrative.

4. An examination of the contents of the Acts will show the untenable character of the Tübingen hypothesis. See, for example, Acts i. 21, 22, where another Apostle is chosen *to fill up the number of the twelve*, — a passage which an author such as Baur describes would never have written. See also Acts xxi. 15 *seq.*, especially vers. 20, 21 where the believing Jews who are zealous for the

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aw are declared to be "many thousands" (μυριάδες). See also Paul's denunciation of the Jews, Acts xxviii. 25 *seq.*

The historical discrepancies which the critics find in Acts are such as, if they were made out to exist, prove no "tendency" or partisan purpose in the work, but only show that the author, like other credible historians, is not free from inaccuracies. The speeches are doubtless given or reproduced in the language of Luke himself. Their historical credibility is shown by Tholuck (*Theol. Studien u. Kritiken*, 1839, II.).

In the defence of the Tübingen hypothesis, see Baur, *Das Christenthum u. die christliche Kirche der drei ersten Jahrhunderten*, 2e Ausg., 1860; also, his *Paulus;* and Zeller, *Die Apostelgeschichte.* In the refutation of this hypothesis, see Eduard Lekebusch, *Die Composition u. Entstehung der Apostelgeschichte*, 1854; Professor Hackett, *Commentary on the Acts*, revised ed. 1858 (both in the introduction and in the exegesis of the passages pertaining to the controversy); Meyer, *Apostelgeschichte;* Lightfoot, *Ep. to the Galatians*, Camb. 1865, Diss. iii. *St. Paul and the Three*, pp. 276–346; and Fisher's *Essays on the Supernatural Origin of Christianity*, New York, 1865.

G. P. F.

ACU'A ('Ακούδ; [Ald. 'Ακουά:] *Accub*). AKKUB (1 Esdr. v. 30); comp. Ezr. ii. 45.

W. A. W.

A'CUB ('Ακούφ; Alex. Ακουμ; [Ald. 'Ακούβ:] *Accusu*). BAKBUK (1 Esdr. v. 31; comp. Ezr. ii. 15). W. A. W.

AD'ADAH (עֲדָעָדָה [*festival*]: 'Αρουήλ; [Alex. Comp. Ald. 'Αδαδά:] *Adada*), one of the cities in the extreme south of Judah named with Dimonah and Kedesh (Josh. xv. 22). It is not mentioned in the *Onomasticon* of Eusebius, nor has any trace of it been yet discovered.

A'DAH (עָדָה, *ornament, beauty:* 'Αδά: *Ada*). 1. The first of the two wives of Lamech, fifth in descent from Cain, by whom were born to him Jabal and Jubal (Gen. iv. 19, [20, 23]).

2. A Hittitess, daughter of Elon, one (probably the first) of the three wives of Esau, mother of his first-born son Eliphaz, and so the ancestress of six (or seven) of the tribes of the Edomites (Gen. xxxvi. 2, [4,] 10 ff. 15 ff.). In Gen. xxvi. 34, she is called BASHEMATH. F. W. G.

ADA'IAH [3 syl.] (עֲדָיָה [*whom Jehovah adorns*]: 'Εδεϊά; [Vat. Εδεινα;] Alex. Ιεδιδα: *Hadaïa*). 1. The maternal grandfather of King Josiah, and native of Boscath in the lowlands of Judah (2 K. xxii. 1).

2. ('Αδαΐ; [Vat. Αζεια;] Alex. Αδαια: *Adaïa.*) A Levite, of the Gershonite branch, and ancestor of Asaph (1 Chr. vi. 41). In ver. 21 he is called IDDO.

3. ('Αδαΐα; [Vat. Αβια;] Alex. Αλαια: *Adaïa.*) A Benjaminite, son of Shimhi (1 Chr. viii. 21), who is apparently the same as Shema in ver. 13.

4. (Alex. Σαδιας, Αδαια: *Adaïus, Adaïa.*) A priest, son of Jeroham (1 Chr. ix. 12; Neh. xi. 12), who returned with 242 of his brethren from Babylon.

5. ('Αδαΐας: *Adaïa.*) One of the descendants of Bani, who had married a foreign wife after the return from Babylon (Ezr. x. 29). He is called IKDEUS in 1 Esdr. ix. 30.

6. ('Αδαΐα; Alex. Αδαιας; FA. Αδειαμ: *Adaïas.* The descendant of another Bani, who had also taken a foreign wife (Ezr. x. 39.)

7. (Alex. Αχαια; [Vat.] FA. Δαλεα: *Adaïa.*) A man of Judah of the line of Pharez (Neh. xi. 5)

8. (עֲדָיָהוּ: 'Αδία; [Vat. 'Αζεια, 2. m. Αδεια;] Alex. Αδαια: *Adaïas.*) Ancestor of Maaseiah one of the captains who supported Jehoiada (2 Chr. xxiii. 1). W. A. W.

ADA'LIA (אַדַלְיָא: Βαρεά; [Vat. M. Βαρσα; Alex. FA. Βαρελ; Comp. 'Αδαλιά:] *Adalia*), a son of Haman (Esth. ix. 8).

* He was massacred by the Jews, together with nine other sons of Haman, in the palace of the Persian king at Shushan, on Haman's downfall and the elevation of Mordecai to his place as chief minister of state (Esth. ix. 6–10). The name is Persian, though the father was probably an Amalekite. H.

AD'AM (אָדָם: 'Αδάμ: *Adam*), the name which is given in Scripture to the first man. The term apparently has reference to the ground from which he was formed, which is called *Adamah* (אֲדָמָה, Gen. ii. 7). The idea of *redness of color* seems to be inherent in either word. (Cf. אָדֹם, Lam. iv. 7; אָדֹם, *red,* אֱדֹם *Edom*, Gen. xxv. 30; אֹדֶם, *a ruby:* Arab. ادم, *colore fusco præditus fuit, rubrum tinxit,* &c.) The generic term Adam, *man*, becomes, in the case of the first man, a denominative. Supposing the Hebrew language to represent accurately the primary ideas connected with the formation of man, it would seem that the appellation bestowed by God was given to keep alive in Adam the memory of his earthly and mortal nature; whereas the name by which he preferred to designate himself was *Ish* (אִישׁ, *a man of substance* or *worth*, Gen. ii. 23). The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. It was with reference to him that all things were designed. He was to be the "roof and crown" of the whole fabric of the world. In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first extends from Gen. i. 1 to ii. 3, the second from ii. 4 to iv. 26, the third from v. 1 to the end of ix. The word at the commencement of the two latter narratives, which is rendered there and elsewhere *generations*, may also be rendered *history.* The style of the second of these records differs very considerably from that of the first. In the first the Deity is designated by the word *Elohim;* in the second He is generally spoken of as *Jehovah Elohim.* The object of the first of these narratives is to record the creation; that of the second to give an account of paradise, the original sin of man and the immediate posterity of Adam; the third contains mainly the history of Noah, referring, it would seem, to Adam and his descendants, principally in relation to that patriarch.

The Mosaic accounts furnish us with very few materials from which to form any adequate conception of the first man. He is said to have been created in the image and likeness of God, and this

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is commonly interpreted to mean some super-excellent and divine condition which was lost at the Fall· apparently, however, without sufficient reason, as the continuance of this condition is implied in the time of Noah, subsequent to the flood (Gen. ix. 6), and is asserted as a fact by St. James (iii. 9), and by St. Paul (1 Cor. xi. 7). It more probably points to the Divine pattern and archetype after which man's intelligent nature was fashioned; reason, understanding, imagination, volition, &c. being attributes of God; and man alone of the animals of the earth being possessed of a spiritual nature which resembled God's nature. Man, in short, was a spirit created to reflect God's righteousness and truth and love, and capable of holding direct intercourse and communion with Him. As long as his will moved in harmony with God's will, he fulfilled the purpose of his Creator. When he refused submission to God, he broke the law of his existence and fell, introducing confusion and disorder into the economy of his nature. As much as this we may learn from what St. Paul says of "the new man being renewed in knowledge after the image of Him that created him" (Col. iii. 10), the restoration to such a condition being the very work of the Holy Spirit of God. The name Adam was not confined to the father of the human race, but like *homo* was applicable to *woman* as well as *man*, so that we find it is said in Gen. v. 1, 2, "This is the book of the 'History' of Adam in the day that God created 'Adam,' in the likeness of God made He him, male and female created He them, and called *their* name Adam in the day when they were created."

The man Adam was placed in a garden which the Lord God had planted "eastward in Eden," for the purpose of dressing it and keeping it. It is of course hopeless to attempt to identify the situation of Eden with that of any district familiar to modern geography. There seems good ground for supposing it to have been an actual locality. It was probably near the source of a river which subsequently divided into four streams. These are mentioned by name: Pison is supposed by some to be the Indus, Gihon is taken for the Nile, Hiddekel is called by the LXX. here, and at Dan. x. 4, Tigris, and the fourth is Euphrates; but how they should have been originally united is unintelligible. Adam was permitted to eat of the fruit of every tree in the garden but one, which was called the "tree of the knowledge of good and evil." What this was it is also impossible to say. Its name would seem to indicate that it had the power of bestowing the consciousness of the difference between good and evil; in the ignorance of which man's innocence and happiness consisted. The prohibition to taste the fruit of this tree was enforced by the menace of death. There was also another tree which was called "the tree of life." Some suppose it to have acted as a kind of medicine, and that by the continual use of it our first parents, not created immortal, were preserved from death. (Abp. Whately.) While Adam was in the garden of Eden the beasts of the field and the fowls of the air were brought to him to be named, and whatsoever he called every living creature that was the name thereof. Thus the power of aptly designating objects of sense was possessed by the first man, a faculty which is generally considered as indicating mature and extensive intellectual resources. Upon the failure of a companion suitable for Adam among the creatures thus brought to him to be named, the Lord God caused a deep sleep to fall upon him, and took one of his ribs from him, which He fashioned into a woman and brought her to the man. Prof. S. Lee supposed the narrative of the creation of Eve to have been revealed to Adam in his deep sleep (Lee's *Job*, *Introd.* p. 16). This is agreeable with the analogy of similar passages, as Acts x. 10, xi. 5, xxii. 17. At this time they are both described as being naked without the consciousness of shame.

Such is the Scripture account of Adam prior to the Fall. There is no narrative of any condition superhuman or contrary to the ordinary laws of humanity. The first man is a true man, with the powers of a man and the innocence of a child. He is moreover spoken of by St. Paul as being "the figure, τύπος, of Him that was to come," the second Adam, Christ Jesus (Rom. v. 14). His human excellence, therefore, cannot have been superior to that of the Son of Mary, who was Himself the Pattern and Perfect Man. By the subtlety of the serpent, the woman who was given to be with Adam, was beguiled into a violation of the one command which had been imposed upon them. She took of the fruit of the forbidden tree and gave it to her husband. The propriety of its name was immediately shown in the results which followed: self-consciousness was the first fruits of sin; their eyes were opened and they knew that they were naked.[a] The subsequent conduct of Adam would seem to militate against the notion that he was in himself the perfection of moral excellence. His cowardly attempt to clear himself by the inculpation of his helpless wife bears no marks of a high moral nature even though fallen; it was conduct unworthy of his sons, and such as many of them would have scorned to adopt.[b] Though the curse of Adam's rebellion of necessity fell upon him, yet the very prohibition to eat of the tree of life after his transgression, was probably a manifestation of Divine mercy, because the greatest malediction of all would have been to have the gift of indestructible life superadded to a state of wretchedness and sin. When moreover we find in Prov iii. 18, that wisdom is declared to be a tree of life to them that lay hold upon her, and in Rev. ii. 7, xxii. 2, 14, that the same expression is applied to the grace of Christ, we are led to conclude that this was merely a temporary prohibition imposed till the Gospel dispensation should be brought in. Upon this supposition the condition of Christians now is as favorable as that of Adam before the Fall, and their spiritual state the same, with the

a * For an analysis of this first sin of the race, the nature of the temptation, and its effects on the mind of Adam, the reader will find Auberlen's remarks instructive (*Die göttliche Offenbarung*, i. 154 ff., translated in the *Bibl. Sacra*, xxii. 430 ff.). H.

b * The better view of interpreters is that Adam meant to cast the blame of his sin not so much on Eve as on his Maker for having given to him a woman whose example had led him into transgression. And in that disposition certainly he manifested only a trait of human character that has ever distinguished his descendants, namely, a proneness to find the cause of sin not in their own hearts, but in God's relations to them as having ordained the circumstances in which they act, and given to them the moral nature which they possess. In that remonstrance of the Apostle James (i. 13-15) against this self-exculpatory spirit "Let no man say when he is tempted, I am tempted of God," &c., we simply hear again the echo of Adam's defense in the garden, "The woman whom thou gavest to be with me" (Gen. iii. 12). H

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single exception of the consciousness of sin and the knowledge of good and evil.

Till a recent period it has been generally believed that the Scriptural narrative supposes the whole human race to have sprung from one pair. It is maintained that the O. T. assumes it in the reason assigned for the name which Adam gave his wife after the Fall, namely, Eve, or Chavvah, *i. e. a living* woman, "because she was the mother of all living;" and that St. Paul assumes it in his sermon at Athens when he declares that God hath made of *one* blood *all* nations of men; and in the Epistle to the Romans, and first Epistle to the Corinthians, when he opposes Christ as the representative of redeemed humanity, to Adam as the representative of natural, fallen, and sinful humanity. But the full consideration of this important subject will come more appropriately under the article MAN.

In the middle ages discussions were raised as to the period which Adam remained in Paradise in a sinless state. To these Dante refers in the Paradiso, xxvi. 139–142: —

> "Nel monte, che si leva più dall' onda,
> Fu' io, con vita pura e disonesta,
> Dalla prim' ora a quella ch' è seconda,
> Come il Sol muta quadra, all' ora sesta."

Dante therefore did not suppose Adam to have been *more* than seven hours in the earthly paradise. Adam is stated to have lived 930 years: so it would seem that the death which resulted from his sin was the spiritual death of alienation from God. "In the *day* that thou eatest thereof thou shalt surely die:" and accordingly we find that this spiritual death began to work immediately. The sons of Adam mentioned in Scripture are Cain, Abel and Seth. It is implied, however, that he had others. S. L.

AD'AM (אָדָם = *earth*:[a] [Comp. Ald. Ἀδαμί:] *Adom*), a city on the Jordan "beside (מִצַּד) 'Zarthan,'" in the time of Joshua (Josh. iii. 16). It is not elsewhere mentioned, nor is there any reference to it in Josephus. The LXX. (both MSS.) [both in the Rom. ed. and the Alex. MS.] has ἕως μέρους Καριαθιαρίμ [Vat. Καθιαιρειν], a curious variation, in which it has been suggested (Stanley, *S. & P.* App. § 80, note) that a trace of Adam appears in αριμ, D being changed to R according to the frequent custom of the LXX.

Note. — The A. V. here follows the *Keri*, which, for תְּאָדָם = "by Adam," the reading in the Hebrew text or Chetib, has מֵאָדָם = "from Adam," an alteration which is a questionable improvement (Keil, p. 51). The accurate rendering of the text is "rose up upon a heap, very far off, by Adam, the city that is beside Zarthan" (Stanley, *S. & P.* p. 304, note). G.

AD'AMAH (אֲדָמָה [*earth*]: Ἀρμαλθ; [Alex. Comp. Ald. Ἀδαμί:] *Edema*), one of the "fenced cities" of Naphtali, named between Chinnereth and ha-Ramah (Josh. xix. 36). It was probably situated to the N. W. of the Sea of Galilee, but no trace of it has yet been discovered.

ADAMANT (יָהֲלֹם, *shâmîr*: ἀδαμάντινος: *adamas*[b]). The word *Shâmîr* occurs as a common noun eleven times in the O. T. In eight of these passages it evidently stands for some prickly plant, and accordingly it is rendered "briers"[c] by the A. V. In the three remaining passages (Jer. xvii. 1; Ez. iii. 9; Zech. vii. 12) it is the representative of some stone of excessive hardness, and is used in each of these last instances metaphorically. In Jer. xvii. 1, *Shâmîr* = "diamond" in the text of the A. V. "The sin of Judah is written with a pen of iron and with the point of a diamond," *i. e.* the people's idolatry is indelibly fixed in their affections, *engraved* as it were on the tablets of their hearts. In Ez. iii. 9, *Shâmîr* = "adamant." "As an adamant harder than flint have I made thy forehead, fear them not." Here the word is intended to signify that firmness of purpose with which the prophet should resist the sin of the rebellious house of Israel. In Zech. vii. 12, the Hebrew word = "adamant-stone" — "Yea, they made their hearts as an adamant-stone, lest they should hear the law," — and is used to express the hardness of the hearts of the Jews in resisting truth.

The LXX. afford us but little clue whereby to identify the mineral here spoken of, for in Ez. iii. 9 and in Zech. vii. 12 they have not rendered the Hebrew word at all, while the whole passage in Jer. xvii. 1–5 is altogether omitted in the Vatican MS.; the Alexandrine MS., however has the passage, and reads, with the versions of Aquila, Theodotion, and Symmachus, "with a nail of adamant."[d] "Adamant" occurs in the Apocrypha, in Ecclus. xvi. 16.

Our English "Adamant" is derived from the Greek,[e] and signifies "the unconquerable," in allusion, perhaps, to the hard nature of the substance, or, according to Pliny (xxxvii. 15), because it was supposed to be indestructible by fire.[f] The Greek writers[g] generally apply the word to some very hard metal, perhaps *steel*, though they do also use it for a mineral. Pliny, in the chapter referred to above, enumerates six varieties of *Adamas*. Dana (*Syst. Mineral.* art. *Diamond*) says that the word "Adamas was applied by the ancients to several minerals differing much in their physical properties. A few of these are *quartz*, *specular iron ore*, *emery*, and other substances of rather high degrees of hardness, which cannot now be identified." Nor does the English language attach any one definite meaning to *Adamant;* sometimes indeed we understand the *diamond*[h] by it, but it is often used vaguely to express any substance of im-

[a] Can the place have derived its name from the flat ground" (הָאֲדָמָה) which was in this very neighborhood — "between Succoth and Zartnan" (1 K. vii. 46)?

[b] Arab. الماس et شمور سامور, *i. q.* שְׁמִירָא, *adamas*. The Chaldee

[c] The word is then frequently associated with שַׁיִת, "thorns."

[d] ἐν ὄνυχι ἀδαμαντίνῳ, LXX. Alex.; "in ungue adamantino," Vulg.

[e] ἀ, δαμάω.

[f] It is incorrect to suppose that even the *diamond*, which is only pure carbon crystallized, is "invincible" by fire. It will burn, and at a temperature of 14° Wedgewood will be wholly consumed, producing carbonic acid gas.

[g] Comp. also Senec. *Hercul. Fur.* 807: "Adamante texto vincire."

[h] Our English *diamond* is merely a corruption of *adamant*. Comp. the French *diamante*.

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penetrable hardness. Chaucer, Bacon, Shakespeare, use it in some instances for the *lodestone*.[a] In modern mineralogy the simple term *Adamant* has no technical signification, but *Adamantine Spar* is a mineral well known, and is closely allied to that which we have good reason for identifying with the *Shâmîr* or *Adamant* of the Bible.

That some hard cutting stone is intended can be shown from the passage in Jeremiah quoted above. Moreover the Hebrew root[b] (*Shâmar*, "to cut," "to pierce"), from which the word is derived, reveals the nature of the stone, the sharpness of which, moreover, is proved by the identity of the original word with a *brier* or *thorn*. Now since, in the opinion of those who have given much attention to the subject, the Hebrews appear to have been unacquainted with the true diamond,[c] it is very probable, from the expression in Ez. iii. 9, of "adamant *harder than flint*,"[d] that by *Shâmîr* is intended some variety of *Corundum*, a mineral inferior only to the diamond in hardness. Of this mineral there are two principal groups; one is crystalline, the other granular; to the crystalline varieties belong the indigo-blue sapphire, the red oriental ruby, the yellow oriental topaz, the green oriental emerald, the violet oriental amethyst, the brown adamantine spar. But it is to the granular or massive variety that the *Shâmîr* may with most probability be assigned. This is the modern *Emery*, extensively used in the arts for polishing and cutting gems and other hard substances; it is found in Saxony, Italy, Asia Minor, the East Indies, &c., and "occurs in boulders or nodules in mica slate, in talcose rock, or in granular limestone, associated with oxide of iron; the color is smoke-gray or bluish-gray; fracture imperfect. The best kinds are those which have a blue tint; but many substances now sold under the name of emery contain no corundum."[e] The Greek name for the emery is *Smyris* or *Smiris*,[f] and the Hebrew lexicographers derive this word from the Hebrew *Shâmîr*. There seems to be no doubt whatever that the two words are identical, and that by *Adamant* we are to understand the *emery-stone*,[g] or the uncrystalline variety of the *Corundum*.

The word SHAMIR occurs in the O. T. three times as a proper name — once as the name of a man[h] (1 Chr. xxiv. 24), and twice as the name of a town. The name of the town may have reference to the rocky nature of the situation, or to *briers* and thorns abundant in the neighborhood.[i]

W. H.

AD'AMI (אֲדָמִי ["humanus," *human*, or *Adamite*:] Ἀρμέ; [Alex. Ald. Ἀρμαί; Comp. Ἀδεμμί:] *Adami*), a place on the border of Naphtali, named after Allon bezaananim (Josh. xix. 33). By some it is taken in connection with the next name, han-Nekeb, but see Reland, p. 545. In the post-biblical times Adami bore the name of Damin.

A'DAR (accurately Addar, אַדָּר [*height*]: Ἀδράδα; [Alex. Ald. Comp. Ἀδδαράθ:] *Addar*), a place on the south boundary of Palestine and of Judah (Josh. xv. 3) which in the parallel list is called HAZAR-ADDAR.

A'DAR. [MONTHS.]

AD'ASA (Ἀδασά, LXX.; τὰ Ἀδασά, Jos.: *Adarsa*, *Adazer*), a place in Judæa, a day's journey from Gazera, and 30 stadia from Bethhoron (Jos. *Ant.* xii. 10, § 5). Here Judas Maccabæus encamped before the battle in which Nicanor was killed, Nicanor having pitched at Bethhoron (1 Macc. vii. 40, 45). In the Onomasticon it is mentioned as near Guphna [the Roman Gophna and present *Jufna*, 2½ miles north-west of Bethel. See OPHNI.]

AD'BEEL (אַדְבְּאֵל: Ναβδεήλ; [in 1 Chr., Vat. Ναβδαιηλ; Comp. Ἀβδηήλ; Ald. Αὐβδιήλ:] *Adbeel*; Ἀβδέηλος, Joseph.; "perhaps '*miracle of God*,' from אֵל, *miracle*," Gesen. *s. v.*) a son of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), and probably the progenitor of an Arab tribe. No satisfactory identification of this name with that of any people or place mentioned by the Greek geographers, or by the Arabs themselves, has yet been discovered. The latter have lost most of the names of Ishmael's descendants between that patriarch and 'Adnán (who is said to be of the 21st generation before Mohammed), and this could scarcely have been the case if tribes, or places named after them, existed in the times of Arabian historians or relaters of traditions: it is therefore unlikely that

[a] Chaucer, *Romaunt of the Rose*, 1182; Shakespeare, *Mid. Night Dr.* Act ii. sc. 2, and *Troil. and Cress.* Act iii. sc. 2; Bacon's *Essay on Travel*.

[b] Fürst's *Concordantiæ*, שָׁמַר, *incidere, impingere*. But Gesenius, *Thes.* sub voc. שָׁמַר, *i. q.* סמר, שׁמם, *horruit, riguit*. Whence Arab. سمر, *Samur*, "an Egyptian thorn" (see Forskål, *Fl. Æg. Ar.* cxxiii. 176), and سامور, *adamas*. See Freytag, *Lex. Arab.* s. v.

[c] Dana says that the method of polishing diamonds was first discovered in 1456 by Louis Bergnen, a citizen of Bruges, previous to which time the diamond was only known in its native uncut state. It is quite clear that *Shâmîr* cannot mean *diamond*, for if it did the word would be mentioned with precious stones; but this is not the case.

[d] דָּיָמָן מְצֹר. That צֹר, though it may sometimes be applied to "rock" generally, yet sometimes = *flint*, or some other variety of *quartz*, seems clear from Ex. iv. 25: — "Then Zipporah took a sharp *stone*" (צֹר), *Tsôr*. That flint knives were in common use amongst Eastern nations is well known. Compare that very interesting verse of the LXX., Josh. xxiv. 31.

[e] Austed's *Mineralogy*, § 394.

[f] σμύρις, or σμίρις, σμίρις est ἄμμου εἶδος (Hesychius): σμίρις λίθος ἐστί (Dioscor. v. 165). Both statements are correct; the one refers to the *powder*, the other to the *stone*. The German *Smirgel*, or *Schmirgel*, is evidently allied to the Hebrew or Greek words. Bohlen considers the Hebrew word to be of Indian origin, comparing *asmira*, a stone which eats away iron. Doubtless all these words have a common origin.

[g] This is probably the same stone which Herodotus (vii. 69) says the Æthiopians in the army of Xerxes used instead of iron to point their arrows with, and by means of which they engraved seals.

[h] In the Keri. The Chethîb has יִמְרָה, *Shâmûr*

[i] It will be enough merely to allude to the Rabbinical fable about Solomon, the Hoopoe, and the *worm Shâmir*. See Bochart's *Hierozoicon*, vol. iii. p. 842 ed. Rosenmüller, and Buxtorf, *Lex. Talmud.* col. 2455

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these names are to be recovered from the works of native authors. But some they have taken, and apparently corrupted, from the Bible; and among these is Adbeel, written (in the *Mir-át ez-Zemán*) ازبل. E. S. P.

ADDAN (אַדָּן [*strong*]: Ἀδδαν, LXX.; Ἀαλδρ [Vat. Αλλαρ, Alex. Αλαρ], Apocr. 1 Esdr.: *Adon*, Vulg.), one of the places from which some of the captivity returned with Zerubbabel to Judæa who could not show their pedigree as Israelites (Ezr. ii. 59). In the parallel lists of Nehemiah (vii. 61) and Esdras the name is ADDON and AALAR. G.

* Perhaps the name Aalar in 1 Esdr. v. 36 corresponds to IMMER in Ezra and Nehemiah. It appears in Esdras as the name of a man. See CHARAATHALAR. A.

ADDAR (אַדָּר: Ἀδδάρ; [Vat. Αλει; Alex. Αρεδ; Comp. Ἀδδρ:] *Addar*), son of Bela (1 Chr. viii. 3), called ARD in Num. xxvi. 40.

ADDER. This word in the text of the A. V. is the representative of four distinct Hebrew names, mentioned below. It occurs in Gen. xlix. 17 (margin, *arrow-snake*); Ps. lviii. 4 (margin, *asp*); xci. 13 (margin, *asp*); Prov. xxiii. 32 (margin, *cockatrice*); and in Is. xi. 8, xiv. 29, lix. 5, the margin has *adder*, where the text has *cockatrice*. Our English word *adder* is used for any poisonous snake, and is applied in this general sense by the translators of the A. V.[a] They use in a similar way the synonymous term *asp*.

1. *Acshûb* (עַכְשׁוּב: ἀσπίς: *aspis*) is found only in Ps. cxl. 3: "They have sharpened their tongues like a serpent, adder's poison is under their lips." The latter half of this verse is quoted by St. Paul from the LXX. in Rom. iii. 13. The poison of venomous serpents is often employed by the sacred writers in a figurative sense to express the evil tempers of ungodly men — that malignity which, as Bishop Horne says, is "the venom and poison of the intellectual world" (comp. Deut. xxxii. 33; Job xx. 14, 16).

It is not possible to say with any degree of certainty what particular species of serpent is intended by the Hebrew word; the ancient versions do not help us at all, although nearly all agree in some kind of serpent, with the exception of the Chaldee paraphrase, which understands a *spider* by *Acshûb*, interpreting this Hebrew word by one of somewhat similar form.[b] The etymology of the term is not ascertained with sufficient precision to enable us to refer the animal to any determinate species. Gesenius derives it from two Hebrew roots,[c] the combined meaning of which is "rolled in a spire and lying in ambush;" a description which would apply to almost any kind of serpent.

The number of poisonous serpents with which the Jews were acquainted was in all probability limited to some five or six species [SERPENT], and as there are reasonable grounds for identifying *Pethen* and *Shephiphôn* with two well known species, viz. the Egyptian Cobra and the Horned Viper, it is not improbable that the *Acshûb* may be represented by the *Toxicoa* of Egypt and North Africa. At any rate it is unlikely that the Jews were unacquainted with this kind, which is common in Egypt and probably in Syria: the *Echis arenicola* therefore, for such is this adder's scientific name may be identical in name and reality with the animal signified by the Hebrew *Acshûb*.



Toxicoa, of Egypt.

Colonel Hamilton Smith suggests that the *Acshûb* may be the puff or spooch-adder of the Dutch colonists at the Cape of Good Hope, or that of Western Africa; but it has never been shown that the Cape species (*Clotho arietans*) or the W. African species (*Clotho lateristriga*), the only two hitherto known, are either of them inhabitants of a district so far north and east as Egypt.

2. *Pethen* (פֶּתֶן). [ASP.]

3. *Tsepha*, or *Tsiphôni* (צֶפַע, צִפְעֹנִי: ἔκγονα ἀσπίδων, κερδστης: *regulus*) occurs five times in the Hebrew Bible. In Prov. xxiii. 32 it is translated *adder*, and in the three passages of Isaiah quoted above, as well as in Jer. viii. 17, it is rendered *cockatrice*. The derivation of the word from a root which means "to hiss" does not help us at all to identify the animal. From Jeremiah we learn that it was of a hostile nature, and from the parallelism of Is. xi. 8, it appears that the *Tsiphôni* was considered even more dreadful than the *Pethen*. Bochart, in his *Hierozoicon* (iii. 182, ed. Rosenmüller), has endeavored to prove that the *Tsiphôni* is the *Basilisk* of the Greeks (whence Jerome in Vulg. reads *Regulus*), which was then supposed to destroy life, burn up grass, and break stones by the pernicious influence of its breath (comp. Plin. *H. N.* viii. c. 33); but this is explaining an "ignotum per ignotius."

The whole story of the Basilisk is involved in fable, and it is in vain to attempt to discover the animal to which the ancients attributed such terrible power. It is curious to observe, however, that Forskål (*Descr. Animal.* p. 15) speaks of a kind of serpent (*Coluber Hölleik* is the name he gives it) which he says produces irritation on the spot touched by its breath; he is quoting, no doubt, the

[a] *Adder*, in systematic soölogy, is generally appused to those genera which form the family *Viperidæ*; — *Asp*, to the *Vipera Aspis* of the Alps.

[b] עַכְבִישׁ, *Acchibish*.

[c] *Thes* sub voc.: — עָכַשׁ, *retrorsum se flexit*, and עָקַב, *insidiatus est*. Alii Arab. *kathaba* (impetum facere), vel etiam *gashab* (venenum) comferunt. (Fürst.)

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opinion of the Arabs. Is this a relic of the *Basilikan* fable? This creature was so called from a mark on its head, supposed to resemble a kingly crown. Several serpents, however, have peculiar markings on the head — the varieties of the Spectacle-Cobras of India, for example — so that identification is impossible. As the LXX. make use of the word Basilisk (Ps. xc. 13; xci. 13, A. V.) it was thought desirable to say this much on the subject.[a]

It is possible that the *Tsiphóni* may be represented by the Algerine adder (*Clotho mauritanica*) but it must be confessed that this is mere conjecture. Dr. Harris, in his *Natural History of the Bible*, erroneously supposes it to be identical with the *Rajah zephen* of Forskâl, which, however, is a fish (*Trigon zephen*, Cuv.), and not a serpent.



Algerine Adder. (British Museum.)

4. *Shephiphôn* (שְׁפִיפֹן: ἐγκαθήμενος: *cerastes*) occurs only in Gen. xlix. 17, where it is used to characterize the tribe of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." Various are the readings of the old versions in this passage: the Samaritan interprets *Shephiphôn* by "lying in wait;" the Targums of Jonathan, of Onkelos, and of Jerusalem, with the Syriac, "a basilisk."[b] The Arabic interpreters Erpenius [i. e. the anonymous version edited by Erpenius] and Saadias have "the horned snake;"[c] and so the Vulg. *Cerastes*. The LXX., like the Samaritan, must have connected the Hebrew term with a word which expresses the idea of "sitting in ambush." The original word comes from a root which signifies "to prick," "pierce," or "bite."[d]

The habit of the *Shephiphôn*, alluded to in Jacob's prophecy, namely, that of lurking in the sand and biting at the horse's heels,[e] suits the character of a well-known species of venomous snake, the celebrated horned viper, the asp of Cleopatra (*Cerastes Hasselquistii*), which is found abundantly in the sandy deserts of Egypt, Syria, and Arabia. The Hebrew word *Shephiphôn* is no doubt identical with the Arabic *Siffon*. if the translation of this Arabic word by Golius be compared with the description of the Cerastes in the British Museum, there will appear good reason for identifying the *Shephiphôn* of Genesis with the *Cerastes* of naturalists. "*Siffon*, serpentis genus leve, punctis maculisque distinctum" — "a small kind of serpent marked with dots and spots" (Golius, *Arab. Lex.* s. v.). "The *Cerastes* (*Cerastes Hasselquistii*), brownish white with pale brown irregular unequal spots" (*Cat. of Snakes in Brit. M.* pt. i. 29). It is not pretended that the mere fact of these two animals being *spotted* affords sufficient ground, when taken alone, for asserting that they are identical, for many serpents have this character in common; but, when taken in connection with what has been adduced above, coupled with the fact that this spotted character belongs only to a very few kinds common in the localities in question, it does at least form strong presumptive evidence in favor of the identity of the *Shephiphôn* with the *Cerastes*. The name of *Cerastes* is derived from a curious hornlike process above each eye in the male,[f] which gives it a formidable appearance. Bruce, in his *Travels in Abyssinia*, has given a very accurate and detailed account of these animals. He observes that he found them in greatest numbers in those parts which were frequented by the jerboa, and that in the stomach of a Cerastes he discovered the remains of a jerboa. He kept two of these snakes in a glass vessel for two years without any food. Another circumstance mentioned by Bruce throws some light on the assertions of ancient authors as to the movement of this snake. Ælian,[g] Isidorus,

[a] The *Basilisk* of naturalists is a most forbidding-looking yet harmless *lizard* of the family *Iguanidæ*, order *Sauria*. In using the term, therefore, care must be taken not to confound the mythical serpent with the veritable Saurian.

[b] חורמן (*Hûrman*), *perniciosus*, from חרם, "to destroy." "Ita R. Salom. Chaldæum explicat, Onkelos autem reddit, *Sicut serpens Hurman, quod est nomen serpentis cujusdam, cujus morsus est insanabilis; is autem est basiliscus* יְקַטְּלוּנִי." (*Crit. Sacri*, i. 1114.)

[c] حية قرناء. [This is not the rendering of the versions referred to, which have معرون. A.]

[d] From שָׁפַף, *pungere, mordere*, according to Fürst and A. Schultens; but Gesenius denies this meaning, and compares the Syr. ܫܦܦ, "to glide," "to creep."

[e] ἐν δ' ἀμάθοισιν
Ἕρπει καὶ ἁμαρυχίῃσι κατὰ στίβον ἐνδυκὲς αὔει.
Nicander, *Theriac.* 268.

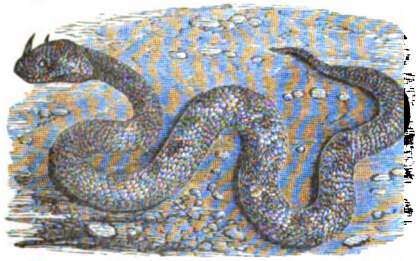
[f] The female, however, is supposed sometimes to possess these horns. Hasselquist (*Itiner.* pp. 241, 365) has thus described them: — "Tentacula duo, utrinque unum ad latera verticis, in margine superiori orbitæ oculi, erecta, parte aversa parum arcuata, eademque parte parum canaliculata, sub-dura, membrana tenaci vestita, basi squamis minimis, una serie erectis, cincta, brevia, orbitæ oculorum dimidia longitudine."

With this description that of Geoffroy St. Hilaire may be compared: — "Au dessus des yeux naît de chaque côté une petite éminence, ou comme on a coutume de la dire une petite corne, longue de deux ou trois lignes, présentant dans le sens de sa longueur des sillons et dirigée en haut et un peu en arrière, d'où le nom de *Céraste*. La nature des cornes du Céraste est très peu connue, et leurs usages, si toutefois elles peuvent être de quelque utilité pour l'animal, sont entièrement ignorés."

[g] Λεξὸν δὲ οἶμαι πρότερον Ælian, *De Anim.* xv 13)

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Aëtius, have all recorded of the Cerastes that, whereas other serpents creep along in a straight direction, this one and the *Hæmorrhous*[a] (no doubt the same animal under another name) move sideways, stumbling as it were on either side (and comp. Bochart).[b] Let this be compared with what Bruce says: "The Cerastes moves with great rapidity and in all directions, forwards, backwards, *sideways;* when he inclines to surprise any one who is too far from him, he *creeps with his side towards the person*," &c., &c. The words of Ibn Sina, or Avicenna, are to the same effect. It is right, however, to state that nothing unusual has been observed in the mode of progression of the Cerastes now in the gardens of the Zoological Society; but of course negative evidence in the instance of a specimen not in a state of nature does not invalidate the statement of so accurate an observer as Bruce.



The Horned Cerastes. (From specimen in British Museum.)

The Cerastes is extremely venomous; Bruce compelled one to scratch eighteen pigeons upon the thigh as quickly as possible, and they all died nearly in the same interval of time. It averages 12 to 15 inches in length, but is occasionally found larger. It belongs to the family *Viperidæ*, order *Ophidia*.[c] [SERPENT.]

From the root *Shaphaph* are possibly derived the proper names of SHUPHAM, whence the family of the SHUPHAMITES, SHEPHUPHAN, and SHUPPIM. W. H.

ADDI ('Αδδί [Tisch. Treg. 'Αδδεί]). 1. Son of Cosam, and father of Melchi, in our Lord's genealogy (Luke iii. 28); the third above Salathiel. The etymology and Hebrew form of the name are doubtful, as it does not occur in the LXX., but it probably represents the Hebrew עֲדִי, an *ornament*, and is a short form of Adiel, or Adaiah. The latter name in 1 Chr. vi. 41 (26 in Heb. Bib.) is rendered in the [Roman edition of the] Septuagint 'Αδαΐ, which is very close to Addi. A. C. H.

2. ('Αδδί; [Vat. Αδδειν:] *Addin.*) This name occurs in a very corrupt verse (1 Esdr. ix. 31), apparently for ADNA (Ezra x. 30). W. A. W.

ADDO ('Αδδώ; [Vat. Εδδειν:] *Addin*). IDDO, the grandfather of the prophet Zechariah (1 Esdr. vi. 1). W. A. W.

[a] Δοχμὰ δ' ἐπισπάζων ὀλίγον δέμας, οἷα κεράστης (Nicander, *Theriac.* 294).

[b] Bochart (*Hieroz.* iii. 209, Rosenm.) says that the Rabbins derive שְׁפִיפֹן from שׁפף, *claudicare*, wherefore שִׁפּוּר is *claudus*.

[c] The celebrated John Ellis seems to have been the first Englishman who gave an accurate description of the Cerastes (see *Philosoph. Transact.* 1766).

ADDON. [ADDAN.]

* This varied orthography, says Fürst (*Handwb* p. 17) is owing to a dialectic difference which pronounced ־ as *o*. H.

ADDUS ('Αδδούς: *Addus*). 1. The sons of Addus are enumerated among the children of Solomon's servants who returned with Zorobabel (1 Esdr. v. 34); but the name does not occur in the parallel lists of Ezra or Nehemiah.

2. ('Ιαδδού; [Vat. Ιαδδους;] Alex. Ιοδδους; [Ald. 'Αδδούς:] *Addin.*) A priest whose descendants, according to 1 Esdr., were unable to establish their genealogy in the time of Ezra, and were removed from their priesthood (1 Esdr. v. 38). He is said to have married Augia, the daughter of Berzelus or Barzillai. In Ezra and Nehemiah he is called by his adopted name Barzillai, and it is not clear whether Addus represents his original name or is a mere corruption. W. A. W.

ADER (עֶדֶר [*in pause* עָדֶר, *a flock*]: Εδερ; [Vat. Ωδηδ;] Alex. Ωδερ: *Heder*). A Benjamite, son of Beriah, chief of the inhabitants of Aijalon (1 Chr. viii. 15). The name is, more correctly, EDER. W. A. W.

ADIDA ('Αδιδά; [Sin. Αδειδα, Αδειντα or -νοι;] Joseph. Ἄδιδα: *Addus, Adiada*), a town on an eminence (*Ant.* xiii. 6, § 4) overlooking the low country of Judah ('A. ἐν τῇ Σεφήλᾳ), fortified by Simon Maccabæus in his wars with Tryphon (1 Macc. xii. 38, xiii. 13). Alexander was here defeated by Aretas (*Ant.* xiii. 15, § 2); and Vespasian used it as one of his outposts in the siege of Jerusalem (*B. J.* iv. 9, § 1). Probably identical with HADID and ADITHAIM (which see) G.

ADIEL (עֲדִיאֵל [*ornament of God*]: Ιεδιήλ; [Vat. corrupt;] Alex. Εδιηλ; [Comp. 'Αδιήλ:] *Adiel*). 1. A prince of the tribe of Simeon, descended from the prosperous family of Shimei (1 Chr. iv. 36). He took part in the murderous raid made by his tribe upon the peaceable Hamite shepherds in the valley of Gedor, in the reign of Hezekiah.

2. ('Αδιήλ.) A priest, ancestor of Maasiai (1 Chr. ix. 12).

3. ('Οδιήλ; [Vat. Comp.] Alex. 'Ωδιήλ.) Ancestor of Azmaveth, David's treasurer (1 Chr. xxvii. 25). W. A. W.

ADIN (עָדִין [*delicate*]: 'Αδδίν, 'Αδίν [Vat. Αδιν, Αδειν] in Ezr., ['Αδινού, Αδίν in 1 Esdr.;] 'Ηδίν [Vat. Ηδειν] in Neh.: *Adin, Adan* in Ezr. viii. 6). Ancestor of a family who returned with Zerubbabel to the number of 454 (Ezr. ii. 15 [1 Esdr. v. 12]), or 655, according to the parallel list in Neh. vii. 20. Fifty-one more [251 according to 1 Esdr. viii. 32] accompanied Ezra in the second caravan from Babylon (Ezr. viii. 6). They joined with Nehemiah in a covenant to separate themselves from the heathen (Neh. x. 16). W. A. W.

ADINA (עֲדִינָא [*pliant*]: 'Αδινά; [Comp. Vat. FA. 'Αδεινά:] *Adina*). The son of Shiza, one of David's captains beyond the Jordan, and chief of the Reubenites (1 Chr. xi. 42). According to the A. V. and the Syriac, he had the command of thirty men; but the passage should be rendered "and over him were thirty," that is, the thirty before enumerated were his superiors, just as Benaiah was "above the thirty" (1 Chr. xxvii. 6). W. A. W

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ADI'NO, THE EZNITE, 2 Sam. xxviii. 8. See JASHOBEAM.

ADI'NUS ('Ιαδινός; [Vat. Ιαδεινος; Ald. 'Αδινός:] *Jaddimus*). JAMIN the Levite (1 Esdr. ix. 48; comp. Neh. viii. 7). W. A. W.

ADITHA'IM (with the article, הַעֲדִיתַיִם [*the double booty*]: Comp. 'Αγεθθαΐμ; Ald. 'Αδιαγεθθαΐμ: *Adithaim*]), a town belonging to Judah, lying in the low country (*Shefelah*), and named, between Sharaim and Gederah (with the article), in Josh. xv. 36 only. It is entirely omitted by the [Vat. and Alex. MSS. of the] LXX. At a later time the name appears to have been changed to Hadid [a] (Chadid) and Adida. For the dual termination, comp. the two names occurring in the same verse; also Eglaim, Horonaim, etc. G.

ADJURATION [EXORCISM.]

ADLAI [dissyl.] (עַדְלָי [= עַדְלָיָהוּ, *justice of Jah*]: 'Αδλαί; [Vat.] Alex. Αδαι; [Comp. 'Αδλαΐ:] *Adli*). Ancestor of Shaphat, the overseer of David's herds that fed in the broad valleys (1 Chr. xxvii. 29). W. A. W.

ADMAH (אַדְמָה [*fortress*, Fürst]: 'Αδαμά: *Adama*), one of the "cities of the plain," always coupled with Zeboim (Gen. x. 19, xiv. 2 8; Deut. xxix. 23; Hos. xi. 8). It had a king of its own.

ADMATHA (אַדְמָתָא: [Μαλισεδρ; Vat. Alex. FA. Μαλησεαρ; Comp. 'Αδμαθά:] *Admatha*), one of the seven princes of Persia (Esth. i. 14).

ADNA (עַדְנָא [*pleasure*]: 'Εδνέ; [Vat. H. Εδαιε, Mai Αιδαιε:] *Edna*). 1. One of the family of Pahath-Moab who returned with Ezra, and married a foreign wife (Ezr. x. 30).

2. (Μαννάς; [Vat. Alex. om.; Comp. 'Εδνάς.]) A priest, descendant of Harim, in the days of Joiakim, the son of Jeshua (Neh. xii. 15). W. A. W.

ADNAH (עַדְנָה [*pleasure*]: 'Εδνά: *Ednas*). 1. A Manassite who deserted from Saul and joined the fortunes of David on his road to Ziklag from the camp of the Philistines (1 Chr. xii. 20).

2. ('Εδναε; [Vat.] Alex. Εδναας.) The commander-in-chief of 300,000 men of Judah, who were in Jehoshaphat's army (2 Chr. xvii. 14). W. A. W.

ADO'NI-BE'ZEK (אֲדֹנִי־בֶזֶק, *lord of Bezek*: 'Αδωνιβεζέκ: *Adonibesec*), king of Bezek, a city of the Canaanites. [BEZEK.] This chieftain was vanquished by the tribe of Judah (Judg. i. 3–7), who cut off his thumbs and great toes, and brought him prisoner to Jerusalem, where he died. He confessed that he had inflicted the same cruelty upon 70 petty kings whom he had conquered. R. W. B.

* Cassel in his note on Judg. i. 6 (*Richter u. Ruth*, p. 6), mentions some parallels to this barbarty, which show that it was not uncommon in ancient times. The form of the mutilation was not arbitrary, but chosen in order to render those who suffered it unfit for warlike service: henceforth they could neither wield the bow, nor stand firm in battle, or escape by flight. When the inhabitants of Ægina were conquered B. C. 456, the Athenians ordered their right thumbs to be cut off so that they might not be able to handle the spear, though as slaves they might pull the oar (Ælian, *Var. Hist.* ii. 9). The confession of the savage chief (Judg. i. 7) testifies to the natural sentiment that the wicked deserve to experience the sufferings which they themselves have inflicted on others (comp. Ps. vii. 15, 16). Adoni-bezek had humiliated as well as maimed his victims: "they had gathered their meat under his table" (Judg. i. 7, and comp. Matt. xv. 27). It is said of some of the Parthian kings that at table they threw food to their famished vassals, who would catch it up like dogs, and like dogs were beaten till blood flowed from them (Athen. *Deipn.* lib. iv. p. 152 d). Adoni-bezek is obviously not so much a proper name as a title. H.

* **ADON'ICAM, ADON'ICAN.** [ADONIKAM.]

ADONI'JAH (אֲדֹנִיָּהוּ, אֲדֹנִיָּה, *my Lord is Jehovah*: 'Αδωνίας: *Adonias*). 1. The fourth son of David by Haggith, born at Hebron, while his father was king of Judah (2 Sam. iii. 4). After the death of his three brothers, Amnon, Chileab, and Absalom, he became eldest son; and, when his father's strength was visibly declining, put forward his pretensions to the crown, by equipping himself in royal state, with chariots and horsemen, and fifty men to run before him, in imitation of Absalom (2 Sam. xv. 1) whom he also resembled in personal beauty, and apparently also in character, as indeed Josephus says (*Ant.* vii. 14, § 4). For this reason he was plainly unfit to be king, and David promised Bathsheba that her son Solomon should inherit the crown (1 K. i. 30), for there was no absolute claim of primogeniture in these Eastern monarchies. Solomon's cause was espoused by the best of David's counsellors, the illustrious prophet Nathan; Zadok, the descendant of Eleazar, and representative of the elder line of priesthood; Benaiah, the captain of the king's body-guard; together with Shimei and Rei, whom Ewald (*Geschichte*, iii. 266) conjectures to be David's two surviving brothers, comparing 1 Chr. ii. 13, and identifying שִׁמְעִי with שִׁמְעָה (*Shimmah* in our version), and רֵעִי with רַדַּי (our *Raddai*). From 1 K. ii. 8, it is unlikely that the Shimei of 2 Sam. xvi. 5 could have actively espoused Solomon's cause. On the side of Adonijah, who when he made his attempt on the kingdom was about 35 years old (2 Sam. v. 5), were Abiathar, the representative of Eli's, *i. e.* the junior line of the priesthood (descended from Ithamar, Aaron's fourth son), and Joab, the famous commander of David's army; the latter of whom, always audacious and self-willed, probably expected to find more congenial elements in Adonijah's court than in Solomon's. His name and influence secured a large number of followers among the captains of the royal army belonging to the tribe of Judah (comp. 1 K. i. 9 and 25); and these, together with all the princes except Solomon were entertained by Adonijah at a great sacrificial feast held "by the stone ZOHELETH, which is by Enrogel." The meaning of the stone Zoheleth is very doubtful, being translated *rock of the watch-tower* in the Chaldee; *great rock*, Syr. and Arab. and explained "*rock of the stream of water*" by R. Kimchi. En-rogel is mentioned in Josh. xv. 7 as a spring on the border of Judah and Benjamin

[a] If so, it is an instance of *Ain* changing to *Cheth* (see Ges. p. 426).

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S. of Jerusalem, and may be the same as that afterwards called the Well of Job or Joab (*Ain Ayûb*). It is explained *spring of the fuller* by the Chaldee Paraphrast, perhaps because he treads his clothes with his feet (רָגַל, see Gesen. *s. v.*); but comp. Deut. xi. 10, where "watering with the feet" refers to machines trodden with the foot, and such possibly the spring of Rogel supplied. [EN-ROGEL.] A meeting for a religious purpose would be held near a spring, just as in later times sites for προσευχαί were chosen by the waterside (Acts xvi. 13).

Nathan and Bathsheba, now thoroughly alarmed, apprised David of these proceedings, who immediately gave orders that Solomon should be conducted on the royal mule in solemn procession to Gihon, a spring on the west of Jerusalem (2 Chr. xxxii. 30). [GIHON.] Here he was anointed and proclaimed king by Zadok, and joyfully recognized by the people. This decisive measure struck terror into the opposite party, and Adonijah fled to the sanctuary, but was pardoned by Solomon on condition that he should "shew himself a worthy man," with the threat that "if wickedness were found in him he should die" (i. 52).

The death of David quickly followed on these events; and Adonijah begged Bathsheba, who as "king's mother" would now have special dignity and influence [ASA], to procure Solomon's consent to his marriage with Abishag, who had been the wife of David in his old age (1 K. i. 3). This was regarded as equivalent to a fresh attempt on the throne [ABSALOM; ABNER]; and therefore Solomon ordered him to be put to death by Benaiah, in accordance with the terms of his previous pardon. Far from looking upon this as "the most flagrant act of despotism since Doeg massacred the priests at Saul's command" (Newman, *Hebrew Monarchy*, ch. iv.), we must consider that the clemency of Solomon in sparing Adonijah till he thus again revealed a treasonable purpose, stands in remarkable contrast with the almost universal practice of Eastern sovereigns. Any one of these, situated like Solomon, would probably have secured his throne by putting all his brothers to death, whereas we have no reason to think that any of David's sons suffered except the open pretender Adonijah, though all seem to have opposed Solomon's claims; and if his execution be thought an act of severity, we must remember that we cannot expect to find the principles of the Gospel acted upon a thousand years before Christ came, and that it is hard for us, in this nineteenth century, altogether to realize the position of an Oriental king in that remote age.

2. [Ald. Vat. Alex. Αδωνίαν.] A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8).

3. [Αδανία; Alex. Αανα; Vat. FA. Εδανια; Ald. Ααvία: Comp. Αδονίας: *Adonia.*] One of the Jewish chiefs in the time of Nehemiah (x. 16). He is called Adonikam (אַדֹנִיקָם: Αδωνικάμ: *Adonicam*) in Ezr. ii. 13. Comp. Ezr. viii. 13; Neh. vii. 18. G. E. L. C.

ADONI'KAM (אַדֹנִיקָם [*lord of the enemy*, Ges.; or *lord who assists*, Fürst]. Αδωνικάμ [or -κάν; Vat. varies in each place]: *Adonicam*). The sons of Adonikam, 666 in number, were among those who returned from Babylon with Zerubbabel (Ezr. ii. 13; Neh. vii. 18; 1 Esdr. v. 14). In the last two passages the number is 667. The remainder of the family returned with Ezra (Ezr. viii. 13 1 Esdr. viii. 39). The name is given as ADONIJAH in Neh. x. 16. [In 1 Esdr. v. 14, A. V. ed. 1611, etc. reads Adonic*an*, and viii. 39, Adonic*am* — A.] W. A. W.

ADONI'RAM (אֲדֹנִירָם [*lord of exaltation*], 1 K. iv. 6; by an unusual contraction ADORAM, אֲדֹרָם, 2 Sam. xx. 24, and 1 K. xii. 18 also HADORAM, הֲדֹרָם, 2 Chr. x. 18: Αδωνιράμ; [Vat. -νει-, in 1 K. xii. Αραμ:] *Adoniram*, *Aduram*). Chief receiver of the tribute during the reigns of David (2 Sam. xx. 24), Solomon (1 K. iv. 6) and Rehoboam (1 K. xii. 18). This last monarch sent him to collect the tribute from the rebellious Israelites, by whom he was stoned to death. [See also 1 K. v. 14.] R. W. B.

ADO'NI-ZE'DEC (אֲדֹנִי־צֶדֶק, *lord of justice*: Αδωνιβεζέκ; [Comp. Αδωνισεδέκ:] *Adonisedec*), the Amorite king of Jerusalem who organized a league with four other Amorite princes against Joshua. The confederate kings having laid siege to Gibeon, Joshua marched to the relief of his new allies and put the besiegers to flight. The five kings took refuge in a cave at MAKKEDAH, whence they were taken and slain, their bodies hung on trees and then buried in the place of their concealment (Josh. x. 1–27). [JOSHUA.] R. W. B.

* Adoni-zedec (note the meaning) was no doubt the official name of the Jebusite kings at Jerusalem, as Pharaoh was that of the Egyptian kings, Agag that of the Amalekites, Jabin that of the Hazorites, and the like. See Hengstenberg's *Beiträge*, iii. 306, and Keil's *Buch Josua*, p. 171. H.

ADOPTION (υἱοθεσία), an expression metaphorically used by St. Paul in reference to the present and prospective privileges of Christians (Rom. viii. 15, 23; Gal. iv. 5; Eph. i. 5). He probably alludes to the Roman custom of adoption, by which a person not having children of his own might adopt as his son one born of other parents. It was a formal act, effected either by the process named *adrogatio*, when the person to be adopted was independent of his parent, or by *adoptio*, specifically so called, when in the power of his parent. (See *Dict. of Gr. and Rom. Ant.* art. ADOPTIO.) The effect of it was that the adopted child was entitled to the name and *sacra privata* of his new father, and ranked as his heir-at-law; while the father on his part was entitled to the property of the son, and exercised towards him all the rights and privileges of a father. In short the relationship was to all intents and purposes the same as existed between a natural father and son. The selection of a person to be adopted implied a decided preference and love on the part of the adopter; and St. Paul aptly transfers the well-known feelings and customs connected with the act to illustrate the position of the Christianized Jew or Gentile. The Jews themselves were unacquainted with the process of adoption: indeed it would have been inconsistent with the regulations of the Mosaic law affecting the inheritance of property. The instances occasionally adduced as referring to the custom (Gen. xv. 3, xvi. 2, xxx. 5–9) are evidently not cases of adoption proper. W. L. B.

ADO'RA or **A'DOR.** [ADORAIM.]

ADORA'IM (אֲדֹרַיִם: Αδωραί; [Alex. Αδ-

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σοαΐμ:] *Adoraim*), a fortified city built by Rehoboam (2 Chr. xi. 9), in Judah [a] (Jos. *Ant.* viii. 10, § 1), apparently in or near the *Shefelah*, since, although omitted from the lists in Josh. xv. it is by Josephus (*Ant.* xiii. 9, § 1, 15, § 4; *B. J.* i. 2. § 6, i. 8, § 4) almost uniformly coupled with Mareshah, which was certainly situated there. For the dual termination compare Adithaim, Gederothaim, etc. By Josephus it is given as Ἄδωρα, Ἀδώρεος; and in *Ant.* xiii. 6, § 5, he calls it a "city of Idumæa," under which name were included, in the later times of Jewish history, the southern parts of Judæa itself (Reland, p. 48; Robinson, ii. 69). Adoraim is probably the same place with Ἄδωρα (1 Macc. xiii. 20), unless that be Dor, on the sea-coast below Carmel. Robinson identifies it with *Dûra*, a "large village" on a rising ground west of Hebron (ii. 215).

G.

* *Dûra* "is one of the largest villages in the district of Hebron, and is properly the chief place" (Rob. ii. 214). The name (from אָדַר, *to be great*) intimates that Adoraim had a similar importance: and the dual (Fürst, i. 22) implies that there was an upper and lower town, as there might so easily be, since the top of the hill overlooks the present *Dûra* on its slope. H.

ADO'RAM. [ADONIRAM.]

ADORATION. The acts and postures by which the Hebrews expressed adoration bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body, was the most simple method; but generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee and then gradually inclining the body until the forehead touched the ground. The various expressions in



Adoration. Modern Egyptian. (Lane.)

Hebrew referring to this custom appear to have their specific meaning: thus נָפַל (πίπτω, LXX.) describes the sudden fall; כָּרַע (κάμπτω, LXX.) bending the knee; חָדַד (κύπτω, LXX.) the inclination of the head and body; and lastly שָׁחָה (προσκυνεῖν, LXX.) complete prostration. The term בָּרַךְ (Is. xliv. 15, 17, 19, xlvi. 6) was introduced at a late period as appropriate to the worship paid to idols by the Babylonians and other eastern nations (Dan. iii. 5, 6). Such prostration was usual in the worship of Jehovah (Gen. xvii. 3; Ps. xcv. 6), but it was by no means exclusively used for that purpose; it was the formal mode of receiving visitors (Gen. xviii. 2), of doing obeisance to one of superior station (2 Sam. xiv. 4), and of showing respect to equals (1 K. ii. 19). Occasionally it was repeated three times (1 Sam. xx. 41), and even seven times (Gen. xxxiii. 3). It was accompanied by such acts as a kiss (Ex. xviii. 7), laying hold of the knees or feet of the person to whom the adoration was paid (Matt. xxviii. 9), and kissing the ground on which he stood (Ps. lxxii. 9: Mic. vii. 17). Similar adoration was paid to idols (1 K. xix. 18; sometimes, however, prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (Job xxxi. 27) in the manner practiced by the Romans (Pliny xxviii. 5: see *Dict. of Ant.* art. ADORATIO), in kissing the statue itself (Hos. xiii. 2). The same customs prevailed at the time of our Saviour's ministry, as appears not only from the numerous occasions on which they were put in practice towards Himself, but also from the parable of the unmerciful servant (Matt. xviii. 26), and from Cornelius's reverence to St. Peter (Acts x. 25), in which case it was objected to by the Apostle, as implying a higher degree of superiority than he was entitled to, especially as coming from a Roman to whom prostration was not usual. W. L. B.

ADRAM'MELECH [*Heb.* Adrammelech] (אַדְרַמֶּלֶךְ: Ἀδραμελέχ; [Alex. Ἀδραμελεκ:] *Adramelech*]. 1. The name of an idol worshipped by the colonists introduced into Samaria from Sepharvaim (2 K. xvii. 31). He was worshipped with rites resembling those of Molech, children being burned in his honor. In Gesenius (*sub voce*) the word is explained to mean *splendor of the king*, being a contraction of אֲדַר הַמֶּלֶךְ. But Winer, quoting Reland, *De rel. linguâ Pers.* ix. interprets the first part of the word to mean *fire*, and so regards this deity as the Sun-god, in accordance with the astronomical character of the Chaldæan and Persian worship. Sir H. Rawlinson also regards Adrammelech as the male power of the sun, and ANAMMELECH, who is mentioned with Adrammelech, as a companion-god, as the female power of the sun. (Rawlinson's *Herodotus*, i. 611.)

2. [Alex. in 2 K. Ἀδρεμελεχ.] Son of the Assyrian king Sennacherib, whom he murdered in conjunction with his brother Sharezer in the temple of Nisroch at Nineveh, after the failure of the Assyrian attack upon Jerusalem. The parricides escaped into Armenia (2 K. xix. 37; 2 Chr. xxxii. 21; Is. xxxvii. 38). The date of this event was B. C. 680. G. E. L. C.

ADRAMYT'TIUM (occasionally ATRAMYTTIUM: and some cursive MSS. have Ἀτραμυτηνῷ, instead of Ἀδραμυττηνῷ in Acts xxvii. 2), a seaport in the province of Asia [ASIA], situated in the district anciently called Æolis, and also Mysia (see Acts xvi. 7). Adramyttium gave, and still gives its name to a deep gulf on this coast, opposite to the opening of which is the island of Lesbos [MITYLENE]. St. Paul was never at Adramyttium, except, perhaps, during his second missionary journey, on his way from Galatia to Troas (Acts xvi.), and it has no Biblical interest, except as illustrating his voyage from Cæsarea in a ship belonging to

[a] Even without this statement of Josephus, it is plain that "Judah and Benjamin," in 2 Chr. xi. 10, is a form of expression for the new kingdom, and that none of the towns named are necessarily in the limits of Benjamin proper.

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his place (Acts xxvii. 2). The reason is given in what follows, namely, that the centurion and his prisoners would thus be brought to the coasts of Asia, and therefore some distance on their way towards Rome, to places where some other ship bound for the west would probably be found. Ships of Adramyttium must have been frequent on this coast, for it was a place of considerable traffic. It lay on the great Roman road between Assos, Troas, and the Hellespont on one side, and Pergamus, Ephesus, and Miletus on the other, and was connected by similar roads with the interior of the country. According to tradition, Adramyttium was a settlement of the Lydians in the time of Crœsus. It was afterwards an Athenian colony. Under the kingdom of Pergamus it became a seaport of some consequence; and in the time of St. Paul Pliny mentions it as a Roman assize-town. The modern *Adramyti* is a poor village. but it is still a place of some trade and shipbuilding. It is described in the travels of Pococke, Turner, and Fellows. It is hardly worth while to notice the mistaken opinion of Grotius, Hammond, and others, that Hadrumetum on the coast of Africa is meant in this passage of the Acts. J. S. H.

A'DRIA, more properly **A'DRIAS** (ὁ Ἀδρίας: [*Adria*]). It is important to fix the meaning of this word as used in Acts xxvii. 27. The word seems to have been derived from the town of Adria, near the Po; and at first it denoted that part of the gulf of Venice which is in that neighborhood. Afterwards the signification of the name was extended so as to embrace the whole of that gulf. Subsequently it obtained a much wider extension, and in the apostolic age denoted that natural division of the Mediterranean, which Humboldt names the Syrtic basin (see Acts xxvii. 17), and which had the coasts of Sicily, Italy, Greece, and Africa for its boundaries. This definition is explicitly given by almost a contemporary of St. Paul, the geographer Ptolemy, who also says that Crete is bounded on the west by Adrias. Later writers state that Malta divides the Adriatic sea from the Tyrrhenian sea, and the isthmus of Corinth the Ægean from the Adriatic. Thus the ship in which Josephus started for Italy about the time of St. Paul's voyage, foundered in Adrias (*Life*, 3), and here he was picked up by a ship from Cyrene and taken to Puteoli (see Acts xxviii. 13). It is through ignorance of these facts, or through the want of attending to them, that writers have drawn an argument from this geographical term in favor of the false view which places the Apostle's shipwreck in the Gulf of Venice. [MELITA.] (Smith's *Voy. and Shipwreck of St. Paul. Diss. on the Island Melita.*) J. S. H.

A'DRIEL (עַדְרִיאֵל [*flock of God*]: [Comp.] Ἀδριήλ; [Rom. Ἐσδριήλ, Vat. Σερει (om. in 1 Sam.); Alex. Ισραηλ, Εσδρι; Ald. Ἐσδριήλ, Ἐσδρί:] *Hadriel*), a son of Barzillai the Meholathite, to whom Saul gave his daughter Merab, although he had previously promised her to David (1 Sam. xviii. 19). His five sons were amongst the seven descendants of Saul whom David surrendered to the Gibeonites (2 Sam. xxi. 8, 9) in satisfaction for the endeavors of Saul to extirpate the latter, although the Israelites had originally made a league with them (Josh. ix. 15). In 2 Sam. xxi. they are called the sons of Michal [the daughter of Saul and wife of David]; but as Michal had no children (2 Sam. vi. 23), the A. V., in order to surmount the difficulty, erroneously translates יָלְדָה "brought up," instead of "bare." This accords with the opinion of the Targum and Jewish authorities. The margin also gives "Michal's sister" for "Michal." Probably the error is due to some early transcriber.[a]

ADU'EL (Ἀδουήλ [Alex. FA. Ναυη], *i. e.* עַדִיאֵל, 1 Chr. iv. 36 (Ἰεδιήλ); ix. 12 (Ἀδιήλ), *the ornament of God*). A Naphtalite, ancestor of Tobit (Tob. i. 1).

B. F. W. and W. A. W.

ADULLAM (Apocr. ODOLLAM, עֲדֻלָּם [*justice of the people*, Ges.; but according to Simonis from עָדָה and עָלַם, hence *hiding-place*]: Ὀδολλάμ: [*Odollam, Odullam, Adullam*]), a city of Judah in the lowland of the *Shefelah*, Josh. xv. 35 (comp. Gen. xxxviii. 1, "Judah *went down*," and Micah i. 15, where it is named with Mareshah and Achzib); the seat of a Canaanite king (Josh. xii. 15), and evidently a place of great antiquity (Gen. xxxviii. 1, 12, 20). Fortified by Rehoboam (2 Chr. xi. 7), one of the towns reoccupied by the Jews after their return from Babylon (Neh. xi. 30), and still a city (Ὁ. πόλις) in the times of the Maccabees (2 Macc. xii. 38).

The site of Adullam has not yet been identified, but from the mention of it in the passages quoted above in proximity with other known towns of the *Shefelah*, it is likely that it was near *Deir Dubbân*, 5 or 6 miles N. of Eleutheropolis. (By Eusebius and Jerome, and apparently by the LXX. it is confounded with EGLON: see that name.) The limestone cliffs of the whole of that locality are pierced with extensive excavations (Robinson, ii. 23, 51–53), some one of which is possibly the "cave of Adullam," the refuge of David (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chr. xi. 15; Stanley, *S. & P.* p. 259) Monastic tradition places the cave at *Khŭreitûn*, at the south end of the *Wady Urtâs*, between Bethlehem and the Dead Sea (Robinson, i. 481). G.

* No one who has seen the cave at *Khŭreitûn* can have any doubt of its fitness to be such a place of refuge as the cave of Adullam evidently was to David and his followers. For a description of this cavern see TEKOA. Dr. Thomson (*Land and Book*, ii. 424 f.) pleads still for the correctness of the popular opinion. David, who lived in the neighboring Bethlehem and had often driven his flocks over those hills, must have known of the existence of the cave and been familiar with the entrances to it. It was in a desert remote from the haunts of Saul, or if approached by him was incapable of any effectual assault. It was in the direction of Moab whither David, shortly before betaking himself to this retreat, had sent his parents and the women of his train. Stanley decides (*S. & P.* p. 254, *note*) that the cave *must* have been in the *Shefelah*, because the family of David "went down" to him there from Bethlehem (1 Sam. xxii. 1); but the expression may be used also of *Khŭreitûn*, which is nearly 2 hours S. E. of Bethlehem and over a path which *descends* rapidly almost the entire distance. That the town and the cave of Adullam are not near each other would be only an instance of the fact that the same name is often applied to different localities.

a * So also Thenius (*Die Bücher Samuels*, p. 230), accounts for the inconsistency. See further under MERAB.

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David was certainly in the cave of Adullam when the "three chiefs" brought water to him from Bethlehem; and as it is said that the Philistines, through whom they forced their way for that purpose, were encamped at the time near Bethlehem (2 Sam. xxiii. 13, 14), we must infer that the cave itself was near Bethlehem, and not so far off as the border of the plain of Philistia.[a] H.

ADULLAMITE (עֲדֻלָּמִי [see ADULLAM]: Ὀδολλαμίτης; Alex. Οδολλαμειτης: *Odollamites*). A native of Adullam: applied to Hirah, the friend (or "shepherd" as the Vulgate has it, reading רֹעֵהוּ for רֵעֵהוּ) of Judah (Gen. xxxviii. 1, 12, 20). W. A. W.

ADULTERY. The parties to this crime were a married woman and a man who was not her husband. The toleration of polygamy, indeed, renders it nearly impossible to make criminal a similar offence committed by a married man with a woman not his wife. In the patriarchal period the sanctity of marriage is noticeable from the history of Abraham, who fears, not that his wife will be seduced from him, but that he may be killed for her sake, and especially from the scruples ascribed to Pharaoh and Abimelech (Gen. xii., xx.). The woman's punishment was, as commonly amongst eastern nations, no doubt capital, and probably, as in the case of Tamar's unchastity, death by fire (xxxviii. 24). The Mosaic penalty was that both the guilty parties should be stoned, and it applied as well to the betrothed as to the married woman, provided she were free (Deut. xxii. 22–24). A bondwoman so offending was to be scourged, and the man was to make a trespass offering (Lev. xix. 20–22).

The system of inheritances, on which the polity of Moses was based, was threatened with confusion by the doubtful offspring caused by this crime, and this secured popular sympathy on the side of morality until a far advanced stage of corruption was reached. Yet from stoning being made the penalty we may suppose that the exclusion of private revenge was intended. It is probable that, when that territorial basis of polity passed away — as it did, after the captivity — and when, owing to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus in the case of the woman brought under our Lord's notice (John viii.), it is likely that no one then thought of stoning her in fact, but there remained the written law ready for the purpose of the caviller. It is likely, also, that a divorce in which the adulteress lost her dower and rights of maintenance, &c. (*Gemara Chethuboth*, cap. vii. 6), was the usual remedy suggested by a wish to avoid scandal and the excitement of commiseration for crime. The word παραδειγματίσαι [δειγματίσαι Lachm., Tisch., Treg.] (Matt. i. 19), probably means to bring the case before the local Sanhedrim, which was the usual course, but which Joseph did *not* propose to take, preferring repudiation (Buxtorf, *de Spons. et Divort.* iii. 1–4), because that could be managed privately (λάθρα).

Concerning the famous trial by the waters of jealousy (Num. v. 11–29), it has been questioned whether a husband was, in case of certain facts bound to adopt it. The more likely view is, that it was meant as a relief to the vehemence of implacable jealousy to which Orientals appear prone, but which was not consistent with the laxity of the nuptial tie prevalent in the period of the New Testament. The ancient strictness of that tie gave room for a more intense feeling, and in that intensity probably arose this strange custom, which no doubt Moses found prevailing and deeply seated; and which is said to be paralleled by a form of ordeal called the "red water" in Western Africa (Kitto, *Cyclop.* s. v.). The forms of Hebrew justice all tended to limit the application of this test. 1. By prescribing certain facts presumptive of guilt, to be established on oath by two witnesses, or a preponderating but not conclusive testimony to the fact of the woman's adultery. 2. By technical rules of evidence which made proof of those presumptive facts difficult (*Sotah*, vi. 2–5). 3. By exempting certain large classes of women (all indeed, except a pure Israelitess married to a pure Israelite, and some even of them) from the liability. 4. By providing that the trial could only be before the great Sanhedrim (*Sotah*, i. 4). 5. By investing it with a ceremonial at once humiliating and intimidating, yet which still harmonized with the spirit of the whole ordeal as recorded in Num. v.; but 6. Above all, by the conventional and even mercenary light in which the nuptial contract was latterly regarded.

When adultery ceased to be capital, as no doubt it did, and divorce became a matter of mere convenience, it would be absurd to suppose that this trial was continued. And when adultery became common, as the Jews themselves confess, it would have been impious to expect the miracle which it supposed. If ever the Sanhedrim were driven by force of circumstances to adopt this trial, no doubt every effort was used, nay, was prescribed (*Sotah* i. 5, 6) to overawe the culprit and induce confession. Nay, even if she submitted to the trial and was really guilty, some rabbis held that the effect on her might be suspended for years through the merit of some good deed (*Sotah*, iii. 4–6). Besides, however, the intimidation of the woman, the man was likely to feel the public exposure of his suspicions odious and repulsive. Divorce was a ready and quiet remedy; and the only question was, whether the divorce should carry the dowry, and the property which she had brought; which was decided by the slight or grave character of the suspicions against her (*Sotah*, vi. 1; *Gemara Chethuboth*, vii. 6; Ugol. *Uxor Heb.* c. vii.). If the husband were incapable through derangement, imprisonment, &c., of acting on his own behalf in the matter, the Sanhedrim proceeded in his name as concerned the dowry, but not as concerned the trial by the water of jealousy (*Sotah*, iv. 6). H. H.

ADUM'MIM, "THE GOING UP TO" or "OF" (מַעֲלֵה אֲדֻמִּים: πρόσβασις Ἀδαμείν, [ἀνάβασις Αἰθαμείν; Alex. προσαναβασις Αδομμι, αναβ. Εδωμιν:] *ascensio* or *ascensus Adummim*) = the "pass of the red;" one of the landmarks of the boundary of Benjamin, a rising ground or pass "over against Gilgal," and "on the south side of the 'torrent'" (Josh. xv. 7, xviii. 17), which is

[a] * Since writing the above note, we find that Dr. Stanley is either not consistent with himself or has changed his opinion. In his article on DAVID in this *Dictionary* (§ ii. 3), and in his *Lectures on the Jewish Church* (ii. 69), he speaks without hesitation of the cave near *Khüreitún* as David's of Adullam. H

the position still occupied by the road leading up from Jericho and the Jordan valley to Jerusalem (Rob. i. 558 [a]), on the south face of the gorge of the *Wady Kelt*. Jerome (*Onom. Adommin*) ascribes the name to the blood shed there by the robbers who infested the pass in his day, as they still (Stanley, pp. 314, 424; Martineau, p. 481, Stewart) continue to infest it, as they did in the middle ages, when the order of Knights Templars arose out of an association for the guarding of this road, and as they did in the days of our Lord, of whose parable of the Good Samaritan this is the scene. But the name is doubtless of a date and significance far more remote, and is probably derived from some tribe of "red men' of the earliest inhabitants of the country (Stanley, p. 424, note). The suggestion of Keil that it refers to the "röthlichen Farbe des Felsen," is the conjecture of a man who has never been on the spot, the whole pass being of the whitest limestone. [Fürst derives the name in the first instance from the color (*red-brown*) of the earth in the hills.] G.

AËDI'AS ('Αϊδίας; [Vat. Αηδειας; Ald. Alex. 'Αηδίας:] *Helias*). 1 Esdr. ix. 27. Probably a corruption of ELIAH.

Æ'GYPT. [EGYPT.]

Æ'NEAS [so, correctly, A. V. ed. 1611, etc.; Eneas, later eds.] (Αἰνέας: *Æneas*), a paralytic at Lydda, healed by St. Peter (Acts ix. 33, 34).

* The name shows that he was either a Greek or a Hellenistic Jew. It is uncertain whether he was a believer or not (*ἄνθρωπόν τινα*); but it was usual to require faith of those who received such benefits. H.

Æ'NON (Αἰνών: *Ænnon*), a place "near to Salim," at which John baptized (John iii. 23). It was evidently west of the Jordan (comp. iii. 22 with 26, and with i. 28), and abounded in water. This is indicated by the name, which is merely a Greek version of the Chaldee עֵינוֹן = "springs." Ænon is given in the *Onomasticon* as 8 miles south of Scythopolis, "juxta Salem et Jordanem." Dr. Robinson's most careful search, on his second visit, however, failed to discover any trace of either name or remains in that locality (iii. 333). But a *Sâlim* has been found by him to the east of and close to *Nâbulus*, where there are two very copious springs (ii. 279; iii. 298). This position agrees with the requirements of Gen. xxxiii. 18. [SALEM.] In favor of its distance from the Jordan is the consideration that, if close by the river, the Evangelist would hardly have drawn attention to the "much water" there.

The latest writer on Jerusalem, Dr. Barclay (1858), reports the discovery of Ænon at *Wady Farah*, a secluded valley about 5 miles to the N. E. of Jerusalem, running into the great *Wady Fowar* immediately above Jericho. The grounds of this novel identification are the very copious springs and pools in which *W. Farah* abounds, and also the presence of the name *Selam* or *Seleim*, the appellation of another *Wady* close by. But it requires more examination than it has yet received. (Barclay, *City of the Great King*, pp. 558–570.) See the curious speculations of Lightfoot (*Chorog. Inquiry*, ch. iii. §§ 1, 2, 3, 4). G.

[a] Robinson's words, "On the south side above," are the more remarkable, because the identity of the place with the Maaleh-Adummim does not seem to have occurred to him.

* The later observations tend to narrow the limits of the question: they indicate at least the region if they do not fix the site of Ænon. Jerome's testimony (Reland's *Palæstina*, p. 480) that it was 8 miles south of Scythopolis (still shown there in his day, "ostenditur usque nunc") agrees with the ascertained condition of that neighborhood. Dr. Thomson (*Land and Book*, ii. 176), who visited *Beisân* (Scythopolis) and the neighborhood, represents the valley there as abounding in fountains and brooks, which make it one of the most fertile places in Palestine. Though finding no traces of the names still current, he says that Ænon and Salim were no doubt in this *Ghor Beisân*. Dr. Robinson's Salim lies too far inward to agree with the "juxta Jordanem" of Eusebius and Jerome; indeed, he gives up that position and fixes on a different one. The name merely of Salim would not be decisive, as it seems to have been, and is still, not uncommon in Palestine. [SALIM.] We have the more reason for adhering to the traditionary site, that Mr. Van de Velde reports his finding a Mussulman oratory (*Wely*) called *Sheykh Salim* near a heap of ruins, about six English miles south of *Beisân*, and two west of the Jordan (*Syr. and Pal.* ii. 346). Bleek (*Brief an die Hebr.* vol. ii. pt. 2. p. 285 ff.) maintains that this Salim was not only the one where John baptized, but of which Melchizedek was king (Gen. xiv. 18). As to Ænon, which is descriptive rather than local, the existence itself of fountains, "deep waters" (*ὕδατα πολλά*), is all the identification that the term requires. H

ÆRA. [CHRONOLOGY.]

ÆTHIO'PIA. [ETHIOPIA.]

* **ÆTHIOPIC VERSION.** [VERSIONS, ANCIENT.]

AFFINITY. [MARRIAGE.]

AG'ABA ('Ακκαβά; [Vat. marg. Αγγαβα; Alex. Γαβα; Ald. 'Αγαβά:] *Aggab*), 1 Esdr. v. 30. [HAGAB.]

AG'ABUS [b] ('Αγαβος: *Agabus*), a Christian prophet in the apostolic age, mentioned in Acts xi. 28 and xxi. 10. The same person must be meant in both places; for not only the name, but the office (*προφήτης*) and residence (*ἀπὸ Ἱεροσολύμων, ἀπὸ τῆς Ἰουδαίας*), are the same in both instances. He predicted (Acts xi. 28) that a famine would take place in the reign of Claudius "throughout all the world" (*ἐφ' ὅλην τὴν οἰκουμένην*). This expression may take a narrower or a wider sense, either of which confirms the prediction. As Greek and Roman writers used *ἡ οἰκουμένη* of the Greek and the Roman world, so a Jewish writer could use it naturally of the Jewish world or Palestine. Josephus certainly so uses it (*Ant.* viii. 13, § 4) when speaking of the efforts of Ahab to discover the prophet Elijah, he says that the king sought him *κατὰ πᾶσαν τὴν οἰκουμένην*, *i. e.* throughout Palestine and its borders. (See Anger, *De Temporum in Actis App. ratione*, p. 42.) Ancient writers give no account of any universal famine in the reign of Claudius, but they speak of several local famines which were severe in particular countries. Josephus (*Ant.* xx. 2, § 6 ib. 5, § 2) mentions one which prevailed at that time in Judæa, and swept away many of the inhabitants. Helena, queen of Adiabene, a Jewish proselyte who was then at Je-

[b] * This article (not accredited in the English edition) has been re-written here by the author. H

usalem, imported provisions from Egypt and Cyprus, which she distributed among the people to save them from starvation. This, in all probability, is the famine to which Agabus refers in Acts xi. 28. The chronology admits of this supposition. According to Josephus, the famine which he describes took place when Cuspius Fadus and Tiberius Alexander were procurators; *i. e.* as Lardner computes the time (*Credibility*, P. I. b. i. ch. xi.), it may have begun about the close of A. D. 44, and lasted three or four years. Fadus was sent into Judæa on the death of Agrippa, which occurred in August of the year A.D. 44; and it was about the time of the death of Agrippa (Acts xii. 1) that Paul and Barnabas carried the alms of the Christians at Antioch to Jerusalem. If we attach the wider sense to οἰκουμένην, the prediction may import that a famine should take place throughout the Roman empire during the reign of Claudius (the year is not specified), and not that it should prevail in all parts at the same time. We find mention of three other famines during the reign of Claudius: one in Greece (Euseb. *Chron.* i. 79), and two in Rome (Dion Cass. lx. 11; Tac. *Ann.* xii. 43). For the facts concerning these famines, see Walch, *De Agabo vate* (*Dissertt. ad Acta Apost.* ii. 131 ff.).

At Cæsarea, Agabus foretold to Paul, who was then going up to Jerusalem for the last time, that the Jews there would cast him into prison and bind him hand and foot. The prophet accompanied this prediction with a symbolic act (that of binding his own hands and feet with Paul's girdle), which served to place the event foretold more vividly before them. The scene, being thus acted out before their eyes, was rendered present, real, beyond what any mere verbal declaration could possibly have made it.

"Segnius irritant animos demissa per aurem
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator."

Instances of such symbolism, though rare in the N. T., are frequent in the Old. See 1 K. xxii. 11; Is. xx. 1 ff.; Jer. xiii. 1 ff.; Ezek. iv. 1 ff., etc.

The name Agabus is variously derived: by Drusius, from חָגָב, *a locust*; by Grotius, Witsius, and Wolf, from אָגַב, *he loved*. See Wolf's *Curæ Philologicæ*, ii. 1167. Walch (*ut supra*) adopts the latter derivation, and compares the name with the Greek Agape, Agapetus, Agapius, and the like. Walch, in his *Dissertatio*, treats (*a*) of the name of Agabus; (*b*) of his office as prophet; (*c*) of his prophecies; and (*d*) of their fulfillment. He illustrates these topics fully, but adds nothing important to the results stated in this article. The incidents in which Agabus appears are noticed at length in Baumgarten's *Apostelgeschichte*, i. 270 ff. and ii. 113 ff. H. B. H.

A'GAG (אֲגָג, from an Arabic root "to burn," Gesen.: Ἀγάγ and Γάγ: *Agag*), possibly the title of the kings of Amalek, like Pharaoh of Egypt. One king of this name is mentioned in Num. xxiv. 7, and another in 1 Sam. xv. 8, 9, 20, 32. The latter was the king of the Amalekites, whom Saul spared together with the best of the spoil, although it was the well-known will of Jehovah that the Amalekites should be extirpated (Ex. xvii. 14; Deut. xxv. 17). For this act of disobedience Samuel was commissioned to declare to Saul his rejection, and he himself sent for Agag and cut him in pieces. [SAMUEL.]

Haman is called the AGAGITE in Esther (Βουγαῖος, iii. 1, 10, viii. 3, 5, [Μακεδών, ix. 24]). The Jews consider Haman a descendant of Agag, the Amalekite, and hence account for the hatred with which he pursued their race (Joseph. *Ant.* xi. 6, § 5; Targ. Esth.). R. W. B.

A'GAGITE. [AGAG.]

A'GAR. [HAGAR.]

AGARE'NES (υἱοὶ Ἀγαρ: *filii Agar*), Bar. iii. 23. [HAGARENES.]

AGATE (שְׁבוֹ, *shebó*; כַּדְכֹּד, *cadcód*: ἀχάτης: *achates*) is mentioned four times in the text of the A. V.; viz. in Ex. xxviii. 19, xxxix. 12; Is. liv. 12; Ez. xxvii. 16. In the two former passages, where it is represented by the Hebrew word *shebó*, it is spoken of as forming the second stone in the third row of the high-priest's breastplate: in each of the two latter places the original word is *cadcód*, by which no doubt is intended a different stone. [RUBY.] In Ez. xxvii. 16, where the text has *agate*, the margin has *chrysoprase*, whereas in the very next chapter, Ez. xxviii. 13, *chrysoprase* occurs in the margin instead of *emerald*, which is in the text, as the translation of an entirely different Hebrew word, *nóphec*;[a] this will show how much our translators were perplexed as to the meanings of the minerals and precious stones mentioned in the sacred volume;[b] and this uncertainty which belongs to the mineralogy of the Bible, and indeed in numerous instances to its botany and zoölogy, is by no means a matter of surprise when we consider how often there is no collateral evidence of any kind that might possibly help us, and that the derivations of the Hebrew words have generally and necessarily a very extensive signification; identification, therefore, in many cases becomes a difficult and uncertain matter.

Various definitions of the Hebrew word *shebó* have been given by the learned, but nothing definite can be deduced from any one of them. Gesenius places the word under the root *shâbâh*,[c] "to take prisoner," but allows that nothing at all can be learned from such an etymology. Fürst[d] with more probability assigns to the name an Arabic origin, *shâba*, "to glitter."

Again, we find curiously enough an interpretation which derives it from another Arabic root, which has precisely the opposite meaning, viz. "to be dull and obscure."[e] Another derivation traces the word to the proper name *Sheba*, whence precious stones were exported for the Tyrian merchants. Of these derivations, it is difficult to see any meaning at all in the first,[f] while a contrary

[a] נֹפֶךְ

[b] See "Translators' Preface to the Reader," which it is to be regretted is never now printed in editions of the Bible.

[c] שָׁבָה, *captivum fecit*, Gesen. *Thesaur.* s. v.

[d] Comp. Golius, *Arab. Lex.* شب, *exarsit.*

[e] שׁבו; cf. Freytag, *Arab. Lex.* اشتبه (viii conj. of شبه), *obscura, ambigua fuit res alicui.*

[f] "Sed hæc nihil faciunt ad detegendam ejus naturam." — Braun. *V. S.* II. xv. 1.

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ane to what we should expect is given to the third, for a dull-looking stone is surely out of place amongst the glittering gems which adorned the sacerdotal breastplate. The derivation adopted by Fürst is perhaps the most probable, yet there is nothing even in it which will indicate the stone intended. That *shebô*, however, does stand for some variety of *agate* seems generally agreed upon by commentators, for, as Rosenmüller[a] has observed (*Schol. in Exod.* xxxviii. 19), there is a wonderful agreement amongst interpreters, who all understand an *agate* by the term.

Our English *agate*, or *achat*, derives its name from the Achates, the modern Dirillo, in the Val di Noto, in Sicily, on the banks of which, according to Theophrastus and Pliny, it was first found;[b] but as *agates* are met with in almost every country, this stone was doubtless from the earliest times known to the Orientals. It is a silicious stone of the quartz family, and is met with generally in rounded nodules, or in veins in trap-rocks; specimens are often found on the sea-shore, and in the beds of streams, the rocks in which they had been imbedded having been decomposed by the elements, when the agates have dropped out. Some of the principal varieties are called *chalcedony*, from Chalcedon in Asia Minor, where it is found, *carnelian*, *chrysoprase*, an apple-green variety colored by oxide of nickel, *Mocha-stones*, or *moss agate*, which owe their dendritic or tree-like markings to the imperfect crystallization of the coloring salts of manganese or iron, *onyx-stones*, *blood-stones*, &c., &c. Beautiful specimens of the art of engraving on *cnaicedony* are still found among the tombs of Egypt, Assyria, Etruria, &c.[c] W. H.

AGE, OLD. In early stages of civilization, when experience is the only source of practical knowledge, old age has its special value, and consequently its special honors. The Spartans, the Athenians, and the Romans were particular in showing respect to the aged, and the Egyptians had a regulation which has its exact parallel in the Bible (Herod. ii. 80; Lev. xix. 32). Under a patriarchal form of government such a feeling was still more deeply implanted. A further motive was superadded in the case of the Jew, who was taught to consider old age as a reward for piety, and a signal token of God's favor. For these reasons the aged occupied a prominent place in the social and political system of the Jews. In *private* life they were looked up to as the depositaries of knowledge (Job xv. 10); the young were ordered to rise up in their presence (Lev. xix. 32); they allowed them to give their opinion first (Job xxxii. 4); they were taught to regard grey hairs as a "crown of glory" and as the "beauty of old men" (Prov. xvi. 31, xx. 29). The attainment of old age was regarded as a special blessing (Job v. 26) not only on account of the prolonged enjoyment of life to the individual, but also because it indicated peaceful and prosperous times (Zech. viii. 4; 1 Macc. xiv. 9; Is. xv. 20). In *public* affairs age carried weight with it, especially in the infancy of the state: it formed under Moses the main qualification of those who acted as the representatives of the people in all matters of difficulty and deliberation. The old men or Elders thus became a class, and the title gradually ceased to convey the notion of age, and was used in an official sense, like Patres, Senatores, and other similar terms. [ELDERS.] Still it would be but natural that such an office was generally held by men of advanced age (1 K. xii. 8).

W. L. B.

* The distinction between πρεσβύτης and πρεσβύτερος should be remarked. Though the former refers always to age, the latter refers occasionally to age (Acts ii. 17; 1 Tim. v. 1; 1 Pet. v. 5), but usually to rank or office. The point is of some interest as regards the age of Paul at the time of his Roman captivity. In Philem. ver. 9 the apostle alludes to himself "as an old man" (ὡς πρεσβύτης) for the purpose of giving effect by that reminiscence to his entreaty in behalf of Onesimus. Paul is supposed to have been, at the time of writing to Philemon (converted about 36 A. D., at the age of 30, and at Rome 62–4 A. D.), about 60 years old. According to Hippocrates, a man was called πρεσβύτης from 49 to 56, and after that was called γέρων. But there was another estimate among the Greeks which fixed the later period (γῆρας) at 69. Coray treats of this question in his Συνέκδημος Ἱερατικός, p. 167 (Paris, 1831).[d] Our most impressive image of old age in the N. T., as represented by its appropriate word, is that which occurs in the Saviour's touching description of what was to befall the energetic Peter in his last days (ὅταν γηράσῃς). See John xxi. 18. The term applied to Zacharias (Luke i. 18) is πρεσβύτης. The patriarch Jacob's characterization of a long life, as he looked back upon it from the verge of the grave, has hardly its parallel for truthfulness and pathos in all extant literature. See Gen. xlvii. 8, 9. H.

A'GEE [dissyl.] (אַגֵא [*fugitive*]: Ἄσα; Alex. Αγσα; [Comp. Ἀγά:] *Age*). A Hararite, father of Shammah, one of David's three mightiest heroes (2 Sam. xxiii. 11). In the Peshito-Syriac he is called "Ago of the king's mountain."

AGGE'US (Ἀγγαῖος: *Aggæus*), [1 Esdr. vi. 1, vii. 3; 2 Esdr. i. 40.] [HAGGAI.]

AGRICULTURE. This, though prominent in the Scriptural narrative concerning Adam, Cain and Noah, was little cared for by the patriarchs more so, however, by Isaac and Jacob than by Abraham (Gen. xxvi. 12, xxxvii. 7), in whose time, probably, if we except the lower Jordan valley (xiii. 10), there was little regular culture in Canaan. Thus Gerar and Shechem seem to have been cities where pastoral wealth predominated. The herdsmen strove with Isaac about his wells; about his crop there was no contention (xx. 14, xxxiv. 28). In Joshua's time, as shown by the story of the "Eshcol" (Num. xiii. 23–4), Canaan was found in

[a] יִיבְרוּ "esse *achatem*, satis probabile est, quum omnes in hoc lapide interpretum sit consensus." Vid. Braun. *de Vest. Sacerd. Hebræor.* II. c. xv. iii.

[b] Καλὸς δὲ λίθος καὶ ὁ ἀχάτης ὁ ἀπὸ τοῦ Ἀχάτου ποταμοῦ τοῦ ἐν Σικελίᾳ, καὶ πωλεῖται τίμιος. — Theoph. *de Lapp.* ii. 31, ed. Schneider, and Plin. xxxvii. 54; *Lithographie Sicilienne*, Naples, 1777, p. 16.

[c] Compare with this Ex. xxxviii. 23: "And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver and a cunning workman;" and ch. xxxix. 8: "And he made the breastplate of cunning work."

* Occasional specimens of agate occur along the coast north of Tortosa, and it is very abundant near Antioch (*Antakia*), Rob. *Phys. Geogr.* p. 376. H.

[d] * Or, the single word "aged" in Philem. ver. 9, the celebrated Lavater preached two of his 39 sermons on the Epistle to Philemon (*Predigten über d. Brief an d. Philemon* St. Gallen, 1785–6). H

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a much more advanced agricultural state than Jacob had left it in (Deut. viii. 8), resulting probably from the severe experience of famines, and the example of Egypt, to which its people were thus led. The pastoral life was the means of keeping the sacred race, whilst yet a family, distinct from mixture and locally unattached, especially whilst in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic commonwealth (Michaelis, xxxvii.–xli.). It tended to check also the freebooting and nomad life, and made a numerous offspring profitable, as it was already honorable by natural sentiment and by law. Thus, too, it indirectly discouraged slavery, or, where it existed, made the slave somewhat like a son, though it made the son also somewhat of a slave. Taken in connection with the inalienable character of inheritances, it gave each man and each family a stake in the soil and nurtured a hardy patriotism. "The land is Mine" (Lev. xxv. 23) was a dictum which made agriculture likewise the basis of the theocratic relation. Thus every family felt its own life with intense keenness, and had its divine tenure which it was to guard from alienation. The prohibition of culture in the sabbatical year formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were deemed sacred (Deut. xix. 14), and the inalienability of the heritage was ensured by its reversion to the owner in the year of jubilee; so that only so many years of occupancy could be sold (Lev. xxv. 8–16, 23–35). The prophet Isaiah (v. 8) denounces the contempt of such restrictions by wealthy grandees who sought to "add field to field," erasing families and depopulating districts.

A change in the climate of Palestine, caused by increase of population and the clearance of trees, must have taken place before the period of the N. T. A further change caused by the decrease of skilled agricultural labor, *e. g.*, in irrigation and terrace-making, has since ensued. Not only this, but the great variety of elevation and local character in so small a compass of country necessitates a partial and guarded application of general remarks (Robinson, i. 507, 553, 554, iii. 595; Stanley, *S. & P.* pp. 119, 124–6). Yet wherever industry is secure, the soil still asserts its old fertility. The *Haurán* (Peræa) is as fertile as Damascus, and its bread enjoys the highest reputation. The black and fat, but light, soil about Gaza is said to hold so much moisture as to be very fertile with little rain. Here, as in the neighborhood of *Beyrút*, is a vast olive-ground, and the very sand of the shore is said to be fertile if watered. The Israelites probably found in Canaan a fair proportion of woodland, which their necessities, owing to the discouragement of commerce, must have led them to reduce (Josh. xvii. 18). But even in early times timber seems to have been far less used for building material than among western nations; the Israelites were not skillful hewers, and imported both the timber and the workmen (1 K. v. 6, 8). No store of wood-fuel seems to have been kept; ovens were heated with such things as dung and hay (Ez. iv. 12, 15; Mal. iv. 1); and, in any case of sacrifice on an emergency, some, as we should think, unusual source of supply is constantly mentioned for the wood (1 Sam. vi. 14; 2 Sam. xxiv. 22; 1 K. xix. 21; comp. Gen. xxii. 3, 6, 7). All this indicates a non-abundance of timber.

Its plenty of water from natural sources made Canaan a contrast to rainless Egypt (Deut. viii. 7 xi. 8–12). Nor was the peculiar Egyptian method alluded to in Deut. xi. 10 unknown, though less prevalent in Palestine. That peculiarity seems to have consisted in making in the fields square shallow beds, like our salt-pans, surrounded by a raised border of earth to keep in the water, which was then turned from one square to another by pushing aside the mud to open one and close the next with the foot. A very similar method is apparently described by Robinson as used, especially for garden vegetables, in Palestine. There irrigation (including under the term all appliances for making the water available) was as essential as drainage in our region; and for this the large extent of rocky surface, easily excavated for cisterns and ducts, was most useful. Even the plain of Jericho is watered not by canals from the Jordan, since the river lies below the land, but by rills converging from the mountains. In these features of the country lay its expansive resources to meet the wants of a multiplying population. The lightness of agricultural labor in the plains set free an abundance of hands for the task of terracing and watering; and the result gave the highest stimulus to industry.

The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive, and fig, the use of irrigation, the plough and the harrow, mention is found in the book of Job (xxxi. 40, xv. 33, xxiv. 6, xxix. 9, xxxix. 10). Two kinds of cummin (the black variety called "fitches," Is. xxviii. 27), and such podded plants as beans and lentiles, may be named among the staple produce. To these later writers add a great variety of garden plants, *e. g.*, kidney-beans, peas, lettuce, endive, leek, garlic, onion, melon, cucumber, cabbage, &c. (*Mishna*, *Celaim*, l. 1, 2). The produce which formed Jacob's present was of such kinds as would keep, and had kept during the famine (Gen. xliii. 11).

The Jewish calendar, as fixed by the three great festivals, turned on the seasons of green, ripe, and fully-gathered produce. Hence, if the season was backward, or, owing to the imperfections of a non-astronomical reckoning, seemed to be so, a month was intercalated. This rude system was fondly retained long after mental progress and foreign intercourse placed a correct calendar within their power; so that notice of a *Veadar*, *i. e.*, second or intercalated Adar, on account of the lambs being not yet of paschal size, and the barley not forward enough for the *Abib* (green sheaf), was sent to the Jews of Babylon and Egypt (Ugol. *de Re Rust.* v. 22) early in the season.

The year ordinarily consisting of 12 months was divided into 6 agricultural periods as follows (*To saphta Taanith*, ch. 1): —

I. Sowing Time.

Tisri, latter half	beginning about autumnal equinox	Early rain due
Marchesvan		
Kasleu, former half		

II. Ingrip Time.

Kasleu, latter half.
Tebeth.
Shebath, former half.

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III. Cold Season.

Shebath, latter half . . .	Latter rain due.
Adar	
[Veadar]	
Nisan, former half	

IV. Harvest Time.

Nisan, latter half	Beginning about vernal equinox. Barley green. Passover.
Ijar	
Sivan, former half . . .	Wheat ripe. Pentecost.

V. Summer.

Sivan, latter half.
Tamuz
Ab, former half.

VI. Sultry Season.

Ab, latter half.
Elul.
Tisri, former half Ingathering of fruits.

Thus the 6 months from mid Tisri to mid Nisan were mainly occupied with the process of cultivation, and the rest with the gathering of the fruits. Rain was commonly expected soon after the autumnal equinox or mid Tisri; and if by the first of Kasleu none had fallen, a fast was proclaimed (*Mishna, Taanith*, ch. i.). The common scriptural expressions of the "early" and the "latter rain" (Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Zech. x. 1; Jam. v. 7) are scarcely confirmed by modern experience, the season of rains being unbroken (Robinson, i. 41, 429, iii. 96), though perhaps the fall is more strongly marked at the beginning and the end of it. The consternation caused by the failure of the former rain is depicted in Joel i., ii.; and that prophet seems to promise that and the latter rain together "in the first month," *i. e.* Nisan (ii. 23). The ancient Hebrews had little notion of green or root-crops grown for fodder, nor was the long summer drought suitable for them. Barley supplied food both to man and beast, and the plant, called in Ez. iv. 9, "Millet," דֹּחַן, *holcus dochna*, Linn. (Gesenius), was grazed while green, and its ripe grain made into bread. In the later period of more advanced irrigation the רִגְלָה, "Fenugreek," occurs, also the שַׂחֲלָה, a clover, apparently, given cut (*Peah*, v. 5). Mowing (גָּז, Am. vii. 1; Ps. lxxii. 6) and haymaking were familiar processes, but the latter had no express word, חָצִיר standing both for grass and hay, a token of a hot climate, where the grass may become hay as it stands.

The produce of the land besides fruit from trees, was technically distinguished as תְּבוּאָה, including apparently all cereal plants, קְטָנִיּוֹת (*quicquid in siliquis nascitur*, Buxt. *Lex.*), nearly equivalent to the Latin *legumen*, and זְרוֹעוֹת or זְרוֹעֵי גִנָּה, *semina hortensia*, (since the former word alone was used also generically for all seed, including all else which was liable to tithe, for which purpose the distinction seems to have existed. The plough probably was like the Egyptian, and the process of ploughing mostly very light, like that called *scarificatio* by the Romans ("Syria tenui sulco arat," Plin. xviii. 47), one yoke of oxen mostly sufficing to draw it. Such is still used in Asia Minor, and its parts are shown in the accompanying drawing: *a* is the pole to which the cross beam with yokes, *b*, is attached; *c*, the share; *d*, the handle; *e* represents three modes of arming the share, and *f* is a goad with a scraper at the other

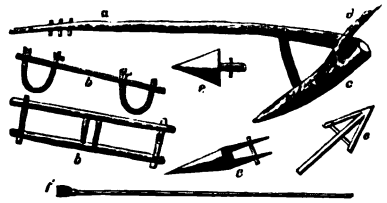


Fig. 1. — Plough, &c., as still used in Asia Minor. — (From Fellows's *Asia Minor*.)

end, probably for cleansing the share. Mountains and steep places were hoed (Is. vii. 25; Maimon. *ad Mishn.* vi. 2; Robinson, iii. 595, 602–3). The breaking up of new land was performed as with the Romans *vere novo*. Such new ground and fallows, the use of which latter was familiar to the Jews (Jer. iv. 3; Hos. x. 12), were cleared of stones and of thorns (Is. v. 2; *Gemara Hierosol. ad loc.*) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v. 5; Prov. xxiv. 30, 31; Robinson, ii. 127) Virgin land was ploughed a second time. The proper words are פָּרַח, *proscindere*, and יָזַד, *offringere*, *i. e.*, *iterare ut frangantur glebæ* (by cross ploughing), Varr. *de R. R.* i. 32; both are distinctively used Is. xxviii. 24. Land already tilled was ploughed before the rains, that the moisture might the better penetrate (Maimon. ap. Ugol. *de Re Rust.* v. 11). Rain, however, or irrigation (Is. xxxii. 20) prepared the soil for the sowing, as may be inferred from the prohibition to irrigate till

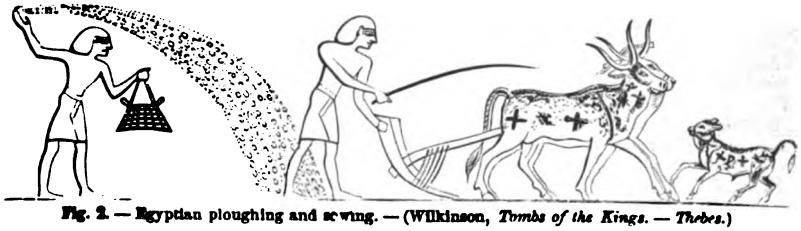


Fig. 2. — Egyptian ploughing and sowing. — (Wilkinson, *Tombs of the Kings. — Thebes.*)

the gleaning was over, lest the poor should suffer (*Peah*, v. 3); and such sowing often took place *without* previous ploughing, the seed, as it. the pa.-

able of the sower, being scattered broadcast, and ploughed in *afterwards*, the roots of the late crop being so far decayed as to serve for manure (Fel-

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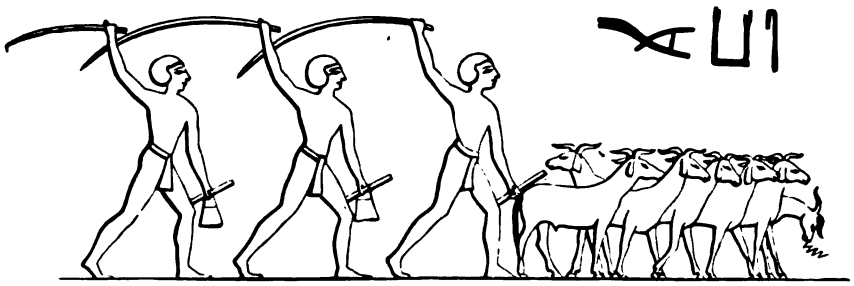


Fig. 3. — Goats treading in the grain, when sown in the field, after the water has subsided. — (Wilkinson, *Tombs*, near the Pyramids.)

lows, *Asia Minor*, p. 72). The soil was then brushed over with a light harrow, often of thorn bushes. In highly irrigated spots the seed was trampled in by cattle (Is. xxxii. 20), as in Egypt by goats (Wilkinson, i. 39, 2d Ser.). Sometimes, however, the sowing was by patches only in well manured spots, a process called מִנְמֹר, der. נָמַר, *pardus*, from its spotted appearance, as represented in the accompanying drawing by Surenhusius to illustrate the Mishna. Where the soil was heavier,



Fig. 4. — Corn growing in patches. — (Surenhusius.)

the ploughing was best done dry ("dum sicca tellure licet," Virg. *Georg.* i. 214); and there, though not generally, the *sarritio* (עִדּוּר, der. עָדַר, to cleanse), and even the *liratio* of Roman husbandry, performed with *tabulæ* affixed to the sides of the share, might be useful. But the more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally. "Sunt enim regionum propria munera, sicut Ægypti et Africæ, in quibus agricola post sementem ante messem segetem non attingit in iis autem locis ubi *desideratur sarritio*," &c., Columella, ii. 12. During the rains, if not too heavy, or between their two periods, would be the best time for these operations; thus 70 days before the passover was the time prescribed for sowing for the "wave-sheaf," and, probably, therefore, for that of barley generally. The oxen were urged on by a goad like a spear (Judg. iii. 31). The custom of watching ripening crops and threshing floors against theft or damage (Robinson, i. 490, ii. 18, 83, 99) is probably ancient. Thus Boaz slept on the floor (Ruth iii. 4. 7.)[a] Barley ripened a week or two before wheat, and as fine harvest weather was certain (Prov. xxvi. 1; 1 Sam. xii. 17; Am. iv. 7), the crop chiefly varied with the quantity of timely rain. The period of harvest must always have differed according to elevation, aspect, &c. (Robinson, i. 430, 551.) The proportion of harvest gathered to seed sown was often vast; a hundredfold is mentioned, but in such a way as to signify that it was a limit rarely attained (Gen. xxvi. 12 Matt. xiii. 8).

The rotation of crops, familiar to the Egyptians

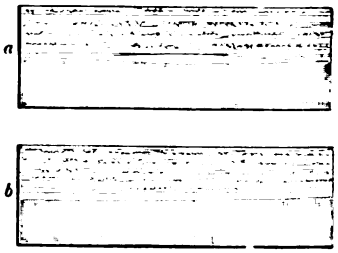


Fig. 5. — Sowing. — (Surenhusius.)

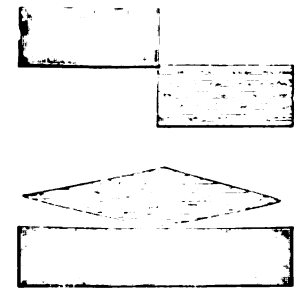


Fig. 6. — Sowing. — (Surenhusius.)

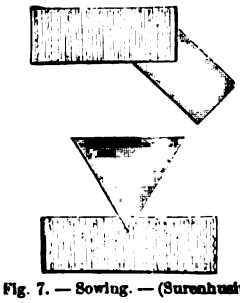


Fig. 7. — Sowing. — (Surenhusius.)

[a] This practice continues to the present day. Speaking of a night spent near Hebron, Robinson (ii. 446, ed. 1841) says: "The owners of the crops came every night and slept upon their threshing floors to guard them; and this we had found to be universal in all the region of Gaza." Thomson (*Land and Book* ii. 548) refers to the same custom. See RUTH, BOOK OF. H.

(Wilkinson, ii. p. 4), can hardly have been unknown to the Hebrews. Sowing a field with divers seeds was forbidden (Deut. xxii. 9), and minute directions are given by the rabbis for arranging a seeded surface with great variety, yet avoiding juxtaposition of *heterogenea* Such arrangements are shown in the annexed drawings. Three furrows'

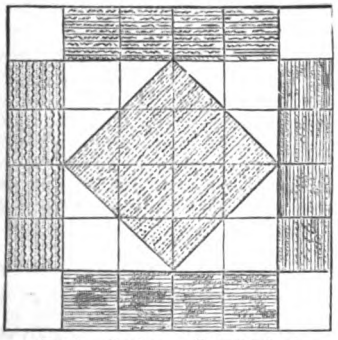


Fig. 8. — Sowing. — (Surenhusius.)

interval was the prescribed margin (*Celaim*, ii. 6). The blank spaces in fig. 5, *a* and *b*, represent such margins, tapering to save ground. In a vineyard wide spaces were often left between the vines, for

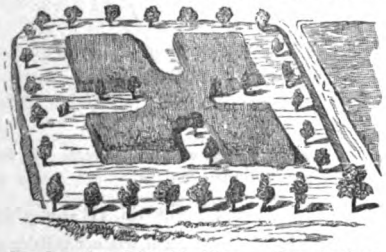


Fig. 9. — Corn-field with Olives. — (Surenhusius.)

whose roots a radius of 4 cubits was allowed, and the rest of the space cropped: so herb-gardens stood in the midst of vineyards (*Peah*, v. 5.) Fig. 9 shows a corn-field with olives about and amidst it.



Fig 10 — Reaping wheat. — (Wilkinson, *Tombs of the Kings — Thebes*.)

The wheat, &c., was reaped by the sickle (the word for which is חֶרְמֵשׁ in Deut., and מַגָּל

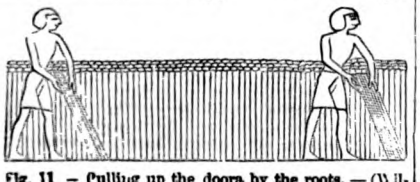


Fig. 11 — Pulling up the doora by the roots. — (Wilkinson *ut supra*.)

in Jer. and Joel), either the ears merely in the "Picenian" method (Varr. *de Re Rust.* i. 50), or stalk and all, or it was pulled by the roots (*Peah*, v. 10). It was bound in sheaves — a process prominent in Scripture, and described by a peculiar word, עֹמֶר — or heaped, לקובעות, in the form of a helmet, לכומכאות of a turban (of which, however, see another explanation, Buxt. *Lex.* s. v. פּוּמָסוֹת), or לחררה of a cake. The

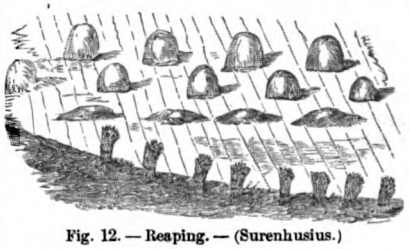


Fig. 12. — Reaping. — (Surenhusius.)

sheaves or heaps were carted (Am. ii. 13) to the floor — a circular spot of hard ground, probably, as now, from 50 to 80 or 100 feet in diameter. Such floors were probably permanent, and became well known spots (Gen. l. 10, 11; 2 Sam. xxiv. 16, 18). On these the oxen, &c., forbidden to be muzzled (Deut. xxv. 4), trampled out the grain, as we

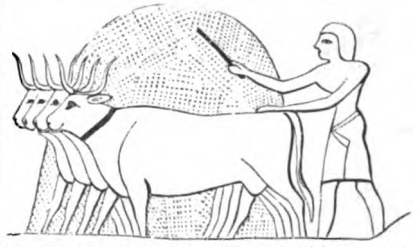


Fig. 13. — Threshing-floor. The oxen driven round the heap; contrary to the usual custom. — (Wilkinson, *Thebes*.)

find represented in the Egyptian monuments. At a later time the Jews used a threshing sledge called *Môrag* (Is. xli. 15; 2 Sam. xxiv. 22; 1 Chr. xxi. 23), probably resembling the *nôreg*, still employed



Fig 14. — The *Nórec* a machine used by the modern Egyptians for threshing corn.

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in Egypt (Wilkinson, ii. 190) — a stage with three rollers ridged with iron, which, aided by the driver's weight, crushed out, often injuring, the grain. as

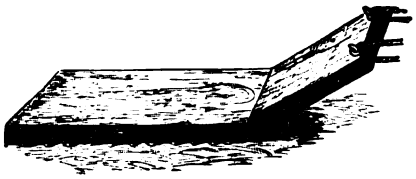
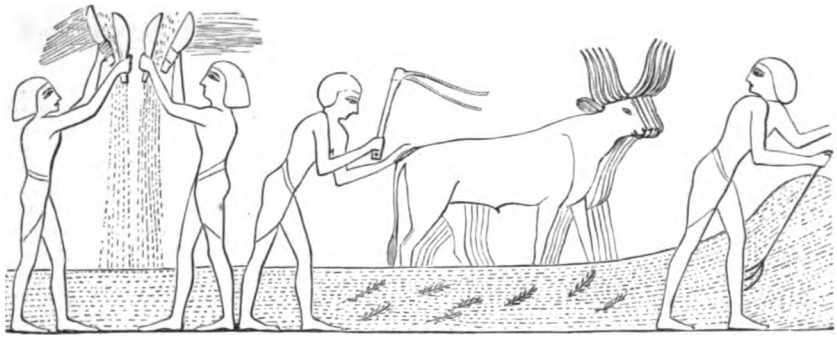


Fig. 15. — Threshing instrument. — (From Fellows's *Asia Minor*.)

well as cut or tore the straw, which thus became fit for fodder. It appears to have been similar to the Roman *tribulum* and the *plostellum Pœnicum* (Varr. *de R. R.* i. 52). Lighter grains were beaten out with a stick (Is. xxviii. 27). Barley was sometimes soaked and then parched before treading out which got rid of the pellicle of the grain. See further the *Antiquitates Triturœ*, Ugolini, vol. 29

The use of animal manure is proved frequent by such recurring expressions as "dung on the face of the earth, field," &c. (Ps. lxxxiii. 10; 2 K. ix. 37; Jer. viii. 2, &c.). A rabbi limits the quantity to three heaps of ten half-cors, or about 380 gallons, to each סְאָה (=$\frac{1}{3}$ of ephah of grain, Gesen.), and wishes the quantity in each heap, rather than their number, to be increased if the field be large (*Shevüth*, cap. iii. 2). Nor was the great usefulness of sheep to the soil unrecognized (*ibid.* 4), though, owing to the general distinctness of the pastoral life, there was less scope for it. Vegetable ashes, burnt stubble, &c. were also used.



3. 2. 1.

Fig. 16. — Treading out the grain by oxen, and winnowing. 1. Raking up the ears to the centre. 2. The driver. 3. Winnowing, with wooden shovels. — (Wilkinson, *Thebes*.)

The "shovel" and "fan" (רַחַת and מִזְרֶה, Is. xxx. 24, but their precise difference is very doubtful) indicate the process of winnowing — a conspicuous part of ancient husbandry (Ps. xxxv. 5; Job. xxi. 18; Is. xvii. 13), and important owing to the slovenly threshing. Evening was the favorite time (Ruth iii. 2) when there was mostly a breeze. The מִזְרֶה (זָרָה, *to scatter* = πτύον? (Matt. iii. 12; Hom. *Iliad.* xiii. 588), was perhaps a broad shovel which threw the grain up against the wind; while the רַחַת (akin to רוּחַ?) may have been a fork (still used in Palestine for the same purpose), or a broad basket in which it was tossed. The heap of produce rendered in rent was sometimes customarily so large as to cover the רַחַת (*Bava Metzia*, ix. 2). This favors the latter view. So the πτύον was a corn-measure in Cyprus, and the δίπτυον = $\frac{1}{2}$ a μέδιμνος (Liddell and Scott, *Lex.* s. v. πτύον). The last process was the shaking in a sieve, נְפָה, *cribrum*, to separate dirt and refuse (Am. ix. 9). [See Luke xxii. 31.]

Fields and floors were not commonly enclosed; vineyards mostly were, with a tower and other buildings (Num. xxii. 24; Ps. lxxx. 13; Is. v. 5; Matt. xxi. 33; comp. Judg. vi. 11). Banks of mud from ditches were also used.

With regard to occupancy a tenant might pay a fixed moneyed rent (Cant. viii. 11) — in which case he was called שׂוֹכֵר, and was compellable to keep the ground in good order for a stipulated share of the fruits (2 Sam. ix. 10; Matt. xxi. 34), often a half or a third; but local custom was the only rule: in this case he was called מֹהֵב, and was more protected, the owner sharing the loss of a short or spoilt crop; so, in case of locusts, blight, &c., the year's rent was to be abated; or he might receive such share as a salary — an inferior position — when the term which described him was חוֹכֵר. It was forbidden to sow flax during a short occupancy (hence leases for terms of years would seem to have been common), lest the soil should be unduly exhausted (comp. *Georg.* i. 77). A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deut. xxiii. 24–5; Matt. xii. 1).

The rights of the corner to be left, and of gleaning [CORNER; GLEANING], formed the poor man's claim on the soil for support. For his benefit, too a sheaf forgotten in carrying to the floor was to be left; so also with regard to the vineyard and the olive-grove (Lev. xix. 9, 10; Deut. xxiv. 19).[a]

a * The beautiful custom has survived to the present time (Thomson's *Land and Book*, ii. 323, 511). On several topics in this article (as climate, seasons, fertility, productions) further information will be found under: PALESTINE. H.

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Besides there seems a probability that every third year a second tithe, besides the priests', was paid for the poor (Deut. xiv. 28, xxvi. 12; Am. iv. 4; Tob. i. 7; Joseph. *Ant.* iv. 8). On this doubtful point of the poor man's tithe (מעשר עני) see a learned note by Surenhusius, *ad Peah*, viii. 2. These rights, in case two poor men were partners in occupancy, might be conveyed by each to the other for half the field, and thus retained between them (Maimon. *ad Peah*, v. 5). Sometimes a charitable owner declared his ground common, when its fruits, as those of the sabbatical year, went to the poor. For three years the fruit of newly-planted trees was deemed uncircumcised and forbidden; in the 4th it was holy, as first-fruits; in the 5th it might be ordinarily eaten (*Mishna, Orlah, passim*). For the various classical analogies, see *Dict. of Gr. and Rom. Antiq.* s. v. H. H.

AGRIP'PA. [HEROD.]

A'GUR (אָגוּר [*collector*]: *Congregans*). The son of Jakeh, an unknown Hebrew sage, who uttered or collected the sayings of wisdom recorded in Prov. xxx. Ewald attributes to him the authorship of Prov. xxx. 1–xxxi. 9, in consequence of the similarity of style exhibited in the three sections therein contained; and assigns as his date a period not earlier than the end of the 7th or beginning of the 6th cent. B. C. The Rabbins, according to Rashi, and Jerome after them, interpreted the name symbolically of Solomon, who "collected understanding" (from אָגַר *âgar*, he gathered), and is elsewhere called "Koheleth." Bunsen (*Bibelwerk*, i. p. clxxviii.) contends that Agur was an inhabitant of Massa, and probably a descendant of one of the 500 Simeonites, who, in the reign of Hezekiah, drove out the Amalekites from Mount Seir. Hitzig goes further, and makes him the son of the queen of Massa and brother of Lemuel (*Die Sprüche Sal.* p. 311, ed. 1858). [MASSA.] In Castell's *Lex. Heptag.* we find the Syriac word ܐܓܐܪܐ, *âgârâ*, defined as signifying "one who applies himself to the studies of wisdom." There is no authority given for this but the Lexicon of Bar Bahlul, and it may have been derived from some traditional interpretation of the proper name Agur.

W. A. W.

A'HAB (אַחְאָב [*father's brother*]: Ἀχαάβ; *Achab*), son of Omri, seventh king of the separate kingdom of Israel, and second of his dynasty. The great lesson which we learn from his life is the depth of wickedness into which a weak man may fall, even though not devoid of good feelings and amiable impulses, when he abandons himself to the guidance of another person, resolute, unscrupulous and depraved. The cause of his ruin was his marriage with Jezebel, daughter of Ethbaal, or Eithobal, king of Tyre, who had been priest of Astarte, but had usurped the throne of his brother Phalles (compare Joseph. *Ant.* viii. 13, 2, with *c. Apion.* i. 18). If she resembles the Lady Macbeth of our great dramatist, Ahab has hardly Macbeth's energy and determination, though he was probably by nature a better man. We have a comparatively full account of Ahab's reign, because it was distinguished by the ministry of the great prophet Elijah, who was brought into direct collision with Jezebel, when she ventured to introduce into Israel the impure worship of Baal and her father's goddess Astarte. In obedience to her wishes, Ahab caused a temple to be built to Baal in Samaria itself, and an oracular grove to be consecrated to Astarte. With a fixed determination to extirpate the true religion, Jezebel hunted down and put to death God's prophets, some of whom were concealed in caves by Obadiah, the governor of Ahab's house; while the Phœnician rites were carried on with such splendor that we read of 450 prophets of Baal, and 400 of Asherah. (See 1 K. xviii. 19, where our version follows the LXX. in erroneously substituting "the groves" for the proper name Asherah, as again in 2 K. xxi. 7, xxiii. 6.) [ASHERAH.] How the worship of God was restored, and the idolatrous priests slain, in consequence of "a sore famine in Samaria," will be more properly related under the article ELIJAH. But heathenism and persecution were not the only crimes into which Jezebel led her yielding husband. One of his chief tastes was for splendid architecture, which he showed by building an ivory house and several cities, and also by ordering the restoration and fortification of Jericho, which seems to have belonged to Israel, and not to Judah, as it is said to have been rebuilt in the days of *Ahab*, rather than in those of the contemporary king of Judah, Jehoshaphat (1 K. xvi. 34). But the place in which he chiefly indulged this passion was the beautiful city of Jezreel (now *Zerin*), in the plain of Esdraelon, which he adorned with a palace and park for his own residence, though Samaria remained the capital of his kingdom, Jezreel standing in the same relation to it as the Versailles of the old French monarchy to Paris (Stanley, *S. & P.* p. 244). Desiring to add to his pleasure-grounds there the vineyard of his neighbor Naboth, he proposed to buy it or give land in exchange for it; and when this was refused by Naboth, in accordance with the Mosaic law, on the ground that the vineyard was "the inheritance of his fathers" (Lev. xxv. 23), a false accusation of blasphemy was brought against him, and not only was he himself stoned to death, but his sons also, as we learn from 2 K. ix 26. Elijah, already the great vindicator of religion, now appeared as the assertor of morality, and declared that the entire extirpation of Ahab's house was the penalty appointed for his long course of wickedness, now crowned by this atrocious crime. The execution, however, of this sentence was delayed in consequence of Ahab's deep repentance. The remaining part of the first book of Kings is occupied by an account of the Syrian wars, which originally seems to have been contained in the last two chapters. It is much more natural to place the 20th chapter after the 21st, and so bring the whole history of these wars together, than to interrupt the narrative by interposing the story of Naboth between the 20th and 22d, especially as the beginning of the 22d seems to follow naturally from the end of the 20th. And this arrangement is actually found in the LXX. and confirmed by the narrative of Josephus. We read of three campaigns which Ahab undertook against Benhadad II. king of Damascus, two defensive and one offensive. In the first, Benhadad laid siege to Samaria, and Ahab, encouraged by the patriotic counsels of God's prophets, who, next to the true religion, valued most deeply the independence of His chosen people, made a sudden attack on him whilst in the plentitude of arrogant confidence he was banqueting in his tent with his 32 vassal kings. The Syrians were totally routed, and fled to Damascus.

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Next year Benhadad, believing that his failure was owing to some peculiar power which the God of Israel exercised over the hills, invaded Israel by way of Aphek, on the E. of Jordan (Stanley, *S. & P.* App. § 6). Yet Ahab's victory was so complete that Benhadad himself fell into his hands; but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he held, and making "streets" for Ahab in Damascus; that is, admitting into his capital permanent Hebrew commissioners, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. This was apparently in retaliation for a similar privilege exacted by Benhadad's predecessor from Omri in respect to Samaria. After this great success Ahab enjoyed peace for three years, and it is difficult to account exactly for the third outbreak of hostilities, which in Kings is briefly attributed to an attack made by Ahab on Ramoth in Gilead on the east of Jordan, in conjunction with Jehoshaphat king of Judah, which town he claimed as belonging to Israel. But if Ramoth was one of the cities which Benhadad agreed to restore, why did Ahab wait for three years to enforce the fulfillment of the treaty? From this difficulty, and the extreme bitterness shown by Benhadad against Ahab personally (1 K. xxii. 31), it seems probable that this was not the case (or at all events that the Syrians did not so understand the treaty), but that Ahab, now strengthened by Jehoshaphat, who must have felt keenly the paramount importance of crippling the power of Syria, originated the war by assaulting Ramoth without any immediate provocation. In any case, God's blessing did not rest on the expedition, and Ahab was told by the prophet Micaiah that it would fail, and that the prophets who advised it were hurrying him to his ruin. For giving this warning Micaiah was imprisoned; but Ahab was so far roused by it as to take the precaution of disguising himself, so as not to offer a conspicuous mark to the archers of Benhadad. But he was slain by a "certain man who drew a bow at a venture;" and though staid up in his chariot for a time, yet he died towards evening, and his army dispersed. When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot; a partial fulfillment of Elijah's prediction (1 K. xxi. 19), which was more literally accomplished in the case of his son (2 K. ix. 26). Josephus, however, substitutes Jezreel for Samaria in the former passage (*Ant.* viii. 15, 6). The date of Ahab's accession is 919 B. C.; of his death, B. C. 897.

2. [Ἀχιάβ: Heb. in Jer. xxix. 22, אַחְאָב]. A lying prophet, who deceived the captive Israelites in Babylon, and was burned to death by Nebuchadnezzar, Jer. xxix. 21, 22. G. E. L. C.

AHAR'AH (אַחַרַח [*after the brother*, but uncertain]: Ἀαρά; [Vat. Ιαφαηλ:] *Ahara*). The third son of Benjamin (1 Chr. viii. 1). See AHER, AHIRAM. W. A. W.

AHAR'HEL (אַחַרְחֵל [as above]: ἀδελφὸς Ῥηχάβ; [Comp. ἀδ. Ῥηχάλ:] *Aharehel*). A name occurring in an obscure fragment of the genealogies of Judah. "The families of Aharhel" apparently traced their descent through Coz to Ashur, the posthumous son of Hezron. The Targum of R. Joseph on Chronicles identifies him with "Hur the firstborn of Miriam" (1 Chr. ii. 8) The LXX. appear to have read אחי רחב "brother of Rechab," or according to the Complutensian edition אחי רחל, "brother of Rachel.'

W. A. W.

AHA'SAI [3 syl.] (אֲחַזַי [=*Ahaziah*]: om in LXX. [but Comp. Ἀαχίας]: *Ahasi*). A priest, ancestor of Maasiai or Amashai (Neh. xi. 13). He is called JAHZERAH in 1 Chr. ix. 12.

W. A. W.

AHASBAI [3 syl.] (אֲחַסְבַי: ὁ Ἀσβίτης [Vat. -βει-]; Alex. ὁ Αιτους; [Comp. Ἀχασβαΐ:] *Aasbai*). The father of Eliphelet, one of David's thirty-seven captains (2 Sam. xxiii. 34). In the corrupt list in 1 Chr. xi. 35, Eliphelet appears as "Eliphal the son of Ur." The LXX. regarded the name Ahasbai as denoting not the father but the family of Eliphelet. [According to Gesenius the name signifies *I have taken refuge in Jehovah.*]

W. A. W.

* **AHASHVE'ROSH.** Noted in Ezra iv. 6 in the margin of the A. V. as the Hebrew form of AHASUERUS. A.

AHASUE'RUS[a] (אֲחַשְׁוֵרוֹשׁ: Ἀσσούηρος, [Vat. Ἀσθηρος,] LXX. [in Ezra iv. 6]; but Ἀσύηρος, [Alex. Ἀσουηρος, Comp. Ald. Ἀσσούηρος,] Tob. xiv. 15: *Assuerus*, A. V. [in Tob.], Vulg.), the name of one Median and two Persian kings mentioned in the Old Testament. It may be desirable to prefix to this article a chronological table of the Medo-Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names. The Scriptural names conjectured to correspond to them in this article and ARTAXERXES are added in italics.

1. Cyaxares, king of Media, son of Phraortes, grandson of Deioces and conqueror of Nineveh, began to reign B. C. 634. *Ahasuerus.*

2. Astyages his son, last king of Media, B. C. 594. *Darius the Mede.*

3. Cyrus, son of his daughter Mandane and Cambyses, a Persian noble, first king of Persia, 559. *Cyrus.*

4. Cambyses his son, 529. *Ahasuerus.*

5. A Magian usurper, who personates Smerdis, the younger son of Cyrus, 521. *Artaxerxes.*

6. Darius Hystaspis, raised to the throne on the overthrow of the Magi, 521. *Darius.*

7. Xerxes, his son, 485. *Ahasuerus.*

8. Artaxerxes Longimanus (Macrocheir), his son, 465–495. *Artaxerxes.*

The name Ahasuerus or Achashveroh is the same as the Sanscrit *kshatra*, a king, which appears as *kshérshé* in the arrow-headed inscriptions of Persepolis, and to this in its Hebrew form א prosthetic is prefixed (see Gibbs's Gesenius, אֲ). This name in one of its Greek forms is Xerxes, explained by Herod. (vi. 98) to mean ἀρήϊος, a signification sufficiently near that of *king*.

1. In Dan. ix. 1, Ahasuerus [LXX. Χέρξης, Theodot. Ἀσσούηρος] is said to be the father of Darius the Mede. Now it is almost certain that Cyaxares is a form of Ahasuerus, grecized into

[a] * This form in A. V. ed. 1611 may have been intended to be read Ahasverus, u being used for v, as elsewhere. A.

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Axares with the prefix Cy- or Kai-, common to the Kaianian dynasty of kings (Malcolm's *Persia*, ch. lii.), with which may be compared Kai Khosroo, the Persian name of Cyrus. The son of this Cyaxares was Astyages, and it is no improbable conjecture that Darius the Mede was Astyages, set over Babylon as viceroy by his grandson Cyrus, and allowed to live there in royal state. (See Rawlinson's *Herodotus*, vol. i. Essay iii. § 11.) [DARIUS.] This first Ahasuerus, then, is Cyaxares, the conqueror of Nineveh. And in accordance with this view, we read in Tobit, xiv. 15, that Nineveh was taken by Nabuchodonosor and Assuerus, *i. e.* Cyaxares.

2. In Ezra iv. 6, the enemies of the Jews, after the death of Cyrus, desirous to frustrate the building of Jerusalem, send accusations against them to Ahasuerus, king of Persia. This must be Cambyses. For we read (v. 5) that their opposition continued from the time of Cyrus to that of Darius, and Ahasuerus and Artaxerxes, *i. e.* Cambyses and the Pseudo-Smerdis, are mentioned as reigning between them. [ARTAXERXES.] Xenophon (Cyr. viii.) calls the brother of Cambyses, Tanyoxares, *i. e.* the younger Oxares, whence we infer that the elder Oxares or Axares, or Ahasuerus, was Cambyses. His constant wars probably prevented him from interfering in the concerns of the Jews. He was plainly called after his grandfather, who was not of royal race, and therefore it is very likely that he also assumed the kingly name or title of Axares or Cyaxares which had been borne by his most illustrious ancestor.

3. The third is the Ahasuerus of the book of Esther. It is needless to give more than the heads of the well-known story. Having divorced his queen Vashti for refusing to appear in public at a banquet, he married four years afterward the Jewess Esther, cousin and ward of Mordecai. Five years after this, Haman, one of his counsellors, having been slighted by Mordecai, prevailed upon him to order the destruction of all the Jews in the empire. But before the day appointed for the massacre, Esther and Mordecai overthrew the influence which Haman had exercised, and so completely changed his feelings in the matter, that they induced him to put Haman to death, and to give the Jews the right of self-defense. This they used so vigorously that they killed several thousands of their opponents. Now from the extent assigned to the Persian empire (Esth. i. 1), "from India even unto Ethiopia," it is proved that Darius Hystaspis is the earliest possible king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahasuerus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Neither can he be Artaxerxes Longimanus, although as Artaxerxes is a compound of Xerxes, there is less difficulty here as to the name. But in the first place the character of Artaxerxes, as given by Plutarch and by Diodorus (xi. 71), is also very unlike that of Ahasuerus. Besides this, in Ezra vii. 1–7, 11–26, Artaxerxes, in the *seventh* year of his reign, issues a decree very favorable to the Jews and it is unlikely, therefore, that in the *twelfth* (Esth. iii. 7) Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. We are therefore reduced to the belief that Ahasuerus is Xerxes (the names being, as we have seen, identical); and this conclusion is fortified by the resemblance of character, and by certain chronological indications. As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen Vashti because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war (Herod. vii. 7 ff.). In the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Esth. i. 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem (Herod. ix. 108). In the seventh year of his reign "fair young virgins were sought" for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he "laid upon the land and upon the isles of the sea (Esth. x. 1) may well have been the result of the expenditure and ruin of the Grecian expedition. Throughout the book of Esther in the LXX. Ἀρταξέρξης is written for Ahasuerus, but on this no argument of any weight can be founded. G. E. L. C.

AHA'VA (אַהֲוָא [*water*, Ges.]: ὁ Εὐί [Vat. Ευειμ, Alex. Ευει], [in Ezr. viii. 21, 31] ὁ Ἀουέ [Vat. Θουε, Αουε]: *Ahava*), a place (Ezr. viii. 15), or a river (נְהַר) (viii. 21, 31), on the banks of which Ezra collected the second expedition which returned with him from Babylon to Jerusalem. Various have been the conjectures as to its locality; *e. g.* Adiaba (Le Clerc and Mannert); Abeh or Aveh (Hävernick, see Winer); the Great Zab (Rosenmüller, *Bib. Geogr.*). But the latest researches are in favor of its being the modern *Hit*, on the Euphrates, due east of Damascus, the name of which is known to have been in the post-biblical times Ihi, or Ihi da-kira (Talm. יהיא דקירא), "the spring of bitumen." See Rawlinson's *Herodotus*, i. 316, note.

In the apocryphal Esdras [1 Esdr. viii. 41, 61] the name is given Θεράς. Josephus (*Ant.* xi. 5, § 2) merely says εἰς τὸ πέραν τοῦ Εὐφράτου. G.

A'HAZ (אָחָז, *possessor*: Ἄχαζ; Joseph. Ἀχάζης: *Achaz*). 1. Ahaz, eleventh [twelfth?] king of Judah, son of Jotham, ascended the throne in the 20th year of his age, according to 2 K. xvi. 2. But this must be a transcriber's error for the 25th, which number is found in one Hebrew MS., the LXX., the Peshito, and Arabic version of 2 Chr. xxviii. 1; for otherwise, his son Hezekiah was born when he was eleven years old (so Clinton, *Fasti Hell.*, vol. i. p. 318). At the time of his accession, Rezin king of Damascus and Pekah king of Israel had recently formed a league against Judah, and they proceeded to lay siege to Jerusalem, intending to place on the throne Ben Tabeal, who was not a prince of the royal family of Judah, but probably a Syrian noble. Upon this the great prophet Isaiah, full of zeal for God and patriotic loyalty to the house of David, hastened to give advice and encouragement to Ahaz, and it was probably owing to the spirit of energy and religious devotion which he poured into his counsels, that the allies failed in their attack on Jerusalem. Thus much, together with anticipations of danger from the Assyrians, and a general picture of weakness and unfaithfulness both in the king and the people, we find in

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the famous prophecies of the 7th, 8th, and 9th chapters of Isaiah, in which he seeks to animate and support them by the promise of the Messiah. From 2 K. xvi. and 2 Chr. xxviii. we learn that the allies took a vast number of captives, who, however, were restored in virtue of the remonstrances of the prophet Oded; and that they also inflicted a most severe injury on Judah by the capture of Elath, a flourishing port on the Red Sea, in which, after expelling the Jews, they reëstablished the Edomites (according to the true reading of 2 K. xvi. 6, אֲרוֹמִים for אֲרָמִים), who attacked and wasted the E. part of Judah, while the Philistines invaded the W. and S. The weak-minded and helpless Ahaz sought deliverance from these numerous troubles by appealing to Tiglath-pileser king of Assyria, who freed him from his most formidable enemies by invading Syria, taking Damascus, killing Rezin, and depriving Israel of its Northern and Transjordanic districts. But Ahaz had to purchase this help at a costly price. He became tributary to Tiglath-pileser, sent him all the treasures of the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies; making his son pass through the fire to Moloch, consulting wizards and necromancers (Is. viii. 19), sacrificing to the Syrian gods, introducing a foreign altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon, as he would seem to have set up the horses of the sun mentioned in 2 K. xxiii. 11 (cf. Tac. Ann. xii. 13); and "the altars on the top (or roof) of the upper chamber of Ahaz" (2 K. xxiii. 12) were connected with the adoration of the stars. We see another and blameless result of this intercourse with an astronomical people in the "sundial of Ahaz," Is. xxxviii. 8.[a] He died after a reign of 16 years, lasting B. C. 740–724. G. E. L. C.

2. (*Ahaz.*) A son of Micah, the grandson of Jonathan through Meribbaal or Mephibosheth (1 Chr. viii. 35, 36. ix. 42). W. A. W.

AHAZI'AH (אֲחַזְיָה, אֲחַזְיָהוּ, *whom Jehovah sustains:* Ὀχοζίας [Vat. -ζει-]: *Ochozias.*) 1. Son of Ahab and Jezebel, and eighth king of Israel. After the battle of Ramoth in Gilead [AHAB] the Syrians had the command of the country along the east of Jordan, and they cut off all communication between the Israelites and Moabites, so that the vassal king of Moab refused his yearly tribute of 100,000 lambs and 100,000 rams with their wool (comp. Is. xvi. 1). Before Ahaziah could take measures for enforcing his claim, he was seriously injured by a fall through a lattice in his palace at Samaria. In his health he had worshipped his mother's gods, and now he sent to inquire of the oracle of Baalzebub in the Philistine city of Ekron whether he should recover his health. But Elijah, who now for the last time exercised the prophetic office, rebuked him for this impiety, and announced to him his approaching death. He reigned two years (B. C. 896, 895). The only other recorded transaction of his reign, his endeavor to join the king of Judah in trading to Ophir, is more fitly related under JEHOSHAPHAT (1 K. xxii. 50 ff.; 2 K. i.; 2 Chr. xx. 35 ff.).

2. Fifth [sixth] king of Judah, son of Jehoram and Athaliah, daughter of Ahab, and therefore nephew of the preceding Ahaziah. He is called Azariah, 2 Chr. xxii. 6, probably by a copyist's error and Jehoahaz, 2 Chr. xxi. 17. Ewald (*Geschichte des Volkes Israel*, iii. 525) thinks that his name was changed to Ahaziah on his accession, but the LXX. read Ὀχοζίας for Jehoahaz, and with this agree the Peshito, Chald., and Arab. So too, while in 2 K. viii. 26 we read that he was 22 years old at his accession, we find in 2 Chr. xxii. 2, that his age at that time was 42. The former number is certainly right, as in 2 Chr. xxi. 5, 20, we see that his father Jehoram was 40 when he died, which would make him younger than his own son, so that a transcriber must have confounded כב (22) and מב (42). Ahaziah was an idolater, "walking in all the ways of the house of Ahab," and he allied himself with his uncle Jehoram king of Israel, brother and successor of the preceding Ahaziah, against Hazael, the new king of Syria. The two kings were, however, defeated at Ramoth, where Jehoram was so severely wounded that he retired to his mother's palace at Jezreel to be healed. The union between the uncle and nephew was so close that there was great danger lest heathenism should entirely overspread both the Hebrew kingdoms, but this was prevented by the great revolution carried out in Israel by Jehu under the guidance of Elisha, which involved the house of David in calamities only less severe than those which exterminated the house of Omri. It broke out while Ahaziah was visiting his uncle at Jezreel. As Jehu approached the town, Jehoram and Ahaziah went out to meet him, either from not suspecting his designs, or to prevent them. The former was shot through the heart by Jehu; Ahaziah was pursued as far as the pass of Gur, near the city of Ibleam, and there mortally wounded. He died when he reached Megiddo. But in 2 Chr. xxii. 9, it is said that Ahaziah was found hidden in Samaria after the death of Jehoram, brought to Jehu, and killed by his orders. Attempts to reconcile these accounts may be found in Pole's *Synopsis*, in Lightfoot's *Harm. of Old Test.* (in loc.), and in Davidson's *Text of the Old Testament*, part ii. book ii. ch. xiv. Ahaziah reigned one year, B. C. 884, called the 12th of Jehoram, king of Israel, 2 K. viii. 25, the 11th, 2 K. ix. 29. His father therefore must have died before the 11th [year] of Jehoram was concluded (Clinton, *Fasti Hell.* i. 324). G. E. L. C.

* It being possible that the two accounts, taken singly, are fragmentary, they may supplement each other. Ahaziah escaping "by the way of the garden house," Jehu ordered his men to pursue and slay him in his chariot (2 K. ix. 27); but being too swift for his pursuers, he reached Samaria and there concealed himself for a time, till Jehu, "executing judgment upon the house of Ahab," sought him out, and had him put to death (2 Chr. xxii. 8, 9). For the fuller circumstances of the death we turn again to 2 K. ix. 27. Jehu ordered his captive to be taken (perhaps under some pretense of a friendly object) to "the going up (ascent) to Gur near Ibleam," and there he was slain in his chariot (i. e. received the deadly blow there, though he escaped and actually died at Megiddo). According to another slightly varied combination, Ahaziah may have managed, after being brought before Jehu from his place of concealment, to escape again, and instead of being decoyed to Gur for execution, may have been overtaken there as he fled in his chariot and put to death as before stated. It is worth

[a] * For the "sun dial" of Ahaz, see DIAL. H.

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noticing (see the Hebrew text and the italics in the A. V.: "And *they did so*") that the slaying of Ahaziah at Gur (2 K. ix. 27) stands loosely related to what precedes, as if his being slain there was the *final* execution of Jehu's order after various delays had intervened. See Keil, *Comm üb. die Bücher der Könige*, p. 402; and Zeller's *Bibl. Wörterb.* p. 42. [AZARIAH 12.] H.

AHI'BAN (אֲחִבָּן [*brother of the wise*, or *brotherly*]: Ἀχαβάρ; Alex. Ὀζά; [Ald. Ὀζβᾶ; Comp. Ἀβάν:] *Ahobban*). Son of Abishur, by his wife Abihail (1 Chr. ii. 29). He was of the tribe of Judah. W. A. W.

A'HER (אַחֵר [*another*]: Ἀόρ; [Vat. M. Αερ, H. Δερ; Comp. Ἀχέρ:] *Aher*). Ancestor of Hushim, or rather "the Hushim," as the plural form seems to indicate a family rather than an individual. The name occurs in an obscure passage in the genealogy of Benjamin (1 Chr. vii. 12). Some translators consider it as not a proper name at all, and render it literally "another," because, as Rashi says, Ezra, who compiled the genealogy, was uncertain whether the families belonged to the tribe of Benjamin or not. It is not improbable that Aher and Ahiram (Num. xxvi. 38) are the same; unless the former belonged to the tribe of Dan, whose genealogy is omitted in 1 Chr. vii.; Hushim being a Danite as well as a Benjamite name. W. A. W.

A'HI (אָחִי, *brother*: ἀδελφοῦ: *fratres*). 1. A Gadite, chief of a family who lived in Gilead in Bashan (1 Chr. v. 15), in the days of Jotham, king of Judah. By the LXX. and Vulgate the word was not considered a proper name. [But for Βοὺζ ἀδελφοῦ of the Roman edition, Vat. M. has Ζαβουχαμ (H. Ζαβουλαμ), and Alex. with 7 other MSS. Αχιβουζ. — A.]

2. (Ἀχί; [Vat. M. Αχιουια, H. Αχιουιλ:] *Ahi*.) A descendant of Shamer, of the tribe of Asher (1 Chr. vii. 34). The name, according to Gesenius, is a contraction of AHIJAH.

AHI'AH. [AHIJAH.]

AHI'AM (אֲחִיאָם, for אֲחִיאָב [*father's brother*], Gesen.: [in 2 S.] Ἀμνάν; [Ald. Ἀχιάν; Comp. Ἀχιάμ; in 1 Chr. Ἀχίμ; Vat. Αχειμ; Comp. Alex. Ἀχιάμ:] *Ahiam*), son of Sharar the Hararite (or of Sacar, 1 Chr. xi. 35), one of David's 30 mighty men (2 Sam. xxiii. 33).

AHI'AN (אֲחִיָן: Ἀχίμ; [Vat. Ιααιμ; Alex. Αειμ:] *Ahin*). A Manassite of the family of Shemida (1 Chr. vii. 19). W. A. W.

AHIE'ZER (אֲחִיעֶזֶר: [*brother of help*, or *God is help*]: Ἀχιέζερ: *Ahiezer*). 1. Son of Ammishaddai, hereditary chieftain of the tribe of Dan under the administration of Moses (Num. i. 12, ii. 25, vii. 66, [71, x. 25]).

2. The Benjamite chief of a body of archers at the time of David (1 Chr. xii. 3). R. W. B.

AHI'HUD (אֲחִיהוּד [*brother* = friend, *of the Jews*, or *of renown*]: Ἀχιώρ; [Alex. Αχιωβ:] *Ahiud*.) 1. The son of Shelomi, and prince of the tribe of Asher, selected to assist Joshua and Eleazar in the division of the Promised Land (Num. xxxiv. 27).

2. (אֲחִיחוּד [*brother* = friend *of union*]: Ἰαχιχώδ; [Vat. Ιαχειχωλ; Alex. Αχιχωδ; Comp. Ἀχιούδ:] *Ahiud*), chieftain of the tribe of Benjamin (1 Chr. viii. 7). R. W. B.

AHI'JAH, or **AHI'AH** (אֲחִיָּה and אֲחִיָּהוּ [*friend of Jehovah*]: Ἀχιά [Vat. -χει-]: *Achias*). 1. Son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli (1 Sam. xiv. 3, 18). He is described as being the Lord's priest in Shiloh, wearing an ephod. And it appears that the ark of God was under his care, and that he inquired of the Lord by means of it and the ephod (comp. 1 Chr. xiii. 3). There is, however, great difficulty in reconciling the statement in 1 Sam. xiv. 18, concerning the ark being used for inquiring by Ahijah at Saul's bidding, and the statement that they inquired not at the ark in the days of Saul, if we understand the latter expression in the strictest sense.

This difficulty seems to have led to the reading in the Vatican copy of the LXX., of τὸ ἐφούδ, in 1 Sam. xiv. 18, instead of τὴν κιβωτόν, or rather perhaps of אֲרוֹן, instead of אָרוֹן, in the Hebrew codex from which that version was made. Others avoid the difficulty by interpreting אָרוֹן to mean a chest for carrying about the ephod in. But all difficulty will disappear if we apply the expression only to all the latter years of the reign of Saul, when we know that the priestly establishment was at Nob, and not at Kirjath-jearim, or Baale of Judah, where the ark was. But the narrative in 1 Sam. xiv. is entirely favorable to the mention of the ark. For it appears that Saul was at the time in Gibeah of Benjamin, and Gibeah of Benjamin seems to have been the place where the house of Abinadab was situated (2 Sam. vi. 3), being probably the Benjamite quarter of Kirjath-jearim, which lay on the very borders of Judah and Benjamin. (See Josh. xviii. 14, 28.) Whether it was the encroachments of the Philistines, or an incipient schism between the tribes of Benjamin and Judah, or any other cause, which led to the disuse of the ark during the latter years of Saul's reign, is difficult to say. But probably the last time that Ahijah inquired of the Lord before the ark was on the occasion related 1 Sam. xiv. 36, when Saul marred his victory over the Philistines by his rash oath, which nearly cost Jonathan his life. For we there read that when Saul proposed a night-pursuit of the Philistines, the priest, Ahijah, said, "Let us draw near hither unto God," for the purpose, namely, of asking counsel of God. But God returned no answer, in consequence, as it seems, of Saul's rash curse. If, as is commonly thought, and as seems most likely, Ahijah is the same person as Ahimelech the son of Ahitub, this failure to obtain an answer from the priest, followed as it was by a rising of the people to save Jonathan out of Saul's hands, may have led to an estrangement between the king and the high-priest, and predisposed him to suspect Ahimelech's loyalty, and to take that terrible revenge upon him for his favor to David. Such changes of name as Ahi-melech and Ahi-jah are not uncommon. (See *Genealogies*, p. 115–118.)[a] However, it is not impossible that, as Gesenius supposes, Ahimelech may have been brother to Ahijah.

2. [*Achia.*] Son of Bela (1 Chr. viii. 7) [Probably the same as Ahoah, 1 Chr. viii. 4. —A.]

[a] Where we have the further article of *Ahimelech* in *Ahimelech*.

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3. [LXX. ἀδελφὸς αὐτοῦ: *Achia.*] Son of Jerahmeel (1 Chr. ii. 25).

4. [*Ahia.*] One of David's mighty men, a Pelonite (1 Chr. xi. 36).

5. [LXX. ἀδελφοὶ αὐτῶν: *Ahias.*] A Levite in David's reign, who was over the treasures of the house of God, and over the treasures of the dedicated things (1 Chr. xxvi. 20).

6. [*Ahia.*] One of Solomon's princes, brother of Elihoreph, and son of Shisha (1 K. iv. 3).

7. [*Ahias.*] A prophet of Shiloh (1 K. xiv. 2), hence called the Shilonite (xi. 29) in the days of Solomon and of Jeroboam king of Israel, of whom we have two remarkable prophecies extant: the one in 1 K. xi. 31–39, addressed to Jeroboam, announcing the rending of the ten tribes from Solomon, in punishment of his idolatries, and the transfer of the kingdom to Jeroboam: a prophecy which, though delivered privately, became known to Solomon, and excited his wrath against Jeroboam, who fled for his life into Egypt, to Shishak, and remained there till Solomon's death. The other prophecy, in 1 K. xiv. 6–16, was delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Abijah, the king's son, who was sick, and to inquire concerning whom the queen was come in disguise, and then went on to denounce the destruction of Jeroboam's house on account of the images which he had set up, and to foretell the captivity of Israel "beyond the river" Euphrates. These prophecies give us a high idea of the faithfulness and boldness of Ahijah, and of the eminent rank which he attained as a prophet. Jeroboam's speech concerning him (1 K. xiv. 2, 3) shows the estimation in which he held his truth and prophetic powers. In 2 Chr. ix. 29 reference is made to a record of the events of Solomon's reign contained in the "prophecy of Ahijah the Shilonite." If there were a larger work of Ahijah's, the passage in 1 K. xi. is doubtless an extract from it.

8. [*Ahias.*] Father of Baasha, king of Israel, the contemporary of Asa, king of Judah. He was of the tribe of Issachar (1 K. xv. 27, 33). [Occurs also 1 K. xxi. 22; 2 K. ix. 9.] A. C. H.

9. ('Αία; [Vat. Αρα:] *Echaïa.*) One of the heads of the people who sealed the covenant with Nehemiah (Neh. x. 26). W. A. W.

AHI'KAM (אֲחִיקָם [*brother of the enemy*]: Αχικάμ [Vat. -χει-]: *Ahicam*), a son of Shaphan the scribe, an influential officer at the court of Josiah (2 K. xxii. 12), and of Jehoiakim his son (Jer. xxvi. 24). When Shaphan brought the book of the law to Josiah, which Hilkiah the high priest had found in the temple, Ahikam was sent by the king, together with four other delegates, to consult Huldah the prophetess on the subject. In the reign of Jehoiakim, when the priests and prophets arraigned Jeremiah before the princes of Judah on account of his bold denunciations of the national sins, Ahikam successfully used his influence to protect the prophet. His son Gedaliah was made governor of Judah by Nebuchadnezzar, the Chaldæan king, and to his charge Jeremiah was entrusted when released from prison (Jer. xxxix. 14, xl. 5). R. W. B.

AHI'LUD (אֲחִילוּד [*brother of one born*, Jes.; or *Ach*, i. e. *God, who originates*, Fürst: Rom.] 'Αχιλούδ; 'Αχιλούθ [Vat. -χει-] in 2 Sam. xx. 24; [Vat. Αχεια in 2 Sam. viii. 16 and 1 Chr.; in 1 K. iv. 3, Vat. M. Αχειλιαδ, H. Αχειλαδ:] Alex. Αχιμελεχ 2 Sam. viii. 16, Αχμα 1 K. iv. 3: *Ahilud*). 1. Father of Jehoshaphat, the recorder or chronicler of the kingdom in the reigns of David and Solomon (2 Sam. viii. 16, xx. 24; 1 K. iv. 3; 1 Chr. xviii. 15).

2. ('Αχιλούθ; [Vat. Αχειμαχ;] Alex. Ελουδ.) The father of Baana, one of Solomon's twelve commissariat officers (1 K. iv. 12). It is uncertain whether he is the same as the foregoing. W. A. W.

AHIM'AAZ [*Heb.* Ahima'az] (אֲחִימַעַץ [*brother of anger*, i. e. *irascible*]: 'Αχιμάας; [Vat. Αχειναας:] *Achimaas*). 1. Father of Saul's wife, Ahinoam (1 Sam. xiv. 50).

2. [Vat. Αχειμαας, etc.] Son of Zadok, the priest in David's reign. When David fled from Jerusalem on account of Absalom's rebellion, Zadok and Abiathar, accompanied by their sons Ahimaaz and Jonathan, and the Levites, carried the ark of God forth, intending to accompany the king. But at his bidding they returned to the city, as did likewise Hushai the Archite. It was then arranged that Hushai should feign himself to be a friend of Absalom, and should tell Zadok and Abiathar whatever intelligence he could obtain in the palace. They, on their parts, were to forward the intelligence through Ahimaaz and Jonathan. Accordingly Jonathan and Ahimaaz stayed outside the walls of the city at En-Rogel, on the road towards the plain. A message soon came to them from Zadok and Abiathar through the maid-servant, to say that Ahithophel had counselled an immediate attack against David and his followers, and that, consequently, the king must cross the Jordan without the least delay. They started at once on their errand, but not without being suspected, for a lad seeing the wench speak to them, and seeing them immediately run off quickly — and Ahimaaz, we know, was a practiced runner — went and told Absalom, who ordered a hot pursuit. In the mean time, however, they had got as far as Bahurim, the very place where Shimei cursed David (2 Sam. xvi. 5), to the house of a steadfast partizan of David's. Here the woman of the house effectually hid them in a well in the court-yard, and covered the well's mouth with ground or bruised corn. Absalom's servants coming up searched for them in vain; and as soon as they were gone, and returned on the road to Jerusalem, Ahimaaz and Jonathan hasted on to David, and told him Ahithophel's counsel, and David with his whole company crossed the Jordan that very night. Ahithophel was so mortified at seeing the failure of his scheme, through the unwise delay in executing it, that he went home and hanged himself. This signal service rendered to David, at the hazard of his life, by Ahimaaz, must have tended to ingratiate him with the king. We have a proof how highly he was esteemed by him, as well as an honorable testimony to his character, in the saying of David recorded 2 Sam. xviii. 27. For when the watchman announced the approach of a messenger, and added, that his running was like the running of Ahimaaz, the son of Zadok, the king said, "He is a good man, and cometh with good tidings."

The same transaction gives us a very curious specimen of the manners of the times, and a singular instance of oriental or Jewish craft in Ahimaaz. For we learn, first, that Ahimaaz was a professed runner — and a very swift one too — which one would hardly have expected in the son of the high priest. It belongs, however, to a simple state of

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society that bodily powers of any kind should be highly valued, and exercised by the possessor of them in the most natural way Ahimaas was probably naturally swift, and so became famous for his running (2 Sam. xviii. 27). So we are told of Asahel, Joab's brother, that "he was as light of foot as a wild roe" (2 Sam. ii. 18). And that quick running was not deemed inconsistent with the utmost dignity and gravity of character appears from what we read of Elijah the Tishbite, that "he girded up his loins and ran before Ahab (who was in his chariot) to the entrance of Jezreel" (1 K. xviii. 46). The kings of Israel had running footmen to precede them when they went in their chariots (2 Sam. xv. 1; 1 K. i. 5), and their guards were called רָצִים, runners. It appears by 2 Chr. xxx. 6, 10, that in Hezekiah's reign there was an establishment of running messengers, who were also called רָצִים. The same name is given to the Persian posts in Esth. iii. 13, 15, viii. 14; though it appears from the latter passage that in the time of Xerxes the service was performed with mules and camels. The Greek name, borrowed from the Persian, was ἄγγαροι. As regards Ahimaaz's craftiness we read that when Absalom was killed by Joab and his armor-bearers Ahimaaz was very urgent with Joab to be employed as the messenger to run and carry the tidings to David. The politic Joab, well knowing the king's fond partiality for Absalom, and that the news of his death would be anything but good news to him, and, apparently, having a friendly feeling towards Ahimaaz, would not allow him to be the bearer of such tidings, but employed Cushi instead. But after Cushi had started, Ahimaaz was so urgent with Joab to be allowed to run too that at length he extorted his consent. Taking a shorter or an easier way by the plain he managed to outrun Cushi before he got in sight of the watch-tower, and, arriving first, he reported to the king the good news of the victory, suppressing his knowledge of Absalom's death, and leaving to Cushi the task of announcing it. He had thus the merit of bringing good tidings without the alloy of the disaster of the death of the king's son. This is the last we hear of Ahimaaz, for the Ahimaaz of 1 K. iv. 15, who was Solomon's captain in Naphtali, was certainly a different person. There is no evidence, beyond the assertion of Josephus, that he ever filled the office of high-priest; and Josephus may have concluded that he did, merely because, in the genealogy of the high-priests (1 Chr. vi. 8, 9), he intervenes between Zadok and Azariah. Judging only from 1 K. iv. 2, compared with 1 Chr. vi. 10, we should conclude that Ahimaaz died before his father Zadok, and that Zadok was succeeded by his grandson Azariah. Josephus's statement that Zadok was the first high-priest of Solomon's temple, seeing the temple was not finished till the eleventh year of his reign, is a highly improbable one in itself. The statement of the *Seder Olam*, which makes Ahimaaz high-priest in Rehoboam's reign, is still more so. It is safer, therefore, to follow the indications of the Scripture narative, though somewhat obscured by the apparently corrupted passages, 1 K. iv. 4, and 1 Chr. vi. 9, 10, and conclude that Ahimaaz died before he attained the high-priesthood, leaving as his heir his son Azarias.

3. Solomon's officer in Naphtali, charged with providing victuals for the king and his household for one month in the year. He was probably of the tribe of Naphtali, and was the king's son in law, having married his daughter Basmath (1 K iv. 7, 15). A. C. H.

AHI'MAN (אֲחִימָן) [*brother of a gift*, Ges.] 'Αχιμάν, ['Αχμᾶ, Vat. -χει-; in Judg., Vat.] Αχιναάν; Alex. Αχιαμ, Αχιμααμ:] *Achiman*, [*Ahiman*]). 1. One of the three giant Anakim who inhabited Mount Hebron (Num. xiii. 22, 33; [Josh. xv. 14]), seen by Caleb and the spies. The whole race were cut off by Joshua (Josh. xi. 21), and the three brothers were slain by the tribe of Judah (Judg. i. 10). R. W. B.

2. (Διμάν; [Vat. M. Αιμαμ, H. Διμαμ; Ald.] Alex. Αἰμάν, [Comp. 'Αχιμάν:] *Ahimm.*) One of the porters or gatekeepers, who had charge of the king's gate for the "camps" of the sons of Levi (1 Chr. ix. 17). W. A. W.

AHIM'ELECH [*Heb.* -me'lech] (אֲחִימֶלֶךְ) [*brother of the king*]: 'Αχιμέλεχ and 'Αβιμέλεχ; [Vat. -χει- and -βει-; Alex. Αμιμ-, Αβιμ-, Αχιμελεχ, Αχιμελεκ:] *Achimelech*, [*Ahimelech*]). 1. Son of Ahitub (1 Sam. xxii. 11), and high-priest at NOB in the days of Saul. He gave David the showbread to eat, and the sword of Goliath; and for so doing was, upon the accusation of Doeg the Edomite, put to death with his whole house by Saul's order. Eighty-five priests wearing an ephod were thus cruelly slaughtered; Abiathar alone escaped. [ABIATHAR.] The LXX. read *three hundred and five men*, thus affording another instance of the frequent clerical errors in transcribing numbers, of which Ezr. ii. compared with Neh. vii. is a remarkable example. The interchange of שְׁמֹנִים, or שְׁמֹנָה, with שְׁלֹשִׁים and שָׁלֹשׁ, is very common. For the question of Ahimelech's identity with Ahijah, see AHIJAH. For the singular confusion [or apparent confusion] between *Ahimelech* and *Abiathar* in the 1st Book of Chronicles see ABIATHAR. [The name occurs 1 Sam. xxi. 1, 2, 8, xxii. 9, 11, 14, 16, 20, xxiii. 6, xxx. 7; 2 Sam. viii. 17; 1 Chr. xxiv. 3, 6, 31; Ps. lii. title.]

2. ['Αβιμέλεχ; Vat.[1] Αβειμελεχ, 2. m. Αχειμελεχ: *Achimelech.*] One of David's companions while he was persecuted by Saul, a Hittite; called in the LXX. *Abimelech*; which is perhaps the right reading, after the analogy of Abimelech, king of Gerar (1 Sam. xxvi. 6). In the title of Ps xxxiv. אֲבִימֶלֶךְ [ABIMELECH, ACHISH] seems to be a corrupt reading for אָכִישׁ מֶלֶךְ גַּת. See 1 Sam. xxi. 13 (12, in A. V.). A. C. H.

AHI'MOTH (אֲחִימוֹת) [*brother of death*]: 'Αχιμάθ; [Vat. Αλειμαθ:] *Achimoth*), a Levite of the house of the Korhites, of the family of the Kohathites, apparently in the time of David (1 Chr. vi. 25). In ver. 35, for *Ahimoth* we find *Mahath* (מַחַת), *Maáθ*, as in Luke iii. 26. For a correction of these genealogies, see *Genealogies of our Lord and Saviour Jesus Christ*, p. 214, note. A. C. H.

AHIN'ADAB (אֲחִינָדָב) [*noble brother*]: 'Αχιναδάβ; [Vat. Αχεινααβ; Alex. Αἰναβαβ:] *Ahinadab*), son of Iddo, one of Solomon's twelve commissaries who supplied provisions for the royal household. The district entrusted to Ahinadab

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was that of Mahanaim, situated on the east of the Jordan (1 K. iv. 14). R. W. B.

AHIN'OAM [*Heb.* -no'am] (אֲחִינֹעַם [*brother of grace* or *beauty*; according to Fürst's theory, *Ach*, i. e. God, *is grace*]: Ἀχινοόμ; Alex. Ἀχεινοομ; [Comp. Ἀχιναάμ:] *Achinoam*). 1. Daughter of Ahimaaz and wife of Saul (1 Sam. xiv. 50.) W. A. W.

2. [Ἀχιναάμ, Ἀχινόομ, Vat. Ἀχεινοομ, etc.] A woman of Jezreel, whose masculine name may be compared with that of Abigail, *father of joy*. It was not uncommon to give women names compounded with אָב (*father*) and אָח (*brother*). Ahinoam was married to David during his wandering life (1 Sam. xxv. 43), lived with him and his other wife Abigail at the court of Achish (xxvii. 3), was taken prisoner with her by the Amalekites when they plundered Ziklag (xxx. 5), but was rescued by David (18). She is again mentioned as living with him when he was king of Judah in Hebron (2 Sam. ii. 2); and was the mother of his eldest son Amnon (iii. 2 [also 1 Chr. iii. 1]). G. E. L. C.

AHI'O (אַחְיוֹ [*brotherly*]: οἱ ἀδελφοὶ αὐτοῦ: *Ahio*, 2 Sam. vi. 3, 4; *frater ejus*, 1 Chr. xiii. 7). 1. Son of Abinadab who accompanied the ark when it was brought out of his father's house (2 Sam. vi. 3, 4; 1 Chr. xiii. 7).

2. (אֲחִיו [*brotherly*]: ἀδελφὸς αὐτοῦ; Alex. οἱ ἀδελφοι αυτου: *Ahio*.) A Benjamite, one of the sons of Beriah, who drove out the inhabitants of Gath (1 Chr. viii. 14). According to the Vat. MS. the LXX. must have read אֲחִיו, according to the Alex. MS. אֲחִיוֹ.

3. A Benjamite, son of Jehiel, father or founder of Gibeon (1 Chr. viii. 31, ix. 37). In the last quoted passage the Vatican MS. [as also Sin.] has ἀδελφός and the Alex. ἀδελφοί. W. A. W.

AHI'RA (אֲחִירַע [*brother of evil*]: Ἀχιρέ [Vat. generally -χει-]: *Ahira*), chief of the tribe of Naphtali when Moses took the census in the year after the Exodus (Num. i. 15, ii. 29, vii. 78, 83, x. 27). R. W. B.

AHI'RAM (אֲחִירָם [*brother exalted*]: Ἰαχιράμ [Vat. -χει-]; [Alex. Ἀχιραμ:] *Ahiram*), son of Benjamin (Num. xxvi. 38), called Ehi in Gen. xlvi. 21, [and perhaps the same as AHER, which see.]

AHI'RAMITES, THE (הָאֲחִירָמִי: ὁ Ἰαχιραμί; [Vat. ο Ιαχειραμει:] Alex. ο Ἀχιραμ; [Ald. ὁ Ἀχειραμί:] *Ahiramitæ*). One of the branches of the tribe of Benjamin, descendants of Ahiram (Num. xxvi. 38). W. A. W.

AHIS'AMACH [*Heb.* -sa'mash] (אֲחִיסָמָךְ [*brother of support*]: Ἀχισαμάχ: *Achisamech*). A Danite, father of Aholiab, one of the architects of the tabernacle (Ex. xxxi. 6, xxxv. 34, xxxviii. 23). W. A. W.

AHISH'AHAR [*Heb.* -sha'har] (אֲחִישַׁחַר [*brother of the dawn*]: Ἀχισαδάρ; [Vat. Αχεισαδαρ:] *Ahisahar*). One of the sons of Bilhan, the grandson of Benjamin (1 Chr. vii. 10). W. A. W.

AHI'SHAR (אֲחִישָׁר [*brother of the singer* or *upright*]: Ἀχισάρ; [Vat. Αχει:] *Ahisar*), the controller of Solomon's household (1 K. iv. 6).

AHITH'OPHEL [*Hebrew* Ahitho'phel] (אֲחִיתֹפֶל [*brother of foolishness*]: Ἀχιτόφελ [Vat. -χει-]; Joseph. Ἀχιτόφελος: *Achitophel*) a native of Giloh, in the hill country of Judah (Josh. xv. 51), and privy councillor of David, whose wisdom was so highly esteemed, that his advice had the authority of a divine oracle, though his name had an exactly opposite signification (2 Sam. xvi. 23). He was the grandfather of Bathsheba (comp. 2 Sam. xi. 3 with xxiii. 34). She is called daughter of Ammiel in 1 Chr. iii. 5; but עַמִּיאֵל is only the anagram of אֱלִיעָם. Absalom immediately [as soon as] he had revolted sent for him, and when David heard that Ahithophel had joined the conspiracy, he prayed Jehovah to turn his counsel to foolishness (xv. 31), alluding possibly to the signification of his name. David's grief at the treachery of his confidential friend found expression in the Messianic prophecies (Ps. xli. 9, lv. 12–14).

In order to show to the people that the breach between Absalom and his father was irreparable, Ahithophel persuaded him to take possession of the royal harem (2 Sam. xvi. 21). David, in order to counteract his counsel, sent Hushai to Absalom. Ahithophel had recommended an immediate pursuit of David; but Hushai advised delay, his object being to send intelligence to David, and give to him time to collect his forces for a decisive engagement. When Ahithophel saw that Hushai's advice prevailed, he despaired of success, and returning to his own home "put his household in order and hung himself" (xvii. 1–23). (See Joseph. *Ant.* vii. 9, § 8; Niemeyer, *Charakt.* iv. 454; Ewald, *Geschich.* ii. 652.) R. W.B.

* Ahithophel is certainly a very singular name for a man who had such a reputation for sagacity; and it is very possible it was derisively applied to him after his death in memory of his infamous advice to Absalom, which the result showed to be so foolish, while it was utterly disastrous to himself. For other conjectures on this point see Wilkinson's *Personal Names of the Bible*, p. 384 (London, 1865). This case of Ahithophel is the only instance of suicide mentioned in the Old Testament (except in war) as that of Judas is the only one in the New Testament. H.

AHI'TUB (אֲחִיטוּב [*brother of goodness*; or, *God is good*, Fürst]: Ἀχιτώβ: *Achitob*). 1. Father of Ahimelech, or Ahijah, the son of Phinehas, and the elder brother of Ichabod (1 Sam. xiv. 3, xxii. 9, 11), and therefore of the house of Eli and the family of Ithamar. There is no record of his high-priesthood, which, if he ever was high-priest, must have coincided with the early days of Samuel's judgeship.

2. [Vat. Αχειτωβ; in Neh. xi. 11, Rom. Αἰτώθ, Vat. Απωβωχ, FA. Αποβωχ, Ald. Alex Αἰτώβ, Comp. Ἀχιτώβ.] Son of Amariah and father of Zadok the high-priest (1 Chr. vi. 7, 8, 52, xviii. 16; 2 Sam. viii. 17), of the house of Eleazar. From 1 Chr. ix. 11, where the genealogy of Azarian, the head of one of the priestly families that returned from Babylon with Zerubbabel, is traced, through Zadok, to "Ahitub, the ruler of the house of God," it appears tolerably certain that Ahitub was high priest. And so the LXX. version unequivocally renders it υἱοῦ Ἀχιτὼβ ἡγουμένου οἴκου τοῦ Θεοῦ

The expression נָגִיד בֵּית הָאֱ is applied to Azariah the high-priest in Hezekiah's reign in 2 Chr. xxxi. 13. The passage is repeated in Neh. xi. 11, but the LXX. have spoilt the sense by rendering נָגִיד ἀνέστησε, as if it were נָגַד. If the line is correctly given in these two passages, Ahitub was not the father, but the grandfather of Zadok, his father being Meraioth. But in 1 Chr. vi. 8, and in Ezr vii. 2, Ahitub is represented as Zadok's father. This uncertainty makes it difficult to determine the exact time of Ahitub's high-priesthood. If he was father to Zadok he must have been high-priest with Ahimelech. But if he was grandfather, his age would have coincided exactly with the other Ahitub, the son of Phinehas. Certainly a singular coincidence.

3. [Vat. Αχειτωβ.] The genealogy of the high-priests in 1 Chr. vi. 11, 12, introduces another AHITUB, son of another Amariah, and father of another Zadok. At p. 287 of the *Genealogies* will be found reasons for believing that the second Ahitub and Zadok are spurious. A. C. H.

AHLAB (אַחְלָב [*fertility*]: Αλαφ; [Comp. Αχλαβ:] *Achlab*), a city of Asher from which the Canaanites were not driven out (Judg. i. 31). Its omission from the list of the towns of Asher, in Josh. xix., has led to the suggestion (Bertheau on Judg.) that the name is but a corruption of Achshaph; but this appears extravagant. It is more probable that Achlab reappears in later history as Gush Chaleb, גּוּשׁ חֲלָב, or Giscala, (Reland, pp. 813, 817), a place lately identified by Robinson under the abbreviated name of *el-Jish*, near *Safed*, in the hilly country to the N. W. of the Sea of Galilee (Rob. ii. 446, iii. 73). Gush Chaleb was in Rabbinical times famous for its oil (see the citations in Reland, p. 817), and the old olive-trees still remain in the neighborhood (Rob. iii. 72). From it came the famous John, son of Levi, the leader in the siege of Jerusalem (Jos. *Vit.* § 10; *B. J.* ii. 21, § 1), and it had a legendary celebrity as the birthplace of the parents of no less a person than the Apostle Paul (Jerome, quoted by Reland, p. 813). [GISCHALA.] G.

AHLAI [2 syl.] (אַחְלַי [*O that*, a wish]: Αβαλ [Vat. Αχαι], Αχαϊδ; Alex. Αβαι, Ολι; [Comp. Οιλαι, Αλαι; Ald. Αβαλ, Οολι:] *Oholai*, *Oholi*). Daughter of Sheshan, whom he gave in marriage to his Egyptian slave Jarha (1 Chr. ii. 31, 35). In consequence of the failure of male issue, Ahlai became the foundress of an important branch of the family of the Jerahmeelites, and from her were descended Zabad, one of David's mighty men (1 Chr. xi. 41), and Azariah, one of the captains of hundreds in the reign of Joash (2 Chr. xxiii. 1; comp. 1 Chr. ii. 38). W. A. W.

AHO'AH (אֲחֹחִ, probably another form of אֲחִיָּה [*friend of Jehovah*]: Αχιδ; [Comp. Αδδ:] *Ahoe*), son of Bela, the son of Benjamin (1 Chr. viii. 4). The patronymic Aahite (אֲחֹחִי) is found in 2 Sam. xxiii. 9, 28; 1 Chr. xi. 12, 29, xxvii. 4). [EHI.]

AHO'HITE. [AHOAH.]

AHO'LAH (אָהֳלָה [*her tent*]: Ωολα; Vat. Οολλα, Οολα; Alex. Ολλα:] *Oolla*), a harlot, used by Ezekiel as the symbol of Samaria (Ez. xxiii. 4, 5, 36, 44).

AHO'LIAB (אָהֳלִיאָב [*tent of his father*]: Ελιαβ: *Ooliab*), a Danite of great skill as a weaver and embroiderer, whom Moses appointed with Bezaleel to erect the tabernacle (Ex. xxxv. 30–35 [xxxi. 6, xxxvi. 1, 2, xxxviii. 2]).

AHOLI'BAH (אָהֳלִיבָה [*my tabernacle in her*]: Οολιβα; [Alex. Ολιβα:] *Ooliba*), a harlot, used by Ezekiel as the symbol of Judah (Ez. xxiii. 4, 11, 22, 36, 44).

AHOLIBA'MAH (אָהֳלִיבָמָה [*tent of the height*: or *lofty tent*]: Ολιβεμα [etc.; Alex. Ελιβεμα, etc.:] *Oolibama*), one (probably the second) of the three wives of Esau. She was the daughter of ANAH, a descendant of Seir the Horite (Gen. xxxvi. 2, 25). It is doubtless through this connection of Esau with the original inhabitants of Mount Seir that we are to trace the subsequent occupation of that territory by him and his descendants, and it is remarkable that each of his three sons by this wife is himself the head of a tribe, whilst all the tribes of the Edomites sprung from his other two wives are founded by his grandsons (Gen. xxxvi. 15–19). In the earlier narrative (Gen. xxvi. 34) Aholibamah is called Judith, daughter of Beeri, the Hittite. The explanation of the change in the name of the woman seems to be that her proper personal name was Judith, and that Aholibamah was the name which she received as the wife of Esau and foundress of three tribes of his descendants; she is therefore in the narrative called by the first name, whilst in the genealogical table of the Edomites she appears under the second. This explanation is confirmed by the recurrence of the name Aholibamah in the concluding list of the genealogical table (Gen. xxxvi. 40–43 [comp. 1 Chr. i. 52]) which, with Hengstenberg (*Die Authentie d. Pent.* ii. 279, Eng. transl. ii. 228), Tuch (*Komm. üb. d. Gen.* p. 493), Knobel (*Genes.* p. 258), and others, we must regard as a list of names of places and not of persons, as indeed is expressly said at the close of it: "These are the chiefs (heads of tribes) of Esau, according to their settlements in the land of their possession." The district which received the name of Esau's wife, or perhaps rather from which she received her married name, was no doubt (as the name itself indicates) situated in the heights of the mountains of Edom, probably therefore in the neighborhood of Mount Hor and Petra, though Knobel places it south of Petra, having been misled by Burckhardt's name *Hesma*, which, however, according to Robinson (ii. 155), is "a sandy tract with mountains around it but not itself a mountain, as reported by Burckhardt." It seems not unlikely that the three tribes descended from Aholibamah, or at least two of them, possessed this district, since there are enumerated only eleven districts, whereas the number of tribes is thirteen, exclusive of that of Korah, whose name occurs twice, and which we may further conjecture emigrated (in part at least) from the district of Aholibamah, and became associated with the tribes descended from Eliphaz, Esau's first-born son.

It is to be observed that each of the wives of Esau is mentioned by a different name in the genealogical table from that which occurs in the history. This is noticed under BASHEMATH. With respect

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to the name and race of the father of Aholibamah, see ANAH and BEERI. F. W. G.

AHU'MAI [3 syl.] (אֲחוּמַי: Ἀχιμαΐ; [Vat. Αχειμει:] *Ahumai*). Son of Jahath, a descendant of Judah, and head of one of the families of the Zorathites (1 Chr. iv. 2). W. A. W.

AHU'ZAM (אֲחֻזָּם [*their possession*]: Ὠχαΐα; Alex. Ὠχαζαμ; [Ald. Ἀχάζ; Comp. Ὀζάμ:] *Oozam*). Properly AHUZZAM, son of Ashur, the father or founder of Tekoa, by his wife Naarah (1 Chr. iv. 6). W. A. W.

AHUZ'ZATH (אֲחֻזַּת [*possession*:] Ὀχοζάθ: *Ochozath*), one of the friends of the Philistine king Abimelech who accompanied him at his interview with Isaac (Gen. xxvi. 26). In LXX. he is called ὁ νυμφαγωγὸς αὐτοῦ = *pronubus*, or bridesman, and his name is inserted in xxi. 22, 23. St. Jerome renders the word "a company of friends," as does also the Targum.

For the termination "-ath" to Philistine names comp. Gath, Goliath, Timnath. R. W. B.

AI [monosyl.] (עַי = *heap of ruins*, Ges.). 1. (Always with the def. article, הָעַי (see Gen. xii. 8, in A. V.), Γαΐ, ἡ Γαΐ, Αἴδ, Αἴ; Jos. Ἄννα; *Hai*), a royal city (comp. Josh. viii. 23, 29, x. 1, xii. 9) of Canaan, already existing in the time of Abraham (Gen. xii. 8) [HAI], and lying east of Bethel (comp. Josh. xii. 9), and "beside Bethaven" (Josh. vii. 2, viii. 9). It was the second city taken by Israel after their passage of the Jordan, and was "utterly destroyed" (Josh. vii. 3, 4, 5; viii. 1, 2, 3, 10, 11, 12, 14, 16, 17, 18, 20, 21, 23, 24, 25, 26, 28, 29; ix. 3; x. 1, 2; xii. 9). (See Stanley, *S. & P.* p. 202.) However, if Aiath be Ai — and from its mention with Migron and Michmash it is at least probable that it was so — the name was still attached to the locality at the time of Sennacherib's march on Jerusalem (Is. x. 28). [AIATH.] At any rate, the "men of Bethel and Ai," to the number of two hundred and twenty-three, returned from the captivity with Zerubbabel (Ezr. ii. 28; Neh. vii. 32, "*one* hundred and twenty-three" only); and when the Benjaminites again took possession of their towns, "Michmash, Aija and Bethel, with their 'daughters,'" are among the places named (Neh. xi. 31). [AIJA.]

Eusebius remarks (*Onom.* Ἀγγαΐ) that though Bethel remained, Ai was a τόπος ἔρημος, αὐτὸς μόνον δείκνυται: but even that cannot now be said, and no attempt has yet succeeded in fixing the site of the city which Joshua doomed to be a "heap and a desolation forever." Stanley (*S. & P.* p. 202) places it at the head of the *Wady Harith*; Williams and Van de Velde (*S. & P.* p. 204, note) apparently at the same spot as Robinson (i. 443, 575; and Kiepert's map, 1856), north of *Mûkhmâs*, and between it and *Deir Duwân*. For Krafft's identification with *Kirbet el-Haiyeh*, see Rob. iii. 288. It is the opinion of some that the words Avim (עַוִּים) in Josh. xviii. 23, and Gaza (עַזָּה) in 1 Chr. vii. 28, are corruptions of Ai [AVIM; AZZAH.]

2. (עַי: Γαΐ and [Alex. FA.] Και [Vat. omits:] *Hai*), a city of the Ammonites, apparently attached to Heshbon (Jer. xlix. 3). G.

AIAH [2 syl.] (אַיָּה [*cry, clamor*]: Αἰά Alex. Αια; [in Gen. Αἰέ:] *Aia*). 1. Son of Zibeon, a descendant of Seir, and ancestor of one of the wives of Esau (1 Chr. i. 40), called in Gen. xxxvi. 24 AJAH. He probably died before his father, as the succession fell to his brother ANAH.

2. ([In 2 Sam. iii.,] Ἰαώλ, [Vat. M. Ιοδ, Alex.[1] Ιολ, Comp. Αἰά; in 2 Sam. xxi.,] Αἰᾶ.) Father of Rizpah, the concubine of Saul (2 Sam. iii. 7, xxi. 8, 10, 11). W. A. W.

AIATH [2 syl.] (עַיָּת [fem. of עַי, *Ai*]: εἰς τὴν πόλιν Ἀγγαΐ: *Aiath*), a place named by Isaiah (x. 28) in connection with Migron and Michmash. Probably the same as Ai. [AI; AIJA.]

AI'JA [2 syl.] (עַיָּא: [om. Ald. Rom. Alex. FA.; Comp. γε *i. e.* Γέ for Γαΐ; FA.[2] Αιω:] *Hai*), like Aiath, probably a variation of the name Ai. The name is mentioned with Michmash and Bethel (Neh. xi. 31). [AI.]

AI'JALON [3 syl.] (אַיָּלוֹן, *place of deer*[a] or *gazelles*, Gesen. p. 46, Stanley, p. 208, *note*; Αἰαλών [? Αἰλών], and Αἰλώμ, [etc.:] *Ajalon*). 1. A city of the Kohathites (Josh. xxi. 24; 1 Chr. vi. 69), originally allotted to the tribe of Dan (Josh. xix. 42; A. V. "Ajalon"), which tribe, however, was unable to dispossess the Amorites of the place (Judg. i. 35). Ajalon was one of the towns fortified by Rehoboam (2 Chr. xi. 10) during his conflicts with the new kingdom of Ephraim (1 K. xiv. 30), and the last we hear of it is as being in the hands of the Philistines (2 Chr. xxviii. 18, A. V. "Ajalon").

Being on the very frontier of the two kingdoms, we can understand how Aijalon should be spoken of sometimes (1 Chr. vi. 69, comp. with 66) as in Ephraim,[b] and sometimes (2 Chr. xi. 10; 1 Sam. xiv. 31) as in Judah and Benjamin.

The name is most familiar to us from its mention in the celebrated speech of Joshua during his pursuit of the Canaanites (Josh. x. 12, "valley (עֵמֶק) of Aijalon;" see Stanley, p. 210). There is no doubt that the town has been discovered by Dr. Robinson in the modern *Yâlo*,[c] a little to the N. of the Jaffa road, about 14 miles out of Jerusalem. It stands on the side of a long hill which forms the southern boundary of a fine valley of corn-fields, which valley now bears the name of the *Merj Ibn Omeir*, but which there seems no reason for doubting was the valley of Aijalon which witnessed the defeat of the Canaanites (Rob. ii. 253, iii. 145).

2. [Αἰλώμ; Ald. Alex. Αἰλείμ.] A place in Zebulun, mentioned as the burial-place of Elon (אַיָּלוֹן),[d] one of the Judges (Judg. xii. 12). G.

[a] The part of the country in which Aijalon was situated — the western slopes of the main central tableland leading down to the plain of Sharon — must, if the derivation of the names of its towns is to be trusted, have abounded in animals. Besides Aijalon (deer), here lay Shaalbim (foxes or jackals), and not far off the valley of Zeboim (hyænas). See Stanley, p. 168, note.

[b] Perhaps this may suggest an explanation of the allusion to the "house of Joseph" in the difficult passage, Judg. i. 34, 35.

[c] Ἰαλώ, in Epiphanius; see Reland, p. 553.

[d] It will be observed that the two words differ only in their vowel-points

* It may have been also his birth-place, and possibly took its name from him. [ELON.] Van de Velde (*Mem.* p. 283) reports his finding a *Jalôn*, a place of ruins, in northern Galilee, inland from *Akka*, which (if this be reliable) might answer well enough to the Aijalon in Zebulun.

The Aijalon mentioned as lying in the tribe of Benjamin (2 Chr. xi. 10), one of "the fenced cities" fortified by Rehoboam, some regard as a third town of this name. But it was probably the Danite Aijalon (Josh. xix. 42), which, after the Danites had extended their territory further north (Judg. xviii. 1 ff.), was assigned to Benjamin, and hence at different times was held by different tribes. See Bertheau's note on 2 Chr. xi. 10 (*Exeg. Handbuch*, xv. 308). H.

AI'JELETH [3 syl.] SHA'HAR, more correctly AYELETH HAS-SHACHAR (אַיֶּלֶת הַשַּׁחַר, *the hind of the morning dawn*), found once only in the Bible, in connection with Ps. xxii., of which it forms part of the introductory verse or title. This term has been variously interpreted. Rashi, Kimchi and Aben-Ezra attest that it was taken for the name of a musical instrument. Many of the modern versions have adopted this interpretation; and it also seems to have been that of the translators from whom we have the *Authorized Version*, although they have left the term itself untranslated. Some critics speak of this instrument as a "flute;" and J. D. Michaelis, Mendelssohn, Knapp, and others, render the Hebrew words by "morning flute." Michaelis admits the difficulty of describing the instrument thus named, but he conjectures that it might mean a "flute" to be played on at the time of the "morning" sacrifice. No account is rendered, however, by Michaelis, or by those critics who adopt his view, of the etymological voucher for this translation. Mendelssohn quotes from the *Shilte Haggeborim* a very fanciful description of the "Ayeleth Hasshachar" (see Prolegomena to Mendelssohn's Psalms); but he does not approve it: he rather seeks to justify his own translation by connecting the name of the "flute" with אַיֶּלֶת אֲהָבִים, *Ayeleth Ahabim* (Prov. v. 19), and by endeavoring to make it appear that the instrument derived its appellation from the sweetness of its tones.

The Chaldee Paraphrast, a very ancient authority, renders אַיֶּלֶת הַשַּׁחַר "the power of the continual morning sacrifice," implying that this term conveyed to the chief musician a direction respecting *the time* when the 22d psalm was to be chanted. In adopting such a translation, אַיֶּלֶת must be received as synonymous with אַיָּלוּת (*strength, force*) in the 20th ver. (A. V. 19th ver.) of the same psalm.

According to a third opinion, the "hind of the morning" expresses allegorically the argument of the 22d psalm. That this was by no means an uncommon view is evident from the commentaries of Rashi and Kimchi; for the latter regards the "Hind of the Morning" as an allegorical appellation of the house of Judah, whose captivity in Babylon is, agreeably to his exegesis, the general burden of the psalm. Tholuck, who imagines the 22d psalm to treat primarily of David, and of the Messiah secondarily, makes David allude to himself under the figure of "the hind of the morning." He speaks of himself as of a hind pursued even from the first dawn of the morning (Tholuck on the Ps. *in loco*).

The weight of authority predominates, however, in favor of the interpretation which assigns to אַיֶּלֶת הַשַּׁחַר the sole purpose of describing to the musician the melody to which the psalm was to be played, and which does not in any way connect "Ayeleth Hasshachar" with the arguments of the psalm itself. To Aben-Ezra this interpretation evidently owes its origin, and his view has been received by the majority of grammarians and lexicographers, as well as by those commentators whose object has been to arrive at a grammatical exposition of the text. Amongst the number, Buxtorf, Bochart, Gesenius, Rosenmüller, and M. Sachs (in Zunz's Bible), deserve especial mention. According to the opinion, then, of this trustworthy band of scholars, אַיֶּלֶת הַשַּׁחַר described a lyrical composition no longer extant; but in the age of David, and during the existence of the Temple of Solomon, when the Psalms were chanted for public and private service, it was so well known as to convey readily to the director of the sacred music what it was needful for him to know. That this was not an unusual method of describing a melody may be satisfactorily proved from a variety of analogous instances. Ample evidence is found in the Talmud (*Jerushal. Berach.*) that the expression "hind of the morning" was used figuratively for "the rising sun;" and a similar use of the Arabic "Gezalath" may be adduced. (See Rosenmüller's *Scholia, in loco*, and Fürst's *Concordance*.) Aben-Ezra is censured by Bochart (*Hierozoicon*, book iii. ch. 17) for describing the poem אַיֶּלֶת הַשַּׁחַר as an amorous song (הוא תחלת פיוט נעשה על דרך דבר חשק כמו אילה אהבים), a term considered too profane to be employed in reference to a composition used for public worship. But if for the obnoxious epithet "amorous" the word "elegiac" be substituted (and the expression used by the rabbi will readily admit of this change in the translation) the objection is removed.

Calmet understands אַיֶּלֶת הַשַּׁחַר to mean a "band of music"; and he accordingly translates the introductory verse, "A Psalm of David, addressed to the music master who presides over the Band called the Morning Hind." D. W. M.

AIN (עַיִן), "an eye," and also, in the simple but vivid imagery of the East, a spring or natural burst of living water, always contradistinguished from the well or tank of artificial formation, which latter is designated by the words Beer (בְּאֵר), Bor (בּוֹר and יְאוֹר). Ain still retains its ancient and double meaning in Arabic, عين. Such living springs abound in Palestine even more than in other mountainous districts, and apart from their natural value in a hot climate, form one of the most remarkable features of the country. Professor Stanley (*S. & P.* pp. 147, 509) has called attention to the accurate and persistent use of the word in the original text of the Bible, and has well expressed the inconvenience arising from the confusion

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in the A. V. of words and things so radically distinct as *Ain* and *Beer*. "The importance of distinguishing between the two is illustrated by Ex. xv. 27, in which the word *Ainoth* (translated 'wells') is used for the springs of fresh water at Elim, although the rocky soil of that place excludes the supposition of dug wells." [FOUNTAIN.]

Ain oftenest occurs in combination with other words, forming the names of definite localities. These will be found under En, as En-gedi, En-gannim, &c. It occurs alone in two cases:—

1. (With the def. article, הָעַיִן.) One of the landmarks on the eastern boundary of Palestine as described by Moses (Num. xxxiv. 11), and apparently mentioned, if the rendering of the A. V. is accurate, to define the position of Riblah, namely, "on the east side of 'the spring'" (LXX. ἐπὶ πηγάς). By Jerome, in the Vulgate, it is rendered *contra fontem Daphnin*, meaning the spring which rose in the celebrated grove of Daphne dedicated to Apollo and Diana at Antioch.[a] But Riblah having been lately, with much probability, identified (Rob. iii. 542–6; Porter, ii. 335) with a place of the same name on the N. E. slopes of the Hermon range, "the spring" of the text must in the present state of our knowledge be taken to be *'Ain el-'Azy*, the main source of the Orontes, a spring remarkable, even among the springs of Palestine, for its force and magnitude. The objections to this identification are the distance from *Ribleh* — about 9 miles; and the direction — nearer N. E. than E. (see Rob. iii. 534; Porter, ii. 335–6, 358). [RIBLAH; HAMATH.]

2. [Ἀσά, etc.; Alex. Αἶν, etc.: *Aën*, *Ain*.] One of the southernmost cities of Judah (Josh. xv. 32), afterwards allotted to Simeon (Josh. xix. 7; 1 Chr. iv. 32[b]) and given to the priests (Josh. xxi. 16). In the list of priests' cities in 1 Chr. vi. Ashan (עָשָׁן) takes the place of Ain. [ASHAN.]

In Neh. xi. 29, Ain is joined to the name which in the other passages usually follows it, and appears as En-rimmon. So the LXX., in the two earliest of the passages in Joshua, give the name as Ἐρωμώθ and Ἐρεμμών. [EN-RIMMON.] (See Rob. ii. 204.) G.

* The reader should not overlook, under this head, Dr. Robinson's admirable account of the Ayins or Fountains of Palestine in his *Physical Geography* (pp. 238–264). He enumerates and describes the principal of them under the classes of (*a*), those of the western plain along the Mediterranean; (*b*) those of the hill-country west of the Jordan; (*c*) those in the *Ghôr* or valley of the Jordan; (*d*) those of the hill-country east of the Jordan; and (*e*) the warm and mineral fountains. In the comparative frequency of such living springs of water, he finds the characteristic difference between Palestine and Egypt, and a perfect justification of the language of Moses in his description of the Promised Land to the children of Israel: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills" (Deut. viii. 7). The English explorer, Mr. Tristram, in his *Land of Israel*, has given special attention to this important branch of sacred geography; and Dr. Sepp has done the same in his two volumes (*Jerusalem u. das Heilige Land*, 1863). The subject recurs again under FOUNTAINS. H.

* **AIR** (in the N. T. ἀήρ, also οὐρανός). The Greeks generally used the word ἀήρ to denote the lower portion of the atmosphere, the region of vapors, clouds and mist, in opposition to *αἰθήρ*, the pure upper air or ether, though the former term also included the whole space between the earth and the nearest of the heavenly bodies. The Romans borrowed the words and adopted the conceptions connected with them. It appears to have been a common opinion, both among the Jews and heathens, that the air was filled with spiritual beings, good and evil, the region nearest the earth being regarded as, in particular, the abode of the latter class. Thus Pythagoras taught, according to Diogenes Laërtius (viii. 32), "that the whole air was full of souls," namely, dæmons and heroes; Plutarch says that "the air beneath the ether and the heaven, τὸν ὑπαίθριον ἀέρα καὶ τὸν ὑπουράνιον, is full of gods and dæmons" (*Quæst. Rom.* c. 40, p. 274 b); and he ascribes to Xenocrates the doctrine "that there are beings in the region surrounding us, great and powerful indeed, but evil-disposed and malignant" (*De Is. et Osir.* c. 26, p. 361 b). Varro, in a curious passage preserved by Augustine (*De Civ. Dei*, vii. 6), represents the space between the moon and the lower part of our atmosphere as full of "heroes, lares, and genii," *aeria animæ*, that is, souls inhabiting the *aer* in distinction from the *æther*. Philo says that "angels, which the philosophers call dæmons, are souls flying about in the air," ψυχαὶ κατὰ τὸν ἀέρα πετόμεναι (*De Gigant.* c. 2. Opp. i. 263 ed. Mang.); and similar passages repeatedly occur in his writings (*De Plant. Noe*, c. 4, p. 331; *De Conf. Ling.* c. 34, p. 431; *De Somn.* i. 22, p. 641). In a Rabbinical commentary on *Pirke Avoth*, fol. 83, 2, it is said that "from the earth upward the whole space is filled with beings divided into bands with rulers; and that below [*i. e.* in the lower region of the air] there are many creatures employed in injuring and accusing." (See Drusius on Eph. vi. 12, or Koppe on Eph. ii. 2.) The *Test. XII. Patriarch., Benj.* c. 3, speaks of Beliar or Belial as ἀέριον πνεῦμα, a "spirit of the air." (Fabric. *Cod. pseudep. V. T.* p. 729.) These passages may serve to illustrate Eph. ii. 2, where Satan is designated as ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, *i. e.* "the ruler of the powers of the air," ἐξουσία being used in a collective sense for ἐξουσίαι (comp. Eph. vi. 12, Col. ii. 15), as we say "force" for "forces," and denoting the evil spirits which make the air

[a] That this, and not the spring lately identified at *Difneh*, near the source of the Jordan at *Tel el-Kady* (Rob. iii. 398; Ritter, *Jordan*, p. 215), is the Daphne referred to in the Vulgate, is clear from the quotations from Jerome given in Reland (*Pal.*, cap. xxv. p. 120). In the Targums of Jonathan and Jerusalem, Riblah is rendered by Daphne, and Ain by 'Invatha (עינוותא) [or 'Ayenutha, עינותא, Jerus.]. Schwarz (29) would place Ain at "Ein-al-Malcha" (doubtless *Ain Mellahah*); to be consistent with which he is driven to assume that the Daphne near Paneas had also the name of Riblah.

[b] There is a curious expression in this verse which has not yet been explained. After enumerating the "cities" (עָרִים) of Simeon, the text proceeds, "and their villages (חַצְרֵיהֶם) were Etam, Ain five cities" (עָרִי). Considering the strict distinction so generally observed in the use of these two words, the above is at least worthy of note. [HAZOR.]

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their habitation. So, substantially, Robinson, Bretschneider, and Grimm in their Lexicons, with De Wette, Meyer, Bleek, Alford, Ellicott, and other eminent commentators. For further quotations illustrating the opinion referred to, see Drusius (in the *Crit. Sacri*), Grotius. Wetstein, and Meyer *in loc.*; Elsner, *Obss. Sacr.* ii. 205–7, and Windet, *De Vita functorum Statu*, sect. xiii. pp. 261–266, 3d ed., Lond. 1677. The elaborate note of Harless also deserves to be compared.

Prof. Stuart, in his *Sketches of Angelology* (*Bibl. Sacra* for 1843, p. 139), translates the expression in Eph. ii. 2, "prince of the aërial host," and remarks that "no other exegesis which has been given of this text seems capable of abiding the test of philological examination." But he understands the language used here and elsewhere in reference to the locality of evil spirits as *symbolical*. "Their airy nature (to speak as the ancients did), their invisibility, their quick and easy access to men, are all shadowed forth in assigning them an aërial abode" (p. 144).

The Greek *οὐρανός*, "heaven," is the word rendered "air" in the expression "the birds" or "fowls of the air," Matt. vi. 26, viii. 20, etc., and "sky" in Matt. xvi. 2, 3, "the sky is red and lowering," and not unfrequently denotes the lower heaven, the region of clouds and storms. (See the N. T. Lexicons.) In accordance with this use of the primitive word, *τὰ ἐπουράνια* in Eph. vi. 12 may be understood as essentially synonymous with *ὁ ἀήρ* in Eph. ii. 2, or at least as including it. The expression *τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις* in the passage referred to (A. V. "spiritual wickedness in high places," but see the margin) is accordingly translated by Stuart "evil spirits in the aërial regions" (*Bibl. Sacra*, 1843, pp. 123, 139), and by Ellicott "the spiritual hosts of wickedness in the heavenly regions." Substantially the same view is taken of the passage by the best commentators, as De Wette, Meyer, Bleek, Alford. In illustration of the use of *ἐπουράνιος*, see the account of the seven heavens in the *Test. XII. Patriarch., Levi*, c. 3, and the *Ascension of Isaiah*, vii. 9–13, and x. 29, cited by Stuart, *ut supra*, p. 139. So, where the so-called Epistle of Ignatius to the Ephesians in the shorter form (c. 13) reads *ἐν ᾗ* (sc. *εἰρήνῃ*) *πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων*, the longer recension has *ἀερίων καὶ ἐπιγείων πνευμάτων*.

The superstitious notion, widely prevalent in later times, that evil spirits have the power of raising storms and tempests, appears to have been connected with this conception of their place of abode. The sorcerer Ismeno is represented by Tasso as thus invoking the dæmons, "roving inhabitants of the air": —

> "Voi che le tempeste e le procelle
> Movete, *abitator dell' aria erranti.*"
> *Gerus. Lib.* xiii. 7.

The proverbial phrases *εἰς ἀέρα λαλεῖν*, 1 Cor. xiv. 9, "to talk to the winds" (*ventis verba profundere*, Lucret. iv. 929), and *ἀέρα δέρειν*, 1 Cor. x. 26, "to beat the air" (*verberare ictibus auras*, Virg. *Æn.* v. 377), hardly need illustration. A.

AI'RUS ('Ιαΐρος; [Vat. Ιαειρος; Ald. 'Αΐρος:] *An*). One of the "servants of the Temple," or Nethinim, whose descendants returned with Zorobabel (1 Esdr. v. 31). Perhaps the same as REAIAH. W. A. W.

A'JAH, Gen. xxxvi. 24. [AIAH.]

AJ'ALON (Josh. x. 12, xix. 42; 2 Chr. xxviii. 18). The same place as AIJALON (1) which see. The Hebrew being the same in both, there is no reason for the inconsistency in the spelling of the name in the A. V. G.

A'KAN (עָקָן [perh. *sharp-sighted*, Fürst] 'Ιουκάμ; [Alex. Ιωυκαμ; Ald. 'Ιουκάν:] *Acan*), descendant of Esau (Gen. xxxvi. 27, called JAKAN in 1 Chr. i. 42. [BENE-JAAKAN.]

AK'KUB (עַקּוּב [*insidious*]: 'Ακούβ; [Vat. Ιακουν:] Alex. Ακκουβ: *Accub*). **1.** A descendant of Zerubbabel, and one of the seven sons of Elioenai (1 Chr. iii. 24).

2. ('Ακούμ in 1 Chr., 'Ακούβ; Alex. Ακουβ in 1 Chr., Ακουμ in Ezr. and Neh.; [Vat. Ακουμ in 1 Chr. and Ezr., Ακου in Neh. vii.]) One of the porters or doorkeepers at the east gate of the Temple. His descendants succeeded to his office, and appear among those who returned from Babylon (1 Chr. ix. 17; Ezr. ii. 42; Neh. vii. 45, xi. 19, xii. 25) Also called DACOBI (1 Esdr. v. 28).

3. ('Ακούβ; [Vat. Ακαβωθ.]) One of the Nethinim, whose family returned with Zerubbabel (Ezr. ii. 45). The name is omitted in Neh. vii., but occurs in the form ACUB in 1 Esdr. v. 31.

* It rather corresponds to ACUA ('Ακούδ) in 1 Esdr. v. 30. Acub in 1 Esdr. v. 31 answers to BAKBUK, Ezr. ii. 51. A.

4. (om. in LXX. [but Comp. 'Ακούβ].) A Levite who assisted Ezra in expounding the Law to the people (Neh. viii. 7). Called JACUBUS in 1 Esdr. ix. 48. W. A. W.

AKRAB'BIM [*scorpions*], "THE ASCENT OF," and "THE GOING UP TO"; also "MAALEH-ACRABBIM" (מַעֲלֵה עַקְרַבִּים = *the scorpion-pass*; *ἀνάβασις* 'Ακραβίν [Alex. -βειν] *Ascensus scorpionum*). A pass between the south end of the Dead Sea and Zin, forming one of the landmarks on the south boundary at once of Judah (Josh. xv. 3) and of the Holy Land (Num. xxxiv. 4). Also the north (?) boundary of the Amorites (Judg. i. 36).

Judas Maccabæus had here a great victory over the Edomites (1 Macc. v. 3,[a] "Arabattine," which see; Jos. *Ant.* xii. 8, § 1).

De Saulcy (i. 77) would identify it with the long and steep pass of the *Wady es-Zuweirah*. Scorpions he certainly found there in plenty, but this wady is too much to the north to have been Akrabbim, as the boundary went from thence to Zin and Kadesh-barnea, which, wherever situated, were certainly many miles further south. Robinson's conjecture is, that it is the line of cliffs which cross the Ghor at right angles, 11 miles south of the Dead Sea, and form the ascent of separation between the Ghor and the Arabah (ii. 120). But this would be a descent and not an ascent to those who were entering the Holy Land from the south.[b] Perhaps the most feasible supposition is that Akrabbim is

[a] The Alex. MS. in this place reads 'Ιουδαίᾳ for Ἰδουμαίᾳ, and Ewald (*Gesch.* iv. 91, 358) endeavors to show therefrom that the Acrabattine there mentioned was that between Samaria and Judæa, in support of his opinion that a large part of Southern Palestine was then in possession of the Edomites. But this reading does not agree with the context, and it is at least certain that Josephus had the text as it now stands.

[b] * In his *Phys. Geogr.* p. 58, Dr. Robinson says the

the steep pass *es-Sufah*, by which the final step is made from the desert to the level of the actual land of Palestine. As to the name, scorpions abound in the whole of this district.

This place must not be confounded with Acrabattene, north of Jerusalem. [ARBATTIS.] G.

ALABASTER (ἀλάβαστρος: *alabastrum*) occurs in the N. T. only, in the notice of the *alabaster box* of ointment which a woman brought to our Lord when He sat at meat in the house of Simon the leper at Bethany, the contents of which she poured on the head of the Saviour. (See Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37.) By the English word *alabaster* is to be understood both that kind which is also known by the name of *gypsum*, and the *oriental alabaster* which is so much valued on account of its translucency, and for its variety of colored streakings, red, yellow, gray, &c., which it owes for the most part to the admixture of oxides of iron. The latter is a fibrous carbonate of lime, of which there are many varieties, *satin spar* being one of the most common. The former is a hydrous sulphate of lime, and forms when calcined and ground the well-known substance called *plaster of Paris*. Both these kinds of alabaster, but especially the latter, are and have been long used for various ornamental purposes, such as the fabrication of vases, boxes, &c. The ancients considered alabaster (carbonate of lime) to be the best material in which to preserve their ointments (Pliny, *H. N.* xiii. 3). Herodotus (iii. 20) mentions an alabaster vessel of ointment which Cambyses sent, amongst other things, as a present to the Æthiopians. Hammond (*Annotat. ad Matt.* xxvi. 7) quotes Plutarch, Julius Pollux, and Athenæus, to show that alabaster was the material in which ointments were wont to be kept.

In 2 K. xxi. 13, "I will wipe Jerusalem as a man wipeth a *dish*" (Heb. *tsallachath*), the Vat. and Alex. versions of the LXX. use *alabastron* in the rendering of the Hebrew words.[a] The reading of the LXX. in this passage is thus literally translated by Harmer (*Observations*, iv. 473): — "I will unanoint Jerusalem as an alabaster unanointed box is unanointed, and is turned down on its face." Pliny[b] tells us that the usual form of these alabaster vessels was long and slender at the top, and round and full at the bottom. He likens them to the long pearls, called *elenchi*, which the Roman ladies suspended from their fingers or dangled from their ears. He compares also the green pointed cone of a rose-bud to the form of an alabaster ointment-vessel (*H. N.* xxi. 4). The *onyx* — (cf. Hor. *Od.* iv. 12, 17), "Nardi parvus onyx" — which Pliny says is another name for *alabastrites*, must not be confounded with the precious stone of that name, which is a sub-species of the *quartz* family of minerals, being a variety of agate. Perhaps the name of onyx was given to the pink-colored variety of the calcareous alabaster, in allusion to its resembling the finger-nail (*onyx*) in color or else because the calcareous alabaster bears some resemblance to the agate-onyx in the characteristic lunar-shaped mark of the last-named stone, which mark reminded the ancients of the whitish semicircular spot at the base of the finger-nail.



Alabaster Vessels. From the British Museum. The inscription on the centre vessel denotes the quantity it holds.

The term *alabastra*, however, was by no means exclusively applied to vessels made from this material. Theocritus[c] speaks of *golden alabasters*. That the passage in Theocritus implies that the alabasters were made of gold, and not simply gilt, as some have understood it, seems clear from the words of Plutarch (in *Alexandro*, p. 676), cited by Kypke on Mark xiv. 3, where he speaks of alabasters "all skillfully *wrought of gold*."[d] Alabasters, then, may have been made of any material suitable for keeping ointment in, glass, silver, gold, &c. Precisely similar is the use of the English word *box*; and perhaps the Greek πύξος and the Latin *buxus* are additional illustrations. *Box* is doubtless derived from the name of the shrub, the wood of which is so well adapted for *turning* boxes and such like objects. The term, which originally was limited to boxes made of the box-wood, eventually extended to boxes generally; as we say, an *iron box*, a *gold box*, &c.

In Mark xiv. 3, the woman who brought "the alabaster box of ointment of spikenard" is said to *break* the box before pouring out the ointment. This passage has been variously understood; but Harmer's interpretation is probably correct, that *breaking the box* implies merely *breaking the seal* which kept the essence of the perfume from evaporating.

The town of Alabastron in Middle Egypt received its name from the alabaster quarries of the adjacent hill, the modern Mount St. Anthony. In this town

this line of cliffs crosses the *Ghôr* 6 or 8 miles south of the Dead Sea. The Akrabbim (*scorpion cliffs*) would be an "ascent" (מַעֲלֵה) justly so called, without any reference to the direction in which the traveller might approach them in a given instance. We need not suppose them to have received their name from the fact that the Hebrews crossed them from the south in coming out of Egypt. H.

[a] ἀπαλείψω τὴν Ἰερουσαλὴμ καθὼς ἀπαλείφεται ὁ ἀλάβαστρος ἀπαλειφόμενος, καὶ καταστρέφεται ἐπὶ τοσσωπον αὐτοῦ, LXX. The Complutensian version and the Vulgate understand the passage in a very different way.

[b] "Et procerioribus sua gratia est: elenchos appellant fastigata longitudine, *alabastrorum* figura in plenum orbem desinentes" (*H. N.* ix. 56).

[c] Συρίῳ δὲ μύρῳ χρύσει' ἀλάβαστρα (*Id.* xv. 114) "Μύρου χρύσεια ἀλάβαστρα non sunt vasa unguentaria ex alabastrite lapide eaque auro ornata, sed simpliciter vasa unguentaria ex auro facta. Cf. Schleusn. *Lex. N. T.* s. v. ἀλάβαστρον." (Kiessling, 2 *l. Theoc.* l. c.)

[d] χρυσοῦ ἠσκημένα περιττῶς.

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was a manufactory of vases and vessels for holding perfumes, &c. W. H.

* Layard found vases of white alabaster among the ruins at Nineveh, which were used for holding ointments or cosmetics (*Babylon and Nineveh*, p. 197). The alabasters often had a long, narrow neck, and it not only accords best with the Greek (*συντρίψασα*) to suppose that the woman broke this in two, but makes the act more expressive. She would reserve nothing for herself, but devote the whole to her Lord. See Meyer and Lange on Mark xiv. 3. H.

ALA'METH (עַלֶמֶת [*covering*]: Ἐλησάθ; [Vat. Γεμεεθ; Ald.] Alex. Ἐλμεθέμ; [Comp. Ἀλαμώθ:] *Almath*). Properly ALEMETH; one of the sons of Becher, the son of Benjamin (1 Chr. vii. 8). W. A. W.

ALAM'MELECH [*Hebrew* Alamme'lech] (אַלַּמֶּלֶךְ = *king's oak*; Ἐλιμελέχ; [Vat. -λει-; Ald. Ἀλιμελέχ:] *Elmelech*), a place within the limits of Asher, named between Achshaph and Amad (Josh. xix. 26, only). It has not yet been identified; but Schwarz (191) suggests a connection with the *Nahr el-Melik*, which falls into the Kishon near *Haifa*. G.

AL'AMOTH (עַלָמוֹת: Ps. xlvi., title; 1 Chr. xv. 20), a word of exceedingly doubtful meaning, and with respect to which various conjectures prevail. Some critics are of opinion that it is a kind of lute brought originally from *Elam* (Persia); others regard it as an instrument on which young girls (עלמות) used to play (comp. the old English instrument "the Virginal"): whilst some again consider the word to denote a species of lyre, with a *sourdine* (mute) attached to it for the purpose of subduing or deadening the sound, and that on this account it was called עֶלְמוּת, from עָלַם, *to conceal*. Lafage speaks of עַלָמוֹת as "chant supérieur ou chant à l'octave." Some German commentators, having discovered that the lays of the mediæval minstrels were chanted to a melody called "die Jungfrauenweise," have transferred that notion to the Psalms; and Tholuck, for instance, translates עַלָמוֹת by the above German term. According to this notion עַלָמוֹת would not be a musical instrument, but a melody. (See Mendelssohn's *Introduction to his Version of the Psalms*; Forkel, *Geschichte der Musik*; Lafage, *Hist. Gén. de la Musique*; and Gesenius on עַלָמָה.) D. W. M.

AL'CIMUS (Ἀλκιμος, *valiant*, a Greek name, assumed, according to the prevailing fashion, as representing אֶלְיָקִים, Ἐλιακείμ, *God hath set up*), called also JACIMUS (ὁ καὶ Ἰάκειμος all. Ἰωάκειμος, Joseph. *Ant.* xii. 9, 5, *i. e.* יָקִים, cf. ud. iv. 6, *varr. lectt.*), a Jewish priest (1 Macc. vii. 12) who was attached to the Hellenizing party (2 Macc. xiv. 3).[a] On the death of Menelaus he was appointed to the high-priesthood by the influence of Lysias, though not of the pontifical family (Joseph. l. c.; xx. 9; 1 Macc. vii. 14), to the exclusion of Onias, the nephew of Menelaus. When Demetrius Soter obtained the kingdom of Syria he paid court to that monarch, who confirmed him in his office, and through his general Bacchides [BACCHIDES] established him at Jerusalem. His cruelty, however, was so great that, in spite of the force left in his command, he was unable to withstand the opposition which he provoked, and he again fled to Demetrius, who immediately took measures for his restoration. The first expedition under Nicanor proved unsuccessful; but upon this Bacchides marched a second time against Jerusalem with a large army, routed Judas, who fell in the battle (161 B. C.), and reinstated Alcimus. After his restoration, Alcimus seems to have attempted to modify the ancient worship, and as he was engaged in pulling down "the wall of the inner court of the sanctuary" (*i. e.*, which separated the court of the Gentiles from it; yet see Grimm, 1 Macc. ix. 54) he was "plagued" (by paralysis), and "died at that time," 160 B. C. (Joseph. *Ant.* xii. 9, 5, xii. 10; 1 Macc. vii., ix.; cf. 2 Macc. xiv., xv. Ewald, *Gesch. des Volkes Isr.* iv. 365 ff.) B. F. W.

[a] According to a Jewish tradition (*Bereshith R.* 65), he was "sister's son of Jose ben Joezer," chief of the Sanhedrim, whom he afterwards put to death. Raphall, *Hist. of Jews*, i. 245, 308.

AL'EMA (ἐν Ἀλέμοις; [Alex. ἐν Αλαμοις:] *in Alimis*), a large and strong city in Gilead in the time of the Maccabees (1 Macc. v. 26). Its name does not occur again, nor have we yet any means of identifying it. [Grimm (*in loc.*) conjectures that it may represent Beer-elim (Is. xv. 8, comp. Num. xxi. 16). — A.] G.

ALE'METH (עַלֶמֶת [*covering*]: Σαλαμάθ, Γαλεμέθ; Alex. Γαλεμαθ, [-μεθ; Ald. Γαλεμέθ, Ἀλέφ; Comp. Ἀλεμέθ:] *Alamath*). A Benjamite, son of Jehoadah, or Jarah, and descended from Jonathan the son of Saul (1 Chr. viii. 36, ix. 42). The form of the name in Hebrew is different from that of the town Alemeth with which it has been compared. W. A. W.

ALE'METH (accurately, Allemeth; עַלְמֶת: Γαλεμάθ; [Alex. Γαλημεθ:] *Abnath*), the form under which Almon, the name of a city of the priests in Benjamin, appears in 1 Chr. vi. 60 [45]. Under the very similar form of *'Almit* or *Almuth*, it has been apparently identified in the present day at about a mile N. E. of *Anata*, the site of Anathoth; first by Schwarz (128) and then by Mr. Finn (Rob. iii. 287). Among the genealogies of Benjamin the name occurs in connection with Asmaveth, also the name of a town of that tribe (1 Chr. viii. 36, ix. 42; compared with Ezr. ii. 24). [ALMON.] In the Targum of Jonathan on 2 Sam xvi. 5, Bahurim is rendered Alemath. G

ALEXAN'DER III., king of Macedon, surnamed THE GREAT (Ἀλέξανδρος, *the helper of men: Alexander*: Arab. *the two-horned*, Golii *Lex Arab.* 1896), "the son of Philip" (1 Macc. vi. 2) and Olympias, was born at Pella B. C. 356. On his mother's side he claimed descent from Achilles; and the Homeric legends were not without influence upon his life. At an early age he was placed under the care of Aristotle; and while still a youth he turned the fortune of the day at Chæroneia (338 B. C.). On the murder of Philip (B. C. 336) Alexander put down with resolute energy the disaffection and hostility by which his throne was menaced; and in two years he crossed the Hellespont (B. C. 334) to carry out the plans of his father, and execute the mission of Greece to the civilized world.

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The battle of the Granicus was followed by the subjugation of western Asia; and in the following year the fate of the East was decided at Issus (B. C. 333). Tyre and Gaza were the only cities in Western Syria which offered Alexander any resistance, and these were reduced and treated with unusual severity (B. C. 332). Egypt next submitted to him; and in B. C. 331 he founded Alexandria, which remains to the present day the most characteristic monument of his life and work. In the same year he finally defeated Darius at Gaugamela; and in B. C. 330 his unhappy rival was murdered by Bessus, satrap of Bactria. The next two years were occupied by Alexander in the consolidation of his Persian conquests, and the reduction of Bactria. In B. C. 327 he crossed the Indus, penetrated to the Hydaspes, and was there forced by the discontent of his army to turn westward. He reached Susa B. C. 325, and proceeded to Babylon B. C. 324, which he chose as the capital of his empire. In the next year he died there (B. C. 323) in the midst of his gigantic plans; and those who inherited his conquests left his designs unachieved and unattempted (cf. Dan. vii. 6, viii. 5, xi. 3).

The famous tradition of the visit of Alexander to Jerusalem during his Phœnician campaign (Joseph. *Ant.* xi. 8, 1 ff.) has been a fruitful source of controversy. The Jews, it is said, had provoked his anger by refusing to transfer their allegiance to him when summoned to do so during the siege of Tyre, and after the reduction of Tyre and Gaza (Joseph. l. c.) he turned towards Jerusalem. Jaddua (Jaddus) the high-priest (Neh. xii. 11, 22), who had been warned in a dream how to avert the king's anger, calmly awaited his approach; and when he drew near went out to Sapha (צָפָה, *he watched*), within sight of the city and temple, clad in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the tiara of the high-priest; and when Parmenio expressed surprise, he replied that "he had seen the god whom Jaddua represented in a dream at Dium, encouraging him to cross over into Asia, and promising him success." After this, it is said that he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon the Jews, not only in Judæa but in Babylonia and Media, which they enjoyed during the supremacy of his successors. The narrative is repeated in the Talmud (Joma f. 69; ap. Otho, *Lex. Rabb.* s. v. *Alexander;* the high-priest is there said to have been Simon the Just), in later Jewish writers Vajikra R. 13; Joseph ben Gorion, ap. Ste. Croix, 553), and in the chronicles of Abulfeda (Ste. Croix, p. 555). The event was adapted by the Samaritans to suit their own history, with a corresponding change of places and persons, and various embellishments (Aboul'fatah, quoted by Ste. Croix, pp. 209–12); and in due time Alexander was enrolled among the proselytes of Judaism. On the other hand no mention of the event occurs in Arrian, Plutarch, Diodorus, or Curtius; and the connection in which it is placed by Josephus is alike inconsistent with Jewish history (Ewald, *Gesch. d. Volkes Isr.* iv. 124 ff.) and with the narrative of Arrian (iii. 1 ἑβδόμῃ ἡμέρᾳ ἀπὸ τῆς Γάζης ἐλαύνων ἦκεν ἐς Πηλούσιον).

But admitting the incorrectness of the details of the tradition as given by Josephus, there are several points which confirm the truth of the main fact. Justin says that "many kings of the East came to meet Alexander wearing fillets" (lib. xi. 10); and after the capture of Tyre "Alexander himself visited some of the cities which still refused to submit to him" (Curt. iv. 5, 13). Even at a later time, according to Curtius, he executed vengeance personally on the Samaritans for the murder of his governor Andromachus (Curt. iv. 8, 10). Besides this, Jewish soldiers were enlisted in his army (Hecat. *ap.* Joseph. *c. Apion.* i. 22); and Jews formed an important element in the population of the city which he founded shortly after the supposed visit. Above all, the privileges which he is said to have conferred upon the Jews, including the remission of tribute every sabbatical year, existed in later times, and imply some such relation between the Jews and the great conqueror as Josephus describes. Internal evidence is decidedly in favor of the story, even in its picturesque fullness. From policy or conviction Alexander delighted to represent himself as chosen by destiny for the great act which he achieved. The siege of Tyre arose professedly from a religious motive. The battle of Issus was preceded by the visit to Gordium; the invasion of Persia by the pilgrimage to the temple of Ammon. And if it be impossible to determine the exact circumstances of the meeting of Alexander and the Jewish envoys, the silence of the classical historians, who notoriously disregarded (*e. g.* the Maccabees) and misrepresented (Tac. *Hist.* v. 8) the fortunes of the Jews, cannot be held to be conclusive against the occurrence of an event which must have appeared to them trivial or unintelligible (Jahn, *Archæol.* iii. 300 ff.; Ste. Croix, *Examen critique*, &c., Paris, 1810; Thirlwall, *Hist. of Greece*, vi. 206 f.; and on the other side Ant. van Dale, *Dissert. super Aristeâ*, Amstel. 1705, pp. 69 ff.)

The tradition, whether true or false, presents an aspect of Alexander's character which has been frequently lost sight of by his recent biographers. He was not simply a Greek, nor must he be judged by a Greek standard. The Orientalism, which was a scandal to his followers, was a necessary deduction from his principles, and not the result of caprice or vanity (comp. Arr. vii. 29). He approached the idea of a universal monarchy from the side of Greece, but his final object was to establish something higher than the paramount supremacy of one people. His purpose was to combine and equalize, not to annihilate: to wed the East and West in a just union — not to enslave Asia to Greece (Plut. *de Alex. Or.* 1, § 6). The time indeed, was not yet come when this was possible, but if he could not accomplish the great issue, he prepared the way for its accomplishment.

The first and most direct consequence of the policy of Alexander was the weakening of nationalities, the first condition necessary for the dissolution of the old religions. The swift course of his victories, the constant incorporation of foreign elements in his armies, the fierce wars and changing fortunes of his successors, broke down the barriers by which kingdom had been separated from kingdom, and opened the road for larger conceptions of life and faith than had hitherto been possible (cf. Polyb. iii. 59). The contact of the East and West brought out into practical forms, thoughts and feelings which had been confined to the schools. Paganism was deprived of life as soon as it was transplanted beyond the narrow limits in which

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took its shape. The spread of commerce followed the progress of arms; and the Greek language and literature vindicated their claim to be considered the most perfect expression of human thought by becoming practically universal.

The Jews were at once most exposed to the powerful influences thus brought to bear upon the East, and most able to support them. In the arrangement of the Greek conquests which followed the battle of Ipsus, B. C. 301, Judæa was made the frontier land of the rival empires of Syria and Egypt, and though it was necessarily subjected to the constant vicissitudes of war, it was able to make advantageous terms with the state to which it owed allegiance, from the important advantages which it offered for attack or defense [ANTIOCHUS, ii.–vii.]. Internally also the people were prepared to withstand the effects of the revolution which the Greek dominion effected. The constitution of Ezra had obtained its full development. A powerful hierarchy had succeeded in substituting the idea of a church for that of a state; and the Jew was now able to wander over the world and yet remain faithful to the God of his fathers [THE DISPERSION]. The same constitutional change had strengthened the intellectual and religious position of the people. A rigid "fence" of ritualism protected the course of common life from the license of Greek manners; and the great doctrine of the unity of God, which was now seen to be the divine centre of their system, counteracted the attractions of a philosophic pantheism [SIMON THE JUST]. Through a long course of discipline in which they had been left unguided by prophetic teaching, the Jews had realized the nature of their mission to the world, and were waiting for the means of fulfilling it. The conquest of Alexander furnished them with the occasion and the power. But at the same time the example of Greece fostered personal as well as popular independence. Judaism was



Tetradrachm (Attic talent) of Lysimachus, King of Thrace.

Obv Head of Alexander the Great, as a young Jupiter Ammon, to right. Rev. ΒΑΣΙΛΕΩΣ ΛΥΣΙΜΑΧΟΥ. In field, monogram and Σ, Pallas seated to left, holding a Victory.

speedily divided into sects, analogous to the typical forms of Greek philosophy. But even the rude analysis of the old faith was productive of good. The freedom of Greece was no less instrumental in forming the Jews for their final work than the contemplative spirit of Persia, or the civil organization of Rome; for if the career of Alexander was rapid, its effects were lasting. The city which he chose to bear his name perpetuated in after ages the office which he providentially discharged for Judaism and mankind; and the historian of Christianity must confirm the judgment of Arrian, that Alexander, "who was like no other man, could not have been given to the world without the special design of Providence" (ἔξω τοῦ θείου, Arr. vii. 30). And Alexander himself appreciated this design better even than his great teacher; for it is said (Plut. *de Alex. Or.* 1, § 6) that when Aristotle urged him to treat the Greeks as freemen and the Orientals as slaves, he found the true answer to this counsel in the recognition of his "divine mission to unite and reconcile the world" (κοινὸς ἥκειν θεόθεν ἁρμοστὴς καὶ διαλλακτὴς τῶν ὅλων νομίζων).

In the prophetic visions of Daniel the influence of Alexander is necessarily combined with that of his successors.[a] They represented with partial exaggeration the several phases of his character; and to the Jews nationally the policy of the Syrian kings was of greater importance than the original conquest of Asia. But some traits of "the first mighty king" (Dan. viii. 21, xi. 3) are given with vigorous distinctness. The emblem by which he is typified (עָתִיד, *a he-goat*, fr. עָתַד *he leapt*, Ges. *Thes.* s. v.) suggests the notions of strength and speed;[b] and the universal extent (Dan. viii. 5, . . . *from the west on the face of the whole earth*), and marvellous rapidity of his conquests (Dan. l. c. *he touched not the ground*) are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Dan. viii. 6, *in the fury of his power*). He ruled with great dominion, and did according to his will (xi. 3); "and there was none that could deliver . . . out of his hand (viii. 7)." B. F. W.

ALEXANDER BA'LAS (Joseph. *Ant.* xiii. 4, § 8, Ἀλέξανδρος ὁ Βάλας λεγόμενος; Strab. xiv. p. 751, τὸν Βάλαν Ἀλέξανδρον; Just. xxxv. 1, Subornant pro eo *Balam* quendam . . . et . . . nomen ei Alexandri inditur. Balas possibly represents the Aram. בַּעְלָא, *lord*: he likewise assumed the titles ἐπιφανὴς and εὐεργετής, 1 Macc. x. 1). He was, according to some, a (natural) son of Antiochus IV. Epiphanes (Strab. xiii Joseph. *Ant.* xiii. 2, 1), but he was more generally regarded as an impostor who falsely assumed the connection (App. *Syr.* 67; Justin l. c. cf. Polyb. xxxiii. 16). He claimed the throne of Syria in 152 B. C. in opposition to Demetrius Soter, who had provoked the hostility of the neighboring kings and alienated the affections of his subjects (Joseph. l. c.). His pretensions were put forward by Heraclides, formerly treasurer of Antiochus Epiphanes, who obtained the recognition of his title at Rome by scandalous intrigues (Polyb. xxxiii. 14, 16) After landing at Ptolemais (1 Macc. x. 1) Alexander gained the warm support of Jonathan, who was now the leader of the Jews (1 Macc. ix. 73); and though his first efforts were unsuccessful (Just. xxxv. 1, 10), in 150 B. C. he completely routed the forces of Demetrius, who himself fell in the retreat (1 Macc. x. 48–50; Joseph. *Ant.* xiii. 2, 4; Str. xvi. p. 751). After this Alexander married Cleopatra, the daughter of Ptolemæus VI. Philometor; and in the arrangement of his kingdom appointed Jonathan governor (περιδρόχης; 1 Macc. x. 65) of a province (Judæa: cf. 1 Macc. xi. 57). But his

[a] The attempt of Bertholdt to apply the description of the third monarchy to that of Alexander has little to recommend it [DANIEL].

[b] There may be also some allusion in the word to the legend of Caranus, the founder of the Argive dynasty in Macedonia, who was guided to victory by "a flock of goats" (Justin. l. 7).

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triumph was of short duration. After obtaining power he gave himself up to a life of indulgence (Liv. *Ep.* 50; cf. Athen. v. 211); and when Demetrius Nicator, the son of Demetrius Soter, landed in Syria in 147 B. C., the new pretender found powerful support (1 Macc. x. 67 ff.). At first Jonathan defeated and slew Apollonius the governor of Cœle-Syria, who had joined the party of Demetrius, for which exploit he received fresh favors from Alexander (1 Macc. x. 69–89); but shortly afterwards (B. C. 146) Ptolemy entered Syria with a large force, and after he had placed garrisons in the chief cities on the coast, which received him according to the commands of Alexander, suddenly pronounced himself in favor of Demetrius (1 Macc. xi. 1–11; Joseph. *Ant.* xiii. 4, 5 ff.), alleging, probably with truth, the existence of a conspiracy against his life (Joseph. l. c. cf. Diod. ap. Muller. *Fragm.* ii. 16). Alexander, who had been forced to leave Antioch (Joseph. l. c.), was in Cilicia when he heard of Ptolemy's defection (1 Macc. xi. 14). He hastened to meet him, but was defeated (1 Macc. xi. 15; Just. xxxv. 2), and fled to Abæ in Arabia (Diod. l. c.), where he was murdered B. C. 146 (Diod. l. c.; 1 Macc. xi. 17 differs as to the manner; and Euseb. Chron. Arm. i. 349 represents him to have been slain in the battle). The narrative in 1 Macc. and Josephus shows clearly the partiality which the Jews entertained for Alexander "as the first that entreated of true peace with them" (1 Macc. x. 47); and the same feeling was exhibited afterwards in the zeal with which they supported the claims of his son Antiochus. [ANTIOCHUS VI.] B. F. W.



Tetradrachm (Ptolemaic talent) of Alexander Balas.

Obv. Bust of King to right. Rev. ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ. Eagle, upon rudder, to left, and palm-branch. In field, the monogram and symbol of Tyre; date ΓΞΡ (163 Ær. Seleucid), &c.

ALEXAN'DER (Ἀλέξανδρος), in N. T. 1. Son of Simon the Cyrenian, who was compelled to bear the cross for our Lord (Mark xv. 21). From the manner in which he is there mentioned, together with his brother Rufus, they were probably persons well known in the early Christian church. [Comp. Rom. xvi. 13.]

2. One of the kindred of Annas the high-priest (Acts iv. 6), apparently in some high office, as he is among three who are mentioned by name. Some suppose him identical with Alexander the Alabarch at Alexandria, the brother of Philo Judæus, mentioned by Josephus (*Ant.* xviii. 8, § 1, xix. 5, § 1) in the latter passage as a φίλος ἀρχαῖος of the Emperor Claudius: so that the time is not inconsistent with such an idea.

3. A Jew at Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith (Acts xix. 33), to plead their cause with the mob, as being unconnected with the attempt to overthrow the worship of Artemis. Or he may have been, as imagined by Calvin and others, a Jewish convert to Christianity, whom the Jews were willing to expose as a victim to the frenzy of the mob.

4. An Ephesian Christian, reprobated by St. Paul in 1 Tim. i. 20, as having, together with one Hymenæus, put from him faith and a good conscience, and so made shipwreck concerning the faith. This may be the same with

5. ALEXANDER the coppersmith (Ἀλ. ὁ χαλκεύς), mentioned by the same apostle, 2 Tim. iv. 14, as having done him many mischiefs. It is quite uncertain where this person resided; but from the caution to Timotheus to beware of him, probably at Ephesus. H. A.

ALEXAN'DRIA [*Gr.* -dri'a] (ἡ Ἀλεξάνδρεια, 3 Macc. iii. 1; Mod., *El-Iskendereeyeh*; Ethn., Ἀλεξανδρεύς, 3 Macc. ii. 30, iii. 21; Acts xviii. 24, vi. 9), the Hellenic Roman and Christian capital of Egypt, was founded by Alexander the Great B. C. 332, who traced himself the ground-plan of the city which he designed to make the metropolis of his western empire (Plut. *Alex.* 26). The work thus begun was continued after the death of Alexander by the Ptolemies; and the beauty (Athen. i. p. 3) of Alexandria became proverbial. Every natural advantage contributed to its prosperity. The climate and site were singularly healthy (Strab. p. 793). The harbors formed by the island of Pharos and the headland Lochias, were safe and commodious, alike for commerce and for war; and the lake Mareotis was an inland haven for the merchandise of Egypt and India (Strab. p. 798). Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population (300,000 freemen, Diod. xvii. 52: the free population of *Attica* was about 130,000) and wealth (Strab. p. 798) were enormous. After the victory of Augustus it suffered for its attachment to the cause of Antony (Strab. p. 792); but its importance as one of the chief corn-ports of Rome[a] secured for it the general favor of the first emperors. In later times the seditious tumults for which the Alexandrians had always been notorious, desolated the city (A. D. 260 ff. Gibbon, *Decline and Fall*, c. x.), and religious feuds aggravated the popular distress (Dionys. Alex. *Ep.* iii., xii.; Euseb. *H. E.*, vi. 41 ff.; vii. 22). Yet even thus, though Alexandria suffered greatly from constant dissensions and the weakness of the Byzantine court, the splendor of "the great city of the West" amazed Amrou, its Arab conqueror (A. D. 640; Gibbon, c. li.); and after centuries of Mohammedan misrule it promises once again to justify the wisdom of its founder (Strab. xvii. pp. 791–9; *Frag.* ap. Joseph. *Ant.* xiv. 7, 2; Plut. *Alex.* 26; Arr. iii. 1; Joseph. *B. J.* iv. 5. Comp. ALEXANDER the Great.)

The population of Alexandria was mixed from the first (comp. Curt. iv. 8, 5); and this fact formed the groundwork of the Alexandrine character. The three regions into which the city was divided (*Regio Judæorum*, *Bucheium*, *Rhacotis*) corre-

[a] The Alexandrine corn-vessels (Acts xxvii. 6, xxviii. 11) were large (Acts xxvii. 37) and handsome (Luc. *Navig.* p. 668, ed Bened.); and even Vespasian made a voyage in one (Joseph. *B. J.* vii. 2). They generally sailed direct to Puteoli (*Dicæarchia*, Strab. p. 798); Senec. *Ep.* 77, 1; cf. Suet. *Aug.* 98, Acts xxviii. 13); but, from stress of weather, often sailed under the Asiatic coast (Acts xxvii.; cf. Luc. l. c. p. 670 f.; Smith, *Voyage of St Paul*, pp. 70 ff.

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ponded to the three chief classes of its inhabitants, Jews, Greeks, Egyptians;[a] but in addition to these principal races, representatives of almost every nation were found there (Dion Chrys. *Orat.* xxxii.). According to Josephus, Alexander himself assigned to the Jews a place in his new city; "and they obtained," he adds, "equal privileges with the Macedonians" (*c. Ap.* ii. 4) in consideration "of their services against the Egyptians" (*B. J.* ii. 18, 7). Ptolemy I. imitated the policy of Alexander, and, after the capture of Jerusalem, he removed a considerable number of its citizens to Alexandria. Many others followed of their own accord; and all received the full Macedonian franchise (Joseph. *Ant.* xii. 1; cf. *c. Ap.* i. 22), as men of known and tried fidelity (Joseph. *c. Ap.* ii. 4). Already on a former occasion the Jews had sought a home in the land of their bondage. More than two centuries and a half before the foundation of Alexandria a large body of them had taken refuge in Egypt, after the murder of Gedaliah; but these, after a general apostasy, were carried captive to Babylon by Nebuchadnezzar (2 K. xxv. 26; Jer. xliv.; Joseph. *Ant.* x. 9, 7).

The fate of the later colony was far different. The numbers and importance of the Egyptian Jews were rapidly increased under the Ptolemies by fresh immigrations and untiring industry. Philo estimates them in his time at little less than 1,000,000 (*In Flacc.* § 6, p. 971); and adds that two of the five districts of Alexandria were called "Jewish districts;" and that many Jews lived scattered in the remaining three (*id.* § 8, p. 973). Julius Cæsar (Joseph. *Ant.* xiv. 10, § 1) and Augustus confirmed to them the privileges which they had enjoyed before, and they retained them with various interruptions, of which the most important, A. D. 39, is described by Philo (*l. c.*), during the tumults and persecutions of later reigns (Joseph. *c. Ap.* ii. 4; *B. J.* xii. 3, 2). They were represented, at least for some time (from the time of Cleopatra to the reign of Claudius; Jost, *Gesch. d. Judenth.* i. 353) by their own officer (ἐθνάρχης, Strab. ap. Joseph. *Ant.* xiv. 7, 2; ἀλαβάρχης, Joseph. *Ant.* xviii. 7, 3; 9, 1; xix. 5, 1; cf. Rup. ad Juv. Sat. i. 130; γενάρχης, Philo, *In Flacc.* § 10, p. 975), and Augustus appointed a council (γερουσία, *i. e. Sanhedrin:* Philo *l. c.*) "to superintend the affairs of the Jews," according to their own laws. The establishment of Christianity altered the civil position of the Jews, but they maintained their relative prosperity; and when Alexandria was taken by Amrou 40,000 tributary Jews were reckoned among the marvels of the city (Gibbon, cli.).

For some time the Jewish Church in Alexandria was in close dependence on that of Jerusalem. Both were subject to the civil power of the first Ptolemies, and both acknowledged the high-priest as their religious head. The persecution of Ptolemy Philopator (217 B. C.) occasioned the first political separation between the two bodies. From that time the Jews of Palestine attached themselves to the fortunes of Syria [ANTIOCHUS the Great]; and the same policy which alienated the Palestinian party gave unity and decision to the Jews of Alexandria. The Septuagint translation which strengthened the barrier of language between Palestine and Egypt, and the temple at Leontopolis (161 B. C.) which subjected the Egyptian Jews to the charge of schism, widened the breach which was thus opened. But the division, though marked, was not complete. At the beginning of the Christian era the Egyptian Jews still paid the contributions to the temple-service (Raphall, *Hist. of Jews*, ii. 72). Jerusalem, though its name was fashioned to a Greek shape, was still the Holy City, the metropolis not of a country but of a people (Ἱεροπολις, Philo, *In Flacc.* § 7; *Leg. ad Cai.* § 36), and the Alexandrians had a synagogue there (Acts vi. 9). The internal administration of the Alexandrine Church was independent of the Sanhedrim at Jerusalem; but respect survived submission.

There were, however, other causes which tended to produce at Alexandria a distinct form of the Jewish character and faith. The religion and philosophy of that restless city produced an effect upon the people more powerful than the influence of politics or commerce. Alexander himself symbolized the spirit with which he wished to animate his new capital by founding a temple of Isis side by side with the temples of the Grecian gods (Arr. iii. 1). The creeds of the East and West were to coëxist in friendly union; and in after-times the mixed worship of Serapis (comp. Gibbon, c. xxviii.; *Dict. of Geogr.* i. p. 98) was characteristic of the Greek kingdom of Egypt (August. *De Civ. Dei*, xviii. 5; *S. maximus Ægyptiorum Deus*). This catholicity of worship was further combined with the spread of universal learning. The same monarchs who favored the worship of Serapis (Clem. Al. *Protr.* iv. § 48) founded and embellished the Museum and Library; and part of the Library was deposited in the Serapeum. The new faith and the new literature led to a common issue; and the Egyptian Jews necessarily imbibed the spirit which prevailed around them.

The Jews were, indeed, peculiarly susceptible of the influences to which they were exposed. They presented from the first a capacity for Eastern or Western development. To the faith and conservatism of the Oriental they united the activity and energy of the Greek. The mere presence of Hellenic culture could not fail to call into play their powers of speculation, which were hardly repressed by the traditional legalism of Palestine (comp. Jost, *Gesch. d. Judenth.* i. 293 ff.); and the unchanging element of divine revelation which they always retained, enabled them to harmonize new thought with old belief. But while the intercourse of the Jew and Greek would have produced the same general consequences in any case, Alexandria was peculiarly adapted to insure their full effect. The result of the contact of Judaism with the many creeds which were current there must have been speedy and powerful. The earliest Greek fragment of Jewish writing which has been preserved (about 160 B. C.) [ARISTOBULUS] contains large Orphic quotations, which had been already moulded into a Jewish form (comp. Jost, *Gesch. d. Judenth.* i. 370); and the attempt thus made to connect the most ancient Hellenic traditions with the Law was often repeated afterwards. Nor was this done in the spirit of bold forgery. Orpheus, Musæus, and the Sibyls appeared to stand, in some

[a] Polybius (xxxiv. 14; ap. Strab. p. 797) speaks of the population as consisting of "three races (τρία γένη), the native Egyptian . . . the *mercenary* . . . and the Alexandrine . . . of Greek descent." The Jews might receive the title of "mercenaries," from the service which they originally rendered to Alexander (Joseph. *B. J.* ii. 18, 7) and the first Ptolemies (Joseph. *c. Ap.* ii. 4).

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remote period anterior to the corruptions of polytheism, as the witnesses of a primeval revelation and of the teaching of nature, and thus it seemed excusable to attribute to them a knowledge of the Mosaic doctrines. The third book of the Sibyllines (c. B. C. 150) is the most valuable relic of this pseudo-Hellenic literature, and shows how far the conception of Judaism was enlarged to meet the wider view of the religious condition of heathendom which was opened by a more intimate knowledge of Greek thought; though the later Apocalypse of Ezra [ESDRAS ii.] exhibits a marked reaction towards the extreme exclusiveness of former times.

But the indirect influence of Greek literature and philosophy produced still greater effects upon the Alexandrine Jews than the open conflict and combination of religious dogmas. The literary school of Alexandria was essentially critical and not creative. For the first time men labored to collect, revise, and classify all the records of the past. Poets trusted to their learning rather than to their imagination. Language became a study; and the legends of early mythology are transformed into philosophic mysteries. The Jews took a vigorous share in these new studies. The caution against writing, which became a settled law in Palestine, found no favor in Egypt. Numerous authors adapted the history of the Patriarchs, of Moses, and of the Kings, to classical models (Euseb. *Præp. Ev.* ix. 17–39) [as] Eupolemus, Artapanus (?), Demetrius, Aristæus, Cleodemus or Malchas, "a prophet." A poem which bears the name of Phocylides, gives in verse various precepts of Leviticus (*Daniel sec. LXX. Apolog.* p. 512 f. Romæ, 1772); and several large fragments of a "tragedy" in which Ezekiel (c. B. C. 110) dramatized the Exodus, have been preserved by Eusebius (*l. c.*), who also quotes numerous passages in heroic verse from the elder Philo and Theodotus. This classicalism of style was a symptom and a cause of classicalism of thought. The same Aristobulus who gave currency to the Judæo-Orphic verses, endeavored to show that the Pentateuch was the real source of Greek philosophy (Euseb. *Præp. Ev.* xiii. 12; Clem. Al. *Strom.* vi. 98).

The proposition thus enunciated was thoroughly congenial to the Alexandrine character; and henceforth it was the chief object of Jewish speculation to trace out the subtle analogies which were supposed to exist between the writings of Moses and the teaching of the schools. The circumstances under which philosophical studies first gained a footing at Alexandria favored the attempt. For some time the practical sciences reigned supreme; and the issue of these was skepticism (Matter, *Hist. de l'Ecole d'Alex.* iii. 162 ff.). Then at length the clear analysis and practical morality of the Peripatetics found ready followers; and in the strength of the reaction men eagerly trusted to those splendid ventures with which Plato taught them to be content till they could gain a surer knowledge (*Phæd.* p. 85). To the Jew this surer knowledge seemed to be already given; and the belief in the existence of a spiritual meaning underlying the letter of Scripture was the great principle on which all his investigations rested. The facts were supposed to be essentially symbolic: the language the veil (or sometimes the mask) which partly disguised from common sight the truths which it enwrapped. In this way a twofold object was gained. It became possible to withdraw the Supreme Being (τὸ ὄν, ὁ ὤν) from immediate contact with the material world; and to apply the narratives of the Bible to the phenomena of the soul. It is impossible to determine the process by which these results were embodied; but, as in parallel cases, they seem to have been shaped gradually in the minds of the mass, and not fashioned at once by one great teacher. Even in the LXX. there are traces of an endeavor to interpret the anthropomorphic imagery of the Hebrew text [SEPTUAGINT]; and there can be no doubt that the Commentaries of Aristobulus gave some form and consistency to the allegoric system. In the time of Philo (B. C. 20 — A. D. 50) the theological and interpretative systems were evidently fixed, even in many of their details, and he appears in both cases only to have collected and expressed the popular opinions of his countrymen.

In each of these great forms of speculation — the theological and the exegetical — Alexandrianism has an important bearing upon the Apostolic writings. But the doctrines which are characteristic of the Alexandrine school were by no means peculiar to it. The same causes which led to the formation of wider views of Judaism in Egypt, acting under greater restraint, produced corresponding results in Palestine. A doctrine of the Word (*Memra*), and a system of mystical interpretation grew up within the Rabbinic schools, which bear a closer analogy to the language of St. John and to the "allegories" of St. Paul than the speculations of Philo.

But while the importance of this Rabbinic element in connection with the *expression* of Apostolic truth is often overlooked, there can be no doubt that the Alexandrine teaching was more powerful in furthering its *reception*. Yet even when the function of Alexandrianism with regard to Christianity is thus limited, it is needful to avoid exaggeration. The preparation which it made was indirect and not immediate. Philo's doctrine of the Word (Logos) led men to accept the teaching of St. John, but not to anticipate it; just as his method of allegorizing fitted them to enter into the arguments of the Epistle to the Hebrews, though they could not have foreseen their application.

The first thing, indeed, which must strike the reader of Philo in relation to St. John, is the similarity of phrase without a similarity of idea. His treatment of the Logos is vague and inconsistent. He argues about the term and not about the reality, and seems to delight in the ambiguity which it involves. At one time he represents the Logos as the reason of God in which the archetypal ideas of things exist (λόγος ἐνδιάθετος), at another time as the Word of God by which he makes himself known to the outward world (λόγος προφορικός); but he nowhere realizes the notion of One who is at once Revealer and the Revelation, which is the essence of St. John's teaching. The idea of the active Logos is suggested to him by the necessity of withdrawing the Infinite from the finite, God *from* man, and not by the desire to bring God *to* man. Not only is it impossible to conceive that Philo could have written as St. John writes, but even to suppose that he could have admitted the possibility of the Incarnation of the Logos, or of the personal unity of the Logos and the Messiah. But while it is right to state in its full breadth the opposition between the teaching of Philo and St. John,[a] it is

[a] The closest analogy to the teaching of Philo on the Logos occurs in the Epistle to the Hebrews, which

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impossible not to feel the important office which the mystic theosophy, of which Philo is the representative, fulfilled in preparing for the apprehension of the highest Christian truth. Without any distinct conception of the personality of the Logos, the tendency of Philo's writings was to lead men to regard the Logos, at least in some of the senses of the term, as a person; and while he maintained with devout earnestness the indivisibility of the divine nature, he described the Logos as divine. In this manner, however unconsciously, he prepared the way for the recognition of a twofold personality in the Godhead, and performed a work without which it may well appear that the language of Christianity would have been unintelligible (comp. Dorner, *Die Lehre von der Person Christi*, i. 23 ff.).

The allegoric method stands in the same relation to the spiritual interpretation of Scripture as the mystic doctrine of the Word to the teaching of St. John. It was a preparation and not an anticipation of it. Unless men had been familiarized in some such way with the existence of an inner meaning in the Law and the Prophets, it is difficult to understand how an Apollos "mighty in the Scriptures" (Acts xviii. 24–28) could have convinced many, or how the infant Church could have seen almost unmoved the ritual of the Old Covenant swept away, strong in the conscious possession of its spiritual antitypes. But that which is found in Philo in isolated fragments combines in the New Testament to form one great whole. In the former the truth is affirmed in casual details, in the latter it is laid down in its broad principles which admit of infinite application; and a comparison of patristic interpretations with those of Philo will show how powerful an influence the Apostolic example exercised in curbing the imagination of later writers. Nor is this all. While Philo regarded that which was positive in Judaism as the mere symbol of abstract truths, in the Epistle to the Hebrews it appears as the shadow of blessings realized (Hebr. ix. 11, γενομένων [so Lachm.]) in the presence of a personal Saviour. History in the one case is the enunciation of a riddle; in the other it is the record of a life.

The speculative doctrines which thus worked for the general reception of Christian doctrine were also embodied in a form of society which was afterwards transferred to the Christian Church. Numerous bodies of ascetics (*Therapeutæ*), especially on the borders of Lake Mareotis, devoted themselves to a life of ceaseless discipline and study. Unlike the Essenes, who present the corresponding phase in Palestinian life, they abjured society and labor, and often forgot, as it is said, the simplest wants of nature in the contemplation of the hidden wisdom of the Scriptures (Philo, *De Vit. Contempl.* throughout). The description which Philo gives of their occupation and character seemed to Eusebius to present so clear an image of Christian virtues that he claimed them as Christians; and there can be no doubt that some of the forms of monasticism were shaped upon the model of the Therapeutæ (Euseb. *H. E.* ii. 16).

According to the common legend (Euseb. *l. c.*) St. Mark first "preached the Gospel in Egypt, and founded the first Church in Alexandria." At the beginning of the second century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the Church. But the later forms of Alexandrine speculation, the strange varieties of Gnosticism, the progress of the catechetical school, the development of Neo-Platonism, the various phases of the Arian controversy, belong to the history of the Church and to the history of philosophy. To the last Alexandria fulfilled its mission; and we still owe much to the spirit of its great teachers, which in later ages struggled, not without success, against the sterner systems of the West.

The following works embody what is valuable in the earlier literature on the subject, with copious references to it: Matter, *Histoire de l'École d'Alexandrie*, 2d ed., Paris, 1840. Dähne, A. F. *Geschichtliche Darstellung der jüdisch-alexandrinischen Religionsphilosophie*, Halle, 1834. Gfrörer, A. F., *Philo, und die jüdisch-alexandrinische Theosophie*, Stuttgart, 1835. To these may be added, Ewald, H., *Gesch. des Volkes Israel*, Göttingen, 1852, iv. 250 ff., 393 ff. Jost, J. M., *Gesch. des Judenthums*, Leipzig, 1857, i. 344 ff., 388 ff. Neander, A., *History of Christian Church*, i. 66 ff., Eng. Tr. 1847 [i. 49 ff., Amer. ed.]. Prof. Jowett, *Philo and St. Paul. St. Paul's Epistles to the Thessalonians, &c.*, London, 1855, i. 363 ff. [Vacherot *Hist. crit. de l'École d'Alexandrie*, 3 vol., Paris 1846–51.] And for the later Christian history: Guerike, H. F., *De Schola Alexandrinâ Catechetica*, Halis, 1824–25.[a] B. F. W.

ALEXANDRIANS, THE (οἱ Ἀλεξανδρεῖς). 1. The Greek inhabitants of Alexandria (3 Macc. ii. 30, iii. 21).

2. (*Alexandrini.*) The Jewish colonists of that city, who were admitted to the privileges of citizenship, and had a synagogue at Jerusalem (Acts vi. 9). [ALEXANDRIA, p. 63 *a*.] W. A. W.

ALGUM or ALMUG TREES (אַלְגֻּמִּים, *algummîm*; אַלְמֻגִּים, *almuggim*: ξύλα ἀπελέκητα, Alex., ξ. πελεκητά, Vat., in 1 K. x. 11, 12; ξ. πεύκινα: *ligna thyina, ligna pinea*). There can be no question that these words are identical, although, according to Celsius (*Hierob.* i. 173), some doubted it. The same author enumerates no fewer than fifteen different trees, each one of which has been supposed to have a claim to represent the *algum* or *almug*-tree of Scripture. Mention of the *almug* is made in 1 K. x. 11, 12, 2 Chr. ix. 10, 11, as having been brought in great plenty from Ophir, together with gold and precious stones, by the fleet of Hiram, for Solomon's Temple and house, and for the construction of musical instruments. "The king made of the almug-trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers; there came no such almug-trees, nor were seen unto this day." In 2 Chr. ii. 8, Solomon is represented as desiring Hiram to send him "cedar-trees, fir-trees, and algum-trees (marg. *almuggim*) out of Lebanon." From the passage in Kings, it seems clear almug-trees came from Ophir; and as it is improbable that Lebanon should also have been a locality for them, the passage which appears to ascribe the growth of the

is throughout Hellenistic rather than Rabbinic. Compare Heb. iv. 12 with Philo, *Quis rerum div. hæres*, § 26.

[a] Alexandria occurs in the Vulgate by an error for No-Ammon [No-AMMON], Jer. xlvi. 25; Ez. xxx. 14 15, 16; Nah. iii. 8.

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almug-tree to the mountains of Lebanon must be considered to be either an interpolation of some transcriber, or else it must bear a different interpretation. The former view is the one taken by Rosenmüller (*Bibl. Bot.* p. 245, Morren's translation), who suggests that the wood had been brought from Ophir to Tyre, and that Solomon's instructions to Hiram were to send on to Jerusalem (*viâ* Joppa, perhaps) the timber imported from Ophir that was lying at the port of Tyre, with the cedars which had been cut in Mount Lebanon (see Lee's *Heb. Lex.* s. v. "Almuggim"). No information can be deduced from the readings of the LXX., who explain the Hebrew word by "hewn wood" (1 K. x. 11, Vat.), "unhewn wood" (ibid. Alex.), and "pine-wood" (2 Chr. ii. 8, and ix. 10, 11). The Vulg. in the passages of Kings and 2 Chr. ix. reads *ligna thyina;* but in 2 Chr. ii. 8 follows the LXX., and has *ligna pinea*. Interpreters are greatly perplexed as to what kind of tree is denoted by the words *algummim* and *almuggim*. The Arabic and the Chaldee interpretations, with Munster, A. Montanus, Deodatus, Noldius, Tigurinus, retain the original word, as does the A. V. in all the three passages. The attempts at identification made by modern writers have not been happy. (1.) Some maintain that the thyina[a] wood (*Thuya articulata*) is signified by *algum*. This wood, as is well known, was highly prized by the Romans, who used it for doors of temples, tables, and a variety of purposes; for the citron-wood of the ancients appears to be identical with the *thuya*. (The word occurs in Rev. xviii. 12.) Its value to the Romans accounts for the reading of the Vulgate in the passages quoted above. But the *Thuya articulata* is indigenous to the north of Africa, and is not found in Asia; and few geographers will be found to identify the ancient Ophir with any port on the N. African coast. [OPHIR.] (2.) Not more happy is the opinion of Dr. Kitto, that the *deodar* is the tree probably designated by the term *almug* (*Pict. Bibl.*, note on 2 Chr.). On this subject Dr. Hooker, in a letter to the writer, says, "The *deodar* is out of the question. It is no better than cedar, and never could have been exported from Himalaya." (3.) The late Dr. Royle, with more reason, is inclined to decide on the white sandal-wood (*Santalum album;* see *Cycl. Bib. Lit.* art. "Algum.") This tree is a native of India, and the mountainous parts of the coast of Malabar, and deliciously fragrant in the parts near to the root. It is much used in the manufacture of work-boxes, cabinets, and other ornaments. (4.) The rabbins[b] understand a wood commonly called *brasil*, in Arabic *albaccam*, of a deep red color, used in dyeing.[c] This appears to be the *bukkum* (*Cæsalpinia sappan*), a tree allied to the Brazil-wood of modern commerce, and found in India; and many of the Jewish doctors understand *coral* (*i. e.* coral-wood) by the word *almug*, the name no doubt having reference to the color of the wood. (5.) If any reliance is to be placed on these rabbinical interpretations, the most probable of all the attempts to identify the almug is that first proposed by Celsius (*Hierob.* i. 172), namely that the red sandal-wood (*Pterocarpus santaunus*) may be the kind denoted by the Hebrew word. But this, after all, is mere conjecture. "I have often," says Dr. Hooker, "heard the subject of the almug-tree discussed, but never to any purpose The *Pterocarpus santalinus* has occurred to me, but it is not found in large pieces, nor is it, I believe, now used for musical purposes."

This tree, which belongs to the natural order *Leguminosæ*, and sub-order *Papilionaceæ*, is a native of India and Ceylon. The wood is very heavy, hard, and fine-grained, and of a beautiful garnet color, as any one may see who has observed the medicinal preparation, the compound tincture of lavender, which is colored by the wood of the red sandal-tree. Dr. Lee (*Lex. Heb.* s. v. "Algummim") identifying Ophir with some seaport of Ceylon, following Bochart (*Chanaan*, i. 46) herein, thinks that there can be no doubt that the wood in question must be either the *Kalanji ûd* of Ceylon or the sandal-wood (*Pterocarpus sant.?*) of India. The *Kalanji ûd*, which apparently is some species of *Pterocarpus*, was particularly esteemed and sought after for the manufacture of lyres and musical instruments, as Dr. Lee has proved by quotations from Arabic and Persian works. In fact he says that the Eastern lyre is termed the *ûd*, perhaps because made of this sort of wood. As to the derivation of the word nothing certain can be learnt. Hiller (*Hierophyt.* p. i. 106) derives it from two words meaning "drops of gum,"[d] as if some resinous wood was intended. There is no objection to this derivation. The various kinds of pines are for the most part trees of a resinous nature; but the value of the timber for building is great. Nor would this derivation be unsuitable to the *Pterocarpidæ* generally, several species of which emit resins when the stem is wounded. Josephus (*Ant* viii. 7, § 1) makes special mention of a tree not unlike pine, but which he is careful to warn us not to confuse with the pine-trees known to the merchants of his time. "Those we are speaking of," he says, "were in appearance like the wood of the fig-tree, but were whiter and more shining." This description is too vague to allow us even to conjecture what he means. And it is quite impossible to arrive at any certain conclusion in the attempt to identify the algum or almug-tree. The arguments, however, are more in favor of the red sandal-wood than of any other tree. W. H.

ALI'AH. [ALVAH.]

ALI'AN. [ALVAN.]

[a] *Thuja* appears to be a corruption of *Thya*, from θύω, "I sacrifice," the wood having been used in sacrifices *Thuja occidentalis* is the well-known evergreen, "arbor vitæ."

[b] R. Salomon Ben Melek, 1 K. x. 11, and R. Dav. Kimchi, 2 Chr. ii. 8. "*Algummim* est quod *almyggim*, arbor rubris coloris dicta Arabum linguâ *albaccam*, vulgo *brasilia*." See Celsius, who wonders that the term "Brazil-wood" (*Lignum brasiliense*) should be named by one who lived 300 years before the discovery of America; but the word *brasil* also = red color. Cf. Rosenm. *Bot. of Bibl.* p. 243, Morren's note.

[c] בקם, lignum arboris magnæ, foliis amygdalinis, cujus decocto tingitur color rubicundus seu pseudo-purpureus — lignum brasilium — *etiam*, color ejus tincturam referens (Golius, *Arab. Lex.* s. v. *bakkam*).

[d] For the various etymologies that have been given to the Hebrew word see Celsius, *Hierob.* i. 172, sq. Salmasius, *Hyl. Iatr.* p. 120, B.; Castell. *Lex. Hept* s. v. אַלְגּוּם. Lee says "the word is apparently foreign." Gesenius gives no derivation. Fürst refers the words to מוּג, *fluere, manare*. It is, he says, the *red sandal-wood*. He compares the Sanskrit *morcha, mochêta*.

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* **ALIEN.** [STRANGER.]

* **ALL TO.** On the expression (Judg. ix. 53) '*all to* brake his scull," see note to the art. ABIMELECH. A.

ALLEGORY, a figure of speech which has been defined by Bishop Marsh, in accordance with its etymology, as "a representation of one thing which is intended to excite the representation of another thing;" the first representation being consistent with itself, but requiring, or being capable of admitting, a moral and spiritual interpretation over and above its literal sense. An allegory has been incorrectly considered by some as a lengthened or sustained metaphor, or a continuation of metaphors, as by Cicero, thus standing in the same relation to metaphor as parable to simile. But the two figures are quite distinct; no sustained metaphor, or succession of metaphors, can constitute an allegory, and the interpretation of allegory differs from that of metaphor, in having to do not with words but things. In every allegory there is a twofold sense; the immediate or historic, which is understood from the words, and the ultimate, which is concerned with the things signified by the words. The allegorical interpretation is not of the words but of the things signified by them; and not only may, but actually does, coexist with the literal interpretation in every allegory, whether the narrative in which it is conveyed be of things possible or real. An illustration of this may be seen in Gal. iv. 24, where the apostle gives an allegorical interpretation to the historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A. V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation.

In *pure* allegory no direct reference is made to the principal object. Of this kind the parable of the prodigal son is an example (Luke xv. 11–32). In *mixed* allegory the allegorical narrative either contains some hint of its application, as Ps. lxxx., or the allegory and its interpretation are combined, as in John xv. 1–8; but this last passage is, strictly speaking, an example of a metaphor.

The distinction between the parable and the allegory is laid down by Dean Trench (*On the Parables*, chap. i.) as one of form rather than of essence. "In the allegory," he says, "there is an interpretation of the thing signifying and the thing signified, the qualities and properties of the first being attributed to the last, and the two thus blended together, instead of being kept quite distinct and placed side by side, as is the case in the parable." According to this, there is no such thing as pure allegory as above defined.

W. A. W.

ALLELU'IA (Ἀλληλούϊα: *Alleluia*), so written in Rev. xix. 1 ff. [and Tob. xiii. 18], or more properly HALLELUJAH (הַלְלוּ יָהּ), "praise ye Jehovah," as it is found in the margin of Ps. civ. 35, cv. 45, cvi. 1, cxi. 1, cxii. 1, cxiii. 1 (comp. Ps. cxiii. 9, cxv. 18, cxvi. 19, cxvii. 2). The Psalms from cxiii. to cxviii. were called by the Jews the Hallel, and were sung on the first of the month, at the feast of Dedication, and the feast of Tabernacles, the feast of Weeks, and the feast of the Passover. [HOSANNA.] On the last occasion Pss. cxiii. and cxiv., according to the school of Hillel (the former only according to the school of Shammai), were sung before the feast, and the remainder at its termination, after drinking the last cup The hymn (Matt. xxvi. 30), sung by Christ and his disciples after the last supper, is supposed to have been the great Hallel, which seems to have varied according to the feast. The literal meaning of "Hallelujah" sufficiently indicates the character of the Psalms in which it occurs, as hymns of praise and thanksgiving. They are all found in the last book of the collection, and bear marks of being intended for use in the temple-service; the words "praise ye Jehovah" being taken up by the full chorus of Levites. In the great hymn of triumph in heaven over the destruction of Babylon, the apostle in vision heard the multitude in chorus like the voice of mighty thunderings burst forth, "Alleluia, for the Lord God omnipotent reigneth," responding to the voice which came out of the throne saying "Praise our God, all ye his servants, and ye that fear him, both small and great" (Rev. xix. 1–6). In this, as in the offering of incense (Rev. viii.), there is evident allusion to the service of the temple, as the apostle had often witnessed it in its fading grandeur. W. A. W.

ALLIANCES. On the first establishment of the Jews in Palestine, no connections were formed between them and the surrounding nations. The geographical position of their country, the peculiarity of their institutions, and the prohibitions against intercourse with the Canaanites and other heathen nations, alike tended to promote an exclusive and isolated state. But with the extension of their power under the kings, the Jews were brought more into contact with foreigners, and alliances became essential to the security of their commerce. Solomon concluded two important treaties exclusively for commercial purposes: the first with Hiram, king of Tyre, originally with the view of obtaining materials and workmen for the erection of the Temple, and afterwards for the supply of ship-builders and sailors (1 K. v. 2–12, ix. 27); the second with a Pharaoh, king of Egypt, which was cemented by his marriage with a princess of the royal family; by this he secured a monopoly of the trade in horses and other products of that country (1 K. x. 28, 29). After the division of the kingdom, the alliances were of an offensive and defensive nature. They had their origin partly in the internal disputes of the kingdoms of Judah and Israel, and partly in the position which these countries held relatively to Egypt on the one side, and the great eastern monarchies of Assyria and Babylonia on the other. The scantiness of the historical records at our command makes it probable that the key to many of the events that occurred is to be found in the alliances and counter-alliances formed between these peoples, of which no mention is made. Thus the invasion of Shishak in Rehoboam's reign was not improbably the result of an alliance made with Jeroboam, who had previously found an asylum in Egypt (1 K. xii. 2, xiv. 25). Each of these monarchs sought a connection with the neighboring kingdom of Syria, on which side Israel was particularly assailable (1 K. xv. 19); but Asa ultimately succeeded in securing the active coöperation of Benhadad against Baasha (1 K. xv. 16–20). Another policy, induced probably by the encroaching spirit of Syria, led to the formation of an alliance between the two kingdoms under Ahab and Jehoshaphat, which was maintained until the end of Ahab's dynasty. It occasionally extended to commercial operations (2 Chr. xx. 36). The alliance ceased in Jehu's reign: war broke out

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shortly after between Amaziah and Jeroboam II.: each nation looked for foreign aid, and a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-Pileser, king of Assyria, on the other (2 K. xvi. 5–9). By this means an opening was afforded to the advances of the Assyrian power; and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians, who were strongly interested in maintaining the independence of the Jews as a barrier against the encroachments of the Assyrian power. Thus Hoshea made a treaty with So (Sabaco or Sevechus), and revolted against Shalmaneser (2 K. xvii. 4): Hezekiah adopted the same policy in opposition to Sennacherib (Is. xxx. 2). In neither case was the alliance productive of much good: the Israelites were abandoned by So. It appears probable that his successor Sethos, who had offended the military caste, was unable to render Hezekiah any assistance; and it was only when the independence of Egypt itself was threatened, that the Assyrians were defeated by the joint forces of Sethos and Tirhakah, and a temporary relief afforded thereby to Judah (2 K. xix. 9, 36; Herod. ii. 141). The weak condition of Egypt at the beginning of the 26th dynasty left Judah entirely at the mercy of the Assyrians, who under Esarhaddon subdued the country, and by a conciliatory policy secured the adhesion of Manasseh and his successors to his side against Egypt (2 Chr. xxxiii. 11–13). It was apparently as an ally of the Assyrians that Josiah resisted the advance of Necho (2 Chr. xxxv. 20). His defeat, however, and the downfall of the Assyrian empire again changed the policy of the Jews, and made them the subjects of Egypt. Nebuchadnezzar's first expedition against Jerusalem was contemporaneous with and probably in consequence of the expedition of Necho against the Babylonians (2 K. xxiv. 1; Jer. xlvi. 2); and lastly, Zedekiah's rebellion was accompanied with a renewal of the alliance with Egypt (Ez. xvii. 15). A temporary relief appears to have been afforded by the advance of Hophrah (Jer. xxxvii. 11), but it was of no avail to prevent the extinction of Jewish independence.

On the restoration of independence, Judas Maccabæus sought an alliance with the Romans, who were then gaining an ascendency in the East, as a counterpoise to the neighboring state of Syria (1 Macc. viii.; Joseph. *Ant.* xii. 10, § 6). This alliance was renewed by Jonathan (1 Macc. xii. 1; *Ant.* xiii. 5, § 8), and by Simon (1 Macc. xv. 17; *Ant.* xiii. 7, § 3). On the last occasion the independence of the Jews was recognized and formally notified to the neighboring nations B. C. 140 (1 Macc. xv. 22, 23). Treaties of a friendly nature were at the same period concluded with the Lacedæmonians under an impression that they came of a common stock (1 Macc. xii. 2, xiv. 20; *Ant.* xii. 4, § 10, xiii. 5, § 8). The Roman alliance was again renewed by Hyrcanus, B. C. 128 (*Ant.* xiii. 9, § 2), after his defeat by Antiochus Sidetes, and the losses he had sustained were repaired. This alliance, however, ultimately proved fatal to the independence of the Jews. The rival claims of Hyrcanus and Aristobulus having been referred to Pompey, B. C. 63, he availed himself of the opportunity of placing the country under tribute (*Ant.* xiv. 4, § 4). Finally, Herod was raised to the sovereignty by the Roman Senate, acting under the advice of M. Antony (*Ant.* xiv. 14, § 5).

The formation of an alliance was attended with various religious rites. A victim was slain and divided into two parts, between which the contracting parties passed, involving imprecations of a similar destruction upon him who should break the terms of the alliance (Gen. xv. 10; cf. Liv. i. 24), hence the expression כָּרַת בְּרִית (= ὅρκια τέμνειν, *fœdus icere*) to make (lit. *to cut*) a treaty; hence also the use of the term אָלָה (lit. *imprecation*) for a covenant. That this custom was maintained to a late period appears from Jer. xxxiv. 18–20. Generally speaking, the oath alone is mentioned in the contracting of alliances, either between nations (Josh. ix. 15) or individuals (Gen. xxvi. 28, xxxi. 53; 1 Sam. xv. 17; 2 K. xi. 4). The event was celebrated by a feast (Gen. *l. c.*; Ex. xxiv. 11; 2 Sam. iii. 12, 20). Salt, as symbolical of fidelity, was used on these occasions; it was applied to the sacrifices (Lev. ii. 13), and probably used, as among the Arabs, at hospitable entertainments; hence the expression "covenant of salt" (Num. xviii. 19; 2 Chr. xiii. 5). Occasionally a pillar or a heap of stones was set up as a memorial of the alliance (Gen. xxxi. 52).[a] Presents were also sent by the party soliciting the alliance (1 K. xv. 18; Is. xxx. 6; 1 Macc. xv. 18). The fidelity of the Jews to their engagements was conspicuous at all periods of their history (Josh. ix. 18), and any breach of covenant was visited with very severe punishment (2 Sam. xxi. 1; Ez. xvii. 16).

W. L. B.

ALLOM (Αλλώμ; [Vat. M. Αλλων;] Alex. Αδλων: *Malmon*). The same as AMI or AMON (1 Esdr. v. 34; comp. Ezr. ii. 57; Neh. vii. 59).

W. A. W.

ALLON (אַלּוֹן or אֵלוֹן), a large strong tree of some description, probably an oak (see Ges. *Thes.* 51, 103; Stanley, App. § 76). The word is found in two names in the topography of Palestine.

1. ALLON, more accurately ELON (אֵלוֹן) (בְּצַעֲנַנִּים): Μωλά; [Alex. Μηλων:] *Elon*), a place named among the cities of Naphtali (Josh. xix. 33). Probably the more correct construction is to take it with the following word, *i. e.* "the oak by Zaanannim," or "the oak of the loading of tents" ["tents of the wanderers," according to Fürst], as if deriving its name from some nomad tribe frequenting the spot. Such a tribe were the Kenites, and in connection with them the place is again named in Judg. iv. 11,[c] with the additional

[a] * Though this usage happens to be mentioned only in the transaction between Jacob and Laban (Gen. xxxi. 52), it was evidently not uncommon among the eastern races. Sir Henry C. Rawlinson mentions the interesting and illustrative fact that he has found in the Assyrian inscriptions frequent examples of this same practice of raising a tumulus for the purpose of commemorating and ratifying a compact. See *Athenæum*, April 19, 1862 The erection of a stone as a religious memorial or as the sign of a covenant between God and man (*e. g.* by Jacob at Bethel, Gen. xxviii 18) was a similar proceeding, but not altogether analogous. H.

[b] אַלּוֹן, *Allon*, is the reading of V. d. Hooght, and of Walton's Polyglott; but most MSS. have as above (Davidson's *Hebr. Text*, p. 46).

[c] It must be remarked that the Targum Jonathan

definition of "by Kedesh (Naphtali)." Here, however, the A. V., following the Vulgate, renders the words "the plain of ZAANAIM." [ELON.] (See Stanley, p. 340, *note*.)

2. AL'LON-BA'CHUTH (אַלּוֹן בָּכוּת)[a] = *oak of weeping*; and so βάλανος πένθους: *quercus fletus*), the tree under which Rebekah's nurse Deborah, was buried (Gen. xxxv. 8,. Ewald (*Gesch.* iii. 29) believes the "oak of Tabor" (1 Sam. x. 3, A. V. "plain of T.") to be the same as, or the successor of, this tree, "Tabor" being possibly a merely dialectical change from "Deborah," and he would further identify it with the "palm-tree of Deborah" (Judg. iv. 5). See also Stanley, pp. 143, 220.[b] G.

3. AL'LON (אַלּוֹן) [*an oak*]: Αλών; [Vat. M. Αμων, H. Αμμων;] Alex. Αλλων: *Allon*). A Simeonite, ancestor of Zirza, a prince of his tribe in the reign of Hezekiah (1 Chr. iv. 37). W. A. W.

ALMO'DAD (אַלְמוֹדָד [possibly = *the progenitor*, Fürst]: Ελμωδάδ: *Elmodad*), the first, in order, of the descendants of Joktan (Gen. x. 26; 1 Chr. i. 20), and the progenitor of an Arab tribe. His settlements must be looked for, in common with those of the other descendants of Joktan, in the Arabian peninsula; and his name appears to be preserved in that of Mudád (or El-Mudád, the word being one of those proper names that admits of the article being prefixed), a famous personage in Arabian history, the reputed father of Ishmael's Arab wife (*Mir-át ez-Zemán*, &c.), and the chief of the Joktanite tribe Jurhum (not to be confounded with the older, or first, Jurhum), that, coming from the Yemen, settled in the neighborhood of Mekkeh, and intermarried with the Ishmaelites. The name of Mudád was peculiar to Jurhum, and borne by several of its chiefs (Caussin de Perceval, *Essai sur l'Hist. des Arabes avant l'Islamisme*, &c., i. 33 ff., 168, and 194 ff.). Gesenius (*Lex.* ed. Tregelles, *in loc.*) says, "If there were an ancient error in reading (for אלמורד), we might compare *Morad*, مراد or بنى مراد, the name of a tribe living in a mountainous region of Arabia Felix, near Zabid." (For this tribe see Abulfedæ *Hist. Anteislamica*, ed. Fleischer, p. 190.) Others have suggested مضر, but the well-known tribes of this stock are of Ishmaelite descent. Bochart (*Phaleg*, ii. 16) thinks that Almodad may be traced in the name of the Αλλουμαῶται of Ptolemy (vi. 7, § 24) a people of the interior of Arabia Felix, near the sources of the river Lar [ARABIA].

E. S. P.

AL'MON (עַלְמוֹן [*hidden*]: Γάμαλα; [Alex. Αλμων: Comp. Ελμών; Ald. Αλμώ:] *Almon*), a city within the tribe of Benjamin, with "suburbs" given to the priests (Josh. xxi. 18). Its name does not occur in the list of the towns of Benjamin in Josh. xviii. In the parallel list in 1 Chr. vi. it is found as Alemeth — probably a later form, and that by which it would appear to have descended to us [ALEMETH.] G.

AL'MON-DIBLATHA'IM (accurately Diblathamah, עַלְמוֹן־דִּבְלָתָיְמָה: Γελμών Δεβλαθαίμ: *Helmon-diblathaim*), one of the latest stations of the Israelites, between Dibon-gad and the mountains of Abarim (Num. xxxiii. 46, 47). Dibon-gad is doubtless the present *Dhibán*, just to the north of the Arnon; and there is thus every probability that Almon-diblathaim was identical with Beth-diblathaim, a Moabite city mentioned by Jeremiah (xlviii. 22) in company with both Dibon and Nebo, and that its traces will be discovered on further exploration. [For the etymology see DIBLATHAIM.] G.

ALMOND (שָׁקֵד, *shâkêd* (לוז): ἀμύγδαλον, κάρυον, καρύϊνος, καρυωτά: *amygdalus, amygdala, in nucis modum, instar nucis, virga vigilans*). This word is found in Gen. xliii. 11; Ex. xxv. 33, 34, xxxvii. 19, 20; Num. xvii. 8; Eccles. xii. 5; Jer. i. 11, in the text of the A. V. It is invariably represented by the same Hebrew word (*shâkêd*), which sometimes stands for the whole tree, sometimes for the fruit or nut; for instance, in Gen. xliii. 11, Jacob commands his sons to take as a present to Joseph "a little honey, spices and myrrh, nuts and almonds;" here the fruit is clearly meant. In the passages out of the book of Exodus the "bowls made like unto almonds,"[c] which were to adorn the golden candlestick, seem to allude to the nut also.[d] Aaron's rod, that so miraculously budded, yielded *almond nuts*. In the two passages from Ecclesiastes and Jeremiah, *shâkêd* is translated *almond tree*, which from the context it certainly represents. It is clearly then a mistake to suppose, with some writers, that *shâkêd* stands exclusively for "almond-nuts," and that *lûz* signifies the "tree."[e] Rosenmüller conjectures that the latter word designates the *wild*, the former the *cultivated* tree. This may be so, but it appears more probable that this tree, conspicuous as it was for its early flowering and useful fruit, was known by these *two* different names.

renders this passage by words meaning "the plain of the swamp" (see Schwarz, p. 181). This is Ewald's explanation also (*Gesch.* ii. 492, note). For other interpretations see Fürst (*Handwb.* p. 91).

[a] The Sam. Version, according to its customary rendering of Allon, has here משור בכירה, "the plain of Bakith." See this subject more fully examined under ELON.

[b] The place of the first Deborah's "oak" and that of the second Deborah's "palm-tree," may possibly have been the same; but in order to identify the one tree with the other, Ewald has to assume that the text has miscalled the tree intended in one of the passages (*Gesch.* iii. 29, note). In Gen. xxxv. 8, we are to read "under the oak," *i. e.* the original one or its representative as still well known, and not "an oak" (A. V.). H.

[c] מְשֻׁקָּדִים, Pual part. pl., from denom. verb שָׁקֵד, always used in Heb. text in reference to the golden candlestick: LXX. ἐκτετυπωμένοι καρύσκους, al. *καρυΐσκοις*; Aquila, ἐξημυγδαλωμένην.

[d] שָׁקֵד, "est *amygdalus* et *amygdalum*, arbor et fructus; hic autem fructus potius quam arboris forma designari videtur" (Rosenmüll. *Schol. in Exod.* xxv. 33; That *shâkêd* = *tree* and *fruit*, see also Fürst, *Concord.* שָׁקֵד, "*amygdala* et *amygdalum*, de arbore et fructu;" and Buxtorf, *Lex. Chald.*, שְׁקַד, "significat arborem et fructum." Michaelis (*Suppl.* s. v גָּבִיעַ) understands the almond-shaped bowls to refer to the *blossom*, i. e. the *calyx* and the *corolla*.

[e] Harris, *Nat. Hist. of the Bible*, art. "Almond," and Dr. Robinson in Kitto, art. "Shaked."

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The etymology of the Hebrew *láz* is uncertain; and although the word occurs only in Gen. xxx. 37, where it is translated *hazel* in the text of the A. V., yet there can be little or no doubt that it is another word for the *almond*, for in the Arabic this identical word, *láz*, denotes the almond. [HAZEL.] The early appearance of the blossoms on the almond-tree (*Amygdalus communis*) was no doubt regarded by the Jews of old as a welcome harbinger of spring, reminding them that the winter was passing away — that the flowers would soon appear on the earth — and that the time of the singing of birds and the voice of the turtle would soon be heard in the land (Song of Sol. ii. 11, 12). The word *shâkéd*, therefore, or the tree which *hastened* to put forth its blossoms, was a very beautiful and fitting synonym for the *láz*, or almond-tree, in the language of a people so fond of imagery and poetry as were the Jews. We have in our own language instances of plants being named from the season of the year when they are flowering — *may* for *hawthorn*; *pasque flower* for *anemone*; *lent lily* for *daffodil*; *winter cress* for *hedge mustard*. But perhaps the best and most exact illustration of the Hebrew *shâkéd* is to be found in the English word *apricot*, or *apricock*, as it was formerly and more correctly called, which is derived from the Latin *præcoqua*, *præcocia*; this tree was so called by the Romans, who considered it a kind of peach which *ripened earlier* than the common one; hence its name, the *precocious tree* (comp. Plin. xv. 11; Martial, xiii. 46). *Shâkéd*, therefore, was in all probability only another name with the Jews for *láz*.

Shâkéd is derived from a root which signifies "to be wakeful," "to hasten,"[a] for the almond-tree blossoms very early in the season, the flowers appearing before the leaves. Two species of Amygdalus — *A. persica*, the peach-tree, and *A. communis*, the *shâkéd* — appear to be common in Palestine. They are both, according to Dr. Kitto (*Phys. Hist. Palest.* p. 211), in blossom in every part of Palestine in January. The almond-tree has been noticed in flower as early as the 9th of that month: the 19th, 23d, and 25th are also recorded dates. The knowledge of this interesting fact will explain that otherwise unintelligible passage in Jeremiah (i. 11, 12), "The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see the rod of an almond-tree (*shâkéd*). Then said the Lord unto me, Thou hast well seen, for I will *hasten* (*shôkéd*) my word to perform it."

In that well-known poetical representation of old age in Eccles. xii. it is said, "the almond-tree shall flourish." This expression is generally understood as emblematic of the hoary locks of old age thinly scattered on the bald head, just as the white blossoms appear on the yet leafless boughs of this tree Gesenius, however, does not allow such an interpretation, for he says, with some truth,[b] that the almond flowers are pink or rose-colored, not *white*. This passage, therefore, is rendered by him — "the almond is rejected."[c] Though a delicious fruit, yet the old man, having no teeth, would be obliged to refuse it.[d] If, however, the reading of the A. V. is retained, then the allusion to the almond-tree is intended to refer to the *hastening* of old age in the case of him who remembereth not "his Creator in the days of his youth." As the almond-tree ushers in spring, so do the signs mentioned in the context foretell the approach of old age and death. It has always been regarded by the Jews with reverence, and even to this day the English Jews on their great feast-days carry a bough of flowering almond to the synagogue, just as in old time they used to present palm-branches in the Temple, to remind them perhaps, as Lady Callcott has observed (*Script. Herb.* p. 10), that in the great famine in the time of Joseph the almond did not fail them, and that, as it "failed not to their patriarchs in the days of dearth, it cometh to their hand in this day of worse and more bitter privation, as a token that God forgetteth not his people in their distress, nor the children of Israel, though scattered in a foreign land, though their home is the prey of the spoiler, and their temple is become an high place for the heathen."

A modern traveller in Palestine records that, at the passover, the Jews prepare a compound of almonds and apples in the form of a brick, and having the appearance of lime or mortar to remind the people of their hard service in the land of Egypt and house of bondage (Anderson's *Wanderings in the Land of Israel*, p. 250).

The almond-tree, whose scientific name is *Amygdalus communis*, belongs to the natural order *Rosaceæ*, and sub-order *Amygdalæ*. This order is a large and important one, for it contains more than 1000 species, many of which produce excellent fruit. Apricots, peaches, nectarines, plums, cherries, apples, pears, strawberries, &c., &c., are all included under this order. It should be remembered, however, that the seeds, flowers, bark, and leaves, of many plants in the order *Rosaceæ* contain a deadly poison, namely, prussic or hydrocyanic acid. The almond-tree is a native of Asia and North Africa, but it is cultivated in the milder parts of Europe. In England it is grown simply on account of its beautiful vernal flowers, for the fruit scarcely ever comes to maturity. The height of the tree is about 12 or 14 feet; the flowers are pink, and arranged for the most part in pairs; the leaves are long, ovate, with a serrated margin, and an acute point. The covering of the fruit is downy

[a] שָׁקַד (1) *decubuit*, (2) *vigilavit* = Arab. شَقَبَ.

شَقْبٌ: *insomnis*. The Chaldee is שְׁקֵדִין, שְׁבֵדִין; שְׁנַדָּא; שְׁמַד; ב and ן being interchanged. The Syriac word is similar.

[b] The general color of the almond blossom is pink, but the flowers do vary from deep pink to nearly white.

[c] יָנֵאץ שָׁקֵד. Gesenius makes the verb יָנֵאץ to be Hiphil future, from נָאַץ, to *deride*, to *despise*; יָנֵאץ would then be after the Syriac form instead of יִנְאַץ. But all the old versions agree with the translation of the A. V., the verb being formed regularly from the root נוּץ, *florere*.

[d] "When the grinders cease because they are few" (Eccles. xii. 3). For some other curious interpretations of this passage, see that of R. Salomon, quoted by Santes Pagninus in his *Thesaurus*, sub voce נוּץ and Vatablus, *Annotata ad Ecclesiasten*, xii. 5 (*Crit. Sac.* iii. 236).

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and succulent, enclosing the hard shell which contains the kernel. The bitter almond is only a



Almond-tree and blossom.

variety of this species. The English *Almond*, Spanish *Almendra*, the Provençal *Amandola*, the French *Amande*, are all apparently derived from the Greek ἀμυγδάλη, Latin *Amygdala*. It is curious to observe, in connection with the almond-bowls of the golden candlestick, that pieces of rock-crystal used in adorning branch-candlesticks are still denominated by the lapidaries "Almonds."

W. H.

ALMS (Chald. צְדָקָא), beneficence towards the poor, from Anglo-Sax. *ælmesse*, probably, as well as Germ. *almosen*, from ἐλεημοσύνη; *eleemosyna*, Vulg. (but see Bosworth, *A. S. Dict.*). The word "alms" is not found in our version of the canonical books of O. T., but it occurs repeatedly in N. T., and in the Apocryphal books of Tobit and Ecclesiasticus. The Heb. צְדָקָה, *righteousness*, the usual equivalent for *alms* in O. T., is rendered by LXX. in Deut. xxiv. 13, Dan. iv. 24, and elsewhere, ἐλεημοσύνη, whilst some MSS., with Vulg. and Rhem. Test., read in Matt. vi. 1, δικαιοσύνη. [This reading is adopted by Griesb., Lachm., Tisch., Tregelles, and Alford. — A.]

The duty of almsgiving, especially in kind, consisting chiefly in portions to be left designedly from produce of the field, the vineyard, and the olive-yard (Lev. xix. 9, 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxvi. 2–13; Ruth ii. 2), is strictly enjoined by the Law. After his entrance into the land of promise, the Israelite was ordered to present yearly the first-fruits of the land before the Lord, in a manner significant of his own previously destitute condition. Every third year also (Deut. xiv. 28) each proprietor was directed to share the tithes of his produce with "the Levite, the stranger, the fatherless, and the widow." The theological estimate of almsgiving among the Jews is indicated by the following passages: — Job xxxi. 17; Prov. x. 2, xi. 4; Esth. ix. 22; Ps. cxii. 9; Acts ix. 36, the case of Dorcas; x. 2, of Cornelius: to which may be added, Tob. iv. 10, 11, xiv. 10, 11; and Ecclus. iii. 30, xl. 24. And the Talmudists went so far as to interpret *righteousness* by almsgiving in such passages as Gen. xviii. 19; Is. liv. 14, Ps. xvii. 15.

In the women's court of the Temple there were 13 receptacles for voluntary offerings (Mark xii. 41), one of which was devoted to alms for education of poor children of good family. Before the Captivity there is no trace of permission of mendicancy, but it was evidently allowed in later times (Matt xx. 30; Mark x. 46; Acts iii. 2).

After the Captivity, but at what time it cannot be known certainly, a definite system of almsgiving was introduced, and even enforced under penalties. In every city there were three collectors. The collections were of two kinds: (1.) Of money for the poor of the city only, made by two collectors, received in a chest or box (קוּפָּה) in the synagogue on the Sabbath, and distributed by the three in the evening; (2.) For the poor in general, of food and money, collected every day from house to house, received in a dish (תַּמְחוּי), and distributed by the three collectors. The two collections obtained the names respectively of "alms of the chest," and "alms of the dish." Special collections and distributions were also made on fast-days.

The Pharisees were zealous in almsgiving, but too ostentatious in their mode of performance, for which our Lord finds fault with them (Matt. vi. 2). But there is no ground for supposing that the expression μὴ σαλπίσῃς is more than a mode of denouncing their display, by a figure drawn from the frequent and well-known use of trumpets in religious and other celebrations, Jewish as well as heathen. Winer, *s. v.* Carpzov. *Eleem. Jud.* 32. Vitringa, *De Syn. Vet.* iii. 1, 13. Elsley, *On Gospels.* Maimonides, *De Jure Pauperis*, vii. 10; ix. 1, 6; x. (Prideaux.) Jahn, *Arch. Bibl.* iv. 371. (Upham.) Lightfoot, *Horæ Hebr.*, on Matt. vi. 2, and *Descr. Templi*, p. 19. *Dict. of Antiq.* s. v. "Tuba." [See OFFERINGS; POOR; TITHES; TEMPLE.]

The duty of relieving the poor was not neglected by the Christians (Matt. vi. 1–4; Luke xiv. 13; Acts xx. 35; Gal. ii. 10.) Every Christian was exhorted to lay by on the Sunday in each week some portion of his profits, to be applied to the wants of the needy (Acts xi. 30; Rom. xv. 25–27; 1 Cor. xvi. 1–4). It was also considered a duty specially incumbent on widows to devote themselves to such ministrations (1 Tim. v. 10).

H. W. P.

ALMUG-TREE. [ALGUM.]

AL'NATHAN ('Αλναθάν; [Vat. Εναασαν;] Alex. Ελναθαν: *Enaathan*). ELNATHAN 2 (1 Esdr. viii. 44; comp. Ezr. viii. 16). W. A. W.

ALOES, LIGN ALOES (אֲהָלִים, *Ahâlîm*, אֲהָלוֹת: *Ahâlôth*: σκηναί (in Num. xxiv. 6), σταχτή (in Ps. xlv. 8); ἀλόθ, Aquila and Ald. ἀλωή; Comp. ἀλόθ; Sym. θυμίαμα (in Cant. iv 14): *tabernacula, gutta, aloe*: in N. T. ἀλόη, *aloe*). the name of some costly and sweet-smelling wood mentioned in Num. xxiv. 6, where Balaam compares the condition of the Israelites to "trees of lign-aloes which the Lord hath planted;" in Ps. xlv. 8, "All thy garments smell of myrrh, and aloes, and cassia;" in Prov. vii. 17, "I have perfumed my bed with myrrh, aloes, and cinnamon." In Cant. iv. 14, Solomon speaks of "myrrh and aloes, with all the chief spices." The word occurs once in the N. T. (John xix. 39), where mention is made of Nicodemus bringing "a mixture of myrrh and aloes, about an hundred pound weight," for the purpose of anointing the body of our Lord. Writers generally, following Celsius (*Hierob.* i. 135), who devotes thirty-five pages to this subject, suppose that the *Aquilaria agallochum* is the tree

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n question. The trees which belong to the natural order *Aquilariaceæ*, apetalous dicotyledonous flowering plants, are for the most part natives of tropical Asia. The species *Aq. agallochum*, which supplies the aloes-wood of commerce, is much valued in India on account of its aromatic qualities for fumigations and incense. It was well known to the Arabic physicians. Ibn Sina [a] (Avicenna), in the Latin translation, speaks of this wood under the names of *Agallochum*, *Xylaloe*, or *Lignum-Aloes*. In the Arabic original a description is given of it under the names of *Aghlajoon*, *Aghalookhi*, *Ood* [b] (Dr. Royle, in *Cyc. Bib. Lit.* s. v. "Ahalim"). Dr. Royle (*Illust. of Himmalayan Botany*, p. 171) mentions three varieties of this wood as being obtained in the bazaars of Northern India.

The *Aquilaria secundaria* of China has the character of being the most highly scented. But it is a singular fact that this fragrancy does not exist in any of this family of trees when in a healthy and growing condition; it is only when the tree is diseased that it has this aromatic property. On this account the timber is often buried for a short time in the ground, which accelerates the decay, when the *utter* or fragrant oil, is secreted. The best aloe-wood is called *calambac*, and is the produce of *Aquilaria agallochum*, a native of Silhet, in Northern India. This is a magnificent tree, and grows to the height of 120 feet, being 12 feet in girth: "The bark of the trunk is smooth and ash-



Aquilaria Agallochum.

colored; that of the branches gray and lightly striped with brown. The wood is white, and very light and soft. It is totally without smell; and the leaves, bark, and flowers are equally inodorous" (*Script. Herb.* p. 238). The *Excœcaria agallochum*, with which some writers have confused the *Aq. agall.*, is an entirely different plant, being a small crooked tree, containing an acrid milky poison, in common with the rest of the *Euphorbiaceæ*. Persons have lost their sight from this juice getting into their eyes, whence the plant's generic name, *Excœcaria*. It is difficult to account for the specific name of this plant, for the *agallochum* is certainly not the produce of it.

It must be confessed, however, that, notwithstanding all that has been written to prove the identity of the *Ahâlim*-trees with the *aloes-wood* of commerce, and notwithstanding the apparent connection of the Hebrew word with the Arabic *Aghlajoon* and the Greek *Agallochon*, the opinion is not clear of difficulties. In the first place the passage in Num. xxiv. 6, "as the *Ahâlim* which Jehovah hath planted, is an argument against the identification with the *Aquilaria agallochum*. The LXX. read σκηναί (tents); and they are followed by the Vulg., the Syriac, the Arabic, and some other versions. If *Ohâlim* (tents) is not the true reading — and the context is against it — then if *Ahâlim* = *Aq. agallochum*, we must suppose that Balaam is speaking of trees concerning which in their growing state he could have known nothing at all. Rosenmüller (*Schol. in V. T.* ad Num. xxiv. 6) allows that this tree is not found in Arabia, but thinks that Balaam might have become acquainted with it from the merchants. Perhaps the prophet might have seen the wood. But the passage in Numbers manifestly implies that he had seen the *Ahâlim growing*, and that in all probability they were some kind of tree sufficiently known to the Israelites to enable them to understand the allusion in its full force. But if the *Ahâlim* = the *Agallochum*, then much of the illustration would have been lost to the people who were the subject of the prophecy; for the *Aq. agallochum* is found neither on the banks of the Euphrates, where Balaam lived, nor in Moab, where the blessing was enunciated.

Michaelis (*Supp.* pp. 34, 35) believes the LXX. reading to be the correct one, though he sees no difficulty, but rather a beauty, in supposing that Balaam was drawing a similitude from a tree of foreign growth. He confesses that the parallelism of the verse is more in favor of the *tree* than the *tent*; but he objects that the lign-aloes should be mentioned before the cedars, the parallelism requiring, he thinks, the inverse order. But this is hardly a valid objection; for what tree was held in greater estimation than the cedar? And even if *Ahâlim* = *Aq. agall.*, yet the latter clause of the verse does no violence to the law of parallelism, for of the two trees the cedar "*major est et augustior*." Again, the passage in Ps. xlv. 8 would perhaps be more correctly translated thus: "The myrrh, aloes, and cassia, perfuming all thy garments, brought from the ivory palaces of the *Minni*, shall make thee glad." [c] The Minni, or Minæi, were inhab-

[a] Abdallah ibn Sina, a celebrated Arabian physician and natural philosopher, born A. D. 980. The Jews abbreviated the name into Abensina, whence the Christians call it Avicenna.

[b] أغالوجي, ἀγάλλοχον, *Aquilaria ovata*, Sprengel, *Hist. Rei Herb.* i. p. 261 ff.; Avicenna, l. ii. p. 182; عود, *id.* (Freytag, *Lex.* s. v.). *Lignum Aloes*, Kam. Lij. Avic. Can. l. ii. p. 281; conf Sprengel, *Hist. Rei Herb.* t. i. p. 211 (Freytag, *Lex* s. v.).

[c] See Rosenmüller's note on this passage (*Sch. l. in*

tants of spicy Arabia, and carried on a great trade in the exportation of spices and perfumes (Plin. xii. 14, 16; Bochart, *Phaleg*, ii. 22, 135. As the *myrrh* and *cassia* are mentioned as coming from the Minni, and were doubtless natural productions of their country, the inference is that *abes*, being named with them, was also a production of the same country.

The Scriptural use of the Hebrew word applies both to the tree and to its produce; and although some weight must be allowed to the opinion which identifies the *Ahâlim* with the *Agallochum*, supported as it is by the authority of so eminent a botanist as the late Dr. Royle, yet it must be conceded that the matter is by no means proved. Hiller (*Hierophyt.* i. 394) derives the word from a root which signifies "to shine," "to be splendid," and believes the tree to be some species of *cedar*; probably, he says, the *Cedrus magna*, or *Cedrelate*. What the *C. magna* may be, modern botanical science would be at a loss to conjecture, but it is quite possible that some kind of odoriferous cedar may be the tree denoted by the term *Ahâlim* or *Ahâlôth*.
W. H.

A'LOTH (עָלוֹת: Βααλώθ; [Alex. Μααλωτ:] *Baloth*), a place or district, forming with Asher the jurisdiction of the ninth of Solomon's commissariat officers (1 K. iv. 16). It is read by the LXX. and later scholars as Bealoth, though the A. V. treats the ב as a prefix.[a] In the former case see BEALOTH. Josephus has *τὴν περὶ* Ἀρκὴν *παραλίαν*, Ἀρκή being the name which he elsewhere gives to Ecdippa (Achzib) on the seacoast in Asher. G.

AL'PHA, the first letter of the Greek alphabet, as Omega is the last. Its significance is plainly indicated in the context, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii. 13; comp. i. 8, 11 [rec. text], xxi. 6), which may be compared with Is. xli. 4, xliv. 6, "I am the first and I am the last, and beside me there is no God." So Prudentius (*Cathemer. hymn.* ix. 11) explains it:

"Alpha et O cognominatur : ipse fons et clausula
Omnium quæ sunt, fuerunt, quæque post futura sunt."

The expression "I am Alpha and Omega" is illustrated by the usage in Rabbinical writers of Aleph and Tau, the first and last letters of the Hebrew alphabet. Schoettgen (*Hor. Hebr.* i. 1086) quotes from *Jalkut Rubeni*, fol. 17, 4, "Adam transgressed the whole law from א to ת," that is, from the beginning to the end. It is not necessary to inquire whether in the latter usage the meaning is so full as in the Revelation: that must be determined by separate considerations. As an illustration merely, the reference is valuable. Both Greeks and Hebrews employed the letters of the alphabet as numerals. In the early times of the Christian Church the letters A and Ω were combined with the cross or with the monogram of Christ (Maitland, *Church in the Catacombs*, pp. 166–8). One of the oldest monuments on which this occurs is a marble tablet found in the catacombs at Melos, which belongs, if not to the first century, to the first half of the second. [CROSS.]
W. A. W.

* The declaration "I am Alpha and Omega, the beginning and the end," taken in its most general sense, appears to represent God as the being *from* whom all things proceed and *to* whom they tend, — the creator and ruler of the universe, directing all events to the accomplishment of his purposes In special reference to the subject of the Apocalypse, it gives assurance that he will carry on to its consummation the work which he has begun; "the kingdoms of this world shall become the kingdom of our Lord and of his Christ" (Rev. xi. 15). As Hengstenberg remarks (on Rev. i. 8), "in this declaration the Omega is to be regarded as emphatic It is equivalent to saying, As I am the Alpha, so am I also the Omega. The beginning is surety for the end." See also Bengel's note. Comp. 2 Esdr. vi. 6; Rom. xi. 36. Joseph. *c. Apion.* ii. 22, *ὁ θεὸς . . . αὐτὸς ἑαυτῷ καὶ πᾶσιν αὐτάρκης, ἀρχὴ καὶ μέσα καὶ τέλος πάντων. Ant.* viii. 11, § 2, *ἀρχὴ καὶ τέλος τῶν ἁπάντων.* Plato, *De Legg.* iv. 7, p. 715 e, *ὁ θεός, ὥσπερ καὶ ὁ παλαιὸς λόγος, ἀρχήν τε καὶ τελευτὴν καὶ μέσα τῶν ἁπάντων ἔχων κ. τ. λ.* Prædicatio Petri ap. Clem. Alex. *Strom.* vi. 5, *εἷς θεός ἐστιν, ὃς ἀρχὴν πάντων ἐποίησεν, καὶ τέλους ἐξουσίαν ἔχων.* For other examples and illustrations of this phraseology, see Lobeck's *Aglaoph.* pp. 529–531. A.

ALPHABET. [WRITING.]

ALPHÆ'US [*or* Alphe'us, A. V. 1611, and most eds.] (Ἀλφαῖος: חַלְפַּי [perh. *exchange*]), the father of the lesser St. James the Apostle (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), and husband of that Mary (called in Mark xv. 40, mother of James the less and of Joses) who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John xix. 25). [MARY.] In this latter place he is called Clopas (not, as in the A. V., Cleophas); a variation arising from the double pronunciation of the letter ח: and found also in the LXX. rendering of Hebrew names. Winer compares Ἀγγαῖος from חַגַּי, Ἐμάθ from חֲמָת, *φασέκ* from פָּסַח (2 Chr. xxx. 1), Ταβέκ from מֵכָּח (Gen. xxii. 24), and says that although no reliable example appears in the LXX. of the hardening of ח at the beginning of a word, yet such are found, as in Κιλικία from חִלְקִיָּה. Whether the fact of this variety existing gives us a further right to identify Alphæus with the Cleopas of Luke xxiv. 18, can never be satisfactorily determined. If, as commonly, the ellipsis in Ἰούδας Ἰακώβου in Luke vi. 15, Acts i. 13, is to be filled up by inserting ἀδελφός, then the apostle St. Jude was another son of Alphæus. And in Mark ii. 14, Levi (or Matthew) is also said to have been the son of Alphæus. Nor can any satisfactory reason be given why we should suppose this to have been a different person, as is usually done. For further particulars, see JAMES THE LESS, and BRETHREN OF JESUS. H. A.

* The Alphæus who was the father of Levi or Matthew (Mark ii. 14). and the Alphæus who was the father of James the Less (Matt. x. 3), in all probability, were different persons. In the lists

. *T. ad Ps.* xlv. 9), and Lee's *Heb. Lex.* (s. v. עָלוֹת).

[a] * It does so in 1 K iv. 16, but not in Josh. xv 24.

of the apostles (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), those of them known to be related to each other are usually mentioned in pairs, whereas Matthew (or Levi) and James the younger are never placed thus together. Alphæus was a common name among the Jews (see Lightfoot on Acts i. 13), and need not be appropriated to one person. Fritzsche, Winer, De Wette, Olshausen, Meyer, Lange, and most of the leading critics, recognize two men of this name in the Gospels. Bleek remarks (*Synopt. Evangelien*, i. 386) that it is only on the supposition that Levi and Matthew were different persons, and that Levi was a disciple only and not an apostle, that he could be the son of the Alphæus who was the father of the younger James. H.

ALTANE'US (Ἀλταναῖος; [Vat. Μαλταναιος;] Alex. Αλταναιος: *Carianeus*). The same as MATTENAI (Ezr. x. 33), one of the sons of Hashum (1 Esdr. ix. 33). W. A. W.

ALTAR (מִזְבֵּחַ: θυσιαστήριον, βωμός: *altare*). (A.) The first altar of which we have any account is that built by Noah when he left the ark (Gen. viii. 20). The Targumists indeed assert that Adam built an altar after he was driven out of the garden of Eden, and that on this Cain and Abel, and afterwards Noah and Abraham, offered sacrifice (Pseudo-Jonath. Gen. viii. 20, xxii. 9). According to the tradition the First Man was made upon an altar which God himself had prepared for the purpose, and on the site of this altar were reared both those of the Patriarchs and that in the Temple of Solomon. This tradition, if no other way valuable, at least shows the great importance which the Jews attached to the altar as the central point of their religious worship (Bähr, *Symbol.* ii. 350).

In the early times altars were usually built in certain spots hallowed by religious associations, *e. g.* where God appeared (Gen. xii. 7, xiii. 18, xxvi. 25, xxxv. 1). Generally of course they were erected for the offering of sacrifice; but in some instances they appear to have been only memorial. Such was the altar built by Moses and called Jehovah Nissi, as a sign that the Lord would have war with Amalek from generation to generation (Ex. xvii. 15, 16). Such too was the altar which was built by the Reubenites, Gadites, and half-tribe of Manasseh, "in the borders of Jordan," and which was erected "not for burnt-offering nor for sacrifice," but that it might be "a witness" between them and the rest of the tribes (Josh. xxii. 10–29). Altars were most probably originally made of earth. The Law of Moses allowed them to be made either of earth or unhewn stones (Ex. xx. 26): any iron tool would have profaned the altar — but this could only refer to the body of the altar and that part on which the victim was laid, as directions were given to make a casing of shittim-wood overlaid with brass for the altar of burnt-offering. (See below).

In later times they were frequently built on high places, especially in idolatrous worship (Deut. xii. 2; for the pagan notions on this subject, see Tac. *Ann.* xiii. 57). The altars so erected were themselves sometimes called "high places" (בָּמוֹת, 2 K. xxiii. 8; 2 Chr. xiv. 3, &c.). By the Law of Moses all altars were forbidden except those first in the Tabernacle and afterwards in the Temple (Lev. xvii. 8, 9; Deut. xii. 13, &c.). This prohibition, however, was not strictly observed, at least till after the building of the Temple, even by pious Israelites. Thus Gideon built an altar (Judg. vi. 24). So likewise did Samuel (1 Sam. vii. 9, 10), David (2 Sam. xxiv. 25), and Solomon (1 K. iii 4).

The sanctity attaching to the altar led to its being regarded as a place of refuge or asylum (Ex. xxi. 14; 1 K. i. 50).

(B.) The Law of Moses directed that two altars should be made, the one the Altar of Burnt-offering (called also the Altar κατ' ἐξοχήν, see Hävernick in Ez. xliii. 13 ff.) and the other the Altar of Incense.

I. The Altar of Burnt-offering (מִזְבַּח הָעוֹלָה), called in Mal. i. 7, 12, "the table of the Lord," perhaps also in Ez. xliv. 16. This differed in construction at different times. (1.) In the Tabernacle (Ex. xxvii. 1 ff., xxxviii. 1 ff.) it was comparatively small and portable. In shape it was square. It was five cubits in length, the same in breadth, and three cubits high. It was made of planks of shittim (or acacia) wood overlaid with brass. (Josephus says *gold* instead of *brass*, *Ant.* iii. 6, § 8.) The interior was hollow (נָבוּב לֻחֹת, Ex. xxvii. 8). But as nothing is said about a covering to the altar on which the victims might be placed, Jarchi is probably correct in supposing that whenever the tabernacle for a time became stationary, the hollow case of the altar was filled up with earth. In support of this view he refers to Ex. xx. 24, where the command is given, "make me an altar of earth," &c., and observes: "Altare terreum est hoc ipsum æneum altare cujus concavum terra implebatur, cum castra metarentur."

At the four corners were four projections called horns, made, like the altar itself, of shittim-wood overlaid with brass. It is not quite certain how the words in Ex. xxvii. 2, מִמֶּנּוּ תִּהְיֶיןָ קַרְנֹתָיו, should be explained. According to Mendelssohn they mean that these horns were of one piece with the altar. So also Knobel (*Comm.* in loc.). And this is probably right. By others they are understood to describe only the projection of the horns from the altar. These probably projected upwards; and to them the victim was bound when about to be sacrificed (Ps. cxviii. 27). On the occasion of the consecration of the priests (Ex. xxix. 12) and the offering of the sin-offering (Lev. iv. 7 ff.) the blood of the victim was sprinkled on the horns of the altar. (See the symbolism explained by Baumgarten, *Commentar zum Pentateuch*, ii. 63.) Round the altar midway between the top and bottom (or, as others suppose, at the top) ran a projecting ledge (כֶּרֶב, A. V. "Compass") on which perhaps the priests stood when they officiated. To the outer edge of this, again, a grating or network of brass (מִכְבַּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת) was affixed, and reached to the bottom of the altar which thus presented the appearance of being larger below than above.[a] Others have supposed this grating to adhere closely to the boards of which

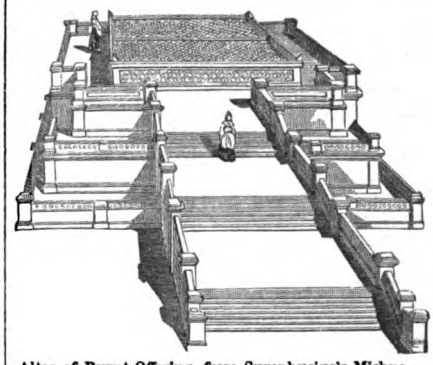
[a] Knobel (*in loc.*) is of opinion that the object of the net-work was to protect the altar from being injured by the feet and knees of the officiating priests, The כֶּרֶב, he thinks, was merely an ornament b way of finish at the top of this.

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the altar was composed, or even to have been substituted for them half-way up from the bottom.

At any rate there can be little doubt that the grating was perpendicular, not horizontal as Jonathan supposes (Targum on Ex. xxvii. 5). According to him it was intended to catch portions of the sacrifice or coals which fell from the altar, and which might thus be easily replaced. But it seems improbable that a net-work or grating should have been constructed for such a purpose (cf. Joseph. *Ant.* iii. 6, § 8). At the four corners of the network were four brazen rings into which were inserted the staves by which the altar was carried. These staves were of the same materials as the altar itself. As the priests were forbidden to ascend the altar by steps (Ex. xx. 26), it has been conjectured that a slope of earth led gradually up to the כַּרְכֹּב, or ledge from which they officiated. This must have been either on the north or south side; for on the east was "the place of the ashes" (Lev. i. 16), and on the west at no great distance stood the laver of brass. According to the Jewish tradition it was on the south side. The place of the altar was at "the door of the tabernacle of the tent of the congregation" (Ex. xl. 29). The various utensils for the service of the altar (Ex. xxvii. 3) were: (*a*) סִירוֹת, *pans* to clear away the fat (לְדַשְּׁנוֹ) and ashes with: elsewhere the word is used of the pots in which the flesh of the sacrifices was put to seethe (cf. Zech. xiv. 20, 21, and 2 Chr. xxxv. 13, with 1 Sam. ii. 14). (*b*) יָעִים, *shovels*, Vulg. *forcipes*, Gesen. *palæ cineri removendo*. (*c*) מִזְרָקוֹת, *basons*, LXX. φιαλαί, vessels in which the blood of the victims was received, and from which it was *sprinkled* (r. זרק). (*d*) מִזְלָגוֹת, *flesh-hooks*, LXX. κρεάγραι, by means of which the flesh was removed from the caldron or pot. (See 1 Sam. ii. 13, 14, where they are described as having three prongs.) (*e*) מַחְתֹּת, *fire-pans*, or perhaps *censers*. These might either be used for taking coals from the fire on the altar (Lev. xvi. 12), or for burning incense (Num. xvi. 6, 7). There is no reason to give the word a different meaning in Ex. xxv. 38, where our version, following the Vulgate, translates it "snuff-dishes." All these utensils were of brass.

(2.) In Solomon's Temple the altar was considerably larger in its dimensions, as might have been expected from the much greater size of the building in which it was placed. Like the former it was square; but the length and breadth were now twenty cubits, and the height ten (2 Chr. iv. 1). It differed, too, in the material of which it was made, being entirely of brass (1 K. viii. 64; 2 Chr. vii. 7). It had no grating; and instead of a single gradual slope, the ascent to it was probably made by three successive platforms, to each of which it has been supposed that steps led (Surenhus. *Mishna*, vol. ii. p. 261, as in the figure annexed). Against this may be urged the fact that the Law of Moses positively forbade the use of steps (Ex. xx. 26) and the assertion of Josephus that in Herod's temple the ascent was by an inclined plane. On the other hand steps are introduced in the ideal, or symbolical, temple of Ezekiel (xliii. 17), and the prohibition in Ex. xx. has been interpreted as applying to a *continuous* flight of stairs and not to a broken ascent. But the biblical account is so brief that we are necessarily unable to determine the



Altar of Burnt Offering, from Surenhusius's Mishna.

question. Asa, we read, renewed (וַיְחַדֵּשׁ) this altar (2 Chr. xv. 8). This may either mean that he *repaired* it, or more probably perhaps that he *reconsecrated* it, after it had been polluted by idol-worship (ἐνεκαίνισε, LXX.). Subsequently Ahaz had it removed from its place to the north side of the new altar which Urijah the priest had made in accordance with his direction (2 K. xvi. 14). It was "cleansed" by command of Hezekiah (טִהֲרוּ, 2 Chr. xxix. 18), and Manasseh, after renouncing his idolatry, either *repaired* (Chetib, וַיִּכֵּן) or *rebuilt* it (Keri, וַיִּבֶן). It may finally have been broken up and the brass carried to Babylon, but this is not mentioned (Jer. lii. 17 ff.). According to the Rabbinical tradition, this altar stood on the very spot on which man was originally created.

(3.) The Altar of Burnt-offering in the second (Zerubbabel's) temple. Of this no description is given in the Bible. We are only told (Ezr. iii. 2 that it was built before the foundations of the Temple were laid. According to Josephus (*Ant.* xi. 4, § 1) it was placed on the same spot on which that of Solomon had originally stood. It was constructed, as we may infer from 1 Macc. iv. 47, of unhewn stones (λίθους ὁλοκλήρους). Antiochus Epiphanes desecrated it (ᾠκοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον, 1 Macc. i. 54) and according to Josephus (*Ant.* xii. 5, § 4) removed it altogether. In the restoration by Judas Maccabæus a new altar was built of unhewn stone in conformity with the Mosaic Law (1 Macc. iv. 47).

(4.) The altar erected by Herod which is thus described by Josephus (*B. J.* v. 5, § 6): "In front of the Temple stood the altar, 15 cubits in height, and in breadth and length of equal dimensions, viz. 50 cubits: it was built foursquare, with horn-like corners projecting from it; and on the south side a gentle acclivity led up to it. Moreover it was made without any iron tool, neither did iron ever touch it at any time." Rufin. has 40 cubits square instead of 50. The dimensions given in the Mishna are different. It is there said (*Middoth*, 3, 1) that the altar was at the base 32 cubits square; at the height of a cubit from the ground 30 cubits square; at 5 cubits higher (where was the circuit, סוֹבְבָא) it was reduced to 28 cubits square, and at the

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horns still further to 26. A space of a cubit each way was here allowed for the officiating priests to walk, so that 24 cubits square were left for the fire on the altar (חַמְּעֲרָכָה). This description is not very clear. But the Rabbinical and other interpreters consider the altar from the סוֹבְבָא upwards to have been 28 cubits square, allowing at the top, however, a cubit each way for the horns, and another cubit for the passage of the priests. Others, however (as L'Empereur *in loc.*), suppose the ledge on which the priests walked to have been 2 cubits lower than the surface of the altar on which the fire was placed.

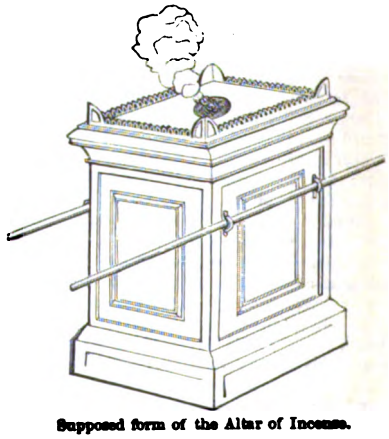
The Mishna further states, in accordance with Josephus (see above), and with reference to the law already mentioned (Ex. xx. 25), that the stones of which the altar was made were unhewn; and that twice in the year, viz. at the Feast of the Passover and the Feast of Tabernacles they were whitewashed afresh. The way up (יֵרֵךְ) was on the south side, 32 cubits long and 16 broad, constructed also of unhewn stones. In connection with the horn on the south-west was a pipe intended to receive the blood of the victims which was sprinkled on the left side of the altar: the blood was afterwards carried by means of a subterranean passage into the brook Kidron. Under the altar was a cavity into which the drink-offerings passed. It was covered over with a slab of marble, and emptied from time to time. On the north side of the altar were a number of brazen rings, to secure the animals which were brought for sacrifice. Lastly, round the middle of the altar ran a scarlet thread (חוּט שֶׁל פֵּיכָא) to mark where the blood was to be sprinkled, whether above or below it.

According to Lev. vi. 12, 13, a perpetual fire was to be kept burning on the altar. This, as Bähr (*Symbol.* ii. 350) remarks, was the symbol and token of the perpetual worship of Jehovah. For inasmuch as the whole religion of Israel was concentrated in the sacrifices which were offered, the extinguishing of the fire would have looked like the extinguishing of the religion itself. It was therefore, as he observes, essentially different from the perpetual fire of the Persians (Curt. iii. 3; Amm. Marc. xxiii. 6; Hyde, *Rel. Vet. Pers.* viii. 148), or the fire of Vesta to which it has been compared. These were not sacrificial fires at all, but were symbols of the Deity, or were connected with the belief which regarded fire as one of the primal elements of the world. This fire, according to the Jews, was the same as that which came down from heaven (πῦρ οὐρανοτερές) "and consumed upon the altar the burnt-offering and the fat" (Lev. ix. 24). It couched upon the altar, they say, like a lion; it was bright as the sun; the flame thereof was solid and pure; it consumed things wet and dry alike; and finally, it emitted no smoke. This was one of the five things existing in the first temple which tradition declares to have been wanting in the second (*Tract. Joma*, c. i. sub fin. fol. 21, col. b.). The fire which consumed the sacrifices was kindled from this: and besides these there was the fire from which the coals were taken to burn incense with. (See Carpzov. *Apparat. Hist. Crit. Innot.* p. 286.)

II. **The Altar of Incense** (מִזְבַּח הַקְּטֹרֶת and מִקְטַר הַקְּטֹרֶת, Ex. xxx. 1; θυσιαστήριον θυμιάματος, LXX.), called also the golden altar (מִזְבַּח הַזָּהָב, Ex. xxxix. 38; Num. iv. 11) to distinguish it from the Altar of Burnt-offering which was called the *brazen* altar (Ex. xxxviii. 30). Probably this is meant by the "altar of wood" spoken of Ezek. xli. 22, which is further described as the "table that is *before the Lord*," precisely the expression used of the altar of incense. (See Delitzsch, *Brief an die Hebr.* p. 678.) The name מִזְבֵּחַ, "altar," was not strictly appropriate, as no sacrifices were offered upon it; but once in the year on the great day of atonement, the high-priest sprinkled upon the horns of it the blood of the sin-offering (Ex. xxx. 10).

(*a.*) That in the Tabernacle was made of acacia-wood, overlaid with pure gold. In shape it was square, being a cubit in length and breadth, and 2 cubits in height. Like the Altar of Burnt-offering it had horns at the four corners, which were of one piece with the rest of the altar. So Rabb. Levi ben Gerson: "Discimus inde quod non conveniat facere cornua separatim, et altari deinde apponere, sed quod cornua debeant esse ex corpore altaris." (*Comment. in Leg.* fol. 109, col. 4).

It had also a *top* or *roof* (גַּג: ἐσχάρα, LXX.), on which the incense was laid and lighted. Many, following the interpretation of the Vulgate *craticulam ejus*, have supposed a kind of grating to be meant; but for this there is no authority. Round the altar was a border or wreath (זֵר: στρεπτὴν στεφάνην χρυσῆν, LXX.). Josephus says: ἐπὶ τὴν ἐσχάρα χρυσέα ὑπεραιεστῶσα, ἔχουσα κατὰ γωνίαν ἑκάστην στέφανον (*Ant.* iii. 6, § 8). "Erat itaque cinctorium, ex solido conflatum auro, quod tecto ita adhærebat, ut in extremitate illud cingeret, et prohiberet, ne quid facile ab altari in terram devolveretur." (Carpzov. *Appar. Hist. Crit. Annot* p. 273.) Below this were two golden rings which were to be "for places for the staves to bear it withal." The staves were of acacia-wood overlaid with gold. Its appearance may be illustrated by the following figure: —



Supposed form of the Altar of Incense.

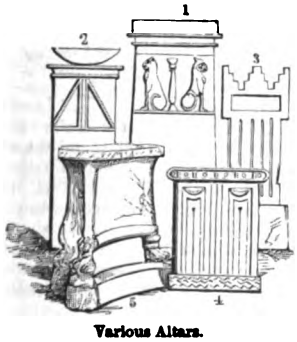
This altar stood in the Holy Place, "before the vail that is by the ark of the testimony" (Ex. xxx. 6, xl. 5). Philo too speaks of it as ἴσον τοῦ προτὸ

ου καταπετάσματος, and as standing between the candlestick and the table of shew bread. In apparent contradiction to this, the author of the Epistle to the Hebrews enumerates it among the objects which were within the second vail (*μετὰ τὸ δεύτερον καταπέτασμα*), *i. e.* in the Holy of Holies. It is true that by *θυμιατήριον* in this passage *may* be meant "a censer," in accordance with the usage of the LXX., but it is better understood of the Altar of Incense which by Philo and other Hellenists is called *θυμιατήριον*. It is remarkable also that in 1 K. vi. 21, 22, this same altar is said to belong to "the oracle" (הַמִּזְבֵּחַ אֲשֶׁר לַדְּבִיר) or most Holy Place. This may perhaps be accounted for by the great typical and symbolical importance attached to this altar, so that it might be considered to *belong* to the *δευτέρα σκηνή*. (See Bleek on Heb. ix. 4, and Delitzsch *in loc.*)

(*b.*) The Altar in Solomon's Temple was similar (1 K. vii. 48; 1 Chr. xxviii. 18), but was made of cedar overlaid with gold. The altar mentioned in Is. vi. 6, is clearly the Altar of Incense, not the Altar of Burnt-offering. From this passage it would seem that heated stones (רִצָּפָה) were laid upon the altar, by means of which the incense was kindled. Although it is the heavenly altar which is there described, we may presume that the earthly corresponded to it.

(*c.*) The Altar of Incense is mentioned as having been removed from the Temple of Zerubbabel by Antiochus Epiphanes (1 Macc. i. 21). Judas Maccabæus restored it, together with the holy vessels, &c. (1 Macc. iv. 49). On the arch of Titus no Altar of Incense appears. But that it existed in the last Temple, and was richly overlaid, we learn from the Mishna (*Chagiga*, iii. 8). From the circumstance that the sweet incense was burnt upon it every day, morning and evening (Ex. xxx. 7, 8), as well as that the blood of atonement was sprinkled upon it (v. 10), this altar had a special importance attached to it. It is the only altar which appears in the Heavenly Temple (Is. vi. 6; Rev. viii. 3, 4).

(C.) Other Altars. (1.) Altars of brick. There seems to be an allusion to such in Is. lxv. 3. The words are: מְקַטְּרִים עַל הַלְּבֵנִים, "offering in-



Various Altars.

1, 2. Egyptian, from bas-reliefs. (Rosellini.)
3. Assyrian, found at Khorsabad. (Layard.)
4. Babylonian, *Bibliothèque Nationale*. (Lajard.)
5. Assyrian, from Khorsabad. (Layard.)

ense on the bricks," generally explained as referring to altars made of this material, and probably situated in the "gardens" mentioned just before. Rosenmüller suggests, however, that the allusion is to some Babylonish custom of burning incense on bricks covered over with magic formulæ or cuneiform inscriptions. This is also the view of Gesenius and Maurer.

(2.) An Altar to an Unknown God (Ἀγνώστῳ Θεῷ, Acts xvii. 23). What altar this was has been the subject of much discussion. St. Paul merely mentions in his speech on the Areopagus that he had himself seen such an altar in Athens. His assertion, as it happens, is confirmed by other writers. Pausanias says (i. § 4), *ἐνταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων καὶ ἡρώων καὶ παίδων τῶν Θήσεως καὶ Φαλήρου*. And Philostratus (*Vit. Apollon.* vi. 3), *σωφρονέστερον τὸ περὶ πάντων θεῶν εὖ λέγειν, καὶ ταῦτα Ἀθήνησιν οὗ καὶ ἀγνώστων δαιμόνων βωμοὶ ἵδρυνται*. This as Winer observes, need not be interpreted as if the several altars were dedicated to a number of ἄγνωστοι θεοί, but rather that *each* altar had the inscription Ἀγνώστῳ Θεῷ. It is not at all probable that such inscription referred to the God of the Jews, as One whose Name it was unlawful to utter (as Wolf and others have supposed). As to the origin of these altars, Eichhorn suggests that they may have been built before the art of writing was known (*βωμοὶ ἀνώνυμοι*), and subsequently inscribed *ἀγν. θεῷ*. Neander's view, however, is probably more correct. He quotes Diog. Laertius, who, in his Life of Epimenides, says that in the time of a plague, when they knew not what God to propitiate in order to avert it, he caused black and white sheep to be let loose from the Areopagus, and wherever they lay down to be offered to the respective divinities (*τῷ προσήκοντι θεῷ*). Ὅθεν, adds Diogenes, *ἔτι καὶ νῦν ἐστιν εὑρεῖν κατὰ τοὺς δήμους τῶν Ἀθ. βωμοὺς ἀνωνύμους*. On which Neander remarks that on this or similar occasions altars might be dedicated to an Unknown God, since they knew not what God was offended and required to be propitiated. J. J. S. P.

* If the import of the inscription on the Athenian altar (*ἀγνώστῳ θεῷ*) was simply that the worshippers knew not any longer to what particular heathen god the altars were originally dedicated, it is not easy to see what proper point of connection the apostle could have found for his remark (Acts xvii. 23) with such a relic of sheer idolatry. In that case their ignorance related merely to the identity of the god whom they should conciliate, and implied no recognition of any power additional to that of their heathen deities. A more satisfactory view would seem to be that these altars had their origin in the feeling of uncertainty, which was inherent after all in the minds of the heathen, whether their acknowledgment of the superior powers was sufficiently full and comprehensive; in their distinct consciousness of the limitation and imperfection of their religious views, and their consequent desire to avoid the anger of any still unacknowledged god who might be unknown to them. That no deity might punish them for neglecting his worship, or remain uninvoked in asking for blessings, they not only erected altars to all the gods named or known among them, but distrustful still lest they might not comprehend fully the extent of their subjection and dependence, they erected them also to any other god or power that might exist, although as yet unrevealed to them. It is not to be objected that this explanation ascribes too much discernment to the heathen. (See Psalm xix. 1–4, and Rom.

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. 18–21.) Not to insist on other proofs furnished by confession of the heathen themselves, such expressions as the comprehensive address, — *At o deorum quicquid in cœlo regit* (Horat. *Epod.* v. 1); the oft-used formula in the prayers of the Greeks and Romans, *Si deo, si deæ;* and the superstitious dread, which they manifested in so many ways, of omitting any deity in their invocations, prove the existence of the feeling to which reference has been made. For ample proof of this more enlightened consciousness among the heathen, see especially Pfanner, *Systema Theologiæ Gentilis Puriorís* (Cap. ii. and viii.). Out of this feeling, therefore, these altars may have sprung, because the supposition is so entirely consistent with the genius of polytheistic heathenism; because the many-sided religiousness of the Athenians would be so apt to exhibit itself in some such demonstration; and especially because Paul could then appeal with so much effect to such an avowal of the insufficiency of heathenism, and to such a testimony so borne, indirect, yet significant, to the existence of the one true God. Under these circumstances an allusion to one of these altars by the apostle would be equivalent to his saying to the Athenians thus: — "You are correct in acknowledging a divine existence beyond any which the ordinary rites of your worship recognize; there is such an existence. You are correct in confessing that this Being is unknown to you; you have no just conceptions of his nature and perfections." He could add then with truth, *Ον οὖν καταγγέλλω ὑμῖν, Whom, therefore, not knowing* (where ἀγνοοῦντες points back evidently to ἀγνώστῳ), *ye worship, this one I announce to you.*

The modern Greeks point out some niches in the rocks at Phaleron as remains of the sanctuary and altar of the "Unknown God"; but these, though ancient, cannot be shown to have any claim to this distinction. It may be added that if the so-called βῆμα at Athens, which is in sight from the Areopagus, be in fact not the famous platform from which the orators spoke, but a βωμός, an altar of sacrifice, as many archæologists now maintain,[a] it then was unquestionably one of the objects of religious veneration (τὰ σεβάσματα) which Paul so carefully scrutinized (ἀναθεωρῶν) as he wandered through the city. H.

AL-TAS'CHITH (אַל תַּשְׁחֵת, *Al Tashcheth*), found in the introductory verse to the four following Psalms: — lvii., lviii., lix., lxv. Literally rendered, the import of the words is "destroy not"; and hence some Jewish commentators, including Rashi (ר' שׁ') and Kimchi (ר' ד' ק'), have regarded אַל תַּשְׁחֵת as a compendium of the argument treated in the above-mentioned Psalms. Modern expositors, however, have generally adopted the view of Aben-Ezra (*Comment.* on Psalm lvii.), agreeably to which "Al Tashcheth" is the beginning of some song or poem to the tune of which those psalms were to be chanted. D. W. M.

A'LUSH (אָלוּשׁ [perh. *wild place*, Fürst or *turba hominum*, Ges.], Sam. אלישׁ: Αἰλούς; [Vat. Αιλειμ:] *Alus*), one of the stations of the Israelites on their journey to Sinai, the last before Rephidim (Num. xxxiii. 13, 14). No trace of it has yet been found. In the Seder Olam (Kitto, *Cyc.* s. v.) it is stated to have been 8 miles from Rephidim. G.

AL'VAH (עַלְוָה [*wickedness*, Hos. x. 9] Γωλά: *Alva*), a duke of Edom (Gen. xxxvi. 40) written Aliah (עַלְיָה [Rom. Γωλαδά; Vat. Alex. Γωλα; Comp. Ald. Αλουά:]) in 1 Chr. i. 51.

* The "duke" in this and other passages is from the Vulg. "dux"; in the Sept. ἡγεμών. Alvah is the name of a place as well as of a chief, like the other associated names in the above passage. See Tuch, *Ueber die Genesis*, p. 492. H.

AL'VAN (עַלְוָן [*tall, thick*, Ges.]: Γωλάμ: [Alex. Γωλαν:] *Alvan*), a Horite, son of Shobal (Gen. xxxvi. 23), written Alian (עַלְיָן [Αλιών; Vat. Σωλαμ; Alex. Ιωλαμ; Comp. Αλουάν: *Alian*]) in 1 Chr. i. 40.

A'MAD (עַמְעָד [perh. *post, station*]: Αμιήλ; [Ald. Alex. Αμάδ: Comp. Αμαάδ:] *Amaad*), an unknown place in Asher between Alammelech and Misheal (Josh. xix. 26 only).[b]

AMADA'THA (Esth. xvi. 10, 17); and **AMADA'THUS** (Esth. xii. 6). [HAMMEDATHA.]

A'MAL (עָמָל [*labor, sorrow*]: Αμάλ; [Vat. M. Αμαα, H. Αμλα:] *Amal*), name of a man (1 Chr. vii. 35) [who is unknown except as one of the descendants of Ashur, the son of Jacob, and as one of the heads of his tribe.]

AM'ALEK (עֲמָלֵק: Αμαλήκ: *Amalech*, [*Amalec*]), son of Eliphaz by his concubine Timnah, grandson of Esau, and one of the chieftains ("dukes" A. V.) of Edom (Gen. xxxvi. 12, 16; 1 Chr. i. 36). His mother came of the Horite race, whose territory the descendants of Esau had seized, and, although Amalek himself is represented as of equal rank with the other sons of Eliphaz, yet his posterity appear to have shared the fate of the Horite population, a "remnant" only being mentioned as existing in Edom in the time of Hezekiah, when they were dispersed by a band of the tribe of Simeon (1 Chr. iv. 43). W. L. B.

AM'ALEKITES (עֲמָלֵקִים: Αμαληκῖται: [Vat. -κει-:] *Amalecitæ*), a nomadic tribe, which occupied the peninsula of Sinai and the wilderness intervening between the southern hill-ranges of Palestine and the border of Egypt (Num. xiii. 29; 1 Sam. xv. 7, xxvii. 8). Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed westward by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its

a * The question is argued with that result by E. Jurtius in his *Attische Studien* (Göttingen, 1862). He had excavations made, under his personal supervision, around the "bema of the Pnyx," as it has been thought to be, and concludes that it must have been not the *bema* "but an altar sacred to Jupiter, and, as indicated by the style of the work, dating from the earliest Athenian antiquity." It would be premature to adopt this conclusion at present. Such Greek archæologists at Athens as Rangabes and such Hellenists as Finlay (as the writer has learned by correspondence still adhere to the old opinion. H

b * Knobel (*Josua*, p. 463) thinks that *Haifa*, the claimant for so many biblical places (see ACHSHAPH may be the present site. Keil (*Josua*. p. 146) refutes that opinion. H.

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occupation by the descendants of Joktan. This account of their origin harmonizes with Gen xiv. 7, where the "country" ("princes" according to the reading adopted by the LXX.) of the Amalekites is mentioned several generations before the birth of the Edomite Amalek: it throws light on the traces of a permanent occupation of central Palestine in their passage westward, as indicated by the names Amalek and Mount of the Amalekites (Judg. v. 14, xii. 15): and it accounts for the silence of Scripture as to any relationship between the Amalekites on the one hand, and the Edomites or the Israelites on the other. That a mixture of the two former races occurred at a later period, would in this case be the only inference from Gen. xxxvi. 16, though many writers have considered that passage to refer to the origin of the whole nation, explaining Gen. xiv. 7 as a case of *prolepsis*. The physical character of the district which the Amalekites occupied [ARABIA], necessitated a nomadic life, which they adopted to its fullest extent, taking their families with them, even on their military expeditions (Judg. vi. 5). Their wealth consisted in flocks and herds. Mention is made of a "town" (1 Sam. xv. 5), and Josephus gives an exaggerated account of the capture of several towns by Saul (*Ant.* vi. 7, § 2); but the towns could have been little more than stations or nomadic enclosures. The kings or chieftains were perhaps distinguished by the hereditary title Agag (Num. xxiv. 7; 1 Sam. xv. 8). Two important routes led through the Amalekite district, namely, from Palestine to Egypt by the *Isthmus of Suez*, and to southern Asia and Africa by the Ælanitic arm of the Red Sea. It has been conjectured that the expedition of the four kings (Gen. xiv.) had for its object the opening of the latter route; and it is in connection with the former that the Amalekites first came in contact with the Israelites, whose progress they attempted to stop, adopting a *guerilla* style of warfare (Deut. xxv. 18), but were signally defeated at REPHIDIM (Ex. xvii.). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and defeated them near Hormah (Num. xiv. 45). Thenceforward we hear of them only as a secondary power, at one time in league with the Moabites (Judg. iii. 13), when they were defeated by Ehud near Jericho; at another time in league with the Midianites (Judg. vi. 3) when they penetrated into the plain of Esdraelon, and were defeated by Gideon. Saul undertook an expedition against them, overrunning their whole district "from Havilah to Shur," and inflicting an immense loss upon them (1 Sam. xv.). Their power was thenceforth broken, and they degenerated into a horde of banditti, whose style of warfare is well expressed in the Hebrew term גְּדוּד (Gesen. *Lex.*) frequently applied to them in the description of their contests with David in the neighborhood of Ziklag, when their destruction was completed (1 Sam. xxvii., xxx.; comp. Num. xxiv. 20). W. L. B.

A'MAM (עַמָּם [*gathering-place*]: Χήν; [Ald. Comp. Ἀμάμ:] *Amam*), a city in the south of Judah, named with Shema and Moladah (*el-Milh*) in Josh. xv. 26 only. In the Alex. LXX. the name is joined to the preceding — ἀσωραμάμ. Nothing is known of it. G.

A'MAN (Ἀμάν; [In Tobit, Vat. Αδαμ; Sin. Νααβ:] *Aman*). HAMAN (Tob. xiv. 10; Esth x. 7, xii. 6, xiii. 3, 12, x v. 17, xvi. 10, 17).

AM'ANA (אֲמָנָה [*perennial*]), apparently a mountain in or near Lebanon, — "from the head of Amana" (Cant. iv. 8). It is commonly assumed that this is the mountain in which the river Abana (2 K. v. 12; Keri, Targum Jonathan, and margin of A. V. "Amana") has its source, but in the absence of further research in the Lebanon this is mere assumption. The LXX. translate ἀπὸ ἀρχῆς πίστεως. G.

* If Amana and Abana be the same (ABANA), and consequently the name of a river, the mountain so called, as the etymology shows (see above), must have taken its name from the stream; and further, if this river be the *Barada*, which has its sources in a part of Anti-Lebanon near Hermon, that part of Anti-Lebanon near Hermon must be the part that was anciently called Amana. See *Bibl. Sacra*, vi. 371; and *Handb. for Syria*, ii. 558. There is no proof that Amana still exists as the name of any part of this range.[a] If, as above suggested, the name of the mountain was derived from the river, and not the reverse, it is less surprising that the name of the region should fade away as in the lapse of time Amana, the river-name, gave place to *Barada*. H.

AMARI'AH (אֲמַרְיָה and אֲמַרְיָהוּ: Ἀμαρία and [Alex.] Ἀμαρίας: *Amarias; whom God promised*, Sim., Gesen., *q. v.* Θεόφραστος). Father of Ahitub, according to 1 Chr. vi. 7, 52, and son of Meraioth, in the line of the high-priests. In Josephus's Hist. (*Ant.* viii. 1, § 3) he is transformed into Ἀροφαῖος.

2. The high-priest in the reign of Jehoshaphat (2 Chr. xix. 11). He was the son of Azariah, and the fifth high-priest who succeeded Zadok (1 Chr. vi. 11). Nothing is known of him beyond his name, but from the way in which Jehoshaphat mentions him he seems to have seconded that pious king in his endeavors to work a reformation in Israel and Judah (see 2 Chr. xvii. xix.). Josephus, who calls him Ἀμασίαν τὸν ἱερέα, "Amaziah the priest," unaccountably says of him that he was of the tribe of Judah, as well as Zebadiah, as the text now stands. But if ἑκατέρους is struck out, this absurd statement will disappear (*Ant.* ix. 1, § 1). It is not easy to recognize him in the wonderfully corrupt list of high-priests given in the *Ant.* x. 8, § 6. But he seems to be concealed under the strange form ΑΕΙΩΡΑΜΟΣ, Axioramus The syllable ΑΕ is corrupted from ΑΣ, the termination of the preceding name, Azarias, which has accidentally adhered to the beginning of Amariah, as the final Σ has to the very same name in the text of Nicephorus (ap. Seld. *de Success.* p. 103), producing the form Σαμαρίας. The remaining Ἰόραμος is not far removed from Ἀμαρίας. The successor of Amariah in the high-priesthood must have been Jehoiada. In Josephus Φιδέας, which is a corruption of Ἰωδέας, follows Axioramus. There is not the slightest support in the sacred history for the names *Ahitub* and *Zadok*, who are made to follow *Amariah* in the genealogy, 1 Chr. vi. 11, 12.

3. [In 1 Chr. xxiv. 23, Rom. Ald. Ἀμαδ.] The head of a Levitical house of the Kohathites in the time of David (1 Chr. xxiii. 19, xxiv. 23).

4. [Ἀμαρίας, -ία; in 2 Chr., Vat. Alex. Μαριας:

[a] * Dr. Robinson's remark (iii. 447) is understood to be an inference from Cant. iv. 8. H

Amarias, -ia.] The head of one of the twenty-four sources of priests, which was named after him, in the time of David, of Hezekiah, and of Nehemiah (1 Chr. xxiv. 14; 2 Chr. xxxi. 15; Neh. x. 3, xii. 2, 13). In the first passage the name is written אִמֵּר, *Immer*, but it seems to be the same name. Another form of the name is אִמְרִי, *Imri* (1 Chr. ix. 4), a man of Judah, of the sons of Bani. Of the same family we find,

5. [In Neh., Σαμαρία, Vat. -ρει-; in Ezr., Rom. Ἀμαρεία, Vat. Μαρια; Alex. FA. Comp. Ald. Ἀμαρίας: *Amaria.*] Amariah in the time of Ezra (Ezr. x. 42; Neh. xi. 4).

6. [Ἀμορίας, Alex. -εἰας; Ald. Ἀμαρίας.] An ancestor of Zephaniah the prophet (Zeph. i. 1). A. C. H.

7. (Σαμαρία [Vat. -ρει-].) A descendant of Pharez, the son of Judah (Neh. xi. 4). Probably the same as IMRI in 1 Chr. ix. 4. W. A. W.

AMARI'AS (Ἀμαρίας; [Vat. Αμαρθειας:] *Ameri, Amerias*). AMARIAH 1 (1 Esdr. viii. 2; 2 Esdr. i. 2). W. A. W.

AM'ASA (עֲמָשָׂא, *a burden*: Ἀμεσσαΐ, [etc.; Vat. Alex. Αμεσσαει, etc.:] *Amasa*). 1. Son of Ithra or Jether, by Abigail, David's sister (2 Sam. xvii. 25). He joined Absalom in his rebellion, and was by him appointed commander-in-chief in the place of Joab, by whom he was totally defeated in the forest of Ephraim (2 Sam. xviii. 6). When Joab incurred the displeasure of David for killing Absalom, David forgave the treason of Amasa, recognized him as his nephew, and appointed him Joab's successor (xix. 13). Joab afterwards, when they were both in pursuit of the rebel Sheba, pretended to salute Amasa, and stabbed him with his sword (xx. 10), which he held concealed in his left hand. Whether Amasa be identical with עֲמָשַׂי who is mentioned among David's commanders (1 Chr. xii. 18), is uncertain (Ewald, *Gesch. Israel*, ii. 544).

2. [Ἀμασίας; Vat. Αμασειας.] A prince of Ephraim, son of Hadlai, in the reign of Ahaz (2 Chr. xxviii. 12). R. W. B.

AMA'SAI [3 syl.] (עֲמָשַׂי, in pause עֲמָשָׁי [*burdensome*]: Ἀμεσσί, Ἀμαθί; [Vat. Αμεσσει, Αμαθειας:] Alex. Αμας in 1 Chr. vi. 25: *Amasai*). 1. A Kohathite, father of Mahath and ancestor of Samuel and Ethan the singer (1 Chr. vi. 25, 35).

2. (Ἀμασαί; FA. Αμασε.) Chief of the captains (LXX. "thirty") of Judah and Benjamin, who deserted to David while an outlaw at Ziklag (1 Chr. xii. 18). Whether he was the same as Amasa, David's nephew, is uncertain.

3. (Ἀμασαΐ; FA. Αμασε.) One of the priests who blew trumpets before the Ark, when David brought it from the house of Obed-edom (1 Chr. xv. 24).

4. (Ἀμασί; [Vat. Μασι.]) Another Kohathite, father of another Mahath, in the reign of Hezekiah (2 Chr. xxix. 12), unless the name is that of a family. W. A. W.

AMA'SHAI [3 syl.] (עֲמַשַׁי: Ἀμασία; [Vat. -σεια;] Alex. Αμεσαΐ: *Amassai*). Son of Azareel, a priest in the time of Nehemiah (Neh. xi. 13); apparently the same as MAASIAI (1 Chr. ix. 12). The name is properly "Amashsai." W. A. W.

AMASI'AH (עֲמַסְיָה [*whom Jehovah bears*]: Ἀμασίας; [Vat. Μασσιας;] Alex. Μασσαίας: *Amasias*). Son of Zichri, and captain of 200,000 warriors of Judah, in the reign of Jehoshaphat (2 Chr. xvii. 16). W. A. W.

A'MATH. [HAMATH.]

AM'ATHEIS [3 syl.] (Ἀμαθίας; [Vat. Εμαθθις; Ald. Alex. Ἐμαθείς; Wechel Ἀμαθείς: *Emeus*), 1 Esdr. ix. 29. [ATHLAI.]

AM'ATHIS (in some copies AMATHAS) "THE LAND OF" (ἡ Ἀμαθῖτις χώρα); a district to the north of Palestine, in which Jonathan Maccabæus met the forces of Demetrius (1 Macc. xii. 25). From the context it is evidently HAMATH. G.

AMAZI'AH (אֲמַצְיָה or אֲמַצְיָהוּ, *strength of Jehovah*: Ἀμεσσίας [Vat. -σει-], Ἀμασίας: *Amasias*), son of Joash, and eighth king of Judah, succeeded to the throne at the age of 25, on the murder of his father, and punished the murderers; sparing, however, their children, in accordance with Deut. xxiv. 16, as the 2d book of Kings (xiv. 6) expressly informs us, thereby implying that the precept had not been generally observed. In order to restore his kingdom to the greatness of Jehoshaphat's days, he made war on the Edomites, defeated them in the valley of Salt, south of the Dead Sea (the scene of a great victory in David's time, 2 Sam. viii. 13; 1 Chr. xviii. 12; Ps. lx. title), and took their capital, Selah or Petra, to which he gave the name of Jokteel, i. e. *præmium Dei* (Gesenius, *in voce*), which was also borne by one of his own Jewish cities (Josh. xv. 38). We read in 2 Chr. xxv. 12–14, that the victorious Jews threw 10,000 Edomites from the cliffs, and that Amaziah performed religious ceremonies in honor of the gods of the country; an exception to the general character of his reign (cf. 2 K. xiv. 3, with 2 Chr. xxv. 2). In consequence of this he was overtaken by misfortune. Having already offended the Hebrews of the northern kingdom by sending back, in obedience to a prophet's direction, some mercenary troops whom he had hired from it, he had the foolish arrogance to challenge Joash king of Israel to battle, despising probably a sovereign whose strength had been exhausted by Syrian wars, and who had not yet made himself respected by the great successes recorded in 2 K. xiii. 25. But Judah was completely defeated, and Amaziah himself was taken prisoner, and conveyed by Joash to Jerusalem, which, according to Josephus (*Ant.* ix. 9, 3), opened its gates to the conqueror under a threat that otherwise he would put Amaziah to death. We do not know the historian's authority for this statement, but it explains the fact that the city was taken apparently without resistance (2 K. xiv. 13). A portion of the wall of Jerusalem on the side towards the Israelitish frontier was broken down, and treasures and hostages were carried off to Samaria. Amaziah lived 15 years after the death of Joash; and in the 29th year of his reign was murdered by conspirators at Lachish, whither he had retired for safety from Jerusalem. The chronicler seems to regard this as a punishment for his idolatry in Edom, though his language is not very clear on the point (2 Chr. xxv. 27); and doubtless it is very probable that the conspiracy was a consequence of the low state to which Judah must have been reduced in the latter part of his reign after the Edomitish war and humiliation inflicted by Joash king of Israel. His reign lasted from B. C. 837 to 809. (Clinton, *Fasti Hellenici*, i. 325.

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2 [Ἀμασίας.] Priest of the golden calf at Bethel, who endeavored to drive the prophet Amos from Israel into Judah, and complained of him to king Jeroboam II. (Am. vii. 10).

3. [Ἀμασία, Vat. -σεια.] A descendant of Simeon (1 Chr. iv. 34).

4. [Ἀμεσσία, Vat. -σεια, Alex. Μασσια; Comp. Ald. Αμασία.] A Levite (1 Chr. vi. 45).

G. E. L. C.

AMBASSADOR. Sometimes יָצִיר and sometimes מַלְאָךְ is thus rendered, and the occurrence of both terms in the parallel clauses of Prov. xiii. 17 seems to show that they approximate to synonyms. The office, like its designation, was not definite nor permanent, but *pro re natâ* merely. The precept given Deut. xx. 10, seems to imply some such agency; rather, however, that of a mere nuncio, often bearing a letter (2 K. v. 5, xix. 14) than of a legate empowered to treat. The inviolability of such an officer's person may perhaps be inferred from the only recorded infraction of it being followed with unusual severities towards the vanquished, probably designed as a condign chastisement of that offense (2 Sam. x. 2–5; cf. xii. 26–31). The earliest examples of ambassadors employed occur in the cases of Edom, Moab, and the Amorites (Num. xx. 14, xxi. 21; Judg. xi. 17–19), afterwards in that of the fraudulent Gibeonites (Josh. ix. 4, &c.), and in the instances of civil strife mentioned Judg. xi. 12, and xx. 12. (See Cunæus *de Rep. Hebr.* ii. 20, with notes by J. Nicolaus. Ugol. iii. 771–4.) They are mentioned more frequently during and after the contact of the great adjacent monarchies of Syria, Babylon, &c., with those of Judah and Israel, *e. g.* in the invasion of Sennacherib. They were usually men of high rank; as in that case the chief captain, the chief cupbearer, and chief of the eunuchs were deputed, and were met by delegates of similar dignity from Hezekiah (2 K. xviii. 17, 18; see also Is. xxx. 4). Ambassadors are found to have been employed, not only on occasions of hostile challenge or insolent menace (2 K. xiv. 8; 1 K. xx. 2, 6), but of friendly compliment, of request for alliance or other aid, of submissive deprecation, and of curious inquiry (2 K. xiv. 8, xvi. 7, xviii. 14; 2 Chr. xxxii. 31). The dispatch of ambassadors with urgent haste is introduced as a token of national grandeur in the obscure prophecy Is. xviii. 2. H. H.

AMBER (חַשְׁמַל, *chashmal*; חַשְׁמַלָה, *chashmalâh*: ἤλεκτρον: *electrum*) occurs only in Ez. i. 4, 27, viii. 2. In the first passage the prophet compares it with the brightness in which he beheld the heavenly apparition who gave him the divine commands. In the second, "the glory of the God of Israel" is represented as having, "from the appearance of his loins even downward, fire; and from his loins even upward as the appearance of brightness, as the color of amber." It is by no means a matter of certainty, notwithstanding Bochart's dissertation and the conclusion he comes to (*Hieroz.* iii. 876, ed. Rosenmüll.), that the Hebrew word *chashmal* denotes a metal, and not the fossil resin called *amber*, although perhaps the probabilities are more in favor of the metal. Dr. Harris (*Nat. Hist. Bib.* art. "Amber") asserts that the translators of the A. V. could not mean amber, "for that being a bituminous substance, becomes dim as soon as it feels the fire, and soon dissolves and consumes." But this is founded on a misconstruction of the words of the prophet, who does not say that what he saw was amber, but of the color of amber (*Pict. Bib.* note on Ez. viii. 2). The context of the passages referred to above is clearly as much in favor of amber as of metal. Neither do the LXX. and Vulg. afford any certain clew to identification, for the word *electron* was used by the Greeks to express both *amber* and a certain *metal*, composed of gold and silver, and held in very high estimation by the ancients (Plin. *H. N.* xxxiii. 4). It is a curious fact, that in the context of all the passages where mention of *electron* is made in the works of Greek authors (Hom. see below; Hes. *Sc. Herc.* 142; Soph. *Antig.* 1038; Aristoph. *Eq.* 532; &c.), no evidence is afforded to help us to determine what the *electron* was. In the *Odyssey* (iv. 73) it is mentioned as enriching Menelaus's palace, together with copper, gold, silver, and ivory. In *Od.* xv. 460, xviii. 296, a necklace of gold is said to be fitted with *electron*. Pliny, in the chapter quoted above, understands the electron in Menelaus's palace to be the *metal*. But with respect to the golden necklace, it is worthy of note that amber necklaces have been long used, as they were deemed an amulet against throat diseases. Beads of amber are frequently found in British barrows with entire necklaces (Fosbr. *Antiq.* i. 289). Theophrastus (ix. 18, § 2; and *Fr.* ii. 29, ed. Schneider), it is certain, uses the term *electron* to denote *amber*, for he speaks of its attracting properties. On the other hand, that *electron* was understood by the Greeks to denote a metal composed of one part of silver to every four of gold, we have the testimony of Pliny to show; but whether the early Greeks intended the metal or the amber, or sometimes one and sometimes the other, it is impossible to determine with certainty. Passow believes that the *metal* was always denoted by *electron* in the writings of Homer and Hesiod, and that amber was not known till its introduction by the Phœnicians; to which circumstance, as he thinks, Herodotus (iii. 115, who seems to speak of the resin, and not the metal) refers. Others again, with Buttmann (*Mythol.* ii. 337), maintain that the *electron* denoted *amber*, and they very reasonably refer to the ancient myth of the origin of *amber*. Pliny (*H. N.* xxxvii. cap. 2) ridicules the Greek writers for their credulity in the fabulous origin of this substance; and especially finds fault with Sophocles, who, in some lost play, appears to have believed in it.

From these considerations it will be seen that it is not possible to identify the *chashmal* by the help of the LXX., or to say whether we are to understand the metal or the fossil resin by the word. There is, however, one reason to be adduced in favor of the *chashmal* denoting the metal rather than the resin, and this is to be sought in the etymology of the Hebrew name, which, according to Gesenius, seems to be compounded of two words which together = *polished copper*. Bochart (*Hieroz.* iii. 885) conjectures that *chashmal* is compounded of two Chaldee words meaning *copper — gold-ore*, to which he refers the *aurichalcum*. But *aurichalcum* is in all probability only the Latin form of the Greek *orichalcon* (*mountain copper*). (See Smith's *Lat.-Engl. Dict.* s. v. "Orichalcum.") Isidorus, however (*Orig.* xvi. 19), sanctions the etymology which Bochart adopts. But the *electron*, according to Pliny, Pausanias (v. 12, § 6), and the numerous authorities quoted by Bochart, was composed of *gold and silver*, not of *gold and copper*

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The Hebrew word may denote either the metal *electron* or *amber;* but it must still be left as a question which of the two substances is really intended. W. H.

* **AMEDA'THA**, Esth. iii. 1, A. V. ed. 1611, for HAMMEDATHA. A.

A'MEN (אָמֵן), literally, "firm, true;" and, used as a substantive, "that which is true," "truth" (Is. lxv. 16); a word used in strong asseverations, fixing as it were the stamp of truth upon the assertion which it accompanied, and making it binding as an oath (comp. Num. v. 22). In the LXX. of 1 Chr. xvi. 36, Neh. v. 13, viii. 6, the word appears in the form Ἀμήν, which is used throughout the N. T. In other passages the Heb. is rendered by γένοιτο, except in Is. lxv. 16. The Vulgate adopts the Hebrew word in all cases except in the Psalms, where it is translated *fiat*. In Deut. xxvii. 15–26, the people were to say "Amen," as the Levites pronounced each of the curses upon Mount Ebal, signifying by this their assent to the conditions under which the curses would be inflicted. In accordance with this usage we find that, among the Rabbins, "Amen" involves the ideas of swearing, acceptance, and truthfulness. The first two are illustrated by the passages already quoted; the last by 1 K. i. 36; John iii. 3, 5, 11 (A. V. "verily"), in which the assertions are made with the solemnity of an oath, and then strengthened by the repetition of "Amen." "Amen" was the proper response of the person to whom an oath was administered (Neh. v. 13, viii. 6; 1 Chr. xvi. 36; Jer. xi. 5, marg.); and the Deity, to whom appeal is made on such occasions, is called "the God of *Amen*" (Is. lxv. 16), as being a witness to the sincerity of the implied compact. With a similar significance Christ is called "the *Amen*, the faithful and true witness" (Rev. iii. 14; comp. John i. 14, xiv. 6; 2 Cor. i. 20). It is matter of tradition that in the Temple the "Amen" was not uttered by the people, but that, instead, at the conclusion of the priest's prayers, they responded, "Blessed be the name of the glory of his kingdom for ever and ever." Of this a trace is supposed to remain in the concluding sentence of the Lord's Prayer (comp. Rom. xi. 36). But in the synagogues and private houses it was customary for the people or members of the family who were present to say "Amen" to the prayers which were offered by the minister or the master of the house, and the custom remained in the early Christian church (Matt. vi. 13; 1 Cor. xiv. 16). And not only public prayers, but those offered in private, and doxologies, were appropriately concluded with "Amen" (Rom. ix. 5, xi. 36, xv. 33, xvi. 27; 2 Cor. xiii. 14 (13), &c.). W. A. W.

* The Ἀμήν of the received text at the end of most of the books of the N. T., is probably genuine only in Rom., Gal., Heb. (?), 2 Pet. (?), and Jude. A.

AMETHYST (אַחְלָמָה, *achlâmâh:* ἀμέθυστος: *amethystus*). Mention is made of this precious stone, which formed the third in the third row of the high-priest's breastplate, in Ex. xxviii. 19, xxxix. 12, "And the third row a ligure, an agate, and an amethyst." It occurs also in the N. T. (Rev. xxi. 20) as the twelfth stone which garnished the foundations of the wall of the heavenly Jerusalem. Commentators generally are agreed that the *amethyst* is the stone indicated by the Hebrew word, an opinion which is abundantly supported by the ancient versions. The Targum of Jerusalem indeed reads *smaragdin* (*smaragdus*), those of Jonathan and Onkelos have two words which signify "calf's-eye" (*oculus vituli*), which Braunius (*de Vestit. Sacerd. Heb.* ii. 711) conjectures may be identical with the *Beli oculus* of the Assyrians (Plin. *H. N.* xxxvii. 10), the *Cat's eye Chalcedony*, according to Ajasson and Desfontaines; but as Braunius has observed, the word *achlâmâh* according to the best and most ancient authorities signifies *amethyst*.

Modern mineralogists by the term amethyst usually understand the amethystine variety of *quartz*, which is crystalline and highly transparent: it is sometimes called *Rose quartz*, and contains alumina and oxide of manganese. There is, however, another mineral to which the name of *Oriental amethyst* is usually applied, and which is far more valuable than the quartz kind. This is a crystalline variety of *Corundum*, being found more especially in the E. and W. Indies. It is extremely hard and bright, and generally of a purple color, which, however, it may readily be made to lose by subjecting it to fire. In all probability the common *Amethystine quartz* is the mineral denoted by *achlâmâh;* for Pliny speaks of the amethyst being easily cut (*scalpturis facilis, H. N.* xxxvii. 9), whereas the *Oriental amethyst* is inferior only to the diamond in hardness, and is moreover a comparatively rare gem.

The Greek word *amethustos*, the origin of the English *amethyst*, is usually derived from ἀ, "not," and μεθύω, "to be intoxicated," this stone having been believed to have the power of dispelling drunkenness in those who wore it. (Dionys. Perieg. 1122; *Anthol. Palat.* 9, 752; Martini, *Excurs.* 158.) Pliny, however (*H. N.* xxxvii. 9), says, "The name which these stones have is to be traced to their peculiar tint, which, after approximating to the color of wine shades off into a violet." Theophrastus also alludes to its wine-like color.[a] W. H.

A'MI (אָמִי [*architect*, Fürst]: Ἡμεί: *Ami*), name of one of "Solomon's servants" (Ezr. ii. 57), called Amon (אָמֹן [Ἡμίμ; Vat. Alex. FA. Ημειμ; Comp. Ἀμών: *Amon*]) in Neh. vii. 59 *Ami* is probably a corrupted form of *Amon*.

AMIN'ADAB (Ἀμιναδάβ: *Aminadab*). AMMINADAB 1 (Matt. i. 4; Luke iii. 33). W. A. W.

AMITTAI [3 syl.] (אֲמִתַּי [*true, faithful*]: Ἀμαθί; [Vat. Sin. -θει:] *Amathi*), father of the prophet Jonah (2 K. xiv. 25; Jon. i. 1).

* **AMIZ'ABAD**, 1 Chr. xxvii. 6. So the A. V. ed. 1611, etc. following the Vulgate, the Genevan version, and the Bishops' Bible, for the correct form AMMIZABAD. A.

AM'MAH, the hill of (גִּבְעַת אַמָּה [*mother cubit;* but here, according to Fürst, *aqueducts*, after an Aramæan and Talmudic usage]: ὁ βουνὸς Ἀμμάν; [Alex. Comp. Ἀμμά; Ald. Ἐμμάτ:] *collis aquæ ductûs*), a hill "facing" Giah by the way of the wilderness of Gibeon, named as the point to which Joab's pursuit of Abner after the death of Asahel extended (2 Sam. ii. 24). Josephus (*Ant.* vii. 1, § 3) τόπος τις, ὃν Ἀμμάταν καλοῦσι (comp

[a] Τὸ δ' ἀμέθυστον οἰνωπὸν τῇ χρόᾳ. (*De Lapp.* § 31, ed. Schneid.)

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Targ. Jon. אַמִּתָּא). Both Symmachus (*πάτη*), and Theodotion (*ὁδραγωγός*), agree with the Vulgate in an allusion to some watercourse here. Can this point to the "excavated fountain," "under the high rock," described as near Gibeon (*El-Jîb*) by Robinson (i. 455)? G.

* **AMMEDA'THA**, Esth. iii. 1, A. V. ed. 1611, for HAMMEDATHA. A.

AM'MI (עַמִּי: λαός μου: *populus meus*), i. e., as explained in the margin of the A. V., "my people"; a figurative name applied to the kingdom of Israel in token of God's reconciliation with them, and their position as "sons of the living God," in contrast with the equally significant name Lo-ammi, given by the prophet Hosea to his second son by Gomer, the daughter of Diblaim (Hos. ii. 1). In the same manner Ruhamah contrasts with Lo-Ruhamah. W. A. W.

AM'MIDOI, in some copies [*e. g.* ed. 1611] AMMID'IOI (Ἀμμιδοι or Ἀμμιδιοι), named in 1 Esdr. v. 20 among those who came up from Babylon with Zorobabel. The three names Pira, Chadias, and A. are inserted between Beeroth and Ramah, without any corresponding words in the parallel lists of Ezra or Nehemiah.

* Fritzsche (*in loc.*) identifies Ἀμμιδιοι with the inhabitants of Humtah, Josh. xv. 54. There appears to be no authority for the form Ἀμμιδοι. A.

AM'MIEL (עַמִּיאֵל [*people of God*]: Αμιήλ; [Vat. Αμειηλ:] *Ammiel*). 1. The spy selected by Moses from the tribe of Dan (Num. xiii. 12).

2. (Alex. Αμιηρ, Vulg. *Ammihel* in 2 Sam. xvii. 27; [Vat. in 2 Sam. ix., Αμαηρ, Αμειηλ.]) The father of Machir of Lodebar (2 Sam. ix. 4, 5, xvii. 27).

3. The father of Bathshua, or Bathsheba, the wife of David (1 Chr. iii. 5), called ELIAM in 2 Sam. xi. 3; the Hebrew letters, which are the same in the two names, being transposed. He was the son of Ahithophel, David's prime minister.

4. [Vat. Αμειηλ.] The sixth son of Obed-edom (1 Chr. xxvi. 5), and one of the doorkeepers of the Temple. W. A. W.

AMMI'HUD (עַמִּיהוּד [*people of Judah*]: Ἐμιούδ in Num., Ἀμιουδ [Vat. Αμιουειδ] in 1 Chr.: *Ammiud*). 1. An Ephrainite, father of Elishama, the chief of the tribe at the time of the Exodus (Num. i. 10, ii. 18, vii. 48, 53, x. 22), and through him ancestor of Joshua (1 Chr. vii. 26).

2. (Ἀεμιούδ; Alex. Εμιουδ.) A Simeonite, father of Shemuel, chief of the tribe at the time of the division of Canaan (Num. xxxiv. 20).

3. (Ἰαμιούδ; [Vat. Βενιαμειουδ:] Alex. Αμιουδ.) The father of Pedahel, chief of the tribe of Naphtali at the same time (Num. xxxiv. 28).

4. (עַמִּיהוּר, *Keri* עַמִּיהוּד: Ἐμιούδ.) Ammihud, or "Ammichur," as the written text has it, was the father of Talmai, king of Geshur (2 Sam. xiii. 37).

5. (Ἀαμιούδ; [Vat. Ἀαμμιουν or -αs;] Alex. Ἀμιουδ.) A descendant of Pharez, son of Judah (1 Chr. ix. 4). W. A. W.

AMMIN'ADAB (עַמִּינָדָב · Ἀμιναδάβ [Vat. -μειν-]: *Aminadab*; one *of the people*, i. e. family, *of the prince* (*famulus principis*), Gesen.; *man of generosity*, Fürst, who ascribes to עַם the sense of "homo" as its primitive meaning. The passages, Ps. cx. 3, Cant. vi. 12, margin, seem however rather to suggest the sense *my people is willing*). 1. Son of Ram or Aram, and father of Nahshon, or Naasson (as it is written, Matt. i. 4; Luke iii. 33), who was the prince of the tribe of Judah, at the first numbering of Israel in the second year of the Exodus (Num. i. 7, ii. 3; Ruth iv. 19, 20; 1 Chr. ii. 10). We gather hence that Amminadab died in Egypt before the Exodus, which accords with the mention of him in Ex. vi. 23, where we read that "Aaron took him Elisheba daughter of Amminadab, sister of Nahshon, to wife, and she bare him Nadab and Abihu, Eleazar and Ithamar." This also indicates that Amminadab must have lived in the time of the most grievous oppression of the Israelites in Egypt. He is the fourth generation after Judah the patriarch of his tribe, and one of the ancestors of JESUS CHRIST. Nothing more is recorded of him; but the marriage of his daughter to Aaron may be marked as the earliest instance of alliance between the royal line of Judah and the priestly line of Aaron. And the name of his grandson Nadab may be noted as probably given in honor of Ammi-nadab his grandfather.

2. The chief of the 112 sons of Uzziel, a junior Levitical house of the family of the Kohathites (Ex. vi. 18), in the days of David, whom that king sent for, together with Uriel, Asaiah, Joel, Shemaiah, and Eliel, other chief fathers of Levitical houses, and Zadok and Abiathar the priests, to bring the ark of God to Jerusalem (1 Chr. xv. 10–12), to the tent which he had pitched for it. The passage last quoted is instructive as to the mode of naming the houses; for besides the sons of Kohath, 120, at v. 5, we have the sons of Elizaphan, 200, at v. 8, of Hebron, 80, at v. 9, and of Uzziel, 112, at v. 10, all of them Kohathites (Num. iii. 27, 30).

3. [Alex. Ισσααρ.] At 1 Chr. vi. 22 (7, Heb. B.) Izhar, the son of Kohath, and father of Korah, is called Amminadab, and the Vatican LXX. has the same reading. (The Alexandrine has Izhar.) But it is probably only a clerical error.

4. In Cant. vi. 12 it is uncertain whether we ought to read עַמִּינָדִיב, *Amminadib*, with the A. V., or עַמִּי נָדִיב, *my willing people*, as in the margin. If Amminadib is a proper name, it is thought to be either the name of some one famous for his swift chariots, מַרְכָּבוֹת, or that there is an allusion to Abinadab, and to the new cart on which they *made to ride* (יַרְכִּיבוּ) the ark of God (2 Sam. vi. 3). But this last, though perhaps intended by the LXX. version of Cant., which has Ἀμιναδάβ, is scarcely probable. In vii. 2 (1 A. V.) the LXX. also render בַּת־נָדִיב, "oh! prince's daughter," by *θύγατερ* Ναδάβ, and in the Cod. Alex. *θύγατερ* Ἀμιναδάβ. A. C. H.

AMMIN'ADIB (Cant. vi. 12). [AMMINADAB 4.]

AMMISHAD'DAI [4 syl.] (עַמִּישַׁדָּי [*people of the Almighty*]: Ἀμισαδαΐ; [Vat. -μει-, exc. in Num. x. 25;] Alex. Αμισαδαι, exc. Num. ii. 25, Ἀαμισαδαι, and Num x. 25, Μισαδαι: *Amisaddaï*, *Ammisaddaï*). The father of Ahiezer, chief of the tribe of Dan at the time of the Exodus (Num. i. 12, ii. 25, vii. 66, 71, x. 25). His name

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is one of the few which we find at this period compounded with the ancient name of God, Shaddai; Zurishaddai, and possibly Shedeur, are the only other instances, and both belong to this early time.

W. A. W.

AMMIZ'ABAD (עַמִּיזָבָד [*people of the Giver*, i. e. *God:* Rom. Ald.] Ζαβδί; [Vat. Λαιβαζαβ; Alex. Αμιαζαβ; Comp. Ἀμειζαβδλ:] *Amizabad*). The son of Benaiah, who apparently acted as his father's lieutenant, and commanded the third division of David's army, which was on duty for the third month (1 Chr. xxvii. 6). [AMIZABAD.]

W. A. W.

AM'MON, AM'MONITES, CHILDREN OF AMMON [a] עַמּוֹן (only twice), עַמּוֹנִי, עַמּוֹנִים: בְּנֵי עַמּוֹן: Ἀμμών, Ἀμμανῖται, LXX. in Pent.; elsewhere Ἀμμών, υἱοὶ Ἀμμών; Joseph. Ἀμμανῖται: *Ammon* [*Ammonitæ*], Vulg.), a people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix. 38; comp. Ps. lxxxiii. 7, 8), as Moab was by the elder; and dating from the destruction of Sodom.

The near relation between the two peoples indicated in the story of their origin continued throughout their existence: from their earliest mention (Deut. ii.) to their disappearance from the biblical history (Jud. v. 2), the brother-tribes are named together (comp. Judg. x. 10; 2 Chr. xx. 1; Zeph. ii. 8, &c.). Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Thus the "land of the children of Ammon" is said to have been given to the "children of Lot," *i. e.* to both Ammon and Moab (Deut. ii. 19). They are both said to have hired Balaam to curse Israel (Deut. xxiii. 4), whereas the detailed narrative of that event omits all mention of Ammon (Num. xxii., xxiii.). In the answer of Jephthah to the king of Ammon the allusions are continually to Moab (Judg. xi. 15, 18, 25), while Chemosh, the peculiar deity of Moab (Num. xxi. 29), is called "thy god" (24). The land from Arnon to Jabbok, which the king of Ammon calls "my land" (13), is elsewhere distinctly stated to have once belonged to a "king of Moab" (Num. xxi. 26).

Unlike Moab the precise position of the territory of the Ammonites is not ascertainable. In the earliest mention of them (Deut. ii. 20) they are said to have destroyed those Rephaim, whom they called the Zamzummim, and to have dwelt in their place, Jabbok being their border [b] (Num. xxi. 24; Deut. iii. 16, ii. 37). "Land" or "country" is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization — the "plentiful fields," the "hay," the "summer-fruits," the "vineyards," the "presses," and the "songs of the grape-treaders" — which so constantly recur in the allusions to Moab (Is. xv., xvi.; Jer. xlviii.); but on the contrary we find everywhere traces of the fierce habits of marauders in their incursions — thrusting out the right eyes of whole cities (1 Sam. xi. 2), ripping up the women with child (Am. i. 13), and displaying a very high degree of crafty cruelty (Jer. xli. 6, 7; Jud. vii. 11, 12) to their enemies, as well as a suspicious discourtesy to their allies, which on one occasion (2 Sam. x. 1–5) brought all but extermination on the tribe (xii. 31). Nor is the contrast less observable between the one city of Ammon, the fortified hold of Rabbah (2 Sam. xi. 1; Ez. xxv. 5: Am. i. 13), and the "streets," the "house-tops," and the "high-places," of the numerous and busy towns of the rich plains of Moab (Jer. xlviii.; Is xv., xvi.). Taking the above into account it is hard to avoid the conclusion that, while Moab was the settled and civilized half of the nation of Lot, the Bene-Ammon formed its predatory and Bedouin section. A remarkable confirmation of this opinion occurs in the fact that the special deity of the tribe was worshipped, not in a house or on a high place, but in a booth or tent designated by the very word which most keenly expressed to the Israelites the contrast between a nomadic and a settled life (Am. v. 26; Acts vii. 43) [SUCCOTH]. (See Stanley, App. § 89.)

On the west of Jordan they never obtained a footing. Among the confusions of the times of the Judges we find them twice passing over; once with Moab and Amalek seizing Jericho, the "city of palm-trees" (Judg. iii. 13), and a second time "to fight against Judah and Benjamin, and the house of Ephraim;" but they quickly returned to the freer pastures of Gilead, leaving but one trace of their presence in the name of Chephar ha-Ammonai, "The hamlet of the Ammonites" (Josh. xviii. 24), situated in the portion of Benjamin somewhere at the head of the passes which lead up from the Jordan-valley, and form the natural access to the table-land of the west country.

The hatred in which the Ammonites were held by Israel, and which possibly was connected with the story of their incestuous origin, is stated to have arisen partly from their opposition, or, rather, their want of assistance (Deut. xxiii. 4), to the Israelites on their approach to Canaan. But it evidently sprang mainly from their share in the affair of Balaam (Deut. xxiii. 4; Neh. xiii. 1). At the period of Israel's first approach to the south of Palestine the feeling towards Ammon is one of regard. The command is then "distress not the Moabites distress not the children of Ammon, nor meddle with them" (Deut. ii. 9, 19; and comp 37); and it is only from the subsequent transaction that we can account for the fact that Edom, who had also refused passage through his land but had taken no part with Balaam, is punished with the ban of exclusion from the congregation for three generations, while Moab and Ammon is to be kept out for ten generations (Deut. xxiii. 3), a sentence which acquires peculiar significance from its being the same pronounced on "bastards" in the preceding verse, from its collocation amongst those pronounced in reference to the most loathsome physical deformities, and also from the emphatic recapitulation (ver. 6), "thou shalt not seek their peace or their prosperity all thy days forever."

But whatever its origin it is certain that the animosity continued in force to the latest date. Subdued by Jephthah (Judg. xi. 33) and scattered with great slaughter by Saul (1 Sam. xi. 11) — and that not once only, for he "vexed" them

[a] The expression most commonly employed for this nation is "Bene-Ammon"; next in frequency comes "Ammoni" or "Ammonim"; and least often "Ammon." The translators of the Auth. Version have, as usual, neglected these minute differences, and have employed the three terms, Children of Ammon, Ammonites, Ammon, indiscriminately.

[b] Josephus says in two places (*Ant.* i. 11, § 5, and xi. 5, § 8), that Moab and Ammon were in Cœle-Syria

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whithersoever he turned" (xiv. 47) — they enjoyed under his successor a short respite, probably the result of the connection of Moab with David (1 Sam. xxii. 3) and David's town, Bethlehem — where the memory of Ruth must have been still fresh. But this was soon brought to a close by the shameful treatment to which their king subjected the friendly messengers of David (2 Sam. x. 1; 1 Chr. xix. 1), and for which he destroyed their city and inflicted on them the severest blows (2 Sam. xii.: 1 Chr. xx.). [RABBAH.]

In the days of Jehoshaphat they made an incursion into Judah with the Moabites and the Maonites,[a] but were signally repulsed, and so many killed that three days were occupied in spoiling the bodies (2 Chr. xx. 1–25). In Uzziah's reign they made incursions and committed atrocities in Gilead (Am. i. 13); Jotham had wars with them, and exacted from them a heavy tribute of "silver (comp. "jewels," 2 Chr. xx. 25), wheat, and barley" (2 Chr. xxvii. 5). In the time of Jeremiah we find them in possession of the cities of Gad from which the Jews had been removed by Tiglath-Pileser (Jer. xlix. 1–6); and other incursions are elsewhere alluded to (Zeph. ii. 8, 9). At the time of the captivity many Jews took refuge among the Ammonites from the Assyrians (Jer. xl. 11), but no better feeling appears to have arisen, and on the return from Babylon, Tobiah the Ammonite and Sanballat a Moabite (of Choronaim, Jer. xlix.), were foremost among the opponents of Nehemiah's restoration.

Amongst the wives of Solomon's harem are included Ammonite women (1 K. xi. 1), one of whom, Naamah, was the mother of Rehoboam (1 K. xiv. 31; 2 Chr. xii. 13), and henceforward traces of the presence of Ammonite women in Judah are not wanting (2 Chr. xxiv. 26; Neh. xiii. 23; Ezr. ix. 1; see Geiger, *Urschrift*, &c., pp. 47, 49, 299).

The last appearances of the Ammonites in the biblical narrative are in the books of Judith (v., vi., vii.) and of the Maccabees (1 Macc. v. 6, 30–43), and it has been already remarked that their chief characteristics — close alliance with Moab, hatred of Israel and cunning cruelty — are maintained to the end. By Justin Martyr (*Dial. c. Tryph.*) they are spoken of as still numerous (*νῦν πολὺ πλῆθος*); but, notwithstanding this they do not appear again.

The tribe was governed by a king (Judg. xi. 12, &c.; 1 Sam. xii. 12; 2 Sam. x. 1; Jer. xl. 14) and by "princes," שָׂרִי (2 Sam. x. 3; 1 Chr. xix. 3). It has been conjectured that Nahash (1 Sam. xi. 1; 2 Sam. x. 2) was the official title of the king, as Pharaoh was of the Egyptian monarchs; but this is without any clear foundation.

The divinity of the tribe was Molech, generally named in the O. T. under the altered form of Milcom — "the abomination of the children of Ammon;" and occasionally as Malcham. In more than one passage under the word rendered "their king" in the A. V., an allusion is intended to this idol. [MOLECH.]

The Ammonite names preserved in the sacred text are as follow. It is open to inquiry whether these words have reached us in their original form (certainly those in Greek have not), or whether they have been altered in transference to the Hebrew records.

Achior, Ἀχιώρ, quasi אֲחִי אוֹר, *brother of light*, Jud. v. 5, &c.

Baalis, בַּעֲלִיס, *joyful*, Jer. xl. 14.

Hanun, חָנוּן, *pitiable*, 2 Sam. x. 1, &c.

Molech, מֹלֶךְ, *king*.

Naamah, נַעֲמָה, *pleasant*, 1 K. xiv. 21, &c.

Nachash, נָחָשׁ, *serpent*, 1 Sam. xi. 1, &c.

Shobi, שֹׁבִי, *return*, 2 Sam. xvii. 27.

Timotheus, Τιμόθεος, 1 Macc. v. 6, &c.

Tobijah, טוֹבִיָּה, *good*, Neh. ii. 10, &c.

Zelek, צֶלֶק, *scar*,[b] 2 Sam. xxiii. 37.

The name Zamzummim, applied by the Ammonites to the Rephaim whom they dispossessed, should not be omitted. G.

AMMONITESS (הָעַמּוֹנִית: ἡ Ἀμμωνῖτις in 1 K., ἡ Ἀμμανῖτις, 2 Chr. xii. 13, ὁ Ἀμμανίτης, 2 Chr. xxiv. 26; Alex. Αμανιτις in 1 K.; [Vat. η Αμμανειτις, ο Αμμανειτης:] *Ammanitis*). A woman of Ammonite race. Such were Naamah, the mother of Rehoboam, one of Solomon's foreign wives (1 K. xiv. 21, 31; 2 Chr. xii. 13), and Shimeath, whose son Zabad or Jozachar was one of the murderers of king Joash (2 Chr. xxiv. 26). For allusions to these mixed marriages see 1 K. xi. 1, and Neh. xiii. 25. In the Hebrew the word has always the definite article, and therefore in all cases should be rendered "the Ammonitess."

W. A. W.

AMNON (אַמְנוֹן, once אֲמִינוֹן [*faithful*]: Ἀμνών, [Alex. sometimes Αμμαν:] *Amnon*). 1. Eldest son of David by Ahinoam the Jezreelitess, born in Hebron while his father's royalty was only acknowledged in Judah. He dishonored his half-sister Tamar, and was in consequence murdered by her brother (2 Sam. xiii. 1–29). [ABSALOM.] [See also 2 Sam. iii. 2, xiii. 32, 33, 39; 1 Chr. iii 1.]

2. Son of Shimon (1 Chr. iv. 20). G. E. L. C.

AMOK (עָמוֹק [*deep* or *incomprehensible*]: Ἀμέκ; [Vat. om.; Comp. Αμούκ:] *Amoc*). A priest, whose family returned with Zerubbabel, and were represented by Eber in the days of Joiakim (Neh. xii. 7, 20). W. A. W.

***AMOMUM** (ἄμωμον: *amomum*). In the description of the merchandise of Babylon (Rome) in Rev. xviii. 13, the best critical editions read *κιννάμωμον καὶ ἄμωμον*, "cinnamon *and amomum*," for the *κινάμωμον* of the received text. Under the name ἄμωμον or *amomum* Dioscorides and Pliny describe an aromatic plant growing in India, Armenia, Media, and Pontus, which modern botanists have found it difficult to identify with any known species. (See Dioscor. i. 14; Plin. *H. N.* xii. 13, xiii. 1, 2, xvi. 32; Theophr. *Hist. Plant.* ix. 7; *Fr.* iv. 32.) Fée (*Flore de Virgile*, pp. 16, 17) supposes it to be the *Amomum racemosum*, Lam., *Am. cardamomum*, Lin.; Billerbeck (*Flora Classica*, p. 2) makes it the *Amomum grana Paradisi*; Sprengel (*Hist. Rei Herb.* i. 140 ff., 247 f.), Fraas, and others identify it with the *Cissus*

[a] There can be no doubt that instead of "Ammonites" in 2 Chr. xx. 1, and xxvi. 8, we should read, with the LXX., "Maonites" or "Mehunim." The reasons for this will be given under MEHUNIM.

[b] Compare the sobriquet of "Le Balafré"

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designation of Linnæus. See also Salmasius, *Homon. Hyl. Iatr.* c. 91; *Plin. Exerc.* i. 284 ff. From the fruit of the *amomum* a precious oil or balsam was obtained, which was used in funeral rites (Pers. iii. 104; Ovid. *Pont.* i. 9, 51; see also *Trist.* iii. 3, 69, where we have *amomi pulvis*), and especially as a perfume for the hair (Ovid. *Her.* xxi. 166; Lucan, x. 164 ff.; Mart. v. 64, 3, viii. 77, 3; Sil. Ital. xi. 403). See Wetstein's note on Rev. xviii. 13. A.

AMON (אָמוֹן: Ἀμμών; [Sin.[1] in Nah., Αρμων]). 1. An Egyptian divinity, whose name occurs in that of נֹא אָמוֹן (Nah. iii. 8), or Thebes, also called נֹא [No]. It has been supposed that Amon is mentioned in Jer. xlvi. 25, but the A. V. is most probably correct in rendering אָמוֹן מִנֹּא "the multitude of No," as in the parallel passage, Ez. xxx. 15, where the equivalent הָמוֹן is employed. Comp. also Ex. xxx. 4, 10, for the use of the latter word with reference to Egypt. These cases, or at least the two former, seem therefore to be instances of paronomasia (comp. Is. xxx. 7, lxv. 11, 12). The Greeks called this divinity Ἄμμων, whence the Latin Ammon and Hammon; but their writers give the Egyptian pronunciation as Ἀμμοῦν (Herod. ii. 42), Ἀμοῦν (Plut. *de Isid. et Osir.* 9), or Ἀμῶν (Iambl. *de Myst.* viii. 3). The ancient Egyptian name is Amen, which must signify "the hidden," from the verb *amen*, "to enwrap, conceal" (Champollion, *Dictionnaire Égyptien*, p. 197), Copt. ⲁⲙⲟⲩⲛ. This interpretation agrees with that given by Plutarch, on the authority of a supposition of Manetho. (Μανεθὼς μὲν ὁ Σεβεννύτης τὸ κεκρυμμένον σέβεται καὶ τὴν κρύψιν ἐκ τούτου δηλοῦσθαι τῆς φωνῆς, *de Isid. et Osir. l. c.*) Amen was one of the eight gods of the first order, and chief of the triad of Thebes. He was worshipped at that city as Amen-Ra, or "Amen the sun," represented as a man wearing a



The god Amon. (Wilkinson.)

cap with two high plumes, and Amen-Ra ka mut-ef, "Amen-Ra, who is both male and female," represented as the generative principle. In the latter form he is accompanied by the figures of trees or other vegetable products, like the "groves" mentioned in the Bible [EGYPT], and is thus connected with Baal. In the Great Oasis, and the famous one named after him, he was worshipped in the form of the ram-headed god Num, and called either Amen. Amen-Ra, or Amen-Num, and thus the Greeks came to suppose him to be always ram-headed, whereas this was the proper characteristic of Num (Wilkinson, *Modern Egypt and Thebes*, vol. ii. pp. 367, 375). The worship of Amen spread from the Oasis along the north coast of Africa, and even penetrated into Greece. The Greeks identified Amen with Zeus, and he was therefore called Zeus Ammon and Jupiter Ammon. R. S. P.

AMON (אָמוֹן [*multitude*, or *architect*]. Ἀμώς, Kings [Jer., and so Lachm., Tisch., Treg., in Matt.]; Ἀμών, Chr., [Zeph., where Sin. reads Αμμων; Vat.[1] in 1 Chr. Αμων, Vat. in 2 Chr. Αμως; Alex. Αμμων in 1 K., elsewhere Αμως:] Joseph. Ἄμωσος: *Amon*). 1. King of Judah, son and successor of Manasseh. The name may mean *skillful in his art*, or *child* (verbal from אָמַן, *to nurse*). Yet it sounds Egyptian, as if connected with the Theban god, and possibly may have been given by Manasseh to his son in an idolatrous spirit. Following his father's example, Amon devoted himself wholly to the service of false gods, but was killed in a conspiracy after a reign of two years. Probably by insolence or tyranny he had alienated his own servants, and fell a victim to their hostility, for the people avenged him by putting all the conspirators to death, and secured the succession to his son Josiah. To Amon's reign we must refer the terrible picture which the prophet Zephaniah gives of the moral and religious state of Jerusalem: idolatry supported by priests and prophets (i. 4, iii. 4), the poor ruthlessly oppressed (iii. 3), and shameless indifference to evil (iii. 11). According to Clinton (*F. H.* i. 328), the date of his accession is B. C. 642; of his death, B. C. 640 (2 K. xxi. 19; 2 Chr. xxxiii. 20). [Occurs 2 K. xxi. 18–25; 1 Chr. iii. 14; 2 Chr. xxxiii. 20–25; Jer. i. 2, xxv. 3; Zeph. i. 1; Matt. i. 10.] G. E. L. C.

2. (אָמוֹן, אָמֹן: Σεμήρ, Ἐμήρ; Alex. Αμμων, Σεμμηρ; [Ald. Ἀμμών, Ἐμμήρ; Comp. Ἀμών, Ἀμμών:] *Aman*). Prince or governor of Samaria in the reign of Ahab (1 K. xxii. 26; 2 Chr. xviii. 25). What was the precise nature of his office is not known. Perhaps the prophet Micaiah was intrusted to his care as captain of the citadel. The Vat. MS. of the LXX. has τὸν βασιλέα τῆς πόλεως in 1 K., but ἄρχοντα in 2 Chr. Josephus (*Ant.* viii. 15, § 4) calls him Ἀχάμων W. A. W.

3. See AMI.

AM'ORITE, THE AM'ORITES (הָאֱמֹרִי, הָאֱמֹרִי (always in the singular), accurately "the Emorite" — the dwellers on the summits — mountaineers: Ἀμορραῖοι: *Amorrhæi*), one of the chief nations who possessed the land of Canaan before its conquest by the Israelites.

In the genealogical table of Gen. x. "the Amorite" is given as the fourth son of Canaan, with "Zidon, Heth [Hittite], the Jebusite," &c. The interpretation of the name as "mountaineers" or "highlanders" — due to Simonis (see his *Onomasticon*), though commonly ascribed to Ewald — is quite in accordance with the notices of the text which, except in a few instances, speak of the Amorites as dwelling on the elevated portions of the

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country. In this respect they are contrasted with the Canaanites, who were the dwellers in the lowlands; and the two thus formed the main broad divisions of the Holy Land. "The Hittite, and the Jebusite, and the Amorite, dwell in the mountain [of Judah and Ephraim], and the Canaanite dwells by the sea [the lowlands of Philistia and Sharon] and by the 'side' of Jordan" [in the valley of the Arabah], — was the report of the first Israelites who entered the country (Num. xiii. 29; and see Josh. v. 1, x. 6, xi. 3; Deut. i. 7, 20; "Mountain of the A.," ver. 44). This we shall find borne out by other notices. In the very earliest times (Gen. xiv. 7) they are occupying the barren heights west of the Dead Sea, at the place which afterwards bore the name of En-gedi; hills in whose fastnesses, the "rocks of the wild goats," David afterwards took refuge from the pursuit of Saul (1 Sam. xxiii. 29; xxiv. 2). [HAZEZON-TAMAR]. From this point they stretched west to Hebron, where Abram was then dwelling under the "oak-grove" of the three brothers, Aner, Eshcol, and Mamre (Gen. xiv. 13; comp. xiii. 18). From this, their ancient seat, they may have crossed the valley of the Jordan, tempted by the high table-lands on the east, for there we next meet them at the date of the invasion of the country. Sihon, their then king, had taken the rich pasture-land south of the Jabbok, and had driven the Moabites, its former possessors, across the wide chasm of the Arnon (Num. xxi. 26; 13), which thenceforward formed the boundary between the two hostile peoples (Num. xxi. 13). The Israelites apparently approached from the south-east, keeping "on the other side" (that is, on the east) of the upper part of the Arnon, which there bends southwards, so as to form the eastern boundary of the country of Moab. Their request to pass through his land to the fords of Jordan was refused by Sihon (Num. xxi. 21; Deut. ii. 26); he "went out" against them (xxi. 23; ii. 32), was killed with his sons and his people (ii. 33), and his land, cattle, and cities taken possession of by Israel (xxi. 24, 25, 31, ii. 34–6). This rich tract, bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and "the wilderness" on the east (Judg. xi. 21, 22) — in the words of Josephus "a land lying etween three rivers after the manner of an island" (*Ant.* iv. 5, § 2) — was, perhaps, in the most special sense the "land of the Amorites" (Num. xxi. 31; Josh. xii. 2, 3, xiii. 9; Judg. xi. 21, 22); but their possessions are distinctly stated to have extended to the very feet of Hermon (Deut. iii. 8, iv. 48), embracing "all Gilead and all Bashan" (iii. 10), with the Jordan valley on the east of the river (iv. 49), and forming together the land of the "two kings of the Amorites," Sihon and Og (Deut. xxxi. 4; Josh. ii. 10, ix. 10, xxiv. 12).

After the passage of the Jordan we again meet with Amorites disputing with Joshua the conquest of the west country. But although the name generally denotes the mountain tribes of the centre of the country, yet this definition is not always strictly maintained, varying probably with the author of the particular part of the history, and the time at which it was written. Nor ought we to expect that the Israelites could have possessed very accurate knowledge of a set of small tribes whom they were called upon to exterminate — with whom they were forbidden to hold any intercourse — and, moreover, of whose general similarity to each other we have convincing proof in the confusion in question.

Some of these differences are as follows: — Hebron is "Amorite" in Gen. xiii. 18, xiv. 13, though "Hittite" in xxiii. and "Canaanite" in Judg. i. 10. The "Hivites" of Gen. xxxiv. 2, are "Amorites" in xlviii. 22; and so also in Josh. ix. 7, xi. 19, as compared with 2 Sam. xxi. 2. Jerusalem is "Amorite" in Josh. x. 5, 6,[a] but in xv. 63, xviii. 28; Judg. i. 21, xix. 11; 2 Sam. v. 6, &c., it is "Jebusite." The "Canaanites" of Num. xiv. 45 (comp. Judg. i. 17), are "Amorites" in Deut. i. 44. Jarmuth, Lachish, and Eglon, were in the low country of the *Shefelah* (Josh. xv. 35, 39), but in Josh. x. 5, 6, they are "Amorites that dwell in the mountains;" and it would appear as if the "Amorites" who forced the Danites into the mountain (Judg. i. 34, 35) must have themselves remained on the plain.

Notwithstanding these few differences, however, from a comparison of the passages previously quoted it appears plain that "Amorite" was a local term, and not the name of a distinct tribe. This is confirmed by the following facts. (1.) The wide area over which the name was spread. (2.) The want of connection between those on the east and those on the west of Jordan — which is only once hinted at (Josh. ii. 10). (3.) The existence of kings like Sihon and Og, whose territories were separate and independent, but who are yet called "the two kings of the Amorites," a state of things quite at variance with the habits of Semitic tribes. (4.) Beyond the three confederates of Abram, and these two kings, no individual Amorites appear in the history (unless Araunah or Ornan the Jebusite be one). (5.) There are no traces of any peculiar government, worship, or customs, different from those of the other "nations of Canaan."

One word of the "Amorite" language has survived — the name Senir (not "Shenir") for Mount Hermon (Deut. iii. 9); but may not this be the Canaanite name as opposed to the Phœnician (Sirion) on the one side and the Hebrew on the other?

All mountaineers are warlike; and, from the three confederate brothers who at a moment's notice accompanied "Abram the Hebrew" in his pursuit of the five kings, down to those who, not depressed by the slaughter inflicted by Joshua and the terror of the name of Israel, persisted in driving the children of Dan into the mountain, the Amorites fully maintained this character.

After the conquest of Canaan nothing is heard in the Bible of the Amorites, except the occasional mention of their name in the usual formula for designating the early inhabitants of the country

G.

AMOS (עָמוֹס, a *burden*: Ἀμώς: *Amos*), a native of Tekoah in Judah, about six miles S. of Bethlehem, originally a shepherd and dresser of sycamore-trees, was called by God's Spirit to be a prophet, although not trained in any of the regular prophetic schools (i. 1, vii. 14, 15). He travelled from Judah into the northern kingdom of Israel or Ephraim, and there exercised his ministry, apparently not for any long time. His date cannot be later than the 15th year of Uzziah's reign (B. C. 808, according to Clinton, *F. H.* i. 325); for he tells us that he prophesied "in the reigns of Uzziah king of Judah, and Jeroboam the son of Joash king of Israel, two years before the earthquake."

[a] The LXX. has here τῶν Ἰεβουσαίων

This earthquake (also mentioned Zech. xiv. 5) cannot have occurred after the 17th year of Uzziah, since Jeroboam II. died in the 15th of that king's reign, which therefore is the latest year fulfilling the three chronological indications furnished by the prophet himself. But his ministry probably took place at an earlier period of Jeroboam's reign, perhaps about the middle of it; for on the one hand Amos speaks of the conquests of this warlike king as completed (vi. 13, cf. 2 K. xiv. 25), on the other the Assyrians, who towards the end of his reign were approaching Palestine (Hos. x. 6, xi. 5), do not seem as yet to have caused any alarm in the country. Amos predicts indeed that Israel and other neighboring nations will be punished by certain wild conquerors from the North (i. 5, v. 27, vi. 14), but does not name them, as if they were still unknown or unheeded. In this prophet's time Israel was at the height of power, wealth, and security, but infected by the crimes to which such a state is liable. The poor were oppressed (viii. 4), the ordinances of religion thought burdensome (viii. 5), and idleness, luxury, and extravagance were general (iii. 15). The source of these evils was idolatry, of course that of the golden calves, not of Baal, since Jehu's dynasty occupied the throne, though it seems probable from 2 K. xiii. 6, which passage must refer to Jeroboam's reign [BENHADAD III.], that the rites even of Astarte were tolerated in Samaria, though not encouraged. Calf-worship was specially practiced at Bethel, where was a principal temple and summer palace for the king (vii. 13; cf. iii. 15), also at Gilgal, Dan, and Beersheba in Judah (iv. 4, v. 5, viii. 14), and was offensively united with the true worship of the Lord (v. 14, 21–23; cf. 2 K. xvii. 33). Amos went to rebuke this at Bethel itself, but was compelled to return to Judah by the high-priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom.[a]

The book of the prophecies of Amos seems divided into four principal portions closely connected together. (1) From i. 1 to ii. 3 he denounces the sins of the nations bordering on Israel and Judah, as a preparation for (2), in which, from ii. 4 to vi. 14, he describes the state of those two kingdoms, especially the former. This is followed by (3), vii. 1–ix. 10, in which, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel which he predicted to Amaziah. After this, in (4), he rises to a loftier and more evangelical strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and His people forgiven and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author. See i. 3, ii. 13, iii. 4, 5, iv. 2, 7, 9, v. 8, 19, vi. 12, vii. 1, ix. 3, 9, 13, 14. The book presupposes a popular acquaintance with the Pentateuch (see Hengstenberg, *Beiträge zur Einleitung ins Alte Testament*, i. 83–125), and implies that the ceremonies of religion, except where corrupted by Jeroboam I., were in accordance with the law of Moses. The references to it in the New Testament are two: v. 25, 26, 27 is quoted by St. Stephen in Acts vii. 42, and ix. 11 by St. James in Acts xv. 16. As the book is evidently not a series of detached prophecies, but logically and artistically connected in its several parts, it was probably written by Amos as we now have it after his return to Tekoah from his mission to Bethel. (See Ewald, *Propheten des Alten Bundes*, i. 84 ff.) G. E. L. C.

* Among the later commentators on Amos may be mentioned J. A. Theiner, *Klein. Propheten*, 1828; Hitzig, *Klein. Proph. erklärt*, 1838, 3e Aufl. 1863; Maurer, *Com. Gram. Hist. Crit. in Proph. Minores*, 1840; Ewald, *Proph. d. Alten Bundes*, 1840; Umbreit, *Prakt. Com. über die Proph.* IV. i., 1844; Henderson, *Minor Prophets*, Lond. 1845, Amer. ed. 1860; Baur, *Der Proph. Amos erklärt*, 1847; and Pusey, *Minor Prophets*, 1861. There is a rapid but graphic sketch of the contents of the prophecy, as well as of the career of the prophet, by Stanley (*Jewish Church*, ii. 396 ff. Amer. ed.). For a list of the older writers and their characteristics, the reader is referred to Baur's *Einleitung* to his commentary named above (pp. 149–162). H.

2. (Ἀμώς: *Amos*.) Son of Naum, in the genealogy of Jesus Christ (Luke iii. 25). W. A. W.

AMOZ (אָמוֹץ: Ἀμώς: *Amos*), father of the prophet Isaiah (2 K. xix. 2, 20, xx. 1; 2 Chr. xxvi. 22, xxxii. 20, 32; Is. i. 1, ii. 1, xiii. 1, xx. 2 [xxxvii. 2, 21, xxxviii. 1.]

AMPHIPOLIS (Ἀμφίπολις: *Amphipolis*), a city of Macedonia, through which Paul and Silas passed in their way from Philippi to Thessalonica (Acts xvii. 1). It was distant 33 Roman miles from Philippi (*Itin. Anton.* p. 320). It was called Amphipolis, because the river Strymon flowed almost round the town (Thuc. iv. 102). It stood upon an eminence on the left or eastern bank of this river, just below its egress from the lake Cercinitis, and at the distance of about three miles from the sea. It was a colony of the Athenians, and was memorable in the Peloponnesian war for the battle fought under its walls, in which both Brasidas and Cleon were killed (Thuc. v. 6–11). Its site is now occupied by a village called *Neokhório*, in Turkish *Jeni-Keui*, or "New-Town."

* The reader will notice from the wood-cut (taken from Cousinéry) the singular position of this apostolic place. *Neokhório* is the modern Greek Νεοχώριον. Though the name is changed, the identification is undoubted, since the position answers so perfectly to the ancient name and to the notices of ancient writers (ἐπ' ἀμφότερα περιῤῥέοντος τοῦ Στρυμόνος, Thuc. iv. 102). Cousinéry inserts a plan of the ruins still found on the spot in his *Voyage dans Macédoine* (i. 134), among which are parts of the city wall, symbolic figures, inscriptions, *tumuli*, &c. See also Leake's *Northern Greece*, iii. 181 ff. At the point here where Paul crossed the Strymon on his mission of philanthropy (ἡ φιλανθρωπία τοῦ σωτῆρος ἡμῶν θεοῦ, Tit. iii. 4), Xerxes, on his invasion of Greece, "offered a sacrifice of white horses to the river, and buried alive nine youths and maidens." See Herod. vii. 113, 114 and Rawlinson's note there. It was not till after the great sacrifice on Golgotha that human sacri-

[a] * There was a later Jewish tradition, says Stanley, "that he was beaten and wounded by the indignant hierarchy of Bethel and carried back half dead to his native place—the fate which such a rough, plain-spoken preacher would naturally invite; and it would almost seem as if faint allusions to it transpire in more than one place in the N. T." (comp. Heb. xi. 35; Matt. xxi. 35). See *Jewish Church*, ii. 400, Amer. ed. H



Amphipolis.

loes ceased generally, even among the Greeks and Romans. See Lasaulx's interesting monograph entitled *Sühnopfer der Griechen u. Römer u. ihr Verhältniss zu dem Einem auf Golgotha* (tr. in the *Bibl. Sacra*, i. 368–408). For the classical interest of Amphipolis, the reader is referred to Grote's *History of Greece*, vi. 625 ff., and Arnold's *Thucydides*, ii. (at the end). [APOLLONIA.] H.

AMPLIAS (Ἀμπλίας, [Lachm. marg. Sin. AFG, Ἀμπλιᾶτος: *Ampliatus*]), a Christian at Rome [whom Paul salutes and terms his "beloved in the Lord"] (Rom. xvi. 8).

AM'RAM (עַמְרָם [*people of the exalted*, i. e. *God*]: Ἀμβράμ, [Ἀμράμ; Vat. in Ex. vi. 20, Αμβραν:] *Amram*). 1. A Levite, father of Moses, Aaron, and Miriam (Ex. vi. 18, 20; Num. iii. 19, [xxvi. 58, 59; 1 Chr. vi. 2, 3, 18, xxiii. 12, 13, xxiv. 20]). R. W. B.

2. (חַמְרָן: Ἐμερών; Alex. Αμαδα; [Ald. Ἀμαδάμ; Comp. Ἀμαδάν:] *Hamram.*) Properly Hamran or Chamran; son of Dishon and descendant of Levi (1 Chr. i. 41). In Gen. xxxvi. 26 he is called HEMDAN, and this is the reading in 1 Chr. in many of Kennicott's MSS.

3. (עַמְרָם: Ἀμράμ; [Vat. Αμαρει;] Alex. Αμβραμ: *Amram.*) One of the sons of Bani, in the time of Ezra, who had married a foreign wife (Ezr. x. 34). Called OMAERUS in 1 Esdr. ix. 34.

AM'RAMITES, THE (עַמְרָמִי: ὁ Ἀμράμ, ὁ Ἀμβράμ; Alex. ο Αμβρααμ, ο Αμραμι: *Amramitæ*). A branch of the great Kohathite family of the tribe of Levi (Num. iii. 27; 1 Chr. xxvi. 23); descended from Amran., the father of Moses. W. A. W.

AM'RAPHEL (אַמְרָפֶל: Αμαρφάλ: *Amraphel*), perhaps a Hamite king of Shinar or Babylonia, who joined the victorious incursion of the Elamite Chedorlaomer against the kings of Sodom and Gomorrah and the cities of the plain (Gen. xiv. 1, 9). The meaning of the name is uncertain; some have connected it with the Sanskrit *amarapála*, "the guardian of the immortals." (Comp. Rawlinson's *Herodotus*, i. 446.) S. L.

AMULETS were ornaments, gems, scrolls, &c., worn as preservatives against the power of enchantments, and generally inscribed with mystic forms or characters. The "ear-rings" in Gen. xxxv. 4 (נְזָמִים: ἐνώτια: *inaures*) were obviously connected with idolatrous worship, and were probably amulets taken from the bodies of the slain Shechemites. They are subsequently mentioned among the spoils of Midian (Judg. viii. 24), and perhaps their objectionable character was the reason why Gideon asked for them. Again, in Hos. ii. 13, "decking herself with ear-rings" is mentioned as one of the signs of the "days of Baalim." Hence in Chaldee an ear-ring is called חַרְשָׁא.

But amulets were more often worn round the neck, like the golden bulla or leather lorum of the Roman boys. Sometimes they were precious stones, supposed to be endowed with peculiar virtues. In the "Mirror of stones" the strangest properties are attributed to the amethyst, Kinocetus, Alectoria, Ceraunium, &c.; and Pliny, talking of succina, says "Infantibus alligari amuleti ratione prodest" (xxxvii. 12, s. 37). They were generally suspended as the centre-piece of a necklace, and among the Egytians often consisted of the emblems of various deities, or the symbol of truth and justice ("Thmei"). A gem of this kind, formed of sapphires, was worn by the chief judge of Egypt (Diod. i. 48, 75), and a similar one is represented as worn by the youthful deity Harpocrates (Wilkinson, *An. Egypt.* iii. 364). The Arabs hang round their children's necks the figure of an open hand; a custom which, according to Shaw, arises from the *unluckiness* of the number 5. This principle is often found in the use of amulets. Thus the basilisk is constantly engraved on the talismanic scarabæi of Egypt, and according to Jahn (*Arch. Bibl.* § 131, Engl. tr.), the לְחָשִׁים of Is. iii. 21, were "fig

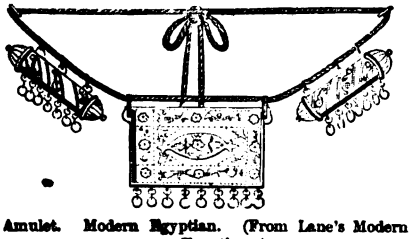
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ures of serpents carried in the hand" (more probably worn in the ears) "by Hebrew women." The word is derived from לָחַשׁ, *sibilavit*, and means both "enchantments" (cf. Is. iii. 3), and the magical gems and formularies used to avert them (Gesen. s. v.). It is doubtful whether the LXX. intends περιδέξια as a translation of this word; "pro voce περιδ. nihil est in textu Hebraico" (Schleusner's *Thesaurus*). For a like reason the phallus was among the sacred emblems of the Vestals (*Dict. of Ant.*, art. "Fascinum").

The commonest amulets were sacred words (the tetragrammaton, &c.) or sentences, written in a peculiar manner, or inscribed in some cabalistic figure like the shield of David, called also Solomon's Seal. Another form of this figure is the pentangle (or pentacle, v. Scott's *Antiquary*), which "consists of three triangles intersected, and made of five lines, which may be so set forth with the body of man as to touch and point out the places where our Saviour was wounded" (Sir Thos. Brown's *Vulg. Errors*, i. 10). Under this head fall the Ἐφέσια γράμματα (Acts xix. 19), and in later times the Abraxic gems of the Basilidians; and the use of the word "Abracadabra," recommended by the physician Serenus Samonicus as a cure of the hemitritæus. The same physician prescribes for quartan ague

"Mæoniæ Iliados quartum suppone timenti."

Charms "consisting of words written on folds of papyrus tightly rolled up and sewed in linen," have been found at Thebes (Wilkinson, *l. c.*), and our English translators possibly intended something of the kind when they rendered the curious phrase (in Is. iii.) פְּתָתֵי הַנְּפָשׁ by "tablets." It was the danger of idolatrous practices arising from a



Amulet. Modern Egyptian. (From Lane's Modern Egyptians.)

knowledge of this custom that probably induced the sanction of the use of phylacteries (Deut. vi. 8; xi. 18, טוֹטָפוֹת). The modern Arabs use scraps of the Koran (which they call "telesmes" or "alakakirs") in the same way.

A very large class of amulets depended for their value on their being constructed under certain astronomical conditions. Their most general use was to avert ill-luck, &c., especially to nullify the effect of the ὀφθαλμὸς βάσκανος, a belief in which is found among all nations. The Jews were particularly addicted to them, and the only restriction placed by the Rabbis on their use was, that none but *approved* amulets (*i. e.* such as were *known* to have cured three persons) were to be worn on the Sabbath (Lightfoot's *Hor. Hebr.* in Matt. xxiv. 24). It was thought that they kept off the evil spirits who caused disease. Some animal substances were considered to possess such properties, as we see from Tobit. Pliny (xxviii. 47) mentions a fox's tongue worn on an amulet as a charm against blear eyes, and says (xxx. 15) "Scarabæorum cornua alligata amuleti naturam obtinent;" perhaps an Egyptian fancy. In the same way one of the Roman emperors wore a seal-skin as a charm against thunder Among plants, the white bryony and the Hypericon, or Fuga Dæmonum, are mentioned as useful (Sir T. Brown, *Vulg. Errors*, i. 10. He attributes the whole doctrine of amulets to the devil, but still throws out a hint that they may work by "imponderous and invisible emissions").

Amulets are still common. On the Mod. Egyptian "Hegáb" see Lane, *Mod. Egypt*, c. 11, and on the African "pieces of medicine," a belief in which constitutes half the religion of the Africans, see Livingstone's *Travels*, p. 285, *et passim*. [TERAPHIM; TALISMAN.] F. W. F.

AM'ZI (אַמְצַי [*strong*]: Ἀμεσσία; [Vat. -σει-] Alex. Μασσια: *Amasai*). 1. A Levite of the family of Merari, and ancestor of Ethan the minstrel (1 Chr. vi. 46).

2. (Ἀμασί [Vat. -σει]: *Amsi*.) A priest, whose descendant Adaiah with his brethren did the service for the Temple in the time of Nehemiah (Neh. xi. 12). W. A. W.

A'NAB (עֲנָב [*grape-town*, Gesen.]: Ἀναβώθ, Ἀνών; Alex. Ανωβ: [*Anab*]), a town in the mountains of Judah (Josh. xv. 50), named, with Debir and Hebron, as once belonging to the Anakim (Josh. xi. 21). It has retained its ancient name ['*Anâb*], and lies among the hills about 10 miles S. S. W. of Hebron, close to Shoco and Eshtemoa (Rob. i. 494). The conjecture of Eus. and Jerome (*Onom. Anob, Anab*) is evidently inadmissible. G.

AN'AEL (Ἀναήλ). The brother of Tobit (Tob. i. 21).

A'NAH (עֲנָה [perh. *answering*, i. e. *a request*]; Ἀνά; [Gen. xxxvi. 24, Alex. Ωνας; 1 Chr. i. 40, 41, Rom. Σωνάν, Alex. Ωναμ, Ανα:] *Ana*), the son of Zibeon, the son of Seir, the Horite (Gen. xxxvi. 20. 24), and father of Aholibamah, one of the wives of Esau (Gen. xxxvi. 2, 14). We are no doubt thus to understand the text with Winer, Hengstenberg, Tuch, Knobel, and many others, though the Hebrew reads "Aholibamah, daughter of Anah, daughter of Zibeon (בַּת־עֲנָה בַּת־צִבְעוֹן);" nor is there any necessity to correct the reading in accordance with the Sam., which has בן instead of the second בת; it is better to refer the second בת to Aholibamah instead of to its immediate antecedent Anah. The word is thus used in the wider sense of descendant (here granddaughter), as it is apparently again in this chapter, v. 39. We may further conclude with Hengstenberg (*Pent.* ii. 280; Eng. transl. ii. 229) that the Anah mentioned amongst the sons of Seir in v. 20 in connection with Zibeon, is the same person as is here referred to, and is therefore the grandson of Seir. The intention of the genealogy plainly is not so much to give the lineal descent of the Seirites as to enumerate those descendants who, being heads of tribes, came into connection with the Edomites. It would thus appear that Anah, from whom Esau's wife sprang, was the head of a tribe independent of his father, and ranking on an equality with that tribe. Several difficulties occur in regard to the race and name of Anah By his descent from Seir he is

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Horite [which see] (Gen. xxxvi. 20), whilst in v. 2 he is called a Hivite, and again in the narrative (Gen. xxvi. 34) he is called Beeri the Hittite. Hengstenberg's explanation of the first of these difficulties is far-fetched; and it is more probable that the word Hivite (חַוִּי) is a mistake of transcribers for Horite (חֹרִי). With regard to the identification of Anah the Horite with Beeri the Hittite, see BEERI. F. W. G.

* In Gen. xxxvi. 24 (A. V.), we read: "This was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father." The word יְמִים is here rendered *mules*, according to the Jewish explanation (Targ. of Jonathan, the Talmud, Saadias, Rabbinic commentators), followed in Luther's and other modern versions. With this rendering of יְמִים, the statement is altogether insignificant, unless מָצָא is taken (as by the Talmudist) in the sense of *invent*, as in Luther's version; meaning that Anah *found out* the way of producing mules, by coupling animals of different species. But this sense the Hebrew word will not bear. The explanation is evidently drawn from the connection merely, without any support from etymology. Equally baseless is the interpretation in the Targ. of Onkelos, and the Samaritan Codex, taking יְמִים in the sense of *giants* (as if = אֵמִים, Deut. ii. 11).

Another and probably older exegetical tradition, transmitted through Jerome and the Vulgate, renders יְמִים by *warm springs* (Vulgate *aquas calidas*). This has the support of etymology (Gesenius, *Thes.*, יוֹם), as well as of the ancient tradition, and is corroborated by the frequent occurrence of warm springs in the region referred to, as observed both by ancient writers and by modern travellers.[a] T. J. C.

ANAHA'RATH (אֲנָחֲרָה [*hollow way* or *pass*, Fürst]: Ἀναχερέθ; [Alex. Αρρανεθ: *Anaharath*]), a place within the border of Issachar, named with Shichon and Rabbith (Josh. xix. 19). Nothing is yet known of it. G.

* Some think it may be the present *Arâneh*, near the foot of Gilboa, about 2 miles east of *Jenin* (Engannim). See Zeller's *Bibl. Wörterb.* p. 60, 2te Aufl. Robinson mentions the place twice (ii. 316, 319), but does not suggest the identification. H.

ANA'IAH [3 syl.] (עֲנָיָה: Ἀναΐας; [Vat. M. Ανανια:] *Ania*). 1. Probably a priest; one of those who stood on Ezra's right hand as he read the Law to the people (Neh. viii. 4). He is called ANANIAS in 1 Esdr. ix. 43.

2. (Ἀναΐα: [Vat. Αναναΐα; Ald. Ἀναΐα:] *Anaïa.*) One of the "heads" of the people, who signed the covenant with Nehemiah (Neh. x. 22). W. A. W.

A'NAK. [ANAKIM.]

AN'AKIM (עֲנָקִים: Ἐνακίμ, [Vat. -κειμ, and so Alex. in Deut.:] *Enacim*), a race of giants (so called either from their stature (*longicolli*, Gesen.), or their strength (Fürst), (the root עָנַק being identical with our word *neck*), descendants of Arba (Josh. xv. 13, xxi. 11), dwelling in the southern part of Canaan, and particularly at Hebron, which from their progenitor received the name of קִרְיַת אַרְבַּע, city of Arba. Besides the general designation Anakim, they are variously called בְּנֵי עֲנָק, sons of Anak (Num. xiii. 33), יְלִידֵי הָעֲנָק, descendants of Anak (Num. xiii. 22), and בְּנֵי עֲנָקִים, sons of Anakim [LXX. υἱοὶ γιγάντων] (Deut. i. 28). These designations serve to show that we must regard Anak as the name of the race rather than that of an individual, and this is confirmed by what is said of Arba, their progenitor, that he "was a great man among the Anakim" (Josh. xiv. 15). The race appears to have been divided into three tribes or families, bearing the names Sheshai, Ahiman, and Talmai. Though the warlike appearance of the Anakim had struck the Israelites with terror in the time of Moses (Num. xiii. 28; Deut. ix. 2), they were nevertheless dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in the Philistine cities, Gaza, Gath, and Ashdod (Josh. xi. 21). Their chief city, Hebron, became the possession of Caleb, who is said to have driven out from it the three sons of Anak mentioned above, that is, the three families or tribes of the Anakim (Josh. xv. 14, Judg. i. 20). After this time they vanish from history.[b] F. W. G.

AN'AMIM (עֲנָמִים: Ἐνεμετείμ; [Alex. in Gen. Αινεμετειμ, in 1 Chr. Αναμιειμ; Comp. in 1 Chr. Αἰνομίμ; 7 MSS. Ἀναμίμ:] *Anamim*), a Mizraite people or tribe, respecting the settlements of which nothing certain is known (Gen. x. 13; 1 Chr. i. 11). Judging from the position of the other Mizraite peoples, as far as it has been determined, this one probably occupied some part of Egypt, or of the adjoining region of Africa, or possibly of the south-west of Palestine. No name bearing any strong resemblance to Anamim has been pointed out in the geographical lists of the Egyptian monuments, or in classical or modern geography. [The name may be Egyptian and refer to the region of the tribe. Ges., Fürst.] R. S. P.

ANAM'MELECH [*Hebrew* Anamme'lech] (עַנַמֶּלֶךְ: Ἀνημελέχ; [Alex. Αμημελεχ; Ald. Ἀνεμελέχ:] *Anamelech*), one of the idols worshipped by the colonists introduced into Samaria from Sepharvaim (2 K. xvii. 31). He was worshipped with rites resembling those of Molech, children being burnt in his honor, and is the companion-god to ADRAMMELECH. As Adrammelech is the male power of the sun, so Anammelech is the female power of the sun (Rawlinson's *Herodotus*, i. 611). The etymology of the word is uncertain. Rawlinson connects it with the name *Anunit*. Gesenius derives the name from words meaning *idol* and *king*, but Reland (*de vet. ling. Pers.* ix.) deduces the first part of it from the Persian word for *grief*. Winer advocates a derivation connecting the idol with the constellation Ce-

[a] * It may have been from the discovery of these springs, as Hengstenberg suggests, that Anah received the other name which he bore, namely, BEERI, "of wells," i. e. a man concerned with them. See also Baumgarten (*Pentateuch*, i. 300). H.

[b] * The A. V. adds *s* to this name, and thus makes it (Anakims) doubly plural, as in the case of Emim, Cherubim, and similar terms. H.

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pheus, some of the stars in which are called by the Arabs "the shepherd and the sheep."

G. E. L. C.

ANAN (עֲנָן [*a cloud*]: Ἀνάμ, Alex. [Comp.] Ἀνάν: *Anan*). 1. One of the "heads" of the people, who signed the covenant with Nehemiah (Neh. x. 26).

2. (Ἀνάν; Alex. Ἀννάν: *Anani*.) HANAN 4 (1 Esdr. v. 30; comp. Ezr. ii. 46). W. A. W.

ANA'NI (עֲנָנִי [*Jehovah protects*]: Ἀνάν; [Vat. Μανεί;] Alex. Ἀνανί: *Anani*). The seventh son of Elioenai, descended through Zerubbabel from the line royal of Judah (1 Chr. iii. 24). W. A. W.

ANANI'AH (עֲנַנְיָה [*whom Jehovah protects*]: Ἀνανία: *Ananias*). Probably a priest; ancestor of Azariah, who assisted in rebuilding the city wall after the return from Babylon (Neh. iii. 23). W. A. W.

ANANI'AH (עֲנַנְיָה [*whom Jehovah protects*]), a place, named between Nob and Hazor, in which the Benjamites lived after their return from captivity (Neh. xi. 32). The LXX. [in most MSS.] omits all mention of this and the accompanying names [but Comp. has Ἀνία, and FA.^{3} Ἀνανια]. G.

ANANI'AS (עֲנַנְיָ, or חֲנַנְיָה [*Jehovah is gracious*]: Ἀνανίας). 1. A high-priest in Acts xxiii. 2 ff. xxiv. 1, [before whom Paul attempted to defend himself, in the Jewish Council at Jerusalem, but was silenced with a blow on the mouth for asserting that he had always "lived in all good conscience before God." See, in regard to that incident, PAUL]. He was the son of Nebedæus (Joseph. *Ant.* xx. 5, § 2), succeeded Joseph son of Camydus (*Ant.* xx. 1, § 3, 5, § 2), and preceded Ismael son of Phabi (*Ant.* xx. 8, §§ 8, 11). He was nominated to the office by Herod king of Chalcis, in A. D. 48 (*Ant.* xx. 5, § 2); and in A. D. 52 sent to Rome by the prefect Ummidius Quadratus to answer before the Emperor Claudius a charge of oppression brought by the Samaritans (*Ant.* xx. 6, § 2). He appears, however, not to have lost his office, but to have resumed it on his return. This has been doubted; but Wieseler (*Chronol. d. Apostol. Zeitalters*, p. 76, note) has shown that it was so in all probability, seeing that the procurator Cunanus, who went to Rome with him as his adversary, was unsuccessful, and was condemned to banishment. He was deposed from his office shortly before Felix left the province (*Ant.* xx. 8, § 8; but still had great power, which he used violently and lawlessly (*Ant.* xx. 9, § 2). He was at last assassinated by the Sicarii (*B. J.* ii. 17, § 9) at the beginning of the last Jewish war.

2. A disciple at Jerusalem, husband of Sapphira (Acts v. 1 ff.). Having sold his goods for the benefit of the church, he kept back a part of the price, bringing to the apostles the remainder, as if it were the whole, his wife also being privy to the scheme. St. Peter, being enabled by the power of the Spirit to see through the fraud, denounced him as having lied to the Holy Ghost, *i. e.* having attempted to pass upon the Spirit resident in the apostles an act of deliberate deceit. On hearing this, Ananias fell down and expired. That this incident was no mere physical consequence of St. Peter's severity of tone, as some of the German writers have maintained, distinctly appears by the direct sentence of a similar death pronounced by the same apostle upon his wife Sapphira a few hours after. [SAPPHIRA.] It is of course possible that Ananias's death may have been an act of divine justice unlooked for by the apostle, as there is no mention of such an intended result in his speech; but in the case of the wife, such an idea is out of the question. Niemeyer (*Charakteristik der Bibel*, i. 574) has well stated the case as regards the blame which some have endeavored to cast on St. Peter in this matter, when he says that not man, but God, is thus animadverted on. The apostle is but the organ and announcer of the divine justice, which was pleased by this act of deserved severity to protect the morality of the infant church, and strengthen its power for good.

3. A Jewish disciple at Damascus (Acts ix. 10 ff.), of high repute, "a devout man according to the law, having a good report of all the Jews which dwelt there" (Acts xxii. 12). Being ordered by the Lord in a vision, he sought out Saul during the period of blindness and dejection which followed his conversion, and announced to him his future commission as a preacher of the Gospel, conveying to him at the same time, by the laying on of his hands, the restoration of sight, and commanding him to arise, and be baptized, and wash away his sins, calling on the name of the Lord. Tradition makes him to have been afterwards bishop of Damascus, and to have died by martyrdom (*Menolog. Græcorum*, i. 79 f.). H. A.

ANANI'AS (Ἀννίς; [Vat. Ἀννεις;] Alex. Ἀνναιας;] Ald. Ἀναναίας:] *Ananias*). 1. The sons of Ananias to the number of 101 (Vulg. 130) enumerated in 1 Esdr. v. 16 as having returned with Zorobabel. No such name exists in the parallel lists of Ezra and Nehemiah.

2. (Ἀναναίας: om. in Vulg.) HANANI 3 (1 Esdr. ix. 21; comp. Ezr. x. 20).

3. (*Amanias.*) HANANIAH 9 (1 Esdr. ix. 29; comp. Ezr. x. 28).

4. (*Ananias.*) ANAIAH 1 (1 Esdr. ix. 43; comp. Neh. viii. 4).

5. [Ἀναναίας; Vat. Ἀννιας.] HANAN 5 (1 Esdr. ix. 48; comp. Neh. viii. 7).

6. Father of Azarias, whose name was assumed by the angel Raphael (Tob. v. 12, 13). In the LXX. he appears to be the eldest brother of Tobit.

7. (*Jamnor.*) Ancestor of Judith (Jud. viii. 1). The Cod. Sin. [with Alex.] gives Ἀνανιας, though the Vat. MS. omits the name.

8. (Ἀναναίας: *Ananias.*) Shadrach (Song of 3 Ch. 66; 1 Macc. ii. 59). [HANANIAH 7.] W. A. W.

ANAN'IEL (Ἀνανιήλ: *Ananiel*), forefather of Tobias (Tob. i 1).

A'NATH (עֲנָת [*answer*, i. e. *to* prayer]: Δινάχ, Ἀνάθ; [Vat. Δειναχ, Ἀναθεν; Alex. Ἀναθ, Κεναθ:] *Anath*), father of Shamgar (Judg. iii. 31, v. 6).

ANATH'EMA (ἀνάθεμα, in LXX., the equivalent for חֵרֶם, a thing or person *devoted*: in N. T. generally translated *accursed*. The more usual form is ἀνάθημα (ἀνατίθημι), with the sense of an *offering suspended* in a temple (Luke xxi. 5; 2 Macc. ix. 16). The Alexandrine writers preferred the short penultimate in this and other kindred words (*e. g.* ἀντίθεμα, σύνθεμα); but occasionally both forms occur in the MSS., as in Jud. xvi 19 2 Macc. xiii. 15; Luke xxi. 5: no distinct- were

fore existed originally in the meanings of the words, as has been supposed by many early writers. The Hebrew חֵרֶם is derived from a verb signifying primarily to *shut up*, and hence to (1) *consecrate* or *devote*, and (2) *exterminate*. Any object so devoted to the Lord was irredeemable: if an inanimate object, it was to be given to the priests (Num. xviii. 14); if a living creature or even a man, it was to be slain (Lev. xxvii. 28, 29); hence the idea of *extermination* as connected with *devoting*. Generally speaking, a vow of this description was taken only with respect to the idolatrous nations who were marked out for destruction by the special decree of Jehovah, as in Num. xxi. 2; Josh. vi. 17; but occasionally the vow was made indefinitely, and involved the death of the innocent, as is illustrated in the cases of Jephthah's daughter (Judg. xi. 31), and Jonathan (1 Sam. xiv. 24) who was only saved by the interposition of the people. The breach of such a vow on the part of any one directly or indirectly participating in it was punished with death (Josh. vii. 25). In addition to these cases of spontaneous devotion on the part of individuals, the word חֵרֶם is frequently applied to the extermination of idolatrous nations: in such cases the idea of a *vow* appears to be dropped, and the word assumes a purely secondary sense (ἐξολοθρεύω, LXX.): or, if the original meaning is still to be retained, it may be in the sense of Jehovah (Is. xxxiv. 2) *shutting up*, i. e. *placing under a ban*, and so necessitating the *destruction* of them, in order to prevent all contact. The extermination being the result of a positive command (Ex. xxii. 20), the idea of a vow is excluded, although doubtless the instances already referred to (Num. xxi. 2; Josh. vi. 17) show how a vow was occasionally superadded to the command. It may be further noticed that the degree to which the work of destruction was carried out, varied. Thus it applied to the destruction of (1) men alone (Deut. xx. 13); (2) men, women, and children (Deut. ii. 34); (3) virgins excepted (Num. xxxi. 17; Judg. xxi. 11); (4) all living creatures (Deut. xx. 16; 1 Sam. xv. 3); the spoil in the former cases was reserved for the use of the army (Deut. ii. 35, xx. 14; Josh. xxii. 8), instead of being given over to the priesthood, as was the case in the recorded vow of Joshua (Josh. vi. 19.) Occasionally the town itself was utterly destroyed, the site rendered desolate (Josh. vi. 26), and the name Hormah (Ἀνάθεμα, LXX.) applied to it (Num. xxi. 3).

We pass on to the Rabbinical sense of חֵרֶם as referring to *excommunication*, premising that an approximation to that sense is found in Ezr. x. 8, where forfeiture of goods is coupled with separation from the congregation. Three degrees of excommunication are enumerated (1) נִדּוּי, involving various restrictions in civil and ecclesiastical matters for the space of 30 days: to this it is supposed that the terms ἀφορίζειν (Luke vi. 22) and ἀποσυνάγωγος (John ix. 22) refer. (2) חֵרֶם, a more public and formal sentence, accompanied with curses and involving severer restrictions for an indefinite period. (3) שַׁמְּתָא, rarely, if ever, used — complete and irrevocable excommunication. חֵרֶם was occasionally used in a generic sense for any of the three (Carpzov. *Appar.* p. 557). Some expositors refer the terms ὀνειδίζειν καὶ ἐκβάλλειν (Luke vi. 22) to the second species, but a comparison of John ix. 22 with 34 shows that ἐκβάλλειν is synonymous with ἀποσυνάγωγον ποιεῖν, and there appears no reason for supposing the latter to be of a severe character.

The word ἀνάθεμα frequently occurs in St. Paul's writings [five times], and many expositors have regarded his use of it as a technical term for judicial excommunication. That the word was so used in the early Church, there can be no doubt (Bingham, *Antiq.* xvi. 2, § 16); but an examination of the passages in which it occurs shows that, like the cognate word ἀναθεματίζω (Matt. xxvi. 74; Mark xiv. 71; Acts xxiii. 12, 21), it had acquired a more general sense as expressive either of strong feeling (Rom. ix. 3; cf. Ex. xxxii. 32), or of dislike and condemnation (1 Cor. xii. 3, xvi. 22; Gal. i. 8, 9)

W. L. B.

AN'ATHOTH (עֲנָתוֹת [see *below*]: Ἀναθώθ; *Anathoth*). 1. Son of Becher, a son of Benjamin (1 Chr. vii. 8), probably the founder of the place of the same name.

2. One of the heads of the people, who signed the covenant in the time of Nehemiah (Neh. x. 19); unless, as is not unlikely, the name stands for "the men of Anathoth" enumerated in Neh. vii. 27

W. A. W.

AN'ATHOTH (עֲנָתוֹת,[a] possibly = *echoes* [or *inclinations*, *declivity*, Dietr.]; plur. of עֲנָה, by which name the place is called in the Talmud, *Joma*, p. 10; Ἀναθώθ: *Anathoth*), a city of Benjamin, omitted from the list in Josh. xviii., but a priests' city; with "suburbs" (Josh. xxi. 18; 1 Chr. vi. 60 (45)). Hither, to his "fields," Abiathar was banished by Solomon after the failure of his attempt to put Adonijah on the throne (1 K. ii. 26). This was the native place of Abiezer, one of David's 30 captains (2 Sam. xxiii. 27; 1 Chr. xi. 28, xxvii. 12), and of Jehu, another of the mighty men (1 Chr. xii. 3); and here, "of the priests that were in Anathoth," Jeremiah was born (Jer. i. 1; xi. 21, 23; xxix. 27; xxxii. 7, 8, 9).

The "men" (אַנְשֵׁי not בְּנֵי, as in most of the other cases; comp. however, Netophah, Michmash, &c.) of Anathoth returned from the captivity with Zerubbabel (Ezr. ii. 23; Neh. vii. 27; 1 Esdr. v. 18.)

Anathoth lay on or near the great road from the north to Jerusalem (Is. x. 30); by Eusebius it is placed at three miles from the city (*Onom.*), and by Jerome (*turris Anathoth*) at the same distance *contra septentrionem Jerusalem* (*ad Jerem.* cap. i.). The traditional site at *Kuriet el-Enab* does not fulfill these conditions, being 10 miles distant from the city, and nearer W. than N. But the real position has no doubt been discovered by Robinson at *'Anâta*, on a broad ridge 1 hour N.N.E. from Jerusalem. The cultivation of the priests survives

[a] There are some variations in the orthography of this name, both in Hebrew and the A. V., which must be noticed. 1. Hebrew: In 1 K. ii. 26, and Jer. xxxii. 9, it is עֲנָתֹת, and similarly in 2 Sam. xxiii. 27, הָעֲנָתֹתִי. 2. English: Anethothite, 2 Sam xxiii. 27; Anetothite, 1 Chr. xxvii. 12; Antothite, 1 Chr. xi. 28, xii. 3. "Jeremiah of A.," Jer xxix. 27 should be, "J. the Anathothite."

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in tilled fields of grain, with figs and olives. There are the remains of walls and strong foundations, and the quarries still supply Jerusalem with building stone (Rob. i. 437, 438). G.

* The present *Anâta* is a little hamlet of 12 or 15 houses, where, as of old on roofs of this humble class, the grass still grows on the house-tops; and striking image of the Hebrew writers (Ps. cxxix. 6, 7, and Is. xxxvii. 27) of man's immaturity and frailty. The 100 *Häuser* in Besser's *Bibl. Wörth.* p. 61, should certainly be 100 inhabitants (or less), and not "houses." It is worth remarking, too, that parts of the Dead Sea and its dismal scenery are distinctly visible from this ancient home of the pensive, heart-burdened Jeremiah. Dr. Wilson (*Lands of the Bible*, i. 483) represents *Anâta* as within sight from the Mount of Olives. H.

ANCHOR. [SHIP.]

ANDREW, ST. (Ἀνδρέας: *Andreas*; the name Andreas occurs in Greek writers; *e. g.* Athen. vii. 312, and xv. 675; it is found in Dion Cass. lxviii. 32, as the name of a Cyrenian Jew, in the reign of Trajan), one among the first called of the Apostles of our Lord (John i. 40, 41; Matt iv. 18); brother (whether elder or younger is uncertain) of Simon Peter (*ibid.*). He was of Bethsaida, and had been a disciple of John the Baptist.[a] On hearing Jesus a second time designated by him as the Lamb of God, he left his former master, and in company with another of John's disciples attached himself to our Lord. By his means his brother Simon was brought to Jesus (John i. 41). The apparent discrepancy in Matt. iv. 18 ff. Mark iii. 16 ff., where the two appear to have been called together, is no real one, St. John relating the first introduction of the brothers to Jesus, the other Evangelists their formal call to follow Him in his ministry. In the catalogue of the Apostles, Andrew appears, in Matt. x. 2, Luke vi. 14, second, next after his brother Peter; but in Mark iii. 16, Acts i. 13, fourth, next after the three, Peter, James, and John, and in company with Philip. And this appears to have been his real place of dignity among the apostles; for in Mark xiii. 3, we find Peter, James, John, and Andrew, inquiring privately of our Lord about His coming; and in John xii. 22, when certain Greeks wished for an interview with Jesus, they applied through Andrew, who consulted Philip, and in company with him made the request known to our Lord. This last circumstance, conjoined with the Greek character of both their names, may perhaps point to some slight shade of Hellenistic connection on the part of the two apostles; though it is extremely improbable that any of the Twelve were Hellenists in the proper sense. On the occasion of the five thousand in the wilderness wanting nourishment, it is Andrew who points out the little lad with the five barley loaves and the two fishes. Scripture relates nothing of him beyond these scattered notices. Except in the catalogue (i. 13), his name does not occur once in the Acts. The traditions about him are various. Eusebius (iii. 1) makes him preach in Scythia; Jerome (Ep. 148, *ad Marc.*) and Theodoret (*ad Psalm.* cxvi.), in Achaia (Greece); Nicephorus (ii. 39), in Asia Minor and Thrace. He is said to have been crucified at Patræ in Achaia, on a *crux decussata* (X); but this is doubted by Lipsius (*de Cruce*, i. 7), and Sagittarius (*de Cruciatibus Martyrum*, viii. 12). Eusebius (*H. E.* iii. 25) speaks of an apocryphal Acts of Andrew; and Epiphanius (*Hær.* xlvi. 1) states that the Encratites accounted it among their principal Scriptures; and (lxiii. 2) he says the same of the Origenians. (See Fabric. *Cod. Apocr.* i. 456 ff. [Tischendorf, *Acta Apost. Apoc.* p. xl. ff., 105 ff.] *Menolog. Græcor.* i. 221 f.; Perion. *Vit. Apostol.* i. 82 ff.)

H. A.

ANDRONI'CUS (Ἀνδρόνικος [*man of victory*]). 1. An officer left as viceroy (διαδεχόμενος, 2 Macc. iv. 31) in Antioch by Antiochus Epiphanes during his absence (B. C. 171). Menelaus availed himself of the opportunity to secure his good offices by offering him some golden vessels which he had taken from the temple. When Onias (ONIAS III.) was certainly assured that the sacrilege had been committed, he sharply reproved Menelaus for the crime, having previously taken refuge in the sanctuary of Apollo and Artemis at Daphne. At the instigation of Menelaus, Andronicus induced Onias to leave the sanctuary and immediately put him to death in prison (παρέκλεισεν, 2 Macc. iv. 34?). This murder excited general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2 Macc. iv. 30–38). Josephus places the death of Onias before the high-priesthood of Jason (*Ant.* xii. 5, 1,) and omits all mention of Andronicus; but there is not sufficient reason to doubt the truthfulness of the narrative, as Wernsdorf has done (*De fide libr. Macc.* pp. 90 f.)

2. Another officer of Antiochus Epiphanes who was left by him on Garizim (ἐν Γαρ. 2 Macc. v. 23), probably in occupation of the temple there. As the name was common, it seems unreasonable to identify this general with the former one, and so to introduce a contradiction into the history (Wernsdorf, *l. c.*; Ewald, *Gesch. d. Volkes Isr* iv. 335 n.; comp. Grimm, 2 Macc. iv. 38). B. F. W.

ANDRONI'CUS (Ἀνδρόνικος: *Andronicus*), a Christian at Rome, saluted by St. Paul (Rom. xvi. 7), together with Junias. The two are called by him his relations (συγγενεῖς) and fellow-captives, and of note among the apostles, using that term probably in the wider sense;[b] and he describes them as having been converted to Christ before himself. According to Hippolytus he was bishop of Pannonia; according to Dorotheus, of Spain. H. A.

* Luke, as the companion of Paul's life for so many years, could hardly fail to have met with Andronicus and Junias (rather than Junia) in his travels, and, according to his habit (Luke i. 1), could have learnt much from them as personal witnesses, concerning the earlier events of Christianity, before Paul himself had been brought into the ranks of Christ's followers. As regards the means

a * It is evident from Mark i. 29 that Andrew as well as Peter lived at Capernaum at the time of Christ's healing the mother-in-law of the latter. At that time (according to the best scheme of harmony) a year or more had elapsed since Jesus had called the brothers to be his disciples at Bethany beyond the Jordan (John i. 28, 41 ff.). It is to be inferred that, during this interval, they had removed to the neighboring Capernaum from Bethsaida, their original home (John i. 44). H.

b * The sense may be (as Meyer, Philippi, De Wette Stuart, prefer) that the two were so famous (ἐπίσημοι) as to have become well known among the apostles. It is uncertain when or where they shared Paul's captivity. H

(thus illustrated) of the early Christians for obtaining and diffusing such knowledge among themselves see Tholuck's striking remarks in his *Glaubwürdigkeit des evang. Gesch.*, p. 149 ff. H.

ANEM (עָנֵם [*two fountains*]: τὴν Αἰνάι, Alex. Ανεμ: [*Anem*]), a city of Issachar, with "suburbs," belonging to the Gershonites, 1 Chr. vi. 73 (Heb. 58). It is omitted in the lists in Josh. xix. and xxi., and instead of it we find En-gannim. Possibly the one is a contraction of the other, as Kartan of Kirjathaim. G.

ANER (עָנֵר [perh. = נער, *boy*, Ges.]: ἡ Ἀνάρ; [Vat. Αμαρ; Ald. Alex. Ἐνήρ; Comp. Ἀνήρ:] *Aner*), a city of Manasseh west of Jordan, with "suburbs" given to the Kohathites (1 Chr. vi. 70 (55)). By comparison with the parallel list in Josh. xxi. 25, it would appear to be a corruption of Taanach (תענך for ענר).

* Raumer distinguishes Aner from Taanach, regarding the former merely as omitted in Josh. xxi. 25 (*Palästina*, p. 120, 4te Aufl.). H.

ANER (עָנֵר [perh. *boy*]: Ἀνάν; [Comp. in Gen. xiv. 24, Ἀνέρ:] *Aner*), one of the three Hebronite chiefs who aided Abraham in the pursuit after the four invading kings (Gen. xiv. 13, 24). R. W. B.

ANETHOTHITE, THE (הָעַנְּתֹתִי: ὁ Ἀνωθίτης [Vat. -θει-]; Alex. ο Αναθωθειτης: *de Anathoth.*) An inhabitant of Anathoth of the tribe of Benjamin (2 Sam. xxiii. 27). Called also ANETOTHITE and ANTOTHITE. W. A. W.

ANETOTHITE, THE (הָעַנְּתֹתִי: [Vat. om.] ὁ ἐξ Ἀναθώθ: *Anathothites*). An inhabitant of Anathoth (1 Chr. xxvii. 12). Called also ANETHOTHITE and ANTOTHITE. W. A. W.

ANGAREU'O (Ἀγγαρεύω: *Angario*, Vulg., Matt. v. 41, Mark xv. 21), simply translated "compel" in the A. V., is a word of Persian, or rather of Tatar, origin, signifying to compel to serve as an ἄγγαρος or mounted courier. The words *ankarié* or *angharié*, in Tatar, mean compulsory work without pay. Herodotus (viii. 98) describes the system of the ἀγγαρεία. He says that the Persians, in order to make all haste in carrying messages, have relays of men and horses stationed at intervals, who hand the despatch from one to another without interruption either from weather or darkness, in the same way as the Greeks in their λαμπαδηφορία. This horse-post the Persians called ἀγγαρήϊον. In order to effect the object, license was given to the couriers by the government to press into the service men, horses, and even vessels. Hence the word came to signify "press," and ἀγγαρεία is explained by Suidas δημοσία καὶ ἀναγκαία δουλεία, and ἀγγαρεύεσθαι, εἰς φορτηγίαν ἄγεσθαι. Persian supremacy introduced the practice and the name into Palestine; and Lightfoot says the Talmudists used to call any oppressive service אַנְגַרְיָא. Among the proposals made by Demetrius Soter to Jonathan the high-priest, one was μὴ ἀγγαρεύεσθαι τὰ τῶν Ἰουδαίων ὑποζύγια. The system was also adopted by the Romans, and thus the word "angario" came into use in later Latin. Pliny alludes to the practice, "festinationem tabellarii diplomate adjuvi." Sir J. Chardin and other travellers make mention of it. The ἄγγαροι were also called ἀστάνδαι. (Liddell and Scott, and Stephens; and Scheller, *Lex.* s. vv.; Xen. *Cyrop.* viii. 6, §§ 17, 18; Athen. iii. 94, 122; Æsch. *Ag.* 282, *Pers.* 217 (Dind.); Esth. viii. 14; Joseph. *A. J.* xiii. 2, § 3; Pliny, *Ep.* x. 14, 121, 122; Lightfoot, *On Matt.* v. 41; Chardin, *Travels*, p. 257; Plut. *De Alex. Mag.* p. 326.) H. W. P.

ANGELS (מַלְאָכִים: οἱ ἄγγελοι; often with the addition of יְהוָה, or אֱלֹהִים. In later books the word קְדֹשִׁים, οἱ ἅγιοι, is used as an equivalent term). By the word "angels" (*i. e.* "messengers" of God) we ordinarily understand a race of spiritual beings, of a nature exalted far above that of man, although infinitely removed from that of God, whose office is "to do Him service in heaven, and by His appointment to succor and defend men on earth." The object of the present article is threefold: 1st, to refer to any other Scriptural uses of this and similar words; 2dly, to notice the revelations of the *nature* of these spiritual beings given in Scripture; and 3rdly, to derive from the same source a brief description of their *office* towards man. It is to be noticed that its scope is purely Biblical, and that, in consequence, it does not enter into any extra-Scriptural speculations on this mysterious subject.

I. In the first place, there are many passages in which the expression the "angel of God," "the angel of Jehovah," is certainly used for a manifestation of God himself. This is especially the case in the earlier books of the Old Testament, and may be seen at once, by a comparison of Gen. xxii. 11 with 12, and of Ex. iii. 2 with 6, and 14; where He, who is called the "angel of God" in one verse, is called "God," and even "Jehovah" in those which follow, and accepts the worship due to God alone. (Contrast Rev. xix. 10, xxi. 9.) See also Gen. xvi. 7, 13, xxxi. 11, 13, xlviii. 15, 16; Num. xxii. 22, 32, 35, and comp. Is. lxiii. 9 with Ex. xxiii. 14, &c., &c. The same expression (it seems) is used by St. Paul, in speaking to heathens. See Acts xxvii. 23 comp. with xxiii. 11.

It is to be observed also, that, side by side with these expressions, we read of God's being manifested in the form of *man;* as to Abraham at Mamre (Gen. xviii. 2, 22 comp. xix. 1), to Jacob at Penuel (Gen. xxxii. 24, 30), to Joshua at Gilgal (Josh. v 13, 15), &c. It is hardly to be doubted, that both sets of passages refer to the same kind of manifestation of the Divine Presence.

This being the case, since we know that "no man hath seen God" (the Father) "at any time," and that "the only-begotten Son, which is in the bosom of the Father, He hath revealed Him" (John i. 18), the inevitable inference is that by the "Angel of the Lord" in such passages is meant He, who is from the beginning the "Word," *i. e.* the Manifester or Revealer of God. These appearances are evidently "foreshadowings of the Incarnation." By these (that is) God the Son manifested Himself from time to time in that human nature, which He united to the Godhead forever in the Virgin's womb.

This conclusion is corroborated by the fact, that the phrases used as equivalent to the word "Angels" in Scripture, viz. the "sons of God," or even in poetry, the "gods" (Elohim), the "holy ones," &c., are names, which in their full and proper sense are applicable only to the Lord Jesus Christ. As He is "*the* Son of God," so also is He *the* "Angel"

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or "messenger" of the Lord. Accordingly it is to His incarnation that all angelic ministration is distinctly referred, as to a central truth, by which alone its nature and meaning can be understood. (See John i. 51, comparing it with Gen. xxviii. 11–17, and especially with v. 13.)

Besides this, which is the highest application of the word "angel," we find the phrase used of any messengers of God, such as the prophets (Is. xlii. 19; Hag. i. 13; Mal. iii. 1), the priests (Mal. ii. 7), and the rulers of the Christian churches (Rev. i. 20); much as, even more remarkably, the word "Elohim" is applied, in Ps. lxxxii. 6. to those who judge in God's name.

These usages of the word are not only interesting in themselves, but will serve to throw light on the nature and the method of the ministration of those whom we more especially term "the angels."

II. In passing on to consider what is revealed in Scripture as to the angelic *nature*, we are led at once to notice, that the Bible deals with this and with kindred subjects exclusively in their practical bearings, only so far (that is) as they conduce to our knowledge of God and of ourselves, and more particularly as they are connected with the one great subject of all Scripture, the Incarnation of the Son of God. Little therefore is said of the nature of angels as distinct from their office.

They are termed "spirits" (as *e. g.* in Heb. i. 14), although this word is applied more commonly, not so much to themselves, as to their power dwelling in man (*e. g.* 1 Sam. xviii. 10; Matt. viii. 16, &c., &c.). The word is the same as that used of the soul of man, when separate from the body (*e. g.* Matt. xiv. 26; Luke xxiv. 37, 39; 1 Pet. iii. 19); but, since it properly expresses only that supersensuous and rational element of man's nature, which is in him the image of God (see John iv. 24), and by which he has communion with God (Rom. viii. 16); and since also we are told that there is a "spiritual body," as well as a "natural (ψυχικόν) body" (1 Cor. xv. 44), it does not assert that the angelic nature is incorporeal. The contrary seems expressly implied by the words in which our Lord declares that, *after the Resurrection*, men shall be "like the angels" (ἰσάγγελοι) (Luke xx. 36); because (as is elsewhere said, Phil. iii. 21) their bodies, as well as their spirits, shall have been made entirely like His. It may also be noticed that the glorious appearance ascribed to the angels in Scripture (as in Dan. x. 6) is the same as that which shone out in our Lord's transfiguration, and in which St. John saw Him clothed in heaven (Rev. i. 14–16); and moreover, that, whenever angels have been made manifest to man, it has always been in human form (as *e. g.* in Gen. xviii., xix.; Luke xxiv. 4; Acts i. 10, &c., &c.). The very fact that the titles "sons of God" (Job. i. 6, xxxviii. 7; Dan. iii. 25 comp. with 28[a]), and "gods" (Ps. viii. 5; xcvii. 7), applied to them, are also given to men (see Luke iii. 38; Ps. lxxxii. 6, and comp. our Lord's application of this last passage in John x. 34–37), points in the same way to a difference only of degree, and an identity of kind, between the human and the angelic nature.

The angels are therefore revealed to us as beings, such as man might be and will be when the power of sin and death is removed, partaking in their measure of the attributes of God, — Truth, Purity and Love, — because always beholding His face (Matt. xviii. 10), and therefore being "made like Him" (1 John iii. 2). This, of course, implies finiteness, and therefore (in the strict sense) "imperfection" of nature, and constant progress, both moral and intellectual, through all eternity. Such imperfection, contrasted with the infinity of God, is expressly ascribed to them in Job iv. 18; Matt xxiv. 36; 1 Pet. i. 12; and it is this which emphatically points them out to us as creatures, fellow-servants of man, and therefore incapable of usurping the place of gods.

This finiteness of nature implies capacity of temptation (see Butler's *Anal.* part i. ch. 5); and accordingly we hear of "fallen angels." Of the nature of their temptation and the circumstances of their fall, we know absolutely nothing. All that is certain is, that they "left their first estate" (τὴν ἑαυτῶν ἀρχήν); and that they are now "angels of the devil" (Matt. xxv. 41; Rev. xii. 7, 9), partaking therefore of the falsehood, uncleanness, and hatred which are his peculiar characteristics (John viii. 44). All that can be conjectured must be based on the analogy of man's own temptation and fall.

On the other hand, the title especially assigned to the angels of God, that of the "holy ones" (see *e. g.* Dan. iv. 13, 23, viii. 13; Matt. xxv. 31), is precisely the one which is given to those men who are renewed in Christ's image, but which belongs to them in actuality and in perfection only hereafter. (Comp. Heb. ii. 10, v. 9, xii. 23.) Its use evidently implies that the angelic probation is over, and their crown of glory won.

Thus much, then, is revealed of the angelic nature as may make it to us an ideal of human goodness (Matt. vi. 10), or beacon of warning as to the tendency of sin. It is obvious to remark, that in such revelation is found a partial satisfaction of that craving for the knowledge of creatures, higher than ourselves and yet fellow-servants with us of God, which in its diseased form becomes Polytheism.[b] Its full satisfaction is to be sought in the Incarnation alone, and it is to be noticed, that after the Revelation of God in the flesh, the angelic ministrations recorded are indeed fewer, but the references to the angels are far more frequent — as though the danger of polytheistic idolatry had, comparatively speaking, passed away.

III. The most important subject, and that on which we have the fullest revelation, is the office of the angels.

Of their office in heaven, we have, of course, only vague prophetic glimpses (as in 1 K. xxii. 19; Is. vi. 1–3; Dan. vii. 9, 10; Rev. v. 11, &c.), which show us nothing but a never-ceasing adoration, proceeding from the vision of God, through the "perfect love, which casteth out fear."

Their office towards man is far more fully described to us. They are represented as being, in the widest sense, agents of God's Providence, natural and supernatural, to the body and to the soul. Thus the operations of nature are spoken of as

[a] Gen. vi. 2. is omitted here and below, as being a controverted passage; although many MSS. of the LXX. have οἱ ἄγγελοι instead of οἱ υἱοί here.

[b] The inordinate subjectivity of German philosophy on this subject (see, *e. g.*, Winer's *Realw.*), of course, hastens to the conclusion that the belief in angels is a mere consequence of this craving, never (it would seem) so entering into the analogy of God's providence as to suppose it possible that this inward craving should correspond to some outward reality.

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under angelic guidance fulfilling the will of God. Not only is this the case in poetical passages, such as Ps. civ. 4 (commented upon in Heb. i. 7), where the powers of air and fire are referred to them, but in the simplest prose history, as where the pestilences which slew the firstborn (Ex. xii. 23; Heb. xi. 28), the disobedient people in the wilderness (1 Cor. x. 10), the Israelites in the days of David (2 Sam. xxiv. 16; 1 Chr. xxi. 16), and the army of Sennacherib (2 K. xix. 35), as also the plague which cut off Herod (Acts xii. 23) are plainly spoken of as the work of the "Angel of the Lord." Nor can the mysterious declarations of the Apocalypse, by far the most numerous of all, be resolved by honest interpretation into mere poetical imagery. (See especially Rev. viii. and ix.) It is evident that angelic agency, like that of man, does not exclude the action of secondary, or (what are called) "natural" causes, or interfere with the directness and universality of the Providence of God. The personifications of poetry and legends of mythology are obscure witnesses of its truth, which, however, can rest only on the revelations of Scripture itself.

More particularly, however, angels are spoken of as ministers of what is commonly called the "supernatural," or perhaps more correctly, the "spiritual" Providence of God; as agents in the great scheme of the spiritual redemption and sanctification of man, of which the Bible is the record. The representations of them are different in different books of Scripture, in the Old Testament and in the New; but the reasons of the differences are to be found in the differences of scope attributable to the books themselves. As different parts of God's Providence are brought out, so also arise different views of His angelic ministers.

In the Book of Job, which deals with "Natural Religion," they are spoken of but vaguely, as surrounding God's throne above, and rejoicing in the completion of His creative work (Job i. 6, ii. 1, xxxviii. 7). No direct and visible appearance to man is even hinted at.

In the book of Genesis, there is no notice of angelic appearance till after the call of Abraham. Then, as the book is the history of the *chosen family* so the angels mingle with and watch over its family life, entertained by Abraham and by Lot (Gen. xviii., xix.), guiding Abraham's servant to Padan-Aram (xxiv. 7, 40), seen by the fugitive Jacob at Bethel (xxvii. 12), and welcoming his return at Mahanaim (xxxii. 1). Their ministry hallows domestic life, in its trials and its blessings alike, and is closer, more familiar, and less awful than in after times. (Contrast Gen. xviii. with Judg. vi. 21, 22, xiii. 16, 22.)

In the subsequent history, that of a *chosen nation*, the angels are represented more as ministers of wrath and mercy, messengers of a King, rather than common children of the One Father. It is, moreover, to be observed, that the records of their appearance belong especially to two periods, that of the Judges and that of the Captivity, which were transition periods in Israelitish history, the former one destitute of direct revelation or prophetic guidance, the latter one of special trial and unusual contact with heathenism. During the lives of Moses and Joshua there is no record of the appearance of created angels, and only obscure reference to angels at all. In the book of Judges angels appear at once to rebuke idolatry (ii. 1–4), to call Gideon (vi. 11, &c.), and consecrate Samson (xiii. 3, &c.) to the work of deliverance.

The prophetic office begins with Samuel, and immediately angelic guidance is withheld, except when needed by the prophets themselves (1 K. xix. 5; 2 K. vi. 17). During the prophetic and kingly period, angels are spoken of only (as noticed above) as ministers of God in the operations of nature. But in the captivity, when the Jews were in the presence of foreign nations, each claiming its tutelary deity, then to the prophets Daniel and Zechariah angels are revealed in a fresh light, as watching, not only over Jerusalem, but also over heathen kingdoms, under the Providence, and to work out the designs, of the Lord. (See Zech. passim, and Dan. iv. 13, 23, x. 10, 13, 20, 21, &c.) In the whole period, they, as truly as the prophets and kings themselves, are seen as God's ministers, watching over the *national life* of the subjects of the Great King.

The Incarnation marks a new epoch of angelic ministration. "*The* Angel of Jehovah," the Lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service there. Whether to predict and glorify His birth itself (Matt. i. 20; Luke i. ii.) to minister to Him after His temptation and agony (Matt. iv. 11; Luke xxii. 43), or to declare His resurrection and triumphant ascension (Matt. xxviii. 2; John xx. 12; Acts i. 10, 11)—they seem now to be indeed "ascending and descending on the Son of Man," almost as though transferring to earth the ministrations of heaven. It is clearly seen, that whatever was done by them for men in earlier days, was but typical of and flowing from their service to Him. (See Ps. xci. 11, comp. Matt. iv. 6.)

The New Testament is the history of the *Church of Christ*, every member of which is united to Him. Accordingly, the angels are revealed now as "ministering spirits" to each *individual* member of Christ for his spiritual guidance and aid (Heb. i. 14). The records of their visible appearance are but unfrequent (Acts v. 19, viii. 26, x. 3, xii. 7, xxvii. 23); but their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones (Matt. xviii. 10),[a] as rejoicing over a penitent sinner (Luke xv. 10), as present in the worship of Christians (1 Cor. xi 10),[b] and (perhaps) bringing their prayers before God (Rev. viii. 3, 4), and as bearing the souls of the redeemed into Paradise (Luke xvi. 22). In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter (Matt. xiii. 39, 41, 49, xvi. 27, xxiv. 31, &c.). By what method they act we cannot know of ourselves, nor are we told, perhaps lest we should worship them, instead of Him, whose servants they are (see Col. ii. 18; Rev. xxii. 9); but of course their agency, like that of human ministers, depends for its efficacy on the aid of the Holy Spirit.

Such is the action of God's angels on earth, as disclosed to us in the various stages of Revelation;

[a] The notion of special guardian angels, watching over individuals, is consistent with this passage, but not necessarily deduced from it. The belief of it among the early Christians is shown by Acts xii. 15.

[b] The difficulty of the passage has led to its being questioned, but the wording of the original and the usage of the N. T. seem almost decisive on the point

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that of the evil angels may be better spoken of elsewhere [SATAN]: here it is enough to say that it is the direct opposite of their true original office, but permitted under God's overruling providence to go until the judgment day.

That there are degrees of the angelic nature, fallen and unfallen, and special titles and agencies belonging to each, is clearly declared by St. Paul (Eph. i. 21; Rom. viii. 38), but what their general nature is, it is needless for us to know, and therefore useless to speculate. For what little is known of this special nature see CHERUBIM, SERAPHIM, MICHAEL, GABRIEL. A. B.

* On angels the most exhaustive work is Ode, Jac., *Commentarius de Angelis*, Traj. ad Rhen. 1739, a large quarto volume of more than 1100 pages. See, further, *Kritik über die Lehre von den Engeln*, in Henke's *Magazin*, 1795, iii. 300–355, and 1796, vi. 152–177; Beck, C. D., *Commentarii historici*, etc. Lips. 1801, pp. 302–342; Schmidt, F., *Historia Dogm. de Angelis tutelaribus*, in Illgen's *Denkschrift*, u. s. w. No. 2, Leipz. 1817, (valuable); Gramberg, *Grundzüge einer Engellehre des Alten Test.*, in Winer's *Zeitschr. f. wiss. Theol.*, 1827, ii. 157–210; De Wette, *Bibl. Dogmatik*, 3e Aufl., 1831, pp. 80 ff., 143 ff., 212 ff., 235 ff.; Schulthess, *Engelwelt*, u. s. w. Zürich, 1833; Von Cölln, *Bibl. Theol.*, 1836, i. 187 ff., 410 ff., ii. 66 ff., 222 ff.; Twesten, *Dogmatik*, 1837, ii. 305–383, trans. in *Bibl. Sacra*, i. 768–793, and ii. 108–140; Bretschneider, *Dogmatik*, 4e Aufl., 1838, i. 727–794; Mayer, Lewis, *Scriptural Idea of Angels*, in *Amer. Bibl. Repos.* Oct. 1838, xii. 356–388; Stuart, *Sketches of Angelology in the Old and New Test.*, in Robinson's *Bibl. Sacra*, 1843, pp. 88–154, abridged in his *Comm. on the Apocalypse*, ii. 397–409; Timpson, *The Angels of God, their Nature, Character, Ranks*, etc., 2d ed., Lond. 1847; Whately, *Scripture Revelations concerning Good and Evil Angels*, new ed., Lond. 1851, reprinted Phila. 1856; Rawson, James, *Nature and Ministry of the Holy Angels*, N. Y. 1858; Schmid, C. F., *Bibl. Theol. des N. T.*, 2e Aufl. 1859, pp. 41, 272, 413, 576; Hase, *Evang.-prot. Dogmatik*, 5e Aufl., 1860, pp. 166–187, and Böhmer in Herzog's *Real-Encykl.* iv. 18–32.

For the Jewish notions, see Eisenmenger, *Entdecktes Judenthum*, ii. 370–468; Allen, *Modern Judaism*, 2d ed., Lond. 1830, pp. 149–172; Grätzer, *Jahrh. d. Heils*, 1838, i. 352–424; Nicolas, *Doctrines religieuses des Juifs*, etc., Paris, 1860, pp. 216–265, and Kohut, *Ueber die jüdische Angelologie u. Dämonologie in ihrer Abhängigkeit vom Parsismus*, Leipz. 1866, in the *Abhandll. f. d. Kunde d. Morgenl.* Bd. iv. Nr. 3.

For the opinions of the Christian fathers, see Suicer, *Thes.* art. ἄγγελος; Petavius, *Theol. Dogm.*, Antv. 1700, fol., iii. 1–116; Cudworth's *Intel. System*, ch. v. sect. iii. (vol. iii. pp. 346–381 of Harrison's ed.), with Mosheim's notes; and Keil, *Opuscula*, ii. 531–618.

On their representation in Christian art, see Piper, *Mythol. u. Symbolik der Christl. Kunst*, 1847–51; Menzel, *Christl. Symbolik*, 1854, art. *Engel*; and Mrs. Jameson, *Sacred and Legendary Art*, 3d ed., Lond. 1857, i. 41–131.

On the "Angel of Jehovah," see J. P. Smith's *Scripture Testimony to the Messiah*, 5th ed., Edin. 1859, i. 296 ff.; Hengstenberg's *Christology*, i. 162 ff. (Keith's trans.); Noyes, G. R. in the *Christ Examiner* for May and July 1836, xx. 207–240 329–342 (in opposition to Hengstenberg); Kurtz *Der Engel des Herrn*, in Tholuck's *Anzeiger*, 1846 Nos. 11–14, reproduced essentially in his *Gesch. des Alten Bundes*, i. 144–159; Trip, C. J., *Die Theophanien in den Geschichtsb. des A. T.*, Leiden, 1858, a prize essay.

On the literature of the whole subject, one may consult Bretschneider, *System. Entwickelung*, u. s. w. 4e Aufl., 1841, §§ 81, 82, and Grässe's *Bibliotheca magica et pneumatica*, Leipz. 1843.

A. and H.

ANGLING. [FISHING.]

ANI'AM (אֲנִיעָם [*sighing of the people*] Ἀνιάν; [Vat. Αλιαλειμ;] Alex. Ανιαμ: *Aniam*): A Manassite, son of Shemidah (1 Chr. vii. 19).

W. A. W.

ANIM (עֲנִים [*fountains*]: Αἰσάμ; [Alex. Ανειμ; Comp. Ἀνίμ:] *Anim*), a city in the mountains of Judah, named with Eshtemoh (*Es-Semueh*) and Goshen (Josh. xv. 50). Eusebius and Jerome (Onom. Ἀνσήμ, *Anim*) mention a place of this name in Daroma, 9 miles south of Hebron (comp also *Anea*, s. v. *Anab*). G.

* Anim is a contraction for עֲנִיִּים, and might be the plural form of Ayin (which see); but the fact that Ayin was "toward the coast of Edom southward" (Josh. xv. 31, 32) while Anim was in the mountain district (Josh. xv. 48, 50) indicates that they were different places. Dr. Wilson insists on the difference, and would identify Anim with the present *Ghuwein* (which though singular in Arabic may by a frequent permutation stand for a Hebrew plural) near *Anab* and *Semū'a*, and therefore in the territory of Judah (Wilson's *Lands of the Bible*, i. 354). Dr. Robinson adopts this suggestion in the second edition of his *Bibl. Res.* (ii. 204), though he had previously declared himself for the other view. See also Raumer, *Palästina*, p. 171 (4th ed.). H.

ANISE (ἄνηθον: *anethum*). This word occurs only in Matt. xxiii. 23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin." It is by no means a matter of certainty whether the anise (*Pimpinella anisum*, Lin.), or the dill (*Anethum graveolens*) is here intended, though the probability is certainly more in favor of the latter plant. Both the dill and the anise belong to the natural order *Umbelliferæ*, and are much alike in external character; the seeds of both, moreover, are and have been long employed in medicine and cookery, as condiments and carminatives. Celsius (*Hierob.* i. 494, ff.) quotes several passages from ancient writers to show that the dill was commonly so used. Pliny uses the term *anisum*, to express the *Pimpinella anisum*, and *anethum* to represent the common *dill*. He enumerates as many as sixty-one remedies [diseases? that the *anisum* is able to cure, and says that on this account it is sometimes called *anicetum*. The best anise, he adds, comes from Crete; and next to it that of Egypt is preferred (Plin. *H. N.* xx. 17). Forskål (*Descript. Plant.* p. 154) includes the anise (*Yanisún*, Arabic[b]) in the Materia Medica

[a] From ἀ, *not*, and νικάω, *to conquer*. It should be noted that Dioscorides uses ἀνίκητον for *dill*, and not anise

[b] يَانِيسُون, *anisum*, v. Gol. *Arab Lex.* s. v.

of Egypt. Dr. Royle is decidedly in favor of the *dill*[a] being the proper translation, and says that the *anethum*[b] is more especially a genus of Eastern cultivation than the other plant. The strongest argument in favor of the dill, is the fact that the Talmuds (Tract. *Maaseroth*, c. iv. § 5) use the word *shâbâth* to express the dill, "The seeds, the leaves, and the stem of dill are, according to Rabbi Eliezer, subject to tithe;" and in connection with this it should be stated, that Forskâl several times alludes to the *Anethum graveolens* as growing both in a cultivated and a wild state in Egypt, and he uses the Arabic name for this plant, which is identical with the Hebrew word, namely, *Sjoebet*, or *Schibt* (*Descr. Plant.* 65, 109).

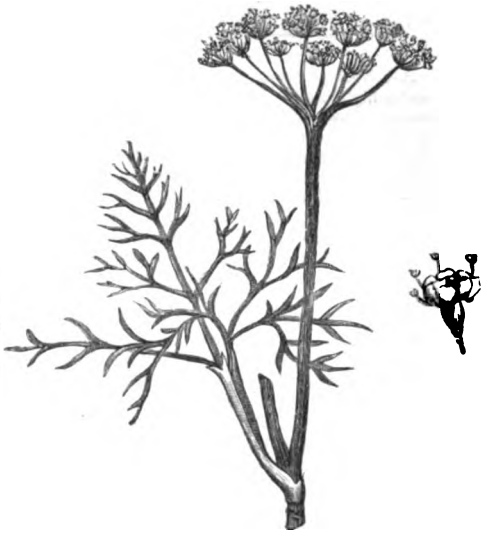
Celsius remarks upon the difference of opinion amongst the old authors who have noticed this plant, some maintaining that it has an agreeable taste and odor, others quite the opposite; the solution of the difficulty is clearly that the matter is simply one of opinion.

There is another plant very dissimilar in external character to the two named above, the leaves and capsules of which are powerfully carminative. This is the *aniseed-tree* (*Illicium anisatum*), which belongs to the natural order *Magnoliaceæ*. In China this is frequently used for seasoning dishes, &c.; but the species of this genus are not natives of the Bible lands, and must not be confused with the *umbelliferous* plants noticed in this article.

W. H.



Pimpinella Anisum.



Common Dill. (*Anethum graveolens.*)

ANKLET (περισκελίδες, πέδαι περισφύριοι, Clem. Alex.). This word only occurs in Is. iii. 18, עֲכָסִים (and as a proper name, Josh. xiii. 16); unless such ornaments are included in אֲצַעָדָה, Num. xxxi. 50, which word etymologically would mean rather an anklet than a bracelet. Indeed, the same word is used in Is. iii. 20 (without the Aleph prosthetic) for the "stepping-chains worn by Oriental women, fastened to the ankle-band of each leg, so that they were forced to walk elegantly with short steps" (Gesen. *s. v.*). They were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked against each other, was no doubt one of the reasons why they were admired (Is. iii. 16, 18, "the bravery of their tinkling ornaments"). To increase this pleasant sound pebbles were sometimes enclosed in them (Calmet, s. v. *Periscelis* and *Bells*). The Arabic name "khulkhâl" seems to be onomatopœan, and Lane (*Mod. Egypt.* App. A.) quotes from a song, in allusion to the pleasure caused by their sound, "the ringing of thine anklets has deprived me of reason." Hence Mohammed forbade them in public "let them not make a noise with their feet, that their ornaments which they hide may [thereby] be discovered" (*Koran*, xxiv. 31, quoted by Lane). No doubt Tertullian discountenances them for similar reasons: "Nescio an crus de periscelio in nervum se patiatur arctari. . . . Pedes domi figito et plus quam in auro placebunt" (*De cult. femin.* ii 13).

They were sometimes of great value. Lane speaks of them (although they are getting uncommon) as "made of solid gold or silver" (*Mod.*

[a] *Dill*, so called from the old Norse word, the nurse's lullaby, *to dill = to soothe*. Hence the name of the carminative plant, the *dilling* or *soothing herb* (see Wedgw. *Dict. Engl. Etymol.*).

[b] ἄνηθον: παρὰ τὸ ἄνω θεῖν, διὰ τὴν ἐν τάχει αὔξησιν (*Etym. Mag.* ed Gaisford).

Egypt. l. c.); but he says that the poorer village children wear them of iron. For their use among the ancient Egyptians see Wilkinson, iii. 374, and among the ancient Greeks and Romans, *Dict. of Ant.* art. "Periscelis." They do not, we believe, occur in the Nineveh sculptures.

Livingstone writes of the favorite wife of an African chief, "she wore a profusion of iron rings on her ankles, to which were attached little pieces of sheet iron to enable her to make a tinkling as she walked in her mincing African style" (p. 273). On the weight and inconvenience of the copper rings worn by the chiefs themselves, and the odd walk it causes them to adopt, see *id.* p. 276. F. W. F.

ANNA (חַנָּה [*grace* or *prayer*]: Ἄννα: *Anna*). The name occurs in Punic as the sister of Dido. 1. The mother of Samuel (1 Sam. i. 2 ff.). [HANNAH.]

2. The wife of Tobit (Tob. i. 9 ff.).

3. The wife of Raguel (Tob. vii. 2 ff.).[a]

4. A "prophetess" in Jerusalem at the time of our Lord's birth (Luke ii. 36). B. F. W.

ANNAAS (Ἀανδας; [Vat. Ἀαμα; Ald. Ἀνάδ:] *Anaas*), 1 Esdr. v. 23. [SENAAH.]

ANNAS (Ἄννας, in Josephus Ἄνανος), a Jewish high-priest. He was son of one Seth, and was appointed high-priest in his 37th year (A. D. 7), after the battle of Actium, by Quirinius, the imperial governor of Syria (Joseph. *Ant.* xviii. 2, § 1); but was obliged to give way to Ismael, son of Phabi, by Valerius Gratus, procurator of Judæa, at the beginning of the reign of Tiberius, A. D. 14 (*ib.* xviii. 2, § 2). But soon Ismael was succeeded by Eleazar, son of Annas; then followed, after one year, Simon, son of Camithus, and then, after another year (about A. D. 25), Joseph Caiaphas, son-in-law of Annas (John xviii. 13; Joseph. l. c.). He remained till the passover, A. D. 37, and is mentioned in Luke iii. 2, as officiating high-priest, but after Annas, who seems to have retained the title, and somewhat also of the power of that office. Our Lord's first hearing (John xviii. 13) was before Annas, who then sent him bound to Caiaphas. In Acts iv. 6, he is plainly called the high-priest, and Caiaphas merely named with others of his family. It is no easy matter to give an account of the seemingly capricious applications of this title. Winer supposes that Annas retained it from his former enjoyment of the office; but to this idea St. Luke's expressions seem opposed, in which he clearly appears as bearing the high-priest's dignity at the time then present in each case. Wieseler, in his *Chronology*, and more recently in an article in Herzog's *Real-Encyklopädie*, maintains that the two, Annas and Caiaphas, were together at the head of the Jewish people, the latter as actual high-priest, the former as president of the Sanhedrim (נָשִׂיא); and so also Selden, *De Synedriis et præfecturis juridicis veterum Ebræorum*, ii. 655: except that this latter supposes Caiaphas to have been the second prefect of the Sanhedrim. Some again suppose that Annas held the office of סָגָן, or substitute of the high-priest, mentioned by the later Talmudists. He lived to old age, having had five sons high-priests (Joseph. *Ant.* xx. 9, § 1).

H. A.

ANNAS (Ἀνάν; [Ald.] Alex. Ἄννας: *Nuas*). A corruption of HARIM (1 Esdr. ix. 32; comp. Ezr x. 31). W. A. W.

ANNUS (Ἄννους; Alex. Ἀννους *Amin*), 1 Esdr. viii. 48. Probably a corruption of the Hebrew אִתּוֹ (A. V. "with him") of Ezr viii. 19. The translator may have read אָנוֹ. W. A. W.

ANOINT (מָשַׁח: χρίω: *ungo*). Anointing in Holy Scripture is either (I.) Material, with oil [OIL], or (II.) Spiritual, with the Holy Ghost.

I. MATERIAL. — 1. *Ordinary.* Anointing the body or head with oil was a common practice with the Jews, as with other Oriental nations (Deut. xxviii. 40; Ruth iii. 3; Mic. vi. 15). Abstinence from it was a sign of mourning (2 Sam. xiv. 2; Dan. x. 3; Matt. vi. 17). Anointing the head with oil or ointment seems also to have been a mark of respect sometimes paid by a host to his guests (Luke vii. 46 and Ps. xxiii. 5), and was the ancient Egyptian custom at feasts. Observe, however, that in Ps. xxiii. the Hebrew is דִּשַּׁנְתָּ, "thou hast made fat;" LXX., ἐλίπανας; Vulg., *impinguasti;* and in Luke vii. ἀλείφω is used as it is in the similar passages (John xi. 2, xii. 3). The word "anoint" (ἀλείφω) also occurs in the sense of preparing a body with spices and unguents for burial (Mark xvi. 1. Also xiv. 8, μυρίζω). From the custom of discontinuing the use of oil in times of sorrow or disaster, to be anointed with oil comes to signify metaphorically, to be in the enjoyment of success or prosperity (Ps. xcii. 10; comp. Eccl. ix. 8).

2. *Official.* Anointing with oil was a rite of inauguration into each of the three typical offices of the Jewish commonwealth, whose tenants, as anointed, were types of the Anointed One (מָשִׁיחַ, χριστός). (*a.*) *Prophets* were occasionally anointed to their office (1 K. xix. 16), and are called messiahs, or anointed (1 Chr. xvi. 22; Ps. cv. 15). (*b.*) *Priests*, at the first institution of the Levitical priesthood, were all anointed to their offices, the sons of Aaron as well as Aaron himself (Ex. xl. 15; Num. iii. 3); but afterwards anointing seems not to have been repeated at the consecration of ordinary priests, but to have been especially reserved for the high-priest (Ex. xxix. 29; Lev. xvi. 32); so that "the priest that is anointed" (Lev. iv. 3) is generally thought to mean the high-priest, and is rendered by the LXX. ὁ ἀρχιερεὺς ὁ κεχρισμένος (הַכֹּהֵן הַמָּשִׁיחַ). See also vv. 5, 16, and c. vi. 22 (vi. 15, Heb.). (*c.*) *Kings.* The Jews were familiar with the idea of making a king by anointing, before the establishment of their own monarchy (Judg. ix. 8, 15). Anointing was the principal and divinely-appointed ceremony in the inauguration of their own kings (1 Sam. ix. 16, x. 1; 1 K. i. 34, 39); indeed, so preëminently did it belong to the kingly office, that "the Lord's anointed" was a common designation of the theocratic king (1 Sam. xii. 3, 5; 2 Sam. i. 14, 16) The rite was sometimes performed more than once David was thrice anointed to be king: first, privately by Samuel, before the death of Saul, by way of conferring on him a right to the throne (1 Sam. xvi. 1, 13); again over Judah at Hebron (2 Sam. ii. 4), and finally over the whole nation (2 Sam v. 3). After the separation into two kingdoms the kings both of Judah and of Israel seem still

[a] Here the LXX. has Ἔδνα, and the A. V. EDNA. A.

ρ have been anointed (2 K. ix. 3, xi. 12). So late as the time of the Captivity the king is called "the anointed of the Lord" (Ps. lxxxix. 38, 51; Lam. iv. 20). Some persons, however, think that, after David, subsequent kings were not anointed except when, as in the cases of Solomon, Joash, and Jehu, the right of succession was disputed or transferred (Jahn, *Archæol. Bibl.* § 223). Beside Jewish kings, we read that Hazael was to be anointed king over Syria (1 K. xix. 15). Cyrus also is called the Lord's anointed, as having been raised by God to the throne for the special purpose of delivering the Jews out of captivity (Is. xlv. 1). (*d*) Inanimate objects also were anointed with oil in token of their being set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen. xxxi. 13); and at the introduction of the Mosaic economy, the tabernacle and all its furniture were consecrated by anointing (Ex. xxx. 26–28). The expression "anoint the shield" (Is. xxi. 5) (ἀτσμίσατε θυρεούς, LXX.; *arripite clypeum*, Vulg.) refers to the custom of rubbing oil into the hide, which, stretched upon a frame, formed the shield, in order to make it supple and fit for use.

3. *Ecclesiastical.* Anointing with oil in the name of the Lord is prescribed by St. James to be used together with prayer, by the elders of the church, for the recovery of the sick ἀλείψαντες (James v. 14). Analogous to this is the anointing with oil practiced by the twelve (Mark vi. 13), and our Lord's anointing the eyes of a blind man with clay made from saliva, in restoring him miraculously to sight (ἐπέχρισε, John ix. 6, 11).

II. SPIRITUAL. — 1. In the O. T. a Deliverer is promised under the title of Messiah, or Anointed (Ps. ii. 2; Dan. ix. 25, 26); and the nature of his anointing is described to be spiritual, with the Holy Ghost (Is. lxi. 1; see Luke iv. 18). As anointing with oil betokened prosperity, and produced a cheerful aspect (Ps. civ. 15), so this spiritual unction is figuratively described as anointing "with the oil of gladness" (Ps. xlv. 7; Heb. i. 9). In the N. T. Jesus of Nazareth is shown to be the Messiah, or Christ, or Anointed of the Old Testament (John i. 41; Acts ix. 22, xvii. 2, 3, xviii. 5, 28); and the historical fact of his being anointed with the Holy Ghost is recorded and asserted (John i. 32, 33; Acts iv. 27, x. 38). 2. Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2 Cor. i. 21), and they are described as having an unction (χρίσμα) from the Holy One, by which they know all things (1 John ii. 20, 27). To anoint the eyes with eye-salve is used figuratively to denote the process of obtaining spiritual perception (Rev. iii. 18). T. T. P.

A'NOS ('Ανώς: *Jonas*), 1 Esdr. ix. 34. VANIAH.]

ANT (נְמָלָה, *nemâlâh*: μύρμηξ *formica*). This insect is mentioned twice in the O. T.; in Prov. vi. 6, "Go to the ant, thou sluggard consider her ways and be wise;" in Prov. xxx. 25. "The ants are a people not strong, yet they prepare their meat in the summer." In the former of these passages the *diligence* of this insect is instanced by the wise man as an example worthy of imitation; in the second passage the ant's *wisdom* is especially alluded to, for these insects, "though they be little on the earth, are exceeding wise." It is well known that the ancient Greeks and Romans believed that the ant stored up food, which it collected in the summer, ready for the winter's consumption. Bochart (*Hieroz.* iii. 478) has cited numerous passages from Greek and Latin writers, as well as from Arabian naturalists and Jewish rabbis, in support of this opinion. Such wisdom was this little insect believed to possess, that, in order to prevent the corn which it had stored from germinating, it took care to bite off the head of each grain; accordingly some have sought for the derivation of the Hebrew word for ant, *nemâlâh*,[a] in this supposed fact. Nor is the belief in the ant's biting off the head of the grains unsupported by some modern writers Addison, in the *Guardian* (No. 156, 157), inserts the following letter "of undoubted credit and authority," which was first published by the French Academy: "The corn which is laid up by ants would shoot under ground if these insects did not take care to prevent it. They therefore bite off all the germs before they lay it up, and therefore the corn that has lain in their cells will produce nothing. Any one may make the experiment, and even see that there is no germ in their corn." N. Pluche, too (*Nature Displ.* i. 128), says of these insects, "Their next passion is to amass a store of corn or other grain that will keep, and lest the humidity of the cells should make the corn shoot up, we are told for a certainty that they gnaw off the buds which grow at the point of the grain."

It is difficult to see how this opinion originated, for it is entirely without foundation. Equally erroneous appears to be the notion that ascribes to the ant provident foresight in laying up a store of corn for the winter's use;[b] though it is an easy matter to trace it to its source. No recorded species of ant is known to store up food of any kind for provision in the cold seasons, and certainly not grains of corn, which ants do not use for food. The European species of ants are all dormant in the winter, and consequently require no food; and although it is well still to bear in mind the careful language of the authors of *Introduction to Entomology* (ii. 46), who say, "till the manners of exotic

[a] From נָמַל, *abscissus* (Simon. *Lex. Heb.* ed. Winer). The derivation of the word is uncertain. Gesenius is inclined to derive it from the Arabic نمل, "conscendit, *pec.* proreptando, arborem." Vid. Gol. *Arab. Lex.* s. v. V. conj. "moti inter sese permistique sunt *formicarum reptantium* more." First says, "Forsitan potius diminutivum est n. נֵם, unde נֵמִל, f. נְמָלָה, sicut נְמִידָה, ad bestiolam pusillam significandam factum esse potest." Cf. Michaelis, *Sup. Lex. Heb.* ii. 1644, and Rosenmüll. not. ad Bochart, iii. 480. It is not probable that the name *nemâlâh* (from נָמַל, "to cut") was given to the ant from its extreme tenuity at the junction of the thorax and abdomen? If the term *insect* is applicable to any one living creature more than to another, it certainly is to the *ant*. *Nemâlâh* is the exact equivalent to *insect*. [Since the above was written it has been found that Parkhurst — *s. v.* מר (iv.) — gives a similar derivation.]

[b] "Parvula (nam exemplo est) magni formica laboris
Ore trahit quodcunque potest, atque addit acervo
Quem struit, haud ignara ac non incauta futuri." Hor. *Sat.* i. 1, 33.

Cf. also Ovid, *Met.* vii. 624; Virg. *Geor.* i. 186, *Æn.* iv. 402; Plin. xi. 30; Ælian, *H. A.* ii. 25, vi. 43, &c.

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ants are more accurately explored, it would be rash to affirm that no ants have magazines of provisions; for although during the cold of our winters in this country they remain in a state of torpidity, and have no need of food, yet in warmer regions during the rainy seasons, when they are probably confined to their nests, a store of provisions may be necessary for them," — yet the observations of modern naturalists who have paid considerable attention to this disputed point, seem almost conclusive that ants do not lay up food for future consumption. It is true that Col. Sykes has a paper, vol. ii. of *Transactions of Entomol. Soc.* p. 103, on a species of Indian ant which he calls *Atta providens*, so called from the fact of his having found a large store of grass-seeds in its nest; but the amount of that gentleman's observations merely goes to show that this ant carries seeds underground, and brings them again to the surface after they have got wet during the monsoons, apparently to dry.[a] "There is not," writes Mr. F. Smith, the author of the Catalogue of the *Formicidæ* in the British Museum, in a letter to the author of this article, "any evidence of the seeds having been stored for food;" he observes, *Catalogue of Formicidæ* (1858), p. 180, that the processionary ant of Brazil (*Œcodoma cephalotes*) carries immense quantities of portions of leaves into its underground nests, and that it was supposed that these leaves were for food; but that Mr. Bates quite satisfied himself that the leaves were for the purpose of lining the channels of the nest, and not for food. Ants are carnivorous in their habits of living, and although they are fond of saccharine matter, there is no evidence at all to prove that any portion of plants ever forms an article of their diet. The fact is, that ants seem to delight in running away with almost any thing they find, — small portions of sticks, leaves, little stones, — as any one can testify who has cared to watch the habits of this insect. This will explain the erroneous opinion which the ancients held with respect to that part of the economy of the ant now under consideration; nor is it, we think, necessary to conclude that the error originated in observers mistaking the cocoons for grains of corn, to which they bear much resemblance. It is scarcely credible that Aristotle, Virgil, Horace, &c., who all speak of this insect storing up *grains of corn*, should have been so far misled, or have been such bad observers, as to have taken the cocoons for grains. Ants do carry off grains of corn, just as they carry off other things — not, however, as was stated, for food, but for their nests. "They are great robbers," says Dr. Thomson (*Land and Book*, p. 337), "and plunder by night as well as by day, and the farmer must keep a sharp eye to his floor, or they will abstract a large *quantity of grain* in a single night."

It is right to state that a well-known entomologist, the Rev. F. W. Hope, in a paper "On some doubts respecting the economy of Ants" (*Trans. Entom. Soc.* ii. 211), is of opinion that Col. Sykes's observations do tend to show that there are species of exotic ants which store up food for winter consumption; but it must be remembered that Mr. Bates's investigations are subsequent to the publication of that paper.

A further point in the examination of this subject remains to be considered, which is this: Does Scripture assert that any species of ant stores up food for future use? It cannot, we think, be maintained that the words of Solomon, in the only two passages where mention of this insect is made, *necessarily* teach this doctrine; but at the same time it must be allowed, that the language used, and more especially the context of the passage in Prov. xxx. 25, do seem to *imply* that such an opinion was held with respect to the economy of this insect. "There are four things which are little upon the earth, but they are exceeding wise; the ants are a people not strong, yet they prepare their meat in the summer." In what particular, it may be asked, are these insects so especially noted for their wisdom, unless some allusion is made to their supposed provident foresight in "preparing their meat in the summer." If the expression here used merely has reference to the fact that ants are able to provide themselves with food, how is their wisdom herein more excellent than the countless host of other minute insects whose natural instinct prompts them to do the same? If this question is fairly weighed in connection with the acknowledged fact, that from very early times the ancients attributed storing habits to the ant, it will appear at least probable that the language of Solomon implies a similar belief; and if such was the general opinion, is it a matter of surprise that the wise man should select the ant as an instance whereon he might ground a lesson of prudence and forethought?

The teaching of the Bible is accommodated to the knowledge and opinions of those to whom its language is addressed, and the observations of naturalists, which, as far as they go, do certainly tend to disprove the assertion that ants store up food for future use, are no more an argument against the truth of the Word of God than are the ascertained laws of astronomical science, or the facts in the mysteries of life which the anatomist or physiologist has revealed.

The Arabians held the wisdom of the ant in such estimation, that they used to place one of these insects in the hands of a newly-born infant, repeating these words, "May the boy turn out clever and skillful." Hence in Arabic, with the noun *nemleh*, "an ant," is connected the adjective *nemil*, "quick," "clever" (Bochart, *Hieroz.* lii. 494). The Talmudists, too, attributed great wisdom to this insect. It was, say they, from beholding the wonderful ways of the ant that the following expression originated: "Thy justice, O God, reaches to the heavens" (*Chulin*, 63).[b] Ants live together in societies, having "no guide, overseer, or ruler." See Latreille's *Histoire Naturelle des Fourmis* Paris, 1802; Huber's *Traité des Mœurs des F Indig.*; *Encycl. Brit.* 8th ed. art. "Ant;" Kirby and Spence, *Introd. to Entom.* Ants belong to the family *Formicidæ*, and order *Hymenoptera*. There is not in the British Museum a single specimen of an ant from Palestine. W. H.

ANTICHRIST (ὁ ἀντίχριστος). The word Antichrist is used by St. John in his first and second Epistles, and by him alone. Elsewhere it does not occur in Scripture. Nevertheless, by an

[a] This fact corroborates what the ancients have written on this particular point, who have recorded that the ant brings up to dry in the sun the corn, &c., which had become wet. See instances in Bochart, iii. 490.

[b] Our English word *ant* appears to be an abbreviation of the form *emmet* (Sax. *æmmet*).

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almost universal consent, the term has been applied to the Man of Sin of whom St. Paul speaks in the Second Epistle to the Thessalonians, to the Little Horn and to the fierce-countenanced King of whom Daniel prophesies, and to the two Beasts of the Apocalypse, as well as to the false Christs whose appearance our Lord predicts in his prophetic discourse on the Mount of Olives. Before we can arrive at any clear and intelligent view of what Scripture teaches us on the subject of Antichrist, we must decide whether this extension of the term is properly made; whether the characteristics of the Antichrist are those alone with which St. John makes us acquainted in his Epistles, or whether it is his portrait which is drawn, darker, fuller, and larger, in some or all of the other passages to which we have referred.

(A.) The following are the passages in Scripture which ought to be carefully compared for the elucidation of our subject: — I. Matt. xxiv. 3–31. II. 1 John ii. 18–23; iv. 1–3; 2 John 5, 7. III. 2 Thess. ii. 1–12; 1 Tim. iv. 1–3; 2 Tim. iii. 1–5. IV. Dan. viii. 8–25; xi. 36–39. V. Dan. vii. 7–27. VI. Rev. xiii. 1–8; xvii. 1–18. VII. Rev. xiii. 11–18; xix. 11–21. The first contains the account of the false Christs and false prophets predicted by our Lord; the second, of the Antichrist as depicted by St. John; the third, of the Adversary of God as portrayed by St. Paul; the fourth and fifth, of the fierce-countenanced King and of the Little Horn foretold by Daniel; the sixth and the seventh, of the Beast and the False Prophet of the Revelation.

I. *The False Christs and False Prophets of Matt.* xxiv. — The purpose of our Lord in his prophetic discourse on the Mount of Olives was at once to predict to his disciples the events which would take place before the capture of Jerusalem, and those which would precede the final destruction of the world, of which the fall of Jerusalem was the type and symbol. Accordingly, his teaching on the point before us amounts to this, that (1) in the latter days of Jerusalem there should be sore distress, and that in the midst of it there should arise impostors who would claim to be the promised Messiah, and would lead away many of their countrymen after them; and that (2) in the last days of the world there should be a great tribulation and persecution of the saints, and that there should arise at the same time false Christs and false prophets, with an unparalleled power of leading astray. In type, therefore, our Lord predicted the rise of the several impostors who excited the fanaticism of the Jews before their fall. In antitype He predicted the future rise of impostors in the last days, who should beguile all but the elect into the belief of their being God's prophets or even his Christs. We find no direct reference here to the Antichrist. Our Lord is not speaking of any one individual (or polity), but rather of those forerunners of the Antichrist who are his servants and actuated by his spirit. They are ψευδόχριστοι, and can deceive almost the elect, but they are not ὁ ἀντίχριστος; they are ψευδοπροφῆται, and can show great signs and wonders, but they are not ὁ ψευδοπροφήτης. Rev. xvi. 13). However valuable, therefore, the prophecy on Mount Olivet is, as helping us to picture to ourselves the events of the last days, it does not elucidate for us the characteristics of the Antichrist, and must not be allowed to mislead us as though it gave information which it does not profess to give.

II. *The Antichrist of St. John's Epistles.* — The first teaching with regard to the Antichrist and to the antagonist of God (whether these are the same or different we leave as yet uncertain) was oral. "*Ye have heard* that the Antichrist cometh," says St. John (1 Ep. ii. 18); and again, "This is that spirit of Antichrist *whereof ye have heard* that it should come" (1 Ep. iv. 3). Similarly St. Paul, "Remember ye not, that when I was yet with you *I told you these things*" (2 Thess. ii. 5)? We must not therefore look for a full statement of the "doctrine of the Antichrist" in the Apostolic Epistles, but rather for allusions to something already known. The whole of the teaching of St. John's Epistle with regard to the Antichrist himself seems to be confined to the words twice repeated, "Ye have heard that the Antichrist shall come." The verb ἔρχεται here employed has a special reference, as used in Scripture, to the first and second advents of our Lord. Those whom St. John was addressing had been taught that, as Christ was to come (ἔρχεται), so the Antichrist was to come likewise. The rest of the passage in St. John appears to be rather a practical application of the doctrine of the Antichrist than a formal statement of it. He warns his readers that the spirit of the Antichrist could exist even then, though the coming of the Antichrist himself was future, and that all who denied the Messiahship and Sonship of Jesus were Antichrists, as being types of the final Antichrist who was to come. The teaching of St. John's Epistles therefore amounts to this, that *in type*, Cerinthus, Basilides, Simon Magus, and those Gnostics who denied Christ's Sonship, and all subsequent heretics who should deny it, were Antichrists, as being wanting in that divine principle of love which with him is the essence of Christianity; and he points on to the final appearance of the Antichrist that was "to come" in the last times, according as they had been orally taught, who would be the *antitype* of these his forerunners and servants.

III. *The Adversary of God of St. Paul's Epistles.* — St. Paul does not employ the term Antichrist, but there can be no hesitation in identifying his Adversary (ὁ ἀντικείμενος) of God with the Antichrist who was "to come." Like St. John, he refers to his oral teaching on the subject, but as the Thessalonians appeared to have forgotten it, and to have been misled by some passages in his previous Epistle to them, he recapitulates what he had taught them. Like St. John, he tells them that the spirit of Antichrist or Antichristianism, called by him "the mystery of iniquity," was already working; but Antichrist himself he characterizes as "the Man of Sin," "the Son of Perdition," "the Adversary to all that is called God," "the one who lifts himself above all objects of worship;" and assures them that he should not be revealed in person until some present obstacle to his appearance should have been taken away, and until the predicted ἀποστασία should have occurred.

From St. John and St. Paul together we learn (1) that the Antichrist should come; (2) that he should not come until a certain obstacle to his coming was removed; (3) nor till the time of, or rather till after the time of the ἀποστασία; (4) that his characteristics would be (α) open opposition to God and religion, (β) a claim to the incommunicable attributes of God, (γ) iniquity, sin, and lawlessness, (δ) a power of working lying mir

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seles, (*a*) marvellous capacity of beguiling souls; (5) that he would be actuated by Satan; (6) that his spirit was already at work manifesting itself partially, incompletely, and typically, in the teachers of infidelity and immorality already abounding in the Church.

IV. *The fierce-countenanced King of Daniel.* — This passage is universally acknowledged to be primarily applicable to Antiochus Epiphanes. Antiochus Epiphanes is recognized as the chief prototype of the Antichrist. The prophecy may therefore be regarded as descriptive of the Antichrist. The point is fairly argued by St. Jerome: — "Down to this point (Dan. xi. 21) the historical order is preserved, and there is no difference between Porphyry and our own interpreters. But all that follows down to the end of the book he applies personally to Antiochus Epiphanes, brother of Seleucus, and son of Antiochus the Great; for, after Seleucus, he reigned eleven years in Syria, and possessed Judæa; and in his reign there occurred the persecution about the Law of God, and the wars of the Maccabees. But our people consider all these things to be spoken of Antichrist, who is to come in the last time. It is the custom of Holy Scripture to anticipate in types the reality of things to come. For in the same way our Lord and Saviour is spoken of in the 72d Psalm, which is entitled a Psalm of Solomon, and yet all that is there said cannot be applied to Solomon. But in part, and as in a shadow and image of the truth, these things are foretold of Solomon, to be more perfectly fulfilled in our Lord and Saviour. As, then, in Solomon and other saints the Saviour has types of His coming, so Antichrist is rightly believed to have for his type that wicked king Antiochus, who persecuted the saints and defiled the Temple." (S. Hieron. *Op.* tom. i. p. 523, Col. Agr. 1616; tom. iii. p. 1127, Paris, 1704).

V. *The Little Horn of Daniel.* — Hitherto we have been dealing with a person, not a kingdom or a polity. This is evident from St. John's words, and still more evident from the Epistle to the Thessalonians. The words used by St. Paul could not well have been more emphatic, had he studiously made use of them in order to exclude the idea of a polity. "The Man of Sin," "the Son of Perdition," "the one who opposeth himself to God," "the one who exalteth himself above God," "the one who represents himself as God," "the wicked one who was to come with Satanic power and lying wonders:" if words have a meaning, these words designate an individual. But when we come to Daniel's prophecy of the Little Horn this is all changed. We there read of four beasts, which are explained as four kings, by which expression is meant four kingdoms or empires. These kingdoms represented by the four beasts are undoubtedly the Assyrian empire, the Persian empire, the Grecian empire, and the Roman empire. The Roman Empire is described as breaking up into ten kingdoms, amongst which there grows up another kingdom which gets the mastery over nearly a third of them (three out of ten). This kingdom, or polity, is the little horn of the fourth beast, before which three of the first ten horns are plucked up. If the four "kings" (vii. 17) represented by the four beasts are really empires, if the ten "kings" (vii. 24) are monarchies or nationalities, then the other "king" who rises after them is, in like manner, not an individual but a polity. It follows that the "Little Horn" of Daniel cannot be identified with the Antichrist of St. John and St. Paul. The former is a polity, the latter is an individual.

VI. *The Apocalyptic Beast of St. John.* — A further consequence follows. For the Beast of the Apocalypse is clearly identical with the Little Horn of Daniel. The Beast whose power is absorbed into the Little Horn has ten horns (Dan. vii. 7); and rises from the sea (Dan. vii. 3): the Apocalyptic Beast has ten horns (Rev. xiii. 1) and rises from the sea (*ibid.*). The Little Horn has a mouth speaking great things (Dan. vii. 8, 11, 20); the Apocalyptic Beast has a mouth speaking great things (Rev. xiii. 5). The Little Horn makes war with the saints, and prevails (Dan. vii. 21): the Apocalyptic Beast makes war with the saints, and overcomes them (Rev. xiii. 7). The Little Horn speaks great words against the Most High (Dan. vii. 25): the Apocalyptic Beast opens his mouth in blasphemy against God (Rev. xiii. 6). The Little Horn wears out the saints of the Most High (Dan. vii. 25): the woman who rides on, *i. e.* directs, the Apocalyptic Beast, is drunken with the blood of saints (Rev. xvii. 6). The persecution of the Little Horn is to last a time and times and a dividing of times, *i. e.* three and a half times (Dan. vii. 25): power is given to the Apocalyptic Beast for forty-two months, *i. e.* three and a half times (Rev xiii. 5). These and other parallelisms cannot be accidental. Whatever was meant by Daniel's Little Horn must be also meant by St. John's Beast. Therefore St. John's Beast is not the Antichrist. It is not an individual like the Antichrist of St. John's and St. Paul's Epistles, but a polity like the Little Horn of Daniel.

But, though not identical, it is quite evident, and it has been always recognized, that the Antichrist of the Epistles and the Beast of the Apocalypse have some relation to each other. What is this relation? and in what relation to both does the second Apocalyptic Beast or False Prophet stand? To answer this question we must examine the imagery of the Apocalypse. Shortly stated, it is, so far as concerns our present purpose, as follows. The church is represented (Rev. xii.) as a woman bringing forth children to Christ, persecuted by Satan, and compelled to fly from him into the wilderness, where she remains for 1260 days, or three and a half times. Satan, being unable to destroy the woman, sets himself to make war with her seed (xii. 17). At this time the Beast arises from the sea, and Satan gives to him his power, and his seat, and great authority. The length of time during which the Beast prevails is three and a half times, the same period as that during which the sufferings of the woman last. During a certain part of this three and a half times the Beast takes upon its back, as its guide and rider, a harlot, by whom, as it is explained, is figured "that great city which reigneth over the kings of the earth" (Rev. xvii. 18) from her seven hills (xvii. 9). After a time Babylon the harlot-rider falls (ch. xviii.), but the Beast on whom she had ridden still survives, and is finally destroyed at the glorious coming of Christ (xix. 20).

Can we harmonize this picture with the prediction of St. Paul, always recollecting that his Man of Sin is an individual, and that the Apocalyptic Beast is a polity?

As we have here reached that which constitutes the great difficulty in mastering the conception of the Antichrist as revealed by the inspired writers we shall now turn from the text of Scripture to

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the comments of annotators and essayists to see what assistance we can derive from them. We shall then resume the consideration of the Scriptural passages at the point at which we now leave them. We shall classify the opinions which have been held on the Antichrist according as he is regarded as an individual, or as a polity, or as a principle. The individualists, again, must be subdivided, according as they represent him as one to come or as one already come. We have, therefore, four classes of writers on the Antichrist: — (1) those who regard him as an individual yet future; (2) those who regard him as a polity now present; (3) those who regard him as an individual already past away; (4) those who consider that nothing is meant beyond antichristian and lawless principle, not embodied either in an individual or in a special polity.

1. The first opinion held in the Church was that the Antichrist was a real person who would appear in the world when the time of his appearance was come. The only point on which any question arose was, whether he should be a man armed with satanic powers or Satan himself. That he would be a man armed with satanic powers is the opinion of Justin Martyr, A. D. 103 (*Dial.* 371, 20, 21, Thirlbii, 1722); of Irenæus, A. D. 140 (*Op.* v. 25, 437, Grabii, 1702); of Tertullian, A. D. 150 (*De Res. Carn.* c. 24; *Apol.* c. 32); of Origen, A. D. 184 (*Op.* i. 667, Delarue, 1733); of his contemporary, Hippolytus (*De Antichristo*, 57, Fabricii, Hamburgi, 1716); of Cyprian, A. D. 250 (*Ep.* 58; *Op.* 120, Oxon. 1682); of Victorinus, A. D. 270 (*Bibl. Patr. Magna*, iii. p. 136, Col. Agrip. 1618); of Lactantius, A. D. 300 (*Div. Inst.* vii. 17) of Cyril of Jerusalem, A. D. 315 (*Catech.* xv. 4); of Jerome, A. D. 330 (*Op.* iv. pars i. 209, Parisiis, 1693); of Chrysostom, A. D. 347 (*Comm. in II. Thess.*); of Hilary of Poictiers A. D. 350 (*Comm. in Matt.*); of Augustine, A. D. 354 (*De Civit. Dei*, xx. 19); of Ambrose, A. D. 380 (*Comm. in Luc.*).[a] The authors of the Sibylline Oracles, A. D. 150, and of the Apostolical Constitutions, Celsus (see *Orig. c. Cels.* lib. vi.), Ephrem Syrus, A. D. 370, Theodoret, A. D. 430, and a few other writers seem to have regarded the Antichrist as the Devil himself rather than as his minister or an emanation from him. But they may, perhaps, have meant no more than to express the identity of his character and his power with that of Satan. Each of the writers to whom we have referred gives his own judgment with respect to some particulars which may be expected in the Antichrist, whilst they all agree in representing him as a person about to come shortly before the glorious and final appearance of Christ, and to be destroyed by His presence. Justin Martyr speaks of him as the man of the apostasy, and dwells chiefly on the persecutions which he would cause. Irenæus describes him as summing up the apostasy in himself; as having his seat at Jerusalem; as identical with the Apocalyptic Beast (c. 28), as foreshadowed by the unjust judge; as being the man who should come in his own name;" and as belonging to the tribe of Dan (c. 30). Tertullian identifies him with the Beast, and supposes him to be about to arise on the fall of the Roman Empire (*De Res. Carn.* c. 25). Origen describes him in Eastern phrase as the child of the Devil and the counterpart of Christ. Hippolytus understands the Roman empire to be represented by the Apocalyptic Beast and the Antichrist by the False Prophet who would restore the wounded Beast by his craft and by the wisdom of his laws. Cyprian sees him typified in Antiochus Epiphanes (*Exhort. ad Mart.* c. 11). Victorinus, with several others — misunderstanding St. Paul's expression that the mystery of iniquity was in his day working — supposes that the Antichrist will be a revivified hero; Lactantius that he will be a king of Syria, born of an evil spirit; Cyril that he will be a magician, who by his arts will get the mastery of the Roman empire. Jerome describes him as the son of the Devil sitting in the Church as though he were the Son of God; Chrysostom as ἀντιθεός τις sitting in the Temple of God, that is, in all the churches, not merely in the Temple at Jerusalem: St. Augustine as the adversary holding power for three and a half years — the Beast, perhaps, representing Satan's empire. The primitive belief may be summed up in the words of St. Jerome. In his Commentary on Daniel he writes — "Let us say that which all ecclesiastical writers have handed down, viz., that at the end of the world, when the Roman empire is to be destroyed, there will be ten kings who will divide the Roman world amongst them; and there will arise an eleventh little king, who will subdue three of the ten kings, that is, the king of Egypt, of Africa, and of Ethiopia, as we shall hereafter show. And on these having been slain, the seven other kings will also submit. 'And behold,' he says, 'in the ram were the eyes of a man.' This is that we may not suppose him to be a devil or a demon, as some have thought, but a man in whom Satan will dwell utterly and bodily. 'And a mouth speaking great things,' for he is 'the man of sin, the son of perdition, who sitteth in the temple of God, making himself as God'" (*Op.* vol. iv. p. 511, Col. Agrip. 1616). In his Comment. on Dan. xi., and in his reply to Algasia's eleventh question, he works out the same view in greater detail. The same line of interpretation continued. Andreas of Cæsarea, A. D. 550, explains him to be a king actuated by Satan, who will reunite the old Roman empire and reign at Jerusalem (*In Apoc.* c. xiii.); Aretas, A. D. 650, as a king of the Romans who will reign over the Saracens in Bagdad (*In Apoc.* c. xiii.); John Damascene, A. D. 800 [fl. 730], repeats the primitive belief (*Orth. Fid.* l. iv. c. 26). Adso, A. D. 950 [980], says that a Frank king will reunite the Roman empire, and that he will abdicate on Mount Olivet, and that, on the dissolution of his kingdom, the Antichrist will be revealed. The same writer supposes that he will be born in Babylon, that he will be educated at Bethsaida and Chorazin, and that he will proclaim himself the Son of God at Jerusalem (*Tract. in Antichr. apud August. Opera*, tom. ix. p. 454, Paris, 1637). Theophylact, A. D. 1070, speaks of him as a man who will carry Satan about with him. Albert the Great, Cardinal Hugo, and Alexander de Hales repeat the received tradition in the thirteenth century. So also Thomas Aquinas, A. D. 1260, who recurs to the tradition with regard to the birth of Antichrist

[a] * The dates here given in connection with the names of many of the Christian fathers are likely to mislead the reader. In the case of Justin Martyr, Irenæus, Tertullian, Origen, Cyril of Jerusalem, Jerome, Chrysostom, and Augustine, they denote the supposed time of their *birth*; in the case of the others mentioned above and below, they represent the time when they *flourished*. A

at Babylon, saying that he will be instructed in the Magian philosophy, and that his doctrine and miracles will be a parody of those of the Lamb. The received opinion of the twelfth century is brought before us in a striking and dramatic manner at the interview between King Richard I. and the Abbot Joachim at Messina, as the king was on his way to the Holy Land. "I thought," said the king, "that Antichrist would be born in Antioch or in Babylon, and of the tribe of Dan; and would reign in the temple of the Lord in Jerusalem; and would walk in that land in which Christ walked; and would reign in it for three years and a half; and would dispute against Elijah and Enoch, and would kill them; and would afterwards die; and that after his death God would give sixty days of repentance, in which those might repent which should have erred from the way of truth, and have been seduced by the preaching of Antichrist and his false prophets." This seems to have been the view defended by the archbishops of Rouen and Auxerre and by the bishop of Bayonne, who were present at the interview; but it was not Joachim's opinion. He maintained the seven heads of the Beast to be Herod, Nero, Constantius, Mohammed, Melsemut, who were past; Saladin, who was then living; and Antichrist, who was shortly to come, being already born in the city of Rome, and about to be elevated to the Apostolic See (Roger de Hoveden in *Richard I.*, anno 1190).[a] In his own work on the Apocalypse Joachim speaks of the second Apocalyptic beast as being governed by "some great prelate who will be like Simon Magus, and as it were universal pontiff throughout the world, and be that very Antichrist of whom St. Paul speaks." These are very noticeable words. Gregory I. had long since (A. D. 590) declared that any man who held even the shadow of the power which the popes of Rome soon after his time arrogated to themselves, would be the precursor of Antichrist. Arnulphus bishop of Orleans (or perhaps Gerbert), in an invective against John XV. at the Council of Rheims, A. D. 991, had declared that if the Roman pontiff was destitute of charity and puffed up with knowledge, he was Antichrist — if destitute both of charity and of knowledge, that he was a lifeless stone (Mansi, tom. ix. p. 132, Ven. 1774); but Joachim is the first to suggest, not that such and such a pontiff was Antichrist, but that the Antichrist would be a *Universalis Pontifex*, and that he would occupy the Apostolic See. Still, however, we have no hint of an order or succession of men being the Antichrist. It is an actual, living, individual man that Joachim contemplates.

The master had said that *a* Pope would be the Antichrist; his followers began to whisper that it was *the* Pope. Amalric, professor of logic and theology at Paris at the end of the 12th century, appears to have been the first to have put forth the idea. It was taken up by three different classes: by the moralists, who were scandalized at the laxity of the Papal Court; by the Imperialists, in their temporal struggle with the Papacy; and, perhaps independently, by the Waldenses and their followers in their spiritual struggle. Of the first class we may find examples in the Franciscan enthusiasts Peter John of Olivi, Telesphorus, Ubertinus, and John of Paris, who saw a mystic Antichrist at Rome, and looked forward to a real Antichrist in the future; and again in such men as Grostête whom we find asking, as in despair, whether the name of Antichrist has not been earned by the Pope (Matt. Par. in *An.* 1253, p. 875, 1640). Of the second class we may take Eberhard archbishop of Salzburg as a specimen, who denounces Hildebrand as "having, in the name of religion, laid the foundation of the kingdom of Antichrist 170 years before his time." He can even name the ten horns. They are the "Turks, Greeks, Egyptians, Africans, Spaniards, French, English, Germans, Sicilians, and Italians, who now occupy the provinces of Rome; and a little horn has grown up with eyes and mouth, speaking great things, which is reducing three of these kingdoms — *i. e.* Sicily, Italy, and Germany — to subserviency, is persecuting the people of Christ and the saints of God with intolerable opposition, is confounding things human and divine, and attempting things unutterable, execrable" (Aventinus, *Annal. Boiorum*, p 651, Lips. 1710). The Waldenses eagerly grasped at the same notion, and from that time it has never been lost sight of. Thus we slide from the individualist view, which was held unanimously in the Church for upwards of a thousand years, to the notion of a polity, or a succession of rulers of a polity, that polity being the Church of Rome. The hitherto received opinion now vanishes, and does not appear again until the excesses and extravagances of the new opinion produced a reaction against itself.

2. The Waldenses also at first regarded the Antichrist as an individual. The "Noble Lesson," written in the 12th century, teaches the expectation of a future and personal Antichrist;[b] but the Waldensian treatise of Antichrist in the 14th century identifies Antichrist, Babylon, the Fourth Beast, the Harlot, and the Man of Sin, with the system of Popery. Wickliffites and Hussites held the same language. Lord Cobham declared at his trial that the Pope was Antichrist's head (Bede's *Works*, p. 38, Cambridge, 1849). Walter Brute, brought before the Bishop's Court at Hereford at the end of the 14th century, pronounced the Antichrist to be "the high Bishop of Rome calling himself God's servant and Christ's chief vicar in this world" (Foxe, iii. 131, Lond. 1844). Thus we reach the Reformation. Walter Brute (A. D. 1393), Bullinger (1504), Chytræus (1571), Aretius (1573), Foxe (1586), Napier (1593), Mede (1632), Jurieu (1685), Bp. Newton (1750), Cunninghame (1813), Faber, (1814), Woodhouse (1828), Habershon (1843), identify the False Prophet, or Second Apocalyptic Beast, with Antichrist and with the Papacy; Marlorat (A. D. 1574), King James I. (1603), Daubuz (1720), Galloway (1802), the First Apocalyptic Beast; Brightman (A. D. 1600) Pareus (1615), Vitringa (1705), Gill (1776), Bachmair (1778), Fraser (1795), Croly (1828) Fysh (1837), Elliott (1844), both the Beasts That the Pope and his system are Antichrist, was

[a] The Bollandists reject the story of this interview as an invention. It has also been suggested (see M. Stuart) that Joachim's works have been interpolated.

[b] "E esser mot aviss, cant venre l' Antexrist,
Que nos non crean, ni a son fait, ni a son dit:
Car, segont l'escriptura, son ara fait moti Antexrist;
Car Antexrist son tuit aquilh que contrastan a Xrist."
— *La Nobla Leyczon*, l. 457. See Raynouard's *Choix des Poésies Originales des Troubadours*, ii. 100; App iii. to vol. iii. of Elliott's *Hora Apocalypticæ*, Lond 1846; Hallam's *Lit. Europe*, i. 28 (note), Lond. 1855

taught by Luther, Calvin, Zwingli, Melancthon, Bucer, Beza, Calixtus, Bengel, Michaelis, and by almost all Protestant writers on the Continent. Nor was there any hesitation on the part of English theologians to seize the same weapon of offense. Bp. Bale (A. D. 1491), like Luther, Bucer, and Melancthon, pronounces the Pope in Europe and Mohammed in Africa to be Antichrist. The Pope is Antichrist, say Cranmer (*Works*, vol. ii. p. 46, Camb. 1844), Latimer (*Works*, vol. i. p. 149, Camb. 1844), Ridley (*Works*, p. 53, Camb. 1841), Hooper (*Works*, vol. ii. p. 44, Camb. 1852), Hutchinson (*Works*, p. 304, Camb. 1842), Tyndale (*Works*, vol. i. p. 147, Camb. 1848), Sandys (*Works*, p. 11, Camb. 1841), Philpot (*Works*, p. 152, Camb. 1842), Jewell (*Works*, vol. i. p. 109, Camb. 1845), Rogers (*Works*, p. 182, Camb. 1854), Fulke (*Works*, vol. ii. p. 269, Camb. 1848), Bradford (*Works*, p. 435, Camb. 1848). Nor is the opinion confined to these 16th century divines, who may be supposed to have been specially incensed against Popery. King James held it (*Apol. pro Juram. Fidel.* London, 1609), as strongly as Queen Elizabeth (see Jewell, *Letter to Bulling.* May 22, 1559, *Zurich Letters*, First Series, p. 33, Camb. 1842); and the theologians of the 17th century did not repudiate it, though they less and less dwelt upon it as their struggle came to be with Puritanism in place of Popery. Bp. Andrewes maintains it as a probable conclusion from the Epistle to the Thessalonians (*Resp. ad Bellarm.* p. 304, Oxon. 1851); but he carefully explains that King James, whom he was defending, had expressed his private opinion, not the belief of the Church, on the subject (*ibid.* p. 23). Bramhall introduces limitations and distinctions (*Works*, iii. 520, Oxf. 1845); significantly suggests that there are marks of Antichrist which apply to the General Assembly of the Kirk of Scotland as much as to the Pope or to the Turk (*ib.* iii. 287); and declines to make the Church of England responsible for what individual preachers or writers had said on the subject in moments of exasperation (*ib.* ii. 582). From this time forward the Papal-Antichrist theory is not to be found in any theologians of name in the English Church, nor indeed in the sixteenth century does it seem to have taken root in England. Hard names were bandied about, and the hardest of all being Antichrist, it was not neglected. But the idea of the Pope being the Antichrist was not the idea of the English Reformation, nor was it ever applied to the Pope in his Patriarchal or Archiepiscopal, but solely in his distinctively Papal character. But the more that the sober and learned divines of the seventeenth century gave up this application of the term, the more violently it was insisted upon by men of little charity and contracted views. A string of writers followed each other in succession, who added nothing to the interpretation of prophecy, but found each the creation of his own brain in the sacred book of the Revelation, grouping history in any arbitrary manner that they chose around the central figure of the Papal Antichrist.

3. A reaction followed. Some returned to the ancient idea of a future individual Antichrist, as Lacunza or Benezra (A. D. 1810), Burgh, Samuel Maitland, Newman (*Tracts for the Times*, No 83), Charles Maitland (*Prophetic Interpretation*). Others preferred looking upon him as long past, and fixed upon one or another persecutor or heresiarch as the man in whom the predictions as to Antichrist found their fulfillment. There seems to be no trace of this idea for more than 1600 years in the Church. But it has been taken up by two opposite classes of expounders, by Romanists who were anxious to avert the application of the Apocalyptic prophecies from the Papacy, and by others, who were disposed, not indeed to deny the prophetic import of the Apocalypse, but to confine the seer's ken within the closest and narrowest limits that were possible. Alcasar, a Spanish Jesuit, taking a hint from Victorinus, seems to have been the first (A. D. 1604) to have suggested that the Apocalyptic prophecies did not extend further than to the overthrow of Paganism by Constantine. This view, with variations by Grotius, is taken up and expounded by Bossuet, Calmet, De Sacy, Eichhorn, Hug, Herder, Ewald, Moses Stuart, Davidson. The general view of the school is that the Apocalypse describes the triumph of Christianity over Judaism in the first, and over Heathenism in the third century. Mariana sees Antichrist in Nero; Bossuet in Diocletian and in Julian; Grotius in Caligula; Wetstein in Titus; Hammond in Simon Magus (*Works*, vol. iii. p. 620, Lond. 1631); Whitby in the Jews (*Comm.* vol. ii. p. 431, Lond. 1760); Le Clerc in Simon, son of Giora, a leader of the rebel Jews; Schöttgen in the Pharisees; Nösselt and Krause in the Jewish zealots; Harduin in the High Priest Ananias; F. D. Maurice in Vitellius (*On the Apocalypse*, Camb. 1860).

4. The same spirit that refuses to regard Satan as an individual, naturally looks upon the Antichrist as an evil principle not embodied either in a person or in a polity. Thus Koppe, Storr, Nitzsch, Pelt. (See Alford, *Gk. Test.* iii. 69.)

We do not gain much by a review of the opinions of the commentators. In the case of prophecy, partially at least unfulfilled, little is to be expected. Of the four opinions which we have exhibited, the last is in accordance neither with St. Paul nor St. John, for St. Paul describes the Adversary as being distinctly a man; St. John speaks of the coming of Antichrist in terms similar to those used for the coming of Christ, and describes Antichristianism as τὸ τοῦ ἀντιχρίστου, thereby showing that Antichristianism is Antichristianism because it is the spirit of the concrete Antichrist. The third opinion is plainly refuted by the fact that the persons fixed upon as the Antichrist have severally passed away, but Christ's glorious presence, which is immediately to succeed the Antichrist, has not yet been vouchsafed. The majority of those who maintain the second opinion are shown to be in the wrong because they represent as a polity what St. Paul distinctly describes as a man. The majority of those who hold the first opinion are in like manner shown to be in the wrong, because they represent as an individual what the Apocalypse demonstrably pictures as a polity. We are unable to follow any one interpreter or any one school of interpreters. The opinions of the two last schools, we are able to see, are wholly false. The two first appear to contain the truth between them, but so divided as to be untrue in the mouth of almost any individual expositor who has entered into details. We return to Scripture.

St. Paul says that there are two things which are to precede the Day of Christ, the ἀποστασία and the revelation of the Adversary, but he does not say that these two things are contemporary. On the contrary, though he does not directly express it, he implies that there was to be a successive

of events. First, it would seem, an unnamed and to us unknown obstacle has to be removed: then was to follow the "Apostasy;" after this, the Adversary was to arise, and then was to come his destruction. We need hardly say that the word "apostasy," as ordinarily used, does not give the exact meaning of ἡ ἀποστασία. The A. V. has most correctly rendered the original by "falling away," having only failed of entire exactness by omitting to give the value of the article.[a] An open and unblushing denial and rejection of all belief, which is implied in our "apostasy," is not implied in ἀποστασία. It means one of two things: (1) Political defection (Gen. xiv. 4; 2 Chr. xiii. 6; Acts v. 37); (2) Religious defection (Acts xxi. 21; 1 Tim. iv. 1; Heb. iii. 12). The first is the common classical use of the word. The second is more usual in the N. T. Cyril of Jerusalem seems to understand the word rightly when he says in reference to this passage: Νῦν δὲ ἐστὶν ἡ ἀποστασία· ἀπέστησαν γὰρ οἱ ἄνθρωποι τῆς ὀρθῆς πίστεως . . . ἀπέστησαν γὰρ οἱ ἄνθρωποι ἀπὸ τῆς ἀληθείας . . . Αὕτη τοίνυν ἐστὶν ἡ ἀποστασία· καὶ μέλλει προσδοκᾶσθαι ὁ ἔχθρος (St. Cyril. *Catech.* xv. 9, *Op.* p. 228, Paris, 1720). And St. Ambrose, "A verâ religione plerique lapsi errore desciscent" (*Comm. in Luc.* xx. 20). This "falling away" implies persons who fall away, the ἀποστασία consists of ἀπόσταται. Supposing the existence of an organized religious body, some of whom should fall away from the true faith, the persons so falling away would be ἀπόσταται, though still formally unsevered from the religious body to which they belonged, and the religious body itself, while from one side and in respect to its faithful members it would retain its character and name as a religious body, might yet from another side and in respect to its other members be designated an ἀποστασία. It is such a corrupted religious body as this that St. Paul seems to mean by the ἀποστασία which he foretells in the Epistle to the Thessalonians. In the Epistles to Timothy he describes this religious defection by some of its peculiar characteristics. These are, seducing spirits, doctrines of demons, hypocritical lying, a seared conscience, a forbidding of marriage and of meats, a form of godliness without the power thereof (1 Tim. iv. 1; 2 Tim. iii. 5). It has been usual, as we have seen, to identify the Beast of the Apocalypse with St. Paul's Man of Sin. It is impossible, as we have said, to do so. But it is possible, and more than possible, to identify the Beast and the ἀποστασία. Can we find any thing which will serve as the antitype of both? In order to be the antitype of St. John's Beast it must be a polity, arising, not immediately, but shortly, after the dissolution of the Roman Empire, gaining great influence in the world, and getting the mastery over a certain number of those nationalities which like itself grew out of that empire (Dan. vii. 24). It must last three and a half times, *i. e.* nearly twice as long as the empire of Assyria, or Persia, or Grecia, to which only two times seem to be allotted (Dan. vii. 12). It must blaspheme against God, *i. e.* it must arrogate to itself or claim for creatures the honor due to God alone.[b] It must be an object of wonder and worship to the world (Rev. xiii. 6). It must put forward unblushing claims in behalf of itself, and be full of its own perfections (Rev. xiii. 5). At a certain period in its history it must put itself under the guidance of Rome (Rev. xviii. 3), and remain ridden by her until the destruction of the latter (Rev xviii. 2); its own existence being still prolonged until the coming of Christ in glory (Rev. xix. 20). To satisfy the requirements of St. Paul's description, its essential features must be a falling away from the true faith (2 Thess. ii. 3; 1 Tim. iv. 1), and it must be further characterized by the specific qualities already transcribed from the Epistles to Timothy.

The antitype may be found in the corrupted Church of Christ, in so far as it was corrupted. The same body, in so far as it maintained the faith and love, was the bride and the spouse, and, in so far as it "fell away" from God, was the ἀποστασία, just as Jerusalem of old was at once Sion the beloved city and Sodom the bloody city — the Church of God and the Synagogue of Satan. According to this view, the three and a half times of the Beast's continuance (Rev. xiii. 5), and of the Bride's suffering in the wilderness (Rev. xii. 6), would necessarily be conterminous, for the persecuted and the persecutors would be the faithful and the unfaithful members of the same body. These times would have commenced when the Church lapsed from her purity and from her first love into unfaithfulness to God, exhibited especially in idolatry and creature-worship. It is of the nature of a religious defection to grow up by degrees. We should not therefore be able to lay the finger on any special moment at which it commenced. St. Cyril of Jerusalem considered that it was already existing in his time. "*Now*," he says, "is the ἀποστασία, for men have fallen away (ἀπέστησαν) from the right faith. This then is the ἀποστασία, and we must begin to look out for the enemy; already he has begun to send his forerunners, that the prey may be ready for him at his coming" (*Catech.* xv. 9). It was at the Second Council of Nice that the Church formally committed itself for the first time (A. D. 787) by the voice of a General Council to false doctrine and idolatrous practice. The after acquiescence in the Hildebrandine theory of the Papal supremacy would be typified by the Beast taking the woman who represents the seven-hilled city on its back as its guide and director. From the twelfth to the sixteenth century, and partially to the present day, this Hildebrandine idea has reigned over and has been the governing spirit of the Corrupted Church. The fall of Babylon, *i. e.* of Rome, would be as yet future, as well as the still subsequent destruction of the Corrupted Church, on the day of the coming of Christ. The period of the three and a half times would continue down to the final moment that this destruction takes place.

[a] For the force of the article, see Bp. Middleton *in loc.* (*Gk. Art.* p. 382, Camb. 1833).

[b] The word "blasphemy" has come to bear a secondary meaning, which it does not bear in Scripture. Schleusner (*in voc.*) rightly explains it, *Dicere et facere quibus majestas Dei violatur.* The Jews accused our Lord of blasphemy because He claimed divine power and the divine attributes (Matt. ix. 2, xxvi. 64; John x. 33). There was nothing in our Lord's words which the most bitter malignity could have called blasphemous in the later sense which the word has come to bear. It is of course in the Scriptural, not in the modern, sense that St. John attributes blasphemy to the Beast. (See Wordsworth, *On the Apocalypse*, p 528.)

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VII. *The Apocalyptic False Prophet.* — There is a second Apocalyptic Beast: the Beast from the Earth (Rev. xiii. 11), or the False Prophet (Rev. xix. 20). Can we identify this Beast either with the individual Antichrist of the Epistles or with the corrupt polity of the Apocalypse? We were compelled to regard the First Beast as a polity by its being identical with that which clearly is a polity, the Little Horn of Daniel. There is no such necessity here, and there is no reason for regarding the Second Beast as a polity, beyond the fact of its being described under a similar figure to that by which a polity had been just previously described. This presumption is more than counterbalanced by the individualizing title of the False Prophet which he bears (Rev. xvi. 13, xix. 20). His characteristics are — (1) "doing great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men" (Rev. xiii. 13). This power of miracle-working, we should note, is not attributed by St. John to the First Beast; but it is one of the chief signs of St. Paul's Adversary, "whose coming is with all power and signs and lying wonders" (2 Thess. ii. 9). (2) "He deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the Beast" (Rev. xiii. 14). "He wrought miracles with which he deceived them that received the mark of the Beast and worshipped the image of the Beast" (Rev. xix. 20). In like manner, no special power of beguiling is attributed to the First Beast; but the Adversary is possessed of "all deceivableness of unrighteousness in them that perish because they received not the love of the truth that they might be saved" (2 Thess. ii. 10). (3) He has horns like a lamb, *i. e.* he bears an outward resemblance to the Messiah (Rev. xiii. 11); and the Adversary sits in the temple of God showing himself that he is God (2 Thess. ii. 4). (4) His title is The False Prophet, ὁ Ψευδοπροφήτης (Rev. xvi. 13, xix. 20); and our Lord, whom Antichrist counterfeits, is emphatically ὁ Προφήτης. The ψευδοπροφῆται of Matt. xxiv. 24 are the forerunners of ὁ Ψευδοπροφήτης, as John the Baptist of the True Prophet. On the whole, it would seem that if the Antichrist appears at all in the Book of the Revelation it is by this Second Beast or the False Prophet that he is represented. If this be so, it follows that he is an individual person who will at some future time arise, who will ally himself with the Corrupted Church, represent himself as her minister and vindicator (Rev. xiii. 12), compel men by violence to pay reverence to her (xiii. 14), breathe a new life into her decaying frame by his use of the secular arm in her behalf (xiii. 15), forbidding civil rights to those who renounce her authority and reject her symbols (xiii. 17), and putting them to death by the sword (xiii. 15), while personally he is an atheistical blasphemer (1 John ii. 22) and sums up in himself the evil spirit of unbelief which has been working in the world from St. Paul's days to his (2 Thess. ii. 7). That it is possible for a professed unbeliever and atheist to make himself the champion of a corrupt system of religion, and to become on political grounds as violent a persecutor in its behalf as the most fanatical bigot could be, has been proved by events which have already occurred, and which might again occur on a more gigantic and terrible scale. The Antichrist would thus combine the forces, generally and happily antagonistic, of infidelity and superstition. In this would consist the special horror of the reign of the Antichrist. Hence also the special sufferings of the faithful believers until Christ himself once again appeared to vindicate the cause of truth and liberty and religion.

The sum of Scripture teaching with regard to the Antichrist, then, appears to be as follows. Already in the times of the Apostles there was the mystery of iniquity, the spirit of Antichrist, at work. It embodied itself in various shapes — in the Gnostic heretics of St. John's days, in the Jewish impostors who preceded the fall of Jerusalem, in all heresiarchs and unbelievers, especially those whose heresies had a tendency to deny the incarnation of Christ, and in the great persecutors who from time to time afflicted the Church. But this Antichristian spirit was then, and is still, diffused. It had not, and it has not yet, gathered itself into the one person in whom it will be one day completely and fully manifested. There was something which prevented the open manifestation of the Antichrist in the Apostles' days which they spoke of by word of mouth, but were unwilling to name in letters. What this obstacle was, or is, we cannot now know. The general opinion of the early writers and fathers is that it was the power of secular law existing in the Roman Empire. The Roman Empire fell, and upon its fall, and in consequence of its fall, there arose a secularization and corruption of the Church, which would not have been so secularized and corrupted had it been kept in check by the jealousy of the imperial power. The secularization and corruption increasing, the Church, which from one point of view and in respect to some of its members was considered as the Church of Christ, from another point of view and in respect to others of its members, came to be regarded as no better than an ἀποστασία. Time passing on, the corrupt element, getting still more the mastery, took the Papacy on its back and gave itself up to be directed from Rome. So far we speak of the past. It would appear further that there is to be evolved from the womb of the Corrupt Church, whether after or before the fall of Rome does not appear, an individual Antichrist, who, being himself a scoffer and contemner of all religion, will yet act as the patron and defender of the Corrupt Church, and compel men to submit to her sway by the force of the secular arm and by means of bloody persecutions. He will unite the old foes superstition and unbelief in a combined attack on liberty and religion. He will have, finally, a power of performing lying miracles and beguiling souls, being the embodiment of satanic as distinct from brutal wickedness. How long his power will last we are wholly ignorant, as the three and a half times do not refer to his reign (as is usually imagined), but to the continuance of the ἀποστασία. We only know that his continuance will be short. At last he will be destroyed together with the Corrupt Church, in so far as it is corrupt, at the glorious appearance of Christ, which will usher in the millennial triumph of the faithful and hitherto persecuted members of the Church.

(B.) There are points which require further elucidation: —

1. *The meaning of the name Antichrist.* Mr. Greswell argues at some length that the only correct reading of the word is Counterfeit-Christ or *Pro-Christo*, and denies that the idea of Adversary to Christ is involved in the word. Mr. Greswell's authority is great; but he has been in this case too hasty in drawing his conclusion from the instances

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which he has cited. It is true that "ἀντί is not synonymous with κατά," but it is impossible to resist the evidence which any Greek Lexicon supplies that the word ἀντί, both in composition and by itself, will bear the sense of "opponent to." It is probable that both senses are combined in the word Antichrist, as in the word Antipope, which is very exact in its resemblance, but the primary notion which it conveys would seem rather to be that of antagonism than rivalry. See Greswell, *Exposition of the Parables*, vol. i. p. 372 ff.; Wordsworth, *On the Apocalypse*, p. 512.

2. *The meaning of* τὸ κατέχον. What is that thing which withholdeth (2 Thess. ii. 6)? and why is it apparently described in the following verse as a person (ὁ κατέχων)? There is a remarkable unanimity among the early Christian writers on this point. They explain the obstacle, known to the Thessalonians but unknown to us, to be the Roman Empire. Thus Tertullian, *De Resur. Carn.*, c. 24, and *Apol.*, c. 32; St. Chrysostom and Theophylact on 2 Thess. ii.; Hippolytus, *De Antichristo*, c. 49; St. Jerome on Dan. vii.; St. Augustine, *De Civ. Dei*, xx. 19; St. Cyril of Jerusalem, *Catech.* xv. 6 (see Dr. H. More's Works, bk. ii. c. 19, p. 690; Mede, bk. iii. ch. xiii. p. 656; Alford, *Gk. Test.* iii. 57; Wordsworth, *On the Apocalypse*, p. 520). Theodoret and Theodore of Mopsuestia hold it to be the determination of God. Theodoret's view is embraced by Pelt; the Patristic interpretation is accepted by Wordsworth. Ellicott and Alford so far modify the Patristic interpretation as to explain the obstacle to be the restraining power of human law (τὸ κατέχον) wielded by the Empire of Rome (ὁ κατέχων) when Tertullian wrote, but now by the several governments of the civilized world. The explanation of Theodoret is untenable on account of St. Paul's further words, "until he be taken out of the way," which are applied by him to the obstacle. The modification of Ellicott and Alford is necessary if we suppose the ἀποστασία to be an *infidel* apostasy still future, for the Roman Empire is gone, and *this* apostasy is not come, nor is the Wicked One revealed. There is much to be said for the Patristic interpretation in its plainest acceptation. How should the idea of the Roman Empire being the obstacle to the revelation of Antichrist have originated? There was nothing to lead the early Christian writers to such a belief. They regarded the Roman Empire as idolatrous and abominable, and would have been more disposed to consider it as the precursor than as the obstacle to the Wicked One. Whatever the obstacle was, St Paul says that he told the Thessalonians what it was. Those to whom he had preached knew, and every time that his Epistle was publicly read (1 Thess. v 27), questions would have been asked by those who did not know, and thus the recollection must have been kept up. It is very difficult to see whence the tradition could have arisen except from St. Paul's own teaching. It may be asked, Why then did he not express it in writing as well as by word of mouth? St. Jerome's answer is sufficient: "If he had openly and unreservedly said, 'Antichrist will not come unless the Roman Empire be first destroyed,' the infant Church would have been exposed in consequence to persecution" (*ad Algas.* Qu. xi. vol. iv. p. 209, Paris, 1706). Remigius gives the same reason, 'He spoke obscurely for fear a Roman should perhaps read the Epistle, and raise a persecution against him and the other Christians, for they held that they were to rule forever in the world' (*Bib. Patr. Max.* viii. 1018; see Wordsworth, *On the Apocalypse*, p. 343). It would appear then that the obstacle *was* probably the Roman Empire, and on its being taken out of the way there did occur the "falling away." Zion the beloved city became Sodom the bloody city — still Zion though Sodom, still Sodom though Zion. According to the view given above, this would be the description of the Church in her present estate, and this will continue to be our estate, until the time, times and half time, during which the evil element is allowed to remain within her, shall have come to their end.

3. *What is the Apocalyptic Babylon?* There is not a doubt that by Babylon is figured Rome. The "seven mountains on which the woman sitteth" (Rev. xvii. 9), and the plain declaration, "the woman which thou sawest is that great city which reigneth" (*i. e.* in St. John's days) "over the kings of the earth" (Rev. xvii. 18), are too strong evidence to be gainsaid. There is no commentator of note, ancient or modern, Romanist or Protestant, who does not acknowledge so much. But *what* Rome is it that is thus figured? There are four chief opinions: (1) Rome Pagan; (2) Rome Papal; (3) Rome having hereafter become infidel; (4) Rome as a type of the world. That it is old Pagan Rome is the view ably contended for by Bossuet and held in general by the *præterist* school of interpreters. That it is Rome Papal was held by the Protestants of the sixteenth century, and by those who preceded and have followed them in their line of interpretation. That it is Rome having lapsed into infidelity is the view of many of the *futurists*. That it is Rome as the type of the world is suggested or maintained by Tichonius, Primasius, Aretas, Albert the Great, and in our own days by Dr. Arnold (*On the Interpretation of Prophecy*) and Dr. Newman (*Tracts for the Times*, No. 83). That the harlot-woman must be an unfaithful Church is argued convincingly by Wordsworth (*On the Apocalypse*, p. 376), and no less decisively by Isaac Williams (*The Apocalypse*, p. 335). A close consideration of the language and import of St. John's prophecy appears, as Mr. Williams says, to leave no room for doubt on this point. If this be so, the conclusion seems almost necessarily to follow that the unfaithful Church spoken of is, as Dr. Wordsworth argues, the Church of Rome. And this appears to be the case. The Babylon of the Apocalypse is probably the Church of Rome which gradually raised and seated herself on the back of the Corrupted Church — the Harlot-rider on the Beast. A very noticeable conclusion follows from hence, which has been little marked by many who have been most anxious to identify Babylon and Rome. It is, that it is impossible that the Pope or the Papal system can be Antichrist, for the Harlot who rides on the Beast and the Antichrist are wholly distinct. After Babylon is fallen and destroyed (Rev. xviii.) the Antichrist is still found (Rev. xix.). Indeed there is hardly a feature in the Papal system which is similar in its lineaments to the portrait of Antichrist as drawn by St. John, however closely it may resemble Babylon.

4. *What are we to understand by the two Witnesses?* The usual interpretation given in the early Church is that they are Enoch and Elijah, who are to appear in the days of Antichrist, and by him to be killed. Victorinus substitutes Jeremiah for Enoch. Joachim would suggest Moses

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and Elijah taken figuratively for some persons, or perhaps orders, actuated by their spirit. Bullinger, Bale, Chytræus, Pareus, Mede, Vitringa understand by them the line of Antipapal remonstrants. Foxe takes them to be Huss and Jerome of Prague; Bossuet, the early Christian martyrs: Herder and Eichhorn, the chief priest Ananus and Jesus slain by the Zealots; Moses Stuart, the sick and old who did not fly from Jerusalem on its capture by the Romans; Maurice, the priest Jeshua and the judge Zerubbabel as representing Law and Sacrifice; Lee understands by them the Law and the Gospel; Tichonius and Bede, the two Testaments; others the two Sacraments. All that we are able to say is this: The time of their witnessing is 1260 days, or a time, times, and half a time. This is the same period as that during which the ἀποστασία and the power of the Beast continue. They would seem therefore to represent all those who in the midst of the faithless are found faithful throughout this time. Their being described as "candlesticks" would lead us to regard them perhaps as Churches. The place of their temporary death, "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified," would appear to be Jerusalem, as typifying the Corrupted Church. The Beast that kills them is not Antichrist, but the faithless Church.

5. *The Number of the Beast.* Nothing whatever is known about it. No conjecture that has been made is worth mentioning on the ground of its being likely in any the least degree to approximate to the truth. The usual method of seeking the solution of the difficulty is to select the name of an individual and to count the numerical values of its constituent letters. The extravagant conclusions which have been made to result from this system have naturally brought it into disrepute, but it is certain that it was much more usual, at the time that St. John wrote, to make calculations in this manner than most persons are now aware. On this principle Mercury or Ilnuth was invoked under the name of 1218, Jupiter under that of 717, the Sun of 608 or XH. Mr. Elliott quotes an enigma from the Sibylline verses in some way expressing the name of God, strikingly illustrative of the challenge put forth by St. John, and perhaps formed in part on its model:

> Ἐννέα γράμματ' ἔχω· τετρασυλλαβός εἰμι· νόει με.
> Αἱ τρεῖς αἱ πρῶται δύο γράμματ' ἔχουσιν ἑκάστη,
> Ἡ λοιπὴ δὲ τὰ λοιπά· καὶ εἰσὶν ἄφωνα τὰ πέντε.
> Τοῦ παντὸς δ' ἀριθμοῦ ἑκατοντάδες εἰσὶ δὶς ὀκτώ
> Καὶ τρεῖς τρισδεκάδες, σύν γ' ἑπτά· γνοὺς δὲ τίς εἰμι,
> Οὐκ ἀμύητος ἔσῃ θείης παρ ἐμοί γε σοφίης.
> *Sibyll. Orac.* p. 171, Paris, 1599.

supposed by Mr. Clarke to be Θεὸς σωτήρ. The only conjecture with respect to the number of the Beast, made on this principle, which is worthy of mention is one which dates as early as the time of Irenæus, and has held its ground down to the time of Dean Alford and Canon Wordsworth. Irenæus suggests, though he does not adopt, the word Λατεινος. Dr. Wordsworth (1860) thinks it possible, and Dean Alford (1861) has "the strongest persuasion that no other can be found approaching so near to a complete solution." Of other names the chief favorites have been Τειταν (Irenæus), Αρνουμε (Hippolytus), Λαμπετις, Αντεμος (Tichonius), Γενσηρικος (Rupertus), Κακος Ὀδηγος, Ἀληθης Βλαβερος, Παλαι Βασκανος, Ἀμνος αδικος (Arethas), Οὐλπιος (Grotius), Μαομετις, Ἀποστατης, Diocles Augustus (Bossuet): Ewald constructs "the Roman Cæsar" in Hebrew, and Benary "the Cæsar Nero" in the same language. Any one who wishes to know the many attempts that have been made to solve the difficulty — attempts seldom even relieved by ingenuity — may consult Wolfius, Calmet, Clarke, Wrangham, Thorn [Thom?].[a] Probably the principle on which the explanation goes is false. Men have looked for Antichrist among their foes, and have tortured the name of the person fixed upon into being of the value of 666. Hence Latinus under the Roman Emperors, Mohammed at the time of the Saracenic successes, Luther at the Reformation, Bonaparte at the French Revolution. The name to be found is not that of Antichrist, but the name of the Beast, which, as we have argued, is not the same as Antichrist. It is probable that a sounder method of interpretation is adopted by Mr. Isaac Williams, Dr. Wordsworth, and Mr. Maurice. There is clearly a symbolical meaning in the numbers used in the Apocalypse; and they would explain the three sixes as a threefold declension from the holiness and perfection symbolized by the number seven. We will add an ingenious suggestion by an anonymous writer, and will leave the subject in the same darkness in which it is probably destined to remain: "At his first appearance," he writes, "he will be hailed with acclamations and hosannahs as the redeemer of Israel, another Judas Maccabæus: and either from the initials of his name, or from the initial letter of some scriptural motto adopted by him, an artificial name will be formed, a cipher of his real name. And that abbreviated name or cipher will be ostentatiously displayed as their badge, their watchword, their shibboleth, their 'Maccabi,' by all his adherents. This artificial name, this mark or symbol of the real name, will be equal by Gematria to 666 (*Jewish Missionary*, p. 52, 1848).

(C.) *Jewish and Mohammedan traditions respecting Antichrist.* The name given by the Jews to Antichrist is (אַרְמִילוּס) Armillus. There are several Rabbinical books in which a circumstantial account is given of him, such as the "Book of Zerubbabel," and others printed at Constantinople. Buxtorf gives an abridgment of their contents in his Lexicon, under the head "Armillus," and in the fiftieth chapter of his *Synagoga Judaica* (p. 717). The name is derived from Isaiah xi. 4, where the Targum gives "By the word of his mouth the wicked Armillus shall die," for "with the breath of his lips shall he slay the wicked." There will, say the Jews, be twelve [ten] signs of the coming of the Messiah: — 1. The appearance of three apostate kings who have fallen away from the faith, but in the sight of men appear to be worshippers of the true God. 2. A terrible heat of the sun. 3. A dew of blood (Joel ii. 30). 4. A healing dew for the pious. 5. A darkness will be cast upon the sun (Joel ii. 31) for thirty days (Is. xxiv. 22). 6. God will give universal power to

[a] * Dr. David Thom, of Liverpool, is the author of a work entitled "The Number and Names of the Apocalyptic Beasts, Part I." (Lond. 1848, 8vo, pp. xxxix., 398), which may well be regarded as a curiosity of literature.

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the Romans for nine months, during which time the Roman chieftain will afflict the Israelites; at the end of the nine months God will raise up the Messiah Ben-Joseph, that is, the Messiah of the tribe of Joseph, named Nehemiah, who will defeat the Roman chieftain and slay him. 7. Then there will arise Armillus, whom the Gentiles or Christians call Antichrist. He will be born of a marble statue in one of the churches in Rome. He will go to the Romans and will profess himself to be their Messiah and their God. At once the Romans will believe in him and accept him for their king, and will love him and cling to him. Having made the whole world subject to him, he will say to the Idumæans (*i. e.* Christians), "Bring me the law which I have given you." They will bring it with their book of prayers; and he will accept it as his own, and will exhort them to persevere in their belief of him. Then he will send to Nehemiah, and command the Jewish Law to be brought him, and proof to be given from it that he is God. Nehemiah will go before him, guarded by 30,000 warriors of the tribe of Ephraim, and will read, "I am the Lord thy God: thou shalt have none other gods but me." Armillus will say that there are no such words in the Law, and will command the Jews to confess him to be God as the other nations had confessed him. But Nehemiah will give orders to his followers to seize and bind him. Then Armillus in rage and fury will gather all his people in a deep valley to fight with Israel, and in that battle the Messiah Ben-Joseph will fall, and the angels will bear away his body and carry him to the resting-place of the Patriarchs. Then the Jews will be cast out by all nations, and suffer afflictions such as have not been from the beginning of the world, and the residue of them will fly into the desert, and will remain there forty and five days, during which time all the Israelites who are not worthy to see the Redemption shall die. 8. Then the great angel Michael will rise and blow three mighty blasts of a trumpet. At the first blast there shall appear the true Messiah Ben-David and the prophet Elijah, and they will manifest themselves to the Jews in the desert, and all the Jews throughout the world shall hear the sound of the trump, and those that have been carried captive into Assyria shall be gathered together; and with great gladness they shall come to Jerusalem. Then Armillus will raise a great army of Christians and lead them to Jerusalem to conquer the new king. But God shall say to Messiah, "Sit thou on my right hand," and to the Israelites, "Stand still and see what God will work for you to-day." Then God will pour down sulphur and fire from heaven (Ez. xxxviii. 22), and the impious Armillus shall die, and the impious Idumæans (*i. e.* Christians), who have destroyed the house of our God and have led us away into captivity, shall perish in misery, and the Jews shall avenge themselves upon them, as it is written: "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau (*i. e.* the Christians) for stubble, and they shall kindle in them and devour them: there shall not be any remaining of the house of Esau, for the Lord hath spoken it" (Obad. 18.) 9. On the second blast of the trumpet the tombs shall be opened, and Messiah Ben-David shall raise Messiah Ben-Joseph from the dead. 10. The ten tribes shall be led to Paradise, and shall celebrate the wedding-feast of the Messiah. And the Messiah shall choose a bride amongst the fairest of the daughters of Israel, and children and children's children shall be born to him, and then he shall die like other men, and his sons shall reign over Israel after him, as it is written, "He shall prolong his days" (Is. liii. 10), which Rambam explains to mean "He shall live long, but he too shall die in great glory, and his son shall reign in his stead, and his son's sons in succession" (Buxtorfii *Synagoga Judaica*, p. 717, Basil. 1661 [and Eisenmenger, *Entdecktes Judenthum*, ii. 698–717]).

The Mohammedan traditions are an adaptation of Christian prophecy and Jewish legend without any originality or any beauty of their own. They too have their signs which are to precede the final consummation. They are divided into the greater and lesser signs. Of the greater signs the first is the rising of the sun from the west (cf. Matt. xxiv. 29). The next is the appearance of a Beast from the earth, sixty cubits high, bearing the staff of Moses, and the seal of Solomon, with which he will inscribe the word "Believer" on the face of the faithful, and "Unbeliever" on all who have not accepted Islamism (comp. Rev. xiii.). The third sign is the capture of Constantinople, while the spoil of which is being divided, news will come of the appearance of Antichrist (*Al Dajjal*), and every man will return to his own home. Antichrist will be blind of one eye and deaf of one ear, and will have the name of Unbeliever written on his forehead (Rev. xiii.). It is he that the Jews call Messiah Ben-David, and say that he will come in the last times and reign over sea and land, and restore to them the kingdom. He will continue forty days, one of these days being equal to a year, another to a month, another to a week, the rest being days of ordinary length. He will devastate all other places, but will not be allowed to enter Mecca and Medina, which will be guarded by angels. Lastly, he will be killed by Jesus at the gate of Lud. For when news is received of the appearance of Antichrist, Jesus will come down to earth, alighting on the white tower at the east of Damascus, and will slay him: Jesus will then embrace the Mohammedan religion, marry a wife, and leave children after him, having reigned in perfect peace and security, after the death of Antichrist, for forty years. (See Pococke, *Porta Mosis*, p. 258, Oxon. 1655; and Sale, *Koran*, *Preliminary Discourse*.)

Literature. — On the subject of the Antichrist and of the Apocalyptic visions the following is a condensed list of the writers most deserving of attention: — S. Cyril of Jerusalem, *Catech.* xv. 220, Paris, 1720. S. Jerome, *Explan. in Daniel.* v. 617, Veron. 1734. These two writers are expounders of the Patristic view. Andreas, *Comm. in Apoc.* Bibl. Patr. Max. v. 590. Aretas, *Comm. in Apoc.* Bibl. Patr. Max. ix. 741. Abbas Joachim (founder of the Antipapal school), *Exp. Apoc.* Venet. 1519. Ribeira (founder of the later school of Futurists), *Comm. in Apoc.* Salam. 1591. Alcasar (founder of the Præterist school), *Vestigatio Arcani Sensûs in Apoc.* Antv. 1614. Pareus, *Comm. in Apoc.* Heidelb. 1618. Cornelius a Lapide, *Comm. in Apoc.* Antv. 1627. Mede, *Clavis Apocalypt.* Cantab. 1632. Bossuet, *L'Apocalypse, avec une Explication*, Œuvres, vol. xxiii. Vitringa, *Anacrisis Apocalyps.* Amst. 1719. Daubuz, *Comm. on Rev* Lond. 1720. Hug, *Einleitung in die Schriften des Neuen Test.* Stuttg. 1821. Bengel, *Erklärte Offenbarung Johannis*, Stuttg. 1834. Herder, *Johannis Offenbarung*, Werke, xii. Stuttg. 1827. Eichhorn, *Comm. in Apoc.* Gotting. 1791. Ewald *Comm. in Apoc.* Lips. 1828. Lücke, *Vollständige*

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Einleitung in die Offenbarung und die apocalypt. Literatur, Comm. iv., Bonn. 1832, [2e Aufl. 1852.] *Tracts for the Times*, v. No. 83, Lond. 1839. Greswell, *Exposition of the Parables*, vol. i. Oxf. 1834. Moses Stuart, *Comm on the Apoc.* [Andover, 1845, repr.] Edinb. 1847. Wordsworth, *On the Apocalypse* Lond. 1849; and *Gk. Test.* Lond. 1860. Elliott *Horæ Apocalypticæ*, Lond. 1851. Clissold *Apocalyptical Interpretation* (Swedenborgian), Lond. 1845. C. Maitland, *Prophetic Interpretation*, Lond. 1849. Williams, *The Apocalypse*, Lond. 1852. Alford, *Gk. Test.* (*Proleg. in Thess. et in Apoc.*), Lond. 1856 and 1861. Ellicott, *Comm. in Thess.* Lond. 1858. F. M.

* On this important topic the reader may consult also the following writers: Corrodi, *Krit. Gesch. des Chiliasmus*, ii. 400–444, Frankf. u. Leipz. 1781; Neander, *Pflanzung*, u. s. w. i. 346, ii. 630, 640, 4te Aufl. Hamb. 1847, or pp. 200, 366, 372 of E. G. Robinson's revised ed. of Ryland's trans., N. Y. 1865; also his *Der erste Brief Johannis*, on ch. ii. 18, 22, 23, iv. 1–3, trans. by Mrs. Conant, N. Y. 1852; Düsterdieck, *Johan. Briefe*, i. 308–332, Gött. 1852; Maurice, *Unity of the N. T.*, Camb. 1854, pp. 609–614; Lange in Herzog's *Real-Encyklopädie*, i. 371; Lechler, *Das apost. u. d. nachapost. Zeitalter*, 2e Aufl. Stuttg. 1857, pp. 132 ff., 227 ff., 267; Ewald, *Sendschreiben des Apostels Paulus*, pp. 25–31, Gött. 1857; Lünemann on 2 Thess. ii. 1–12, and Huther on 1 John ii. 18, in Meyer's *Komm. über das N. T.*; Jowett, Excursus on "The Man of Sin," in his *Epistles of St. Paul*, i. 178–194, 2d ed., Lond. 1859; Boehmer, Ed., *Zur Lehre vom Antichrist, nach Schneckenburger*, in *Jahrb. f. deutsche Theol.*, 1859, iv. 403–467; Noyes, G. R., *The Apocalypse analyzed and explained*, in the *Christian Examiner* for May, 1860, lxviii. 325–357; Bleek, *Einl. in das N. T.*, pp. 615–618, and *Vorlesungen über die Apokalypse*, Berl. 1862; Ewald, *Die johan. Schriften übersezt u. erklärt*, Bd. ii., Gött. 1862; Volkmar, *Comm. zur Offenbarung Johannes*, Zürich, 1862. H. and A.

ANTIOCH (Ἀντιόχεια). 1. In SYRIA. The capital of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province which bore the same name. This metropolis was situated where the chain of Lebanon, running northwards, and the chain of Taurus, running eastwards, are brought to an abrupt meeting. Here the Orontes breaks through the mountains; and Antioch was placed at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the south. In the immediate neighborhood was Daphne, the celebrated sanctuary of Apollo (2 Macc. iv. 33); whence the city was sometimes called ANTIOCH BY DAPHNE, to distinguish it from other cities of the same name.

No city, after Jerusalem, is so intimately connected with the history of the apostolic church. Certain points of close association between these two cities, as regards the progress of Christianity, may be noticed in the first place. One of the seven deacons or almoners appointed at Jerusalem, was Nicolas, a proselyte of Antioch (Acts vi. 5). The Christians, who were dispersed from Jerusalem at the death of Stephen, preached the gospel at Antioch (*ibid.* xi. 19). It was from Jerusalem that Agabus and the other prophets, who foretold the famine, came to Antioch (*ibid.* xi. 27, 28): and Barnabas and Saul were consequently sent on a mission of charity from the latter city to the former (*ibid.* xi. 30, xii. 25). It was from Jerusalem again that the Judaizers came, who disturbed the church at Antioch (*ibid.* xv. 1); and it was at Antioch that St. Paul rebuked St. Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal. ii. 11, 12).

The chief interest of Antioch, however, is connected with the progress of Christianity among the heathen. Here the first Gentile church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26); here St. Paul exercised (so far as is distinctly recorded) his first systematic ministerial work (xi 22–26; see xiv. 26–28; also xv. 35 and xviii. 23): hence he started at the beginning of his first missionary journey (xiii. 1–3), and hither he returned (xiv. 26). So again after the apostolic council (the decrees of which were specially addressed to the Gentile converts at Antioch, xv. 23), he began and ended his second missionary journey at this place (xv. 36, xviii. 22). This too was the starting-point of the third missionary journey (xviii. 23), which was brought to a termination by the imprisonment at Jerusalem and Cæsarea.[a] Though St. Paul was never again, so far as we know, at Antioch, it did not cease to be an important centre for Christian progress; but it does not belong to this place to trace its history as a patriarchate, and its connection with Ignatius, Chrysostom, and other eminent names.

Antioch was founded in the year 300 B. C., by Seleucus Nicator, with circumstances of considerable display, which were afterwards embellished by fable. The situation was well chosen, both for military and commercial purposes. Jews were settled there from the first in large numbers, were governed by their own ethnarch, and allowed to have the same political privileges with the Greeks (Joseph. *Ant.* xii. 3, § 1; *c. Ap.* ii. 4). Antioch grew under the successive Seleucid kings, till it became a city of great extent and of remarkable beauty. Some of the most magnificent buildings were on the island. One feature, which seems to have been characteristic of the great Syrian cities — a vast street with colonnades, intersecting the whole from end to end — was added by Antiochus Epiphanes. Some lively notices of the Antioch of this period, and of its relation to Jewish history, are supplied by the books of Maccabees. (See especially 1 Macc iii. 37, xi. 13; 2 Macc. iv. 7–9, v. 21, xi. 36.)

It is the Antioch of the Roman period with which we are concerned in the N. T. By Pompey it had been made a free city, and such it continued till the time of Antoninus Pius. The early Emperors raised there some large and important structures, such as aqueducts, amphitheatres, and baths Herod the Great contributed a road and a colonnade (Joseph. *Ant.* xvi. 5, § 3; *B. J.*, i. 21, § 11; Here should be mentioned that the citizens of Antioch under the Empire were noted for scurrilous wit and the invention of nicknames. This perhaps was the origin of the name by which the disciples of Jesus Christ are designated, and which was

a * It illustrates signally the contrasts of history, that the Antioch of the N. T. from which the first missionaries to the heathen were sent forth, is itself now one of the foreign fields to which missionaries are sent by the churches of America. ed

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Antioch.

probably given by Romans to the despised sect, and not by Christians to themselves.

The great authority for all that is known of ancient Antioch is C. O. Müller's *Antiquitates Antiochenæ* (Gött. 1839). Modern *Antakia* is a shrunken and miserable place. Some of the walls, shattered by earthquakes, have a striking appearance on the crags of Mount Silpius. They are described in Chesney's account of the *Euphrates Expedition*, where also is given a view of a gateway which still bears the name of St. Paul. One error, however, should be pointed out, which has found its way into these volumes from Calmet, namely, Jerome's erroneous identification of Antioch with the Riblah of the Old Testament.



Gate of St. Paul, Antioch.

2. ANTIOCH IN PISIDIA (Acts xiii. 14, xiv. 19, 21; 2 Tim. iii. 11). The position of this town is clearly pointed out by Strabo in the following words (xii. 577): — "In the district of Phrygia called Paroreia, there is a certain mountain-ridge, stretching from E. to W. On each side there is a large plain below this ridge; and it has two cities in its neighborhood: Philomelium on the north, and on the other side Antioch, called Antioch near Pisidia. The former lies entirely in the plain; the latter (which has a Roman colony) is on a height." The relations of distance also between Antioch and other towns are known by the Peutingerian table. Its site, however, has only recently been ascertained. It was formerly supposed to be *Ak-sher*, which is now known to be Philomelium on the north side of the ridge. Even Winer (1847) gives this view, the difficulties of which were seen by Leake, and previously by Mannert. Mr. Arundell, the British chaplain at Smyrna, undertook a journey in 1833 for the express purpose of identifying the Pisidian Antioch, and he was perfectly successful (Arundell's *Asia Minor*, ch. xii., xiii., xiv.). The ruins are very considerable. This discovery was fully confirmed by Mr Hamilton (*Res. in Asia Minor*, vol. i. ch. 27). Antioch corresponds to *Yalobatch*, which is distant from *Ak-sher* six hours over the mountains.

This city, like the Syrian Antioch, was founded by Seleucus Nicator. Under the Romans it became a *colonia*, and was also called Cæsarea, as we learn from Pliny (v. 24). The former fact is confirmed by the Latin inscriptions and other features of the coins of the place; the latter by inscriptions discovered on the spot by Mr. Hamilton.

The occasion on which St. Paul visited the city for the first time (Acts xiii. 14) was very interesting and important. His preaching in the synagogue led to the reception of the gospel by a great number of the Gentiles: and this resulted in violent persecution on the part of the Jews, who first, using the influence of some of the wealthy female residents, drove him from Antioch to Ico

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ium (*ib.* 50, 51), and subsequently followed him even to Lystra (Acts xiv. 19). St. Paul, on his return from Lystra, revisited Antioch for the purpose of strengthening the minds of the disciples (*ib.* 21). These events happened when he was on his first missionary journey, in company with Barnabas. He probably visited Antioch again at the beginning of his second journey, when Silas was his associate, and Timotheus, who was a native of this neighborhood, had just been added to the party. The allusion in 2 Tim. iii. 11 shows that Timotheus was well acquainted with the sufferings which the apostle had undergone during his first visit to the Pisidian Antioch. [PHRYGIA; PISIDIA.] J. S. H.

ANTIOCHI'A (Ἀντιόχεια; [FA.] Alex. Ἀντιοχια exc. in 2 Macc. iv. 33: *Antiochia*). ANTIOCH 1 (1 Macc. iv. 35, vi. 63; 2 Macc. iv. 33, v. 21). W. A. W.

ANTIO'CHIANS (Ἀντιοχεῖς: *Antiocheni*). Partisans of Antiochus Epiphanes, including Jason and the Hellenizing faction (2 Macc. iv. 9, 19). In the latter passages the Vulgate has *viros peccatores*. W. A. W.

ANTI'OCHIS (Ἀντίοχις: *Antiochis*). The concubine of Antiochus Epiphanes (2 Macc. iv. 30). W. A. W.

ANTI'OCHUS (Ἀντίοχος; Alex. Ἀντιμαχος in 1 Macc. xii. 16: *Antiochus*). Father of Numenius, one of the ambassadors from Jonathan to the Romans (1 Macc. xii. 16, xiv. 22). W. A. W.

ANTI'OCHUS II. (Ἀντίοχος, *the withstander*), king of Syria, surnamed *the God* (Θεός), "in the first instance by the Milesians, because he overthrew their tyrant Timarchus" (App. *Syr.* 65), succeeded his father Antiochus (Σωτήρ, *the Savior*) in B. C. 261. During the earlier part of his reign he was engaged in a fierce war with Ptolemæus Philadelphus, king of Egypt (*totis viribus dimicavit*, Hieron. *ad Dan.* xi. 6), in the course of which Parthia and Bactria revolted and became independent kingdoms. At length (B. C. 250) peace was made, and the two monarchs "joined themselves together" (Dan. xi. 6), and Ptolemy ("the king of the south") gave his daughter Berenice in marriage to Antiochus ("the king of the north") who set aside his former wife, Laodice, to receive her. After some time, on the death of Ptolemy (B. C. 247), Antiochus recalled Laodice and her children Seleucus and Antiochus to court. Thus Berenice was "not able to retain her power;" and Laodice, in jealous fear lest she might a second time lose her ascendency, poisoned Antiochus (him "that supported her," *i. e.* Berenice), and caused Berenice and her infant son to be put to death, B. C. 246 (Dan. xi. 6; Hieron. *ad Dan.* l. c.; App. *Syr.* 65).

After the death of Antiochus, Ptolemæus Evergetes, the brother of Berenice ("out of a branch of her root"), who succeeded his father Ptol. Philadelphus, exacted vengeance for his sister's death by an invasion of Syria, in which Laodice was killed, her son Seleucus Callinicus driven for a time from the throne, and the whole country plundered (Dan. xi. 7–9; Hieron. *l. c.*; hence his surname "*the benefactor*"). The hostilities thus renewed continued for many years; and on the death of Seleucus B. C. 226, after his "return into his own land" (Dan. xi. 9), his sons Alexander (Seleucus) Keraunos and Antiochus "assembled a great multitude of forces" against Ptol. Philopator the son of Evergetes, and "one of them" (Antiochus) threatened to overthrow the power of Egypt (Dan. xi. 9, 10; Hieron. *l. c.*). B. F. W.

ANTI'OCHUS III., surnamed *the Great* (μέγας), succeeded his brother Seleucus Keraunos, who was assassinated after a short reign in B. C. 223. He prosecuted the war against Ptol. Philopator with vigor, and at first with success. In B. C. 218 he drove the Egyptian forces to Sidon, conquered Samaria and Gilead, and wintered at Ptolemais, but was defeated next year at Raphia, near Gaza (B. C. 217), with immense loss, and in consequence made a peace with Ptolemy, in which he ceded to him the disputed provinces of Cœle-Syria, Phœnicia and Palestine (Dan. xi. 11, 12; Polyb. v. 40 ff., 53 ff.). During the next thirteen years Antiochus was engaged in strengthening his position in Asia Minor, and on the frontiers of Parthia, and by his successes gained his surname of *the Great*. At the end of this time, B. C. 205, Ptolemæus Philopator died, and left his kingdom to his son Ptol. Epiphanes, who was only five years old. Antiochus availed himself of the opportunity which was offered by the weakness of a minority and the unpopularity of the regent, to unite with Philip III. of Macedon for the purpose of conquering and dividing the Egyptian dominions. The Jews, who had been exasperated by the conduct of Ptol. Philopator both in Palestine and Egypt, openly espoused his cause, under the influence of a short-sighted policy ("the factions among thy people shall rise," *i. e.* against Ptolemy: Dan. xi. 14.) Antiochus succeeded in occupying the three disputed provinces, but was recalled to Asia by a war which broke out with Attalus, king of Pergamos; and his ally Philip was himself embroiled with the Romans. In consequence of this diversion Ptolemy, by the aid of Scopas, again made himself master of Jerusalem (Joseph. *Ant.* xii. 3, 3) and recovered the territory which he had lost (Hieron. *ad Dan.* xi. 14). In B. C. 198 Antiochus reappeared in the field and gained a decisive victory "near the sources of the Jordan" (Joseph. *Ant.* xii. 3, 3; Hieron. *l. c.* ubi *Paneas* nunc condita est); and afterwards captured Scopas and the remnant of his forces who had taken refuge in Sidon (Dan. xi. 15). The Jews, who had suffered severely during the struggle (Joseph. *l. c.*), welcomed Antiochus as their deliverer, and "he stood in the glorious land which by his hand was to be consumed" (Dan. xi. 16). His further designs against Egypt were frustrated by the intervention of the Romans; and his daughter Cleopatra (Polyb. xxviii. 17), whom he gave in marriage to Ptol. Epiphanes, with the Phœnician provinces for her dower (Joseph. *Ant.* xii. 4, 1), favored the interests of her husband rather than those of her father (Dan. xi. 17; Hieron. *l. c.*). From Egypt Antiochus turned again to Asia Minor, and after various successes in the Ægæan crossed over to Greece, and by the advice of Hannibal entered on a war with Rome. His victorious course was checked at Thermopylæ (B. C. 191), and after subsequent reverses he was finally defeated at Magnesia in Lydia, B. C. 190.[a] By the peace which was concluded shortly afterwards (B. C. 188) he was forced to cede all his possessions "on the Roman side of

[a] The statement in 1 Macc. viii 6, that Antiochus was taken prisoner by the Romans, is not supported by any other testimony.

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Mt. Taurus," and to pay in successive installments an enormous sum of money to defray the expenses of the war (15,000 Euboic talents: App. *Syr.* 38). This last condition led to his ignominious death. In B. C. 187 he attacked a rich temple of Belus in Elymais, and was slain by the people who rose in its defense (Strab. xvi. 744; Just. xxxii. 2). Thus "he stumbled and fell, and was not found" (Dan. xi. 19).

The policy of Antiochus towards the Jews was liberal and conciliatory. He not only assured to them perfect freedom and protection in the exercise of their worship, but according to Josephus (*Ant.* xii. 3, 3), in consideration of their great sufferings and services in his behalf, he made splendid contributions towards the support of the temple ritual, and gave various immunities to the priests and other inhabitants of Jerusalem. At the same time imitating the example of Alexander and Seleucus, and appreciating the influence of their fidelity and unity, he transported two thousand families of Jews from Mesopotamia to Lydia and Phrygia, to repress the tendency to revolt which was manifested in those provinces (Joseph. *Ant.* l. c.).

Two sons of Antiochus occupied the throne after him, Seleucus Philopator, his immediate successor, and Antiochus IV., who gained the kingdom upon the assassination of his brother. B. F. W.



Tetradrachm (Attic talent) of Antiochus III.

Obv.: Head of King, to right. Rev.: ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ. In field, two monograms. Apollo, naked, seated on cortina, to left.

ANTI'OCHUS IV. EPIPH'ANES (Ἐπιφανής, *the Illustrious*, also called Θεός, and in mockery ἐπιμανής, *the frantic:* Athen. x. 438; Polyb. xxvi. 10) was the youngest son of Antiochus the Great. He was given as a hostage to the Romans (B. C. 188) after his father's defeat at Magnesia. In B. C. 175 he was released by the intervention of his brother Seleucus, who substituted his own son Demetrius in his place. Antiochus was at Athens when Seleucus was assassinated by Heliodorus. He took advantage of his position, and, by the assistance of Eumenes and Attalus, easily expelled Heliodorus who had usurped the crown, and himself "obtained the kingdom by flatteries" (Dan. xi. 21; cf. Liv. xli. 20), to the exclusion of his nephew Demetrius (Dan. viii. 7).

The accession of Antiochus was immediately followed by desperate efforts of the Hellenizing party at Jerusalem to assert their supremacy. Jason (Jesus: Jos. *Ant.* xii. 5, 1, see JASON), the brother of Onias III., the high priest, persuaded the king to transfer the high priesthood to him, and at the same time bought permission (2 Macc. iv. 9) to carry out his design of habituating the Jews to Greek customs (2 Macc. iv. 7, 20). Three years afterwards Menelaus, of the tribe of Benjamin [SIMON], who was commissioned by Jason to carry to Antiochus the price of his office, supplanted Jason by offering the king a larger bribe and was himself appointed high priest, while Jason was obliged to take refuge among the Ammonites (2 Macc. iv. 23–26). From these circumstances and from the marked honor with which Antiochus was received at Jerusalem very early in his reign (c. B. C. 173; 2 Macc. iv. 22), it appears that he found no difficulty in regaining the border provinces which had been given as the dower of his sister Cleopatra to Ptol. Epiphanes. But his ambition led him still further, and he undertook four campaigns against Egypt, B. C. 171, 170, 169, 168 with greater success than had attended his predecessor, and the complete conquest of the country was prevented only by the interference of the Romans (Dan. xi. 24; 1 Macc. i. 16 ff.; 2 Macc. v 11 ff.). The course of Antiochus was everywhere marked by the same wild prodigality as had signalized his occupation of the throne (Dan. *l. c.*). The consequent exhaustion of his treasury, and the armed conflicts of the rival high priests whom he had appointed, furnished the occasion for an assault upon Jerusalem on his return from his second Egyptian campaign (B. C. 170), which he had probably planned in conjunction with Ptol. Philometor, who was at that time in his power (Dan. xi. 26). The temple was plundered, a terrible massacre took place, and a Phrygian governor was left with Menelaus in charge of the city (2 Macc. v. 1–22; 1 Macc. i. 20–28). Two years afterwards, at the close of the fourth Egyptian expedition (Polyb. xxix. 1, 11; App. *Syr.* 66; cf. Dan. xi. 29, 30), Antiochus detached a force under Apollonius to occupy Jerusalem and fortify it, and at this time he availed himself of the assistance of the ancestral enemies of the Jews (1 Macc. iv. 61, v. 3 ff.; Dan. xi. 41). The decrees then followed which have rendered his name infamous. The Temple was desecrated, and the observance of the law was forbidden. "On the fifteenth day of Cisleu [the Syrians] set up the abomination of desolation (*i. e.* an idol altar: v. 59) on the altar" (1 Macc. i. 54). Ten days afterwards an offering was made upon it to Jupiter Olympius. At Jerusalem all opposition appears to have ceased; but Mattathias and his sons organized a resistance ("holpen with a little help," Dan. xi. 34), which preserved inviolate the name and faith of Israel. Meanwhile Antiochus turned his arms to the East, towards Parthia (Tac. *Hist.* v. 8) and Armenia (App. *Syr.* 45; Diod. ap. Müller, *Fragm.* ii. p. 10; Dan. xi. 40). Hearing not long afterwards of the riches of a temple of Nanæa ("the desire of women," Dan. xi. 37) in Elymais, hung with the gifts of Alexander, he resolved to plunder it. The attempt was defeated; and though he did not fall like his father in the act of sacrilege, the event hastened his death. He retired to Babylon, and thence to Tabæ in Persia, where he died B. C. 164, the victim of superstition, terror, and remorse (Polyb. xxxi. 2; Joseph. *Ant.* xii. 8, 1 ff.), having first heard of the successes of the Maccabees in restoring the temple-worship at Jerusalem (1 Macc. vi. 1–16; cf. 2 Macc. i. 7–17?) "He came to his end and there was none to help him" (Dan. xi. 45). Cf. App. *Syr.* 45; Liv. xli 24–5, xlii. 6, xliv. 19, xlv. 11–13; Joseph. *Ant.* xii 5, 8.

The reign of Antiochus, thus shortly traced, was the last great crisis in the history of the Jews be

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fore the coming of our Lord. The prominence which is given to it in the book of Daniel fitly accords with its typical and representative character (Dan. vii. 8, 25, viii. 11 ff.). The conquest of Alexander had introduced the forces of Greek thought and life into the Jewish nation, which was already prepared for their operation [ALEXANDER]. For more than a century and a half these forces had acted powerfully both upon the faith and upon the habits of the people; and the time was come when an outward struggle alone could decide whether Judaism was to be merged in a rationalized Paganism, or to rise not only victorious from the conflict, but more vigorous and more pure. There were many symptoms which betokened the approaching struggle. The position which Judæa occupied on the borders of the conflicting empires of Syria and Egypt, exposed equally to the open miseries of war and the treacherous favors of rival sovereigns, rendered its national condition precarious from the first, though these very circumstances were favorable to the growth of freedom. The terrible crimes by which the wars of "the North and South" were stained, must have alienated the mind of every faithful Jew from his Grecian lords, even if persecution had not been superadded from Egypt first and then from Syria. Politically nothing was left for the people in the reign of Antiochus but independence, or the abandonment of every prophetic hope. Nor was their social position less perilous. The influence of Greek literature, of foreign travel, of extended commerce, had made itself felt in daily life. At Jerusalem the mass of the inhabitants seem to have desired to imitate the exercises of the Greeks; and a Jewish embassy attended the games of Hercules at Tyre (2 Macc. iv. 9–20). Even their religious feelings were yielding; and before the rising of the Maccabees no opposition was offered to the execution of the king's decrees. Upon the first attempt of Jason the "priests had no courage to serve at the altar" (2 Macc. iv. 14; cf. 1 Macc. i. 43); and this not so much from willful apostasy, as from a disregard to the vital principles involved in the conflict. Thus it was necessary that the final issues of a false Hellenism should be openly seen, that it might be discarded forever by those who cherished the ancient faith of Israel.

The conduct of Antiochus was in every way suited to accomplish this end; and yet it seems to have been the result of passionate impulse rather than of any deep-laid scheme to extirpate a strange creed. At first he imitated the liberal policy of his predecessors; and the occasion for his attacks was furnished by the Jews themselves. Even the motives by which he was finally actuated were personal, or at most only political. Able, energetic, (Polyb. xxvii. 17) and liberal to profusion, Antiochus was reckless and unscrupulous in the execution of his plans. He had learnt at Rome to court power and to dread it. He gained an empire, and he remembered that he had been a hostage. Regardless himself of the gods of his fathers (Dan. xi. 37), he was incapable of appreciating the power of religion in others; and like Nero in later times he became a type of the enemy of God, not as the Roman emperor by the perpetration of unnatural crimes, but by the disregard of every higher feeling. "He magnified himself above all." The real deity whom he recognized was the human war-god, and fortresses were his most sacred temples (Dan. xi. 38 ff.; Ewald, *Gesch. des Volkes Isr.* iv. 340) Confronted with such a persecutor the Jew realized the spiritual power of his faith. The evils of heathendom were seen concentrated in a personal shape. The outward forms of worship became in-



Tetradrachm (Attic talent) of Antiochus IV Epiphanes.

Obv.: Head of King, to right. Rev.: ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΦΟΡΟΥ. Jupiter seated to left, holding a Victory. In field monogram.

vested with something of a sacramental dignity Common life was purified and ennobled by heroic devotion. An independent nation asserted the integrity of its hopes in the face of Egypt, Syria, and Rome. B. F. W.

ANTI'OCHUS V. EU'PATOR (Εὐπάτωρ, *of noble descent*), succeeded his father Antiochus IV. B. C. 164, while still a child, under the guardianship of Lysias (App. *Syr.* 46; 1 Macc. iii. 32 f., vi. 17). though Antiochus had assigned this office to Philip his own foster-brother on his death-bed (1 Macc. vi. 14 f., 55; 2 Macc. ix. 29). Shortly after his accession he marched against Jerusalem with a large army, accompanied by Lysias, to relieve the Syrian garrison, which was hard pressed by Judas Maccabæus (1 Macc. vi. 19 ff.). He repulsed Judas at Bethzacharia, and took Bethsura (Bethzur) after a vigorous resistance (1 Macc. vi. 31–50). But when the Jewish force in the temple was on the point of yielding, Lysias persuaded the king to conclude a hasty peace that he might advance to meet Philip, who had returned from Persia and made himself master of Antioch (1 Macc. vi. 51 ff.; Joseph. *Ant.* xii. 9, 5 f.). Philip was speedily overpowered (Joseph. *l. c.*); but in the next year (B. C. 162) Antiochus and Lysias fell into the hands of Demetrius Soter, the son of Seleucus Philopator, who caused them to be put to death in revenge for the wrongs which he had himself suffered from Antiochus Epiphanes (1 Macc. vii. 2–4; 2 Macc. xiv. 1, 2; Joseph. *Ant.* xii. 10, 1; Polyb. xxxi. 19). B. F. W.

ANTI'OCHUS VI. (Ἀλέξανδρος Ἀλεξάνδρου τοῦ νόθου, App. *Syr.* 68; surnamed Θεός Joseph. *Ant.* xiii. 7, 1; and ἐπιφανὴς Διόνυσος on coins), was the son of Alexander Balas and Cleopatra (App. *Syr.* l. c.). After his father's death (146 B. C.) he remained in Arabia; but though still a child (παιδίον, App. *l. c.*, παιδάριον νεώτερον, 1 Macc. xi. 54), he was soon afterwards brought forward (c. 145 B. C.) as a claimant to the throne of Syria against Demetrius Nicator by Tryphon or Diodotus (1 Macc. xi. 39; App. *Syr.* 68; Strab. xiv. p. 668; xvi. p. 752), who had been an officer of his father. Tryphon succeeded in gaining Antioch (1 Macc. xi. 56); and afterwards the greater part of Syria submitted to the young Antiochus. Jonathan, who was confirmed by him in the high priesthood (1 Macc. xi. 57) and invested with the government of Judæa, contributed greatly to his

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Tetradrachm (Attic talent) of Antiochus VI.

Obv.: Head of King, radiate, to right. Rev.: ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΠΙΦΑΝΟΥΣ ΔΙΟΝΥΣΟΥ. In field, ΤΡΥΦ (Tryphon), and date ΘΞΡ (169 Æra Seleucid.).

success [ALEXANDER BALAS], occupying Ascalon and Gaza, and reducing the country as far as Damascus (1 Macc. xi. 60–2). He afterwards defeated the troops of Demetrius at Hazor (1 Macc. xi. 67) near Cadesh (v. 73); and repulsed a second attempt which he made to regain Palestine (1 Macc. xii. 24 ff.). Tryphon having now gained the supreme power in the name of Antiochus, no longer concealed his design of usurping the crown. As a first step he took Jonathan by treachery and put him to death, B. C. 143 (1 Macc. xii. 40 ff.); and afterwards murdered the young king, and ascended the throne (1 Macc. xiii. 31; Joseph. *Ant.* xiii. 5, 6; App. *Syr.* 68. Livy (*Epit.* 55) says incorrectly *decem annos admodum habens* Diod. ap. Müller, *Fragm.* ii. 19. Just. xxxvi. 1).

B. F. W.

ANTI'OCHUS VII. SIDETES (Σιδήτης, *of Side*, in Pamphylia: not from צַיִד, *a hunter*: Plut. *Apophth.* p. 34; called also Εὐσεβής, *the pious*, Joseph. *Ant.* xiii. 8, 2; Euseb. *Chron. Arm.* i. 349), king of Syria, was the second son of Demetrius I. When his brother, Demetrius Nicator, was taken prisoner (c. 141 B. C.) by Mithridates I. (Arsaces VI., 1 Macc. xiv. 1) king of Parthia, he married his wife Cleopatra (App. *Syr.* 68; Just. xxxvi. 1), and obtained possession of the throne (137 B. C.), having expelled the usurper Tryphon (1 Macc. xv. 1 ff.; Strab. xiv. p. 668). At first he made a very advantageous treaty with Simon, who was now "high-priest and prince of the Jews," but when he grew independent of his help, he withdrew the concessions which he had made and demanded the surrender of the fortresses which the Jews held, or an equivalent in money (1 Macc. xv. 26 ff.; Joseph. *Ant.* xiii. 7, 3). As Simon was unwilling to yield to his demands, he sent a force under Cendebæus against him, who occupied a fortified position at Cedron (? 1 Macc. xv. 41), near Azotus, and harassed the surrounding country. After the defeat of Cendebæus by the sons of Simon and the destruction of his works (1 Macc. xvi. 1–10), Antiochus, who had returned from the pursuit of Tryphon, undertook an expedition against Judæa in person. He laid siege to Jerusalem, but according to Josephus granted honorable terms to John Hyrcanus (B. C. 133), who had made a vigorous resistance (Joseph. *Ant.* xiii. 8; yet comp. Porphyr. ap Euseb. *Chron. Arm.* i. 349, *muros urbis demolitur atque electissimos eorum trucidat*). Antiochus next turned his arms against the Parthians, and Hyrcanus accompanied him in the campaign. But, after some successes, he was entirely defeated by Phraortes II. (Arsaces VII.) and fell in the battle c. B. C. 127–6 (Joseph. *l. c.*; Just. xxxvi., xxxviii. 10; App. *Syr.* 68, ἔκτεινεν ἑαυτόν. For the year of his death cf. Niebuhr, *Kl. Schrift.* i 251 f.; Clinton, *F. H.* ii. 332 ff.).

B. F. W.

ANTIPAS ('Αντίπας: *Antipas*). A martyr at Pergamos, and, according to tradition, bishop of that place (Rev. ii. 13). He is said to have suffered martyrdom in the reign of Domitian by being cast into a burning brazen bull (*Menol. Gr.* iii. 51). His day in the Greek calendar is April 11.

W. A. W.

ANTIPAS. [HEROD.]

ANTIPATER ('Αντίπατρος: *Antipater*), son of Jason, ambassador from the Jews to the Lacedæmonians (1 Macc. xii. 16, xiv. 22).

ANTIPATRIS ('Αντιπατρις). Our means of identifying this town are due, partly to the fortunate circumstance that the old Semitic name of the place has lingered among the present Arabic population, and partly to a journey specially undertaken by Dr. Eli Smith, for the purpose of illustrating the night march of the soldiers who conveyed St. Paul from Jerusalem to Cæsarea (Acts xxiii. 31). Dr. Robinson was of opinion, when he published his first edition, that the road which the soldiers took on this occasion led from Jerusalem to Cæsarea by the pass of *Beth-Horon*, and by Lydda, or Diospolis. This is the route which was followed by Cestius Gallus, as mentioned by Josephus (*B. J.* ii. 19, § 1); and it appears to be identical with that given in the Jerusalem Itinerary, according to which Antipatris is 42 miles from Jerusalem, and 26 from Cæsarea. Even on this supposition it would have been quite possible for troops leaving Jerusalem on the evening of one day, to reach Cæsarea on the next, and to start thence after a rest, to return to (it is not said that they arrived at) their quarters at Jerusalem before nightfall. But the difficulty is entirely removed by Dr. Smith's discovery of a much shorter road, leading by Gophna direct to Antipatris. On this route he met the Roman pavement again and again, and indeed says "he does not remember observing anywhere before so extensive remains of a Roman road." (See *Bibl. Sacra*, vol. i. pp. 478–498; *Life and Epistles of St. Paul*, vol. ii. pp. 330–334, 2d ed.)

It may be difficult to fix the precise spot where the ancient city stood, but the Arabic name, *Kefr-Saba*, determines the general situation. Josephus tells us that the old name was Capharsaba (Καφαρσάβα or Χαβαρζάβα), and that Herod, when he rebuilt the city, changed it to Antipatris, in honor of his father Antipater (*Ant.* xiii. 15, § 1, xvi. 5, § 2; *B. J.* i. 21, § 9). The position of Kefr-Saba is in sufficient harmony with what the Jewish historian says of the position of Antipatris, which he describes as a well-watered and well-wooded plain, near a hilly ridge, and with his notices of a trench dug from thence for military purposes to the sea near Joppa, by one of the Asmonean princes (*Ant.* xiii. 15, § 1; *B. J.* i. 4, § 7). At a later period he mentions the place again in connection with a military movement of Vespasian from Cæsarea towards Jerusalem (*B. J.* ix. 8, § 1). No remains of ancient Antipatris have been found; but the ground has not been fully explored.

J S. H.

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ANTO'NIA, a fortress built by Herod on the site of the more ancient Baris, on the N. W. of the Temple, and so named by him after his friend Antonius. [JERUSALEM.] The word nowhere occurs in the Bible. [The fortress is referred to, however, in Acts xxi. 31 ff.]

ANTOTHI'JAH (עֲנְתֹתִיָּה [*answers of Jehovah*]: Ἀναθὼθ καὶ Ἰαθίν; [Vat. Ανωθαιθ και Ιαθειν;] Alex. Αναθωθια: *Anathothia*). A Benjamite, one of the sons of Shashak (1 Chr. viii. 24). W. A. W.

AN'TOTHITE, THE (הָעֲנָתֹתִי: ὁ Ἀναθαθί [Vat. -θει; Comp. ὁ Ἀναθωθίτης:] *Anthothites, Anathotites*). A native of ANATHOTH (1 Chr. xi. 28, xii. 3). W. A. W.

A'NUB (עָנוּב [*bound together*]: Ἐνώβ; [Vat. Εννων;] Alex. Εγγωβ; [Comp. Ἀνώβ:] *Anob*). Son of Coz, and descendant of Judah, through Ashur the father of TEKOA (1 Chr. iv. 8). W. A. W.

A'NUS (Ἀννιούθ; [Alex. Αννους; Ald. Ἀνούς:] *Banæus*), a Levite (1 Esdr. ix. 48). [BANI.]

APA'ME (Ἀπάμη: *Apeme*), concubine of Darius [and daughter of Bartacus] (1 Esdr. iv. 29).

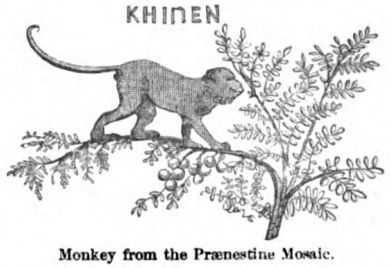
APELLES (Ἀπελλῆς), a Christian saluted by St. Paul in Rom. xvi. 10, and honored by the designation δόκιμος ἐν Χριστῷ. Origen (*in loc.*) suggests that he may have been identical with Apollos; but there seems no ground for supposing it, and we learn from Horace (*Sat.* i. 5, 100) that Apella was a common name among the Jews. Tradition makes him bishop of Smyrna, or Heraclea (Fabric. *Lux Evangel.* p. 116). H. A.

APES (קוֹפִים, *Kôphîm*: πίθηκοι: *simiæ*) occur in 1 K. x. 22, "once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks," and in the parallel passage of 2 Chr. ix. 21. The Vat. version [edition] of the LXX. in the first-mentioned passage omits the words "ivory, and apes, and peacocks," while the Alex. version [edition] has them; but both these versions have the words in the passage of the book of Chronicles.

For some attempts to identify the various kinds of Quadrumana which were known to the ancients, see A. A. H. Lichtenstein's work, entitled *Commentatio philologica de Simiarum quotquot veteribus innotuerunt formis* (Hamb. 1791); and Ed. Tyson's *Homo sylvestris, or the Anatomy of a Pigmie* (Lond. 1699), to which he has added a Philosophical Essay concerning the Cynocephali, the Satyrs, and Sphinges of the ancients. Aristotle (*De Anim. Hist.* ii. 5, ed. Schneider) appears to divide the Quadrumana order of Mammalia into three tribes, which he characterizes by the names, πίθηκοι, κῆβοι, and κυνοκέφαλοι. The last-named family are no doubt identical with the animals that form the African genus *Cynocephalus* of modern zoologists. The κῆβοι Aristotle distinguishes from the πίθηκοι, by the fact of the former possessing a tail. This name, perhaps, may stand for the whole tribe of tailed monkeys, excluding the *Cynocephali* and the *Lemuridæ*, which latter, since they belong to the island of Madagascar, were probably wholly unknown to the ancients.

The πίθηκοι, therefore, would stand as the representative of the tailless apes, such as the Chimpanzee, &c. Although, however, Aristotle perhaps used these terms respectively in a definite sense, it by no means follows that they are so employed by other writers. The name πίθηκοι, for instance, seems to have been sometimes used to denote some species of Cynocephalus (see a Fragment of Simonides in Schneider's *Annot. ad Arist. Hist. Anim.* iii. 76). The LXX. use of the word was in all probability used in an extended sense as the representative of the Hebrew word *Kôph*, to denote any species of Quadrumanous Mammalia; Lichtenstein conjectures that the Hebrew word represents some kind of Diana monkeys, perhaps, *Cercopithecus Diana*; but as this species is an inhabitant of Guinea, and unknown in Eastern Africa, it is not at all probable that this is the animal denoted.

In the engraving which represents the Lithostrotum Prænestinum (that curious mosaic pavement found at Præneste), in Shaw's *Travels* (ii 294, 8vo ed.), is to be seen the figure of some animal in a tree, with the word KHIIIEN over it. Of this animal Dr. Shaw says (312), "It is a beautiful little creature, with a shaggy neck like the *Callithrix*, and shaped exactly like those monkeys that are commonly called Marmosets. The KHIIIEN may therefore be the Ethiopian monkey, called by the Hebrews *Koph*, and by the Greeks ΚΗΠΟΣ, ΚΗΦΟΣ, or ΚΕΙΠΟΣ, from whence the Latin



Monkey from the Prænestine Mosaic.

name *Cephus*." This description will be found to apply better to the figure in the 4to ed. of Dr. Shaw's *Travels* than to that in the 8vo ed. Perhaps, as Col. Hamilton Smith has suggested, the *Keipen* of the Prænestine mosaic may be the *Cercopithecus griseo-viridis*, Desmar., which is a native of Nubia, the country represented in that part of the mosaic where the figure of the *keipen* occurs. It cannot represent any species of *marmoset*, since the members of that group of Quadrumana are peculiar to America. In all probability, as has been stated above, the *kôph* of the Bible is not intended to refer to any one particular species of ape.*

Solomon was a naturalist, and collected everything that was curious and beautiful; and if, as Sir E. Tennent has very plausibly argued, the ancient Tarshish is identical with Pt de Galle, or some seaport of Ceylon, it is not improbable that the *kôphîm* which the fleet brought to Solomon were some of the monkeys from that country, which, according to Sir E. Tennent, are comprised, with the exception of the graceful *rilawa* (*Macacus pileatus*), under the Wanderer group of Quadrumana There can be little doubt but that the *kôphîm* were brought from the same country which supplied ivory and peacocks; both of which are common in

* The use of the word *ape* is generally now understood in a restricted sense to apply to the *tailless* Quadrumana.

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Ceylon; and Sir E. Tennent has drawn attention to the fact that the Tamil names for apes, ivory, and peacocks are identical with the Hebrew.[a]

Dr. Krapf (*Trav. in E. Africa*, p. 518), believing Ophir to be on the E. African coast, thinks Solomon wished to obtain specimens of the Guresa (*Colobus*).

It is very probable that some species of baboons are signified by the term *Satyrs*, which occurs in the A. V. in the prophet Isaiah. [SATYR.] The English versions of 1550 and 1574 [Bishops' Bible] read (Is. xiii. 21), where the A. V. has "satyrs shall dance there," — "apes shall daunce there." The ancients were no doubt acquainted with many kinds of Quadrumana, both of the tailed and tailless kinds (see Plin. viii. c. 19, xi. 44; Ælian. *Nat. An.* xvii. 25, 39; Strab. xvii. p. 827; Bochart, *Hieroz.* ii. 398); cf. Mart. *Epig.* iv. 12: —

"Si mihi cauda foret cercopithecus ero."

W. H.

APHAR'SATHCHITES, APHAR'SITES, APHAR'SACHITES (אֲפַרְסַתְכָיֵא, אֲפַרְסָיֵא, אֲפַרְסָכָיֵא: Αφαρσαθαχαῖοι, Αφαρσαῖοι. Αφαρσαχαῖοι; [Vat. in Ezr. iv., Φαρεσθαχαιοι, Αφρασαιοι; Ezr. v., Αφαρσαχ:] *Apharsathachæi*, [*Arphasæi*,] *Arphasachæi*, [*Apharsuchæi*]), the names of certain tribes, colonies from which had settled in Samaria under the Assyrian leader Asnappar (Ezr. iv. 9, v. 6, [vi. 6]). The first and last are regarded as the same. Whence these tribes came is entirely a matter of conjecture: the initial א is regarded as *prosthetic:* if this be rejected, the remaining portion of the first two names bears some resemblance (a very distant one, it must be allowed) to Parætacæ, or Parætaceni, significant of *mountaineers*, applied principally to a tribe living on the borders of Media and Persia; while the second has been referred to the Parrhasii, and by Gesenius to the Persæ, to which it certainly bears a much greater affinity, especially in the prolonged form of the latter name found in Dan. vi. 28 (פָּרְסָיֵא). The presence of the proper name of the Persians in Ezr. i. 1, iv. 3, must throw some doubt upon Gesenius's conjecture; but it is very possible that the *local* name of the tribe may have undergone alteration, while the official and general name was correctly given. W. L. B.

A'PHEK (אֲפֵק, from a root signifying tenacity or firmness, Ges.; Αφέκ: [*Aphec*]), the name of several places in Palestine.

1. [Rom. Οφέκ; Vat. om.] A royal city of the Canaanites, the king of which was killed by Joshua (Josh. xii. 18). As this is named with Tappuah and other places in the mountains of Judah, it is very probably the same as the Aphekah of Josh. xv. 53.

2. [In Josh. xiii., Vat. Ταφεκ; Ald. Alex. Αφεκά; Comp. Αφεκκά: *Apheca.*] A city, apparently in the extreme north of Asher (Josh. xix. 30), from which the Canaanites were not ejected (Judg. 31: though here it is Aphik, אֲפִיק). This is probably the same place as the Aphek (Josh. xiii. 4), on the extreme north "border of the Amorites," and apparently beyond Sidon, and which is identified by Gesenius (*Thes.* 140 *a*) with the Aphaca of classical times, famous for its temple of Venus, and now *Afka* (Rob. iii. 606; Porter, ii. 395–6). *Afka* however, lies beyond the ridge of Lebanon, on the north-western slopes of the mountain, and consequently much further up than the other towns of Asher which have been identified. On the other hand it is hardly more to the north of the known limits of the tribe, than Kadesh and other places named as in Judah were to the south; and Aphek may, like many other sanctuaries, have had a reputation at a very early date, sufficient in the days of Joshua to cause its mention in company with the other northern sanctuary of Baal-gad.

3. (With the article, הָאֲפֵק), a place at which the Philistines encamped, while the Israelites pitched in Eben-ezer, before the fatal battle in which the sons of Eli were killed and the ark taken (1 Sam. iv. 1). This would be somewhere to the N. W. of, and at no great distance from, Jerusalem.

4. The scene of another encampment of the Philistines, before an encounter not less disastrous than that just named, — the defeat and death of Saul (1 Sam. xxix. 1). By comparison with ver. 11, it seems as if this Aphek were not necessarily near Shunem, though on the road thither from the Philistine district. It is possible that it may be the same place as the preceding; and if so, the Philistines were marching to Jezreel by the present road along the "backbone" of the country.

5. [In 1 K. Αφεκά.] A city on the military road from Syria to Israel (1 K. xx. 26). It was walled (30), and was apparently a common spot for engagements with Syria (2 K. xiii. 17; with the article). The use of the word הַמִּישׁוֹר (A. V. "the plain") in 1 K. xx. 25, fixes the situation of A. to have been in the level down-country east of the Jordan [MISHOR]; and there, accordingly, it is now found in *Fik*, at the head of the *Wady Fik*, 6 miles east of the Sea of Galilee, the great road between Damascus, *Nâbulus*, and Jerusalem, still passing (Kiepert's map, 1857), with all the permanence of the East, through the village, which is remarkable for the number of inns that it contains (Burckh. p. 280). By Josephus (viii. 14, § 4) the name is given as Αφεκά. Eusebius (*Onom.* Αφεκά) says that in his time there was, beyond Jordan, a κώμη μεγάλη (Jer. castellum grande) called Apheca by (περί) Hippes (Jer. Hippus); but he apparently confounds it with 1. Hippos was one of the towns which formed the Decapolis. *Fik*, or *Feik*, has been visited by Burckhardt, Seetzen, and others (Ritter, *Pal.* pp. 348–353), and is the only one of the places bearing this name that has been identified with certainty. G.

APHE'KAH (אֲפֵקָה: Φακουά; [Alex. Ald. Comp. Αφακά:] *Apheca*), a city of Judah, in the mountains (Josh. xv. 53), probably the same as APHEK 1.

APHE'REMA (Αφαίρεμα; [Alex. Αφερεμα;] Αφερειμά, Jos.), one of the three "governments" (νόμους) added to Judæa from Samaria (and Galilee, x. 30) by Demetrius Soter, and confirmed by Nicanor (1 Macc. xi. 34) (see Jos. *Ant.* xiii. 4, § 9, and Reland, p. 178). The word is

[a] קוֹף appears to be a word of foreign origin, allied to the Sanskrit and Malabar *kapi*, which perhaps = *swift, nimble*, whence the German *affe* and the English *ape*, the initial aspirate being drowned. Gesenius illustrates this derivation by comparing the Latin *amare* from Sanskr. *kam*.

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omitted in the Vulgate. It is probably the same as Ephraim (Ophrah, *Tayyibeh*).

APHER'RA ('Αφερρά: *Eurra*) one of the [sons of the] "servants of Solomon" [who returned with Zerubbabel] (1 Esdr. v. 34). [His name is not found in the parallel lists of Ezra and Nehemiah.]

APHI'AH (אֲפִיחַ [*refreshed*]. Αφέκ; [Alex. Αφιχ:] *Aphia*), name of one of the forefathers of King Saul (1 Sam. ix. 1).

A'PHIK (אֲפִיק: [Ναΐ; Vat. Ναει; Alex. Ναφεκ; Ald. Comp. 'Αφέκ:] *Aphec*), a city of Asher from which the Canaanites were not driven out (Judg. i. 31). Probably the same place as APHEK 2.

APH'RAH, the house of (בֵּית לְעַפְרָה) [*the fawn*], a place mentioned in Mic. i. 10, and supposed by some (Winer, 172) to be identical with Ophrah. But this can hardly be, inasmuch as all the towns named in the context are in the low country to the west of Judah, while Ophrah would appear to lie E. of Bethel [OPHRAH]. The LXX. translate the word *ἐξ οἴκου κατὰ γέλωτα* [Vulg. *in domo pulveris*]. G.

* According to the analogy of other similar compound names the translators of the A. V. might have written Beth Leaphrah for Aphrah. The ל here is sign of the genitive. If the name be the same as Ophrah (it may be different as there is some evidence of an Aphrah near Jerusalem) it is written עֲפָרָה in Mic. i. 10, instead of עָפְרָה, so as more readily to suggest עָפָר, *dust*, in conformity with the expression which follows: "In Ashe" (as we should say in English) "roll thyself in ashes." See Pusey's *Minor Prophets*, iii. 300. H.

APH'SES (הַפְּצֵץ [*the dispersion*]: 'Αφεσή; [Ald. Alex. 'Αφεσσῆ:] *Aphses*), chief of the 18th of the 24 courses in the service of the Temple (1 Chr. xxiv. 15).

APOC'ALYPSE. [REVELATION.]

APOC'RYPHA (Βιβλία 'Απόκρυφα). The collection of Books to which this term is popularly applied includes the following. The order given is that in which they stand in the English version.

I. 1 Esdras.
II. 2 Esdras.
III. Tobit.
IV. Judith.
V. The rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee.
VI. The Wisdom of Solomon.
VII. The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus.
VIII. Baruch.
IX. The Song of the Three Holy Children.
X. The History of Susanna.
XI. The History of the destruction of Bel and the Dragon.
XII. The Prayer of Manasseh, king of Judah.
XIII. 1 Maccabees.
XIV. 2 Maccabees.

The separate books of this collection are treated of in distinct articles. Their relation to the canonical books of the Old Testament is discussed under CANON. In the present article it is proposed to consider: — I. The meaning and history of the word. II. The history and character of the collection as a whole in its relation to Jewish literature.

I. The primary meaning of *ἀπόκρυφος*, "hidden, secret" (in which sense it is used in Hellenistic as well as classical Greek, cf. Ecclus. xxiii. 19; Luke viii. 17; Col. ii. 3), seems, towards the close of the 2d century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter. Tertullian (*de Anim.* c. 2) and Clement of Alexandria (*Strom.* i. 19, 69, iii. 4, 29) apply it to the forged or spurious books which the heretics of their time circulated as authoritative. The first passage referred to from the Stromata, however, may be taken as an instance of the transition stage of the word. The followers of Prodicus, a Gnostic teacher, are said there to boast that they have *βίβλους ἀποκρύφους* of Zoroaster. In Athanasius (*Ep. Fest.* vol. ii. p. 38; *Synopsis Sac. Script.* vol. ii. p. 154, ed. Colon. 1686), Augustine (*c. Faust.* xi. 2, *de Civ. Dei*, xv. 23), Jerome (*Ep. ad Lætum*, and *Prol. Gal.*) the word is used uniformly with the bad meaning which had become attached to it. The writers of that period, however, do not seem to have seen clearly *how* the word had acquired this secondary sense; and hence we find conjectural explanations of its etymology. The remark of Athanasius (*Synops. S. Script.* l. c.) that such books are *ἀποκρυφῆς μᾶλλον ἢ ἀναγνώσεως ἄξια* is probably meant rather as a play upon the word than as giving its derivation. Augustine is more explicit: "Apocryphæ nuncupantur eo quod earum occulta origo non claruit patribus" (*de Civ. Dei*, l. c.). "Apocryphi non quod habendi sunt in aliqua auctoritate secretâ sed quia nullâ testificationis luce declarati, de nescio quo secreto, nescio quorum præsumtione prolati sunt" (*c. Faust.* l. c.). Later conjectures are (1), that given by the translation of the English Bible (ed. 1539, Pref. to Apocr.), "because they were wont to be read not openly and in common, but as it were in secret and apart;" (2) one, resting on a misapprehension of the meaning of a passage in Epiphanius (*de Mens. ac Pond.* c. 4) that the books in question were so called because, not being in the Jewish canon, they were excluded *ἀπὸ τῆς κρυπτῆς* from the ark in which the true Scriptures were preserved; (3) that the word *ἀπόκρυφα* answers to the Heb גְּנוּזִים, *libri absconditi*, by which the later Jews designated those books which, as of doubtful authority or not tending to edification, were not read publicly in the synagogues; (4) that it originates in the *κρυπτά* or secret books of the Greek mysteries. Of these it may be enough to say, that (1) is, as regards some of the books now bearing the name, at variance with fact; that (2), as has been said, rests on a mistake; that (3) wants the support of direct evidence of the use of *ἀπόκρυφα* as the translation for the Hebrew word, and that (4), though it approximates to what is probably the true history of the word, is so far only a conjecture. The data for explaining the transition from the neutral to the bad meaning, are to be found, it is believed, in the quotations already given, and in the facts connected with the books to which the epithet was in the first instance applied. The language of Clement implies that it was not altogether disclaimed by those of whose books he uses it. That of Athanasius is in the tone of a man who is convicting his opponents out of their own mouth. Augustine implicitly admits that a "se

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meta auctoritas" had been claimed for the writings to which he ascribes merely an "occulta origo." All these facts harmonize with the belief that the use of the word as applied to special books originated in the claim common to nearly all the sects that participated in the Gnostic character, to a secret esoteric knowledge deposited in books which were made known only to the initiated. It seems not unlikely that there is a reference in Col. ii. 3 to the pretensions of such teachers. The books of our own Apocrypha bear witness both to the feeling and the way in which it worked. The inspiration of the Pseudo-Esdras (2 Esdr. xiv. 40–47) leads him to dictate 204 books, of which the 70 last are to be "delivered only to such as are wise among the people." Assuming the var. lect. of 94 in the Arabic and Ethiopian versions to be the true reading, this indicates the way in which the secret books, in which was the "spring of understanding, the fountain of wisdom, and the stream of knowledge," were set up as of higher value than the twenty-four books acknowledged by the Jewish canon, which were for "the worthy and unworthy alike." It was almost a matter of course that these secret books should be pseudonymous, ascribed to the great names in Jewish or heathen history that had become associated with the reputation of a mysterious wisdom. So books in the existing Apocrypha bear the names of Solomon, Daniel, Jeremiah, Ezra. Beyond its limits the creation of spurious documents took a yet bolder range, and the list given by Athanasius[a] (*Synops. S. Script.*) shows at once the variety and extent of the mythical literature which was palmed off upon the unwary as at once secret and sacred.

Those whose faith rested on the teaching of the Christian Church, and who looked to the O. T. Scriptures either in the Hebrew or the LXX. collection, were not slow to perceive that these productions were destitute of all authority. They applied in scorn what had been used as a title of honor. The *secret* book (*libri secretiores*, *Orig. Comm. in Matt.* ed. Lomm. iv. p. 237) was rejected as *spurious*. The word Apocryphal was degraded to the position from which it has never since risen. So far as books like the Testaments of the Twelve Patriarchs and the Assumption of Moses were concerned, the task of discrimination was comparatively easy, but it became more difficult when the question affected the books which were found in the LXX. translation of the Old Testament and recognized by the Hellenistic Jews, but were not in the Hebrew text or in the Canon acknowledged by the Jews of Palestine. The history of this difficulty, and of the manner in which it affected the reception of particular books, belongs rather to the subject of CANON than to that of the present article, but the following facts may be stated as bearing on the application of the word. (1.) The teachers of the Greek and Latin Churches, accustomed to the use of the Septuagint or versions resting on the same basis, were naturally led to quote freely and reverently from all the books which were incorporated in it. In Clement of Alexandria, Origen, Athanasius, *e. g.*, we find citations from the books of the present Apocrypha, as "Scripture," "divine Scripture," "prophecy." They are very far from applying the term ἀπόκρυφος to these writings. If they are conscious of the difference between them and the other books of the O. T., it is only so far as to lead them (cf. Athan. *Synops. S. Script.* l. c., to place the former in the list of οὐ κανονιζόμενα, ἀντιλεγόμενα, books which were of more use for the ethical instruction of catechumens than for the edification of mature Christians. Augustine, in like manner, applies the word "Apocrypha" only to the spurious books with false titles which were in circulation among heretics, admitting the others, though with some qualifications, under the title of Canonical (*de doctr. Chr.* ii. 8). (2.) Wherever, on the other hand, any teacher came in contact with the feelings that prevailed among the Christians of Palestine, there the influence of the rigorous limitation of the old Hebrew canon is at once conspicuous. This is seen in its bearing on the history of the Canon in the list given by Melito, bishop of Sardis (Euseb. *H. E.* iv. 26), and obtained by him from Palestine. Of its effects on the application of the word, the writings of Cyril of Jerusalem and Jerome give abundant instances. The former (*Catech.* iv. 33) gives the canonical list of the 22 books of the O. T. Scriptures, and rejects the introduction of all "apocryphal" writings. The latter in his Epistle to Læta warns the Christian mother in educating her daughter against "omnia apocrypha." The *Prologus Galeatus* shows that he did not shrink from including under that title the books which formed part of the Septuagint, and were held in honor in the Alexandrian and Latin Churches. In dealing with the several books he discusses each on its own merits, admiring some, speaking unhesitatingly of the "dreams," "fables" of others. (3.) The teaching of Jerome influenced, though not decidedly, the language of the Western Church. The old spurious heretical writings, the "Apocrypha" of Tertullian and Clement, fell more and more into the background, and were almost utterly forgotten. The doubtful books of the Old Testament were used publicly in the service of the Church, quoted frequently with reverence as Scripture, sometimes however with doubts or limitations as to the authority of individual books according to the knowledge or critical discernment of this or that writer (cf. Bp. Cosin's *Scholastic History of the Canon*). During this period the term by which they were commonly described was not "apocryphal" but "ecclesiastical." So they had been described by Rufinus (*Expos. in Symb. Apost.* p. 26), who practically recognized the distinction drawn by Jerome, though he would not use the more opprobrious epithet of books which were held in honor: "libri qui non canonici sed Ecclesiastici a majoribus appellati sunt" "quæ omnia (the contents of these books) legi quidem in Ecclesiis voluerunt non tamen proferri ad auctoritatem ex his fidei confirmandam. Cæteras vero scripturas apocryphas nominarunt quas in Ecclesiis legi noluerunt:" and this offered a *mezzo termine* between the language of Jerome and that of Augustine, and as such found favor. (4.) It was reserved for the age of the Reformation to stamp the word Apocrypha with its present signification. The two views which had hitherto existed together, side by side, concerning which the Church had pronounced no authoritative

[a] The books enumerated by Athanasius, besides writings falsely ascribed to authors of canonical books, as Zephaniah, Habakkuk, Ezekiel, and Daniel, included "those which have the names of Enoch, of the Patriarchs, of Zechariah the father of the Baptist, the Prayer of Joseph, the Testament (διαθήκη) and Assumption of Moses, Abraham, Eldad and Modad, and Elijah."

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decision, stood out in sharper contrast. The Council of Trent closed the question which had been left open, and deprived its theologians of the liberty they had hitherto enjoyed — extending the Canon of Scripture so as to include all the hitherto doubtful or deutero-canonical books, with the exception of the two books of Esdras and the Prayer of Manasseh, the evidence against which seemed too strong to be resisted (*Sess. IV. de Can. Script.*). In accordance with this decree, the editions of the Vulgate published by authority contained the books which the Council had pronounced canonical, as standing on the same footing as those which had never been questioned, while the three which had been rejected were printed commonly in smaller type and stood after the New Testament. The Reformers of Germany and England on the other hand, influenced in part by the revival of the study of Hebrew and the consequent recognition of the authority of the Hebrew Canon, and subsequently by the reaction against this stretch of authority, maintained the opinion of Jerome and pushed it to its legitimate results. The principle which had been asserted by Carlstadt dogmatically in his "De Canonicis Scripturis libellus" (1520) was acted on by Luther. He spoke of individual books among those in question with a freedom as great as that of Jerome, judging each on its own merits, praising Tobit as a "pleasant comedy" and the Prayer of Manasseh as a "good model for penitents," and rejecting the two books of Esdras as containing worthless fables. The example of collecting the doubtful books in a separate group had been set in the Strasburg edition of the Septuagint, 1526. In Luther's complete edition of the German Bible accordingly (1534) the books (Judith, Wisdom, Tobias, Sirach, 1 and 2 Maccabees, Additions to Esther and Daniel, and the Prayer of Manasseh) were grouped together under the general title of "Apocrypha, *i. e.* Books which are not of like worth with Holy Scripture, yet are good and useful to be read." In the history of the English Church, Wicliffe showed himself in this as in other points the forerunner of the Reformation, and applied the term Apocrypha to all but the "*twenty-five*" Canonical Books of the Old Testament. The judgment of Jerome was formally asserted in the sixth Article. The disputed books were collected and described in the same way in the printed English Bible of 1539 (Cranmer's), and since then there has been no fluctuation as to the application of the word. The books to which the term is ascribed are in popular speech not merely apocryphal, but the Apocrypha.

II. Whatever questions may be at issue as to the authority of these books, they have in any case an interest of which no controversy can deprive them as connected with the literature, and therefore with the history, of the Jews. They represent the period of transition and decay which followed on the return from Babylon, when the prophets who were then the teachers of the people had passed away and the age of scribes succeeded. Uncertain as may be the dates of individual books, few, if any, can be thrown further back than the commencement of the 3d century B. C. The latest, the 2d Book of Esdras, is probably not later than 30 B. C., 2 Esdr. vii. 28 being a subsequent interpolation. The alterations of the Jewish character, the different phases which Judaism presented in Palestine and Alexandria, the good and the evil which were called forth by contact with idolatry in Egypt and by the struggle against it in Syria, all these present themselves to the reader of the Apocrypha with greater or less distinctness. In the midst of the diversities which we might naturally expect to find in books written by different authors, in different countries, and at considerable intervals of time, it is possible to discern some characteristics which belong to the collection as a whole, and these may be noticed in the following order.

(1.) The absence of the prophetic element. From first to last the books bear testimony to the assertion of Josephus (*c. Ap.* i. 8), that the ἀκριβὴς διαδοχὴ of prophets had been broken after the close of the O. T. canon. No one speaks because the word of the Lord had come to him. Sometimes there is a direct confession that the gift of prophecy had departed (1 Macc. ix. 27), or the utterance of a hope that it might one day return (*ibid.* iv. 46 xiv. 41). Sometimes a teacher asserts in words the perpetuity of the gift (Wisd. vii. 27), and shows in the act of asserting it how different the illumination which he had received was from that bestowed on the prophets of the Canonical Books. When a writer simulates the prophetic character, he repeats with slight modifications the language of the older prophets, as in Baruch, or makes a mere prediction the text of a dissertation, as in the Epistle of Jeremy, or plays arbitrarily with combinations of dreams and symbols, as in 2 Esdras. Strange and perplexing as the last-named book is, whatever there is in it of genuine feeling indicates a mind not at ease with itself, distracted with its own sufferings and with the problems of the universe, and it is accordingly very far removed from the utterance of a man who speaks as a messenger from God.

(2.) Connected with this is the almost total disappearance of the power which had shown itself in the poetry of the Old Testament. The Song of the Three Children lays claim to the character of a Psalm, and is probably a translation from some liturgical hymn; but with this exception the form of poetry is altogether absent. So far as the writers have come under the influence of Greek cultivation they catch the taste for rhetorical ornament which characterized the literature of Alexandria. Fictitious speeches become almost indispensable additions to the narrative of a historian, and the story of a martyr is not complete unless (as in the later Acta Martyrum of Christian traditions) the sufferer declaims in set terms against the persecutors. (Song of the Three Child., 3–22; 2 Macc. vi. vii.)

(3.) The appearance, as part of the current literature of the time, of works of fiction, resting or purporting to rest on a historical foundation. It is possible that this development of the national genius may have been in part the result of the Captivity. The Jewish exiles brought with them the reputation of excelling in minstrelsy, and were called on to sing the "songs of Zion" (Ps. cxxxvii.). The trial of skill between the three young men in 1 Esdr. iii. iv implies a traditional belief that those who were promoted to places of honor under the Persian kings were conspicuous for gifts of a somewhat similar character. The transition from this to the practice of story telling was with the Jews, as afterwards with the Arabs, easy and natural enough. The period of the Captivity with its strange adventures, and the remoteness of the scenes connected with it, offered a wide and attractive field to the imagination of such narrators. Sometimes, as in Bel and the Dragon, the motive of such stories would be the love of the marvellous mingling itself with the feeling of scorn with which

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the Jew looked on the idolater. In other cases, as in Tobit and Susanna, the story would gain popularity from its ethical tendencies. The singular variations in the text of the former book indicate at once the extent of its circulation and the liberties taken by successive editors. In the narrative of Judith, again, there is probably something more than the interest attaching to the history of the past. There is indeed too little evidence of the truth of the narrative for us to look on it as history at all, and it takes its place in the region of historical romance, written with a political motive. Under the guise of the old Assyrian enemies of Israel, the writer is covertly attacking the Syrian invaders against whom his countrymen were contending, stirring them up by a story of imagined or traditional heroism to follow the example of Judith as she had followed that of Jael (Ewald, *Gesch. Israels*, vol. iv. p. 541). The development of this form of literature is of course compatible with a high degree of excellence, but it is true of it at all times, and was especially true of the literature of the ancient world, that it belongs rather to its later and feebler period. It is a special sign of decay in honesty and discernment when such writings are passed off and accepted as belonging to actual history.

(4.) The free exercise of the imagination within the domain of history led to the growth of a purely legendary literature. The full development of this was indeed reserved for a yet later period. The books of the Apocrypha occupy a middle place between those of the Old Testament in their simplicity and truthfulness and the wild extravagances of the Talmud. As it is, however, we find in them the germs of some of the fabulous traditions which were influencing the minds of the Jews at the time of our Lord's ministry, and have since in some instances incorporated themselves more or less with the popular belief of Christendom. So in 2 Macc. i. ii. we meet with the statements that at the time of the Captivity the priests had concealed the sacred fire, and that it was miraculously renewed — that Jeremiah had gone, accompanied by the tabernacle and the ark, "to the mountain where Moses climbed up to see the heritage of God," and had there concealed them in a cave together with the altar of incense. The apparition of the prophet at the close of the same book (xv. 15), as giving to Judas Maccabæus the sword with which, as a "gift from God," he was to "wound the adversaries," shows how prominent a place was occupied by Jeremiah in the traditions and hopes of the people, and prepares us to understand the rumors which followed on our Lord's teaching and working that "Jeremias or one of the prophets" had appeared again (Matt xvi. 14). So again in 2 Esdr. xiii. 40–47 we find the legend of the entire disappearance of the Ten Tribes which, in spite of direct and indirect testimony on the other side, has given occasion even in our own time to so many wild conjectures. In ch. xiv. of the same book we recognize (as has been pointed out already) the tendency to set a higher value on books of an esoteric knowledge than on those in the Hebrew Canon; but it deserves notice that this is also another form of the tradition that Ezra dictated from a supernaturally inspired memory the Sacred Books which, according to that tradition, had been lost, and that both fables are exaggerations of the part actually taken by him and by "the men of the Great Synagogue" in the work of collecting and arranging them. So also the rhetorical narrative of the Exodus in Wisd. xvi.–xix. indicates the existence of a traditional, half-legendary history side by side with the canonical. It would seem, indeed, as if the life of Moses had appeared with many different embellishments. The form in which that life appears in Josephus, the facts mentioned in St. Stephen's speech and not found in the Pentateuch, the allusions to Jannes and Jambres (2 Tim. iii. 8), to the disputes between Michael and the Devil (Jude 9), to the "rock that followed" the Israelites (1 Cor. x. 4), all bear testimony to the wide-spread popularity of this semi-apocryphal history.

(5.) As the most marked characteristic of the collection as a whole and of the period to which it belongs, there is the tendency to pass off supposititious books under the cover of illustrious names. The books of Esdras, the additions to Daniel, the letters of Baruch and Jeremiah, and the Wisdom of Solomon, are obviously of this character. It is difficult perhaps for us to measure in each instance the degree in which the writers of such books were guilty of actual frauds. In a book like the Wisdom of Solomon, for example, the form may have been adopted as a means of gaining attention by which no one was likely to be deceived, and, as such, it does not go beyond the limits of legitimate personation. The fiction in this case need not diminish our admiration and reverence for the book any more than it would destroy the authority of Ecclesiastes were we to come to the conclusion from internal or other evidence that it belonged to a later age than that of Solomon. The habit, however, of writing books under fictitious names, is, as the later Jewish history shows, a very dangerous one. The practice becomes almost a trade. Each such work creates a new demand, to be met in its turn by a fresh supply, and thus the prevalence of an apocryphal literature becomes a sure sign of want of truthfulness on one side, and want of discernment on the other.

(6.) The absence of honesty and of the power to distinguish truth from falsehood, shows itself in a yet more serious form in the insertion of formal documents purporting to be authentic, but in reality failing altogether to establish any claim to that title. This is obviously the case with the decree of Artaxerxes in Esth. xvi. The letters with which 2 Macc. opens, from the Jews at Jerusalem, betray their true character by their historical inaccuracy. We can hardly accept as genuine the letter in which the king of the Lacedæmonians (1 Macc. xii. 20, 21) writes to Onias that "the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham." The letters in 2 Macc. ix. and xi., on the other hand, might be authentic so far as their contents go, but the recklessness with which such documents are inserted as embellishments and make-weights throws doubt in a greater or less degree on all of them.

(7.) The loss of the simplicity and accuracy which characterize the history of the O. T. is shown also in the errors and anachronisms in which these books abound. Thus, to take a few of the most striking instances, Haman is made a Macedonian and the purpose of his plot is to transfer the kingdom from the Persians to the Macedonians (Esth xvi. 10); two contradictory statements are given in the same book of the death of Antiochus Epiphanes (2 Macc. i. 15–17, ix. 5–29); Nabuchodonosor is made to dwell at Nineve as the king of the Assyrians (Judith i. 1).

(8.) In their relation to the religious and ethical development of Judaism during the period which

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these books embrace, we find (*a.*) The influences of the struggle against idolatry under Antiochus, as shown partly in the revival of the old heroic spirit, and in the record of the deeds which it called forth, as in Maccabees, partly again in the tendency of a narrative like Judith, and the protests against idol-worship in Baruch and Wisdom. (*b.*) The growing hostility of the Jews towards the Samaritans is shown by the Confession of the Son of Sirach (Ecclus. l. 25, 26). (*c.*) The teaching of Tobit illustrates the prominence then and afterwards assigned to almsgiving among the duties of a holy life (Tob. iv. 7–11, xii. 9). The classification of the three elements of such a life — prayer, fasting, alms — in xii. 8, illustrates the traditional ethical teaching of the Scribes, which was at once recognized and purified from the errors that had been connected with it in the Sermon on the Mount (Matt. vi. 1–18). (*d.*) The same book indicates also the growing belief in the individual guardianship of angels and the germs of a grotesque demonology, resting in part on the more mysterious phenomena of man's spiritual nature, like the cases of demoniac possession in the Gospels, but associating itself only too easily with all the frauds and superstitions of vagabond exorcists. (*e.*) The great Alexandrian book of the collection, the Wisdom of Solomon, breathes, as we might expect, a strain of higher mood; and though there is absolutely no ground for the patristic tradition that it was written by Philo, the conjecture that it might have been was not without a plausibility which might well commend itself to men like Basil and Jerome. The personification of Wisdom as "the unspotted mirror of the power of God and the image of his goodness" (vii. 26) as the universal teacher of all "holy souls" in "all ages" (vii. 27), as guiding and ruling God's people, approaches the teaching of Philo and foreshadows that of St. John as to the manifestation of the Unseen God through the medium of the Logos and the office of that divine Word as the light that lighteth every man. In relation again to the symbolic character of the Temple as "a resemblance of the holy tabernacle" which God "has prepared from the beginning" (ix. 8), the language of this book connects itself at once with that of Philo and with the teaching of St. Paul or Apollos in the Epistle to the Hebrews. But that which is the great characteristic of the book, as of the school from which it emanated, is the writer's apprehension of God's kingdom and the blessings connected with it as eternal, and so, as independent of men's conceptions of time. Thus chs. i. ii. contain the strong protest of a righteous man against the materialism which then in the form of a sensual selfishness, as afterwards in the developed system of the Sadducees, was corrupting the old faith of Israel. Against this he asserts that the "souls of the righteous are in the hands of God" (iii. 1); that the blessings which the popular belief connected with length of days were not to be measured by the duration of years, seeing that "wisdom is the gray hair unto men, and an unspotted life is old age." (*f.*) In regard to another truth also, this book was in advance of the popular belief of the Jews of Palestine. In the midst of its strong protests against idolatry, there is the fullest recognition of God's universal love (xi. 23–26), of the truth that His power is but the instrument of His righteousness (xii. 16), of the difference between those who are the "less to be blamed" as "seeking God and desirous to find Him" (xiii. 6), and the victims of a darker and more debasing idolatry. Here also the unknown writer of the Wisdom of Solomon seems to prepare the way for the higher and wider teaching of the New Testament.

It does not fall within the scope of the present article to speak of the controversies which have arisen within the Church of England, or in Lutheran or Reformed communities abroad, in connection with the authority and use of these Books. Those disputes raise questions of a very grave interest to the student of Ecclesiastical History. What has been aimed at here is to supply the Biblical student with data which will prepare him to judge fairly and impartially. E. H. P

* On the Apocrypha in general see Rainolds, John, *Censura Librorum V. T. adv. Pontificios*, 2 vol. Oppenh. 1611, 4to, learned, but prolix and discursive; Eichhorn, *Einl. in die apokr. Schriften des A. T.*, Leipz. 1795; the *Einleitungen* of Bertholdt, De Wette, Scholz (Cath.), and Keil; Welte (Cath.), *Einl. in d. deuterokanon. Bücher des A. T.*, Freib. 1844 (Bd. iv. of Herbst's *Einl.*); Palfrey, *Lect. on the Jewish Scriptures*, Bost. 1838–52, vol. iv.; Davidson, *Introd. to the Old Test.*, Lond. 1863, iii. 346–467; and Volkmar, *Handb. d. Einl. in die Apokryphen*, Theil i. Abth. i. *Judith*, 1860; Abth. ii. *Das vierte Buch Esra*, 1863. See also on the separate books the valuable articles of Ginsburg, in the 3d ed. of Kitto's *Cyclop. of Bibl. Literature*.

The relation of the Apoc. Books to the Canon, and their title to a secondary place in the Bible, have been warmly discussed of late in Germany. On what has been called the *Purist* side, see especially Keerl, *Die Apokryphen des A. T.*, 1852, a prize essay, and *Die Apokryphenfrage aufs Neue beleuchtet*, 1855. See also Stowe, C. E., *The Apoc. Books of the O. T., and the Reasons for their Exclusion from the Canon*, in the *Bibl. Sacra* for April, 1854, xi. 278–305, and Horne's *Introd.* 10th ed. 1856, i. 469–511. On the other side, see Stier, *Die Apokryphen*, 1853; *Letztes Wort über die Apokryphen*, 1855, and especially Bleek, *Ueber die Stellung der Apoc. des A. T. im christl. Kanon*, in the *Theol. Stud. u. Krit.* 1853, pp. 267–354.

The most recent separate ed. of the Greek text, with a selection of various readings, is by H. A. Apel, *Libri V. T. Apoc. Græce*, Lips. 1837. This includes 3d and 4th Maccabees, and is the basis of Wahl's excellent *Clavis Librorum V. T. Apoc philologica*, Lips. 1853.

By far the most important exegetical help to the study of the Apocrypha is the *Kurzgefasstes exeget. Handb. zu den Apokr. des A. T.* by O. F. Fritzsche and C. L. W. Grimm, 6 Lieferungen, Leipz. 1851–60, which also contains full critical introductions to the several books. The German translation and notes of Hezel, 2 Theile, 1800–02, are not highly esteemed. There is a more recent German translation, with notes, by a Jewish Rabbi, M. Gutmann, *Die Apokryphen des A. T.*, u. s. w. Altona, 1841. The principal commentary in English is by Richard Arnald, Lond. 1744–52, fol., 2d ed. 1760, new ed. by Pitman, Lond. 1822, 4to. It was published as a continuation of Patrick and Lowth's Comm. on the Old Test., which it usually accompanies, as in the Philadelphia ed. of 1846. There is a separate ed. of the common English version by Charles Wilson, *The Books of the Apocrypha, with Crit. and Hist. Observations prefixed*, Edin. 1801. A good English translation of the Apocrypha, with

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suitable introductions and notes, is a desideratum. The annotations of Grotius, Drusius, and others of the older commentators will be found in the *Critici Sacri*, vol. v. Calmet has also illustrated the Apocryphal Books in his great *Commentaire littéral*.

On the theology and morality of the Apocrypha, see Bretschneider, *Syst. Darstellung d. Dogmatik u. Moral d. apokr. Schriften des A. T.* Theil i. *Dogmatik*, Leipz. 1805; Cramer, *Syst. Darstellung d. Moral d. Apokr. des A. T.*, Leipz. 1815; De Wette, *Bibl. Dogmatik*; Von Cölln, *Bibl. Theologie*, Bd. i.; Nicolas, M., *Doctrines relig. des Juifs pendant les deux siècles antérieurs à l'ère chrétienne*, Paris, 1860. See also Frisch, *Vergleichung zwischen den Ideen, welche in den Apokr. des A. T. und d. Schriften des N. T. über Unsterblichkeit, Auferstehung, Gericht u. Vergeltung herrschen*, in Eichhorn's *Allgem. Bibl.* 1792, iv. 653–718, and Böttcher, *De Inferis*, Dresd. 1846, pp. 248–263.

Hencke (1711), Jenichen (1786), Kuinoel (1794), and Beckhaus (1808), have collected illustrations of the phraseology of the N. T. from the Apocrypha. A.

APOLLO'NIA (Ἀπολλωνία: [*Apollonia*]), a city of Macedonia, through which Paul and Silas passed in their way from Philippi and Amphipolis to Thessalonica (Acts xvii. 1). It was in the district of Mygdonia (Plin. iv. 10. s. 17), and according to the *Antonine Itinerary* was distant 30 Roman miles from Amphipolis and 37 Roman miles from Thessalonica. This city must not be confounded with the more celebrated Apollonia in Illyria.

* The distances in the *Itinerarium Antonini Augusti* (ed. Parth. et Pind.) are: "From Philippi to Amphipolis 32 miles; from Amphipolis to Apollonia 32 miles; from Apollonia to Thessalonica 36 miles." Luke's record of Paul's journey through these places (Acts xvii. 1) almost reminds us of a leaf from a traveller's note-book. Paul spent a night probably at Apollonia as well as at Amphipolis; for he was hastening to Thessalonica, and could make the journey between the places in a single day. Pliny mentions Apollonia (*Hist. Nat.* iv. 10): "regio Mygdoniæ subjacens, in qua recedentes a mari Apollonia, Arethusa." At the present day the site has not been ascertained with certainty. There is known to be a little village, *Pollona*, with ruins, just south of Lake *Bechik* (Βόλβη, Æsch. *Pers.* 490) which possibly perpetuates the ancient name. Both Cousinéry (*Voyage dans la Macédoine*, p. 115) and Leake (*Northern Greece*, i. 368) saw the village at a distance, and incline to place Apollonia there. Tafel would place it further to the northwest (see his *De Via Militari Romanorum Egnatia*), at *Klisali*, a post-station 7 hours from *Saloniki*, on the road to Constantinople (Murray's *Handbook of Greece*, p. 432). The position may be correct enough in either case, as there is some uncertainty respecting the line of the Egnatian Way in parts of its course. See AMPHIPOLIS. H.

APOLLO'NIUS (Ἀπολλώνιος: [*Apollonius*]), the son of Thrasæus governor of Cœle-Syria and Phœnice, under SELEUCUS IV. PHILOPATOR, B. C. 187 ff., a bitter enemy of the Jews (2 Macc. iv. 4), who urged the king, at the instigation of Simon the commander (στρατηγός) of the temple, to plunder the temple at Jerusalem (2 Macc. iii. 5 ff.). The writer of the Declamation on the Maccabees, printed among the works of Josephus, relates of Apollonius the circumstances which are commonly referred to his emissary Heliodorus (*De Macc.* 4; cf. 2 Macc. iii. 7 ff.).

2. An officer of Antiochus Epiphanes, governor of Samaria (Joseph. *Ant.* xii. 5, § 5; 7, § 1), who led out a large force against Judas Maccabæus, but was defeated and slain B. C. 166 (1 Macc. iii. 10–12, Joseph. *Ant.* xii. 71). He is probably the same person who was chief commissioner of the revenue of Judæa (ἄρχων φορολογίας, 1 Macc. i. 29; cf. 2 Macc. v. 24), who spoiled Jerusalem, taking advantage of the Sabbath (2 Macc. v. 24–26), and occupied a fortified position there (B. C. 168) (1 Macc. i. 30 ff.).

3. The son of Menestheus (possibly identical with the former), an envoy commissioned (B. C 173) by Antiochus Epiphanes to congratulate Ptolemæus Philometor on his being enthroned (2 Macc iv. 21). An ambassador of the same name was at the head of the embassy which Antiochus sent to Rome (Liv. xlii. 6).

4. The son of Gennæus (ὁ τοῦ Γενναίου, it seems impossible that this can be *des edlen Apoll. Sohn*, Luth.), a Syrian general under Antiochus V. Eupator c. B. C. 163 (2 Macc. xii. 2).

5. THE DAIAN (Δάος, Joseph. *Ant.* xiii. 4, § 3, *i. e.* one of the Dahæ or Dai, a people of Sogdiana), a governor of Cœle-Syria (τὸν ὄντα ἐπὶ κ. Σ. 1 Macc. x. 69) under Alexander Balas, who embraced the cause of his rival Demetrius Nicator, and was appointed by him to a chief command (1 Macc. *l. c.* κατέστησε, Vulg. *constituit ducem*). If he were the same as the Apollonius whom Polybius mentions as foster-brother and confidant of Demetrius I. (probably a son of (3) δυοῖν ὑπαρχόντοιν ἀδελφοῖν, Μελεάγρου καὶ Μενεσθέως, Polyb. xxxi. 21, § 2), his conduct is easily intelligible. Apollonius raised a large force and attacked Jonathan, the ally of Alexander, but was entirely defeated by him (B. C. 147) near Azotus (1 Macc. x. 70 ff.). Josephus (*Ant.* xiii. 4, § 3 f.) represents Apollonius as the general of Alexander at the time of his defeat; but this statement, though it has found advocates (Wernsdorf, *de fide libr. Macc.* p. 135, yet doubtfully), appears to be untenable on internal grounds. Cf. Grimm, 1 Macc. x. 69.

B. F. W.

APOLLOPH'ANES (Ἀπολλοφάνης: *Apollophanes*), a Syrian, killed by Judas Maccabæus (2 Macc. x. 37).

APOL'LOS (Ἀπολλώς, *i. e.* Ἀπολλώνιος [*belonging to Apollo*], as the Codex Bezæ actually gives it, or perhaps Ἀπολλόδωρος [*gift of Apollo*]), a Jew from Alexandria, eloquent (λόγιος, which may also mean *learned*), and mighty in the Scriptures: one instructed in the way of the Lord (Christ) according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but on his coming to Ephesus during a temporary absence of St. Paul, A. D. 54, more perfectly taught by Aquila and Priscilla. After this he became a preacher of the gospel, first in Achaia, and then in Corinth (Acts xviii. 27, xix. 1), where he watered that which Paul had planted (1 Cor. iii. 6). When the apostle wrote his first Epistle to the Corinthians, Apollos was with or near him (1 Cor. xvi. 12), probably at Ephesus in A. D. 57. We hear of him then that he was unwilling at that time to journey to Corinth, but would do so when he should have convenient time. He is mentioned but once more in the N. T., in Tit. iii. 13, where Titus is desired to "bring Zenas the lawyer and Apollos on their

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way diligently, that nothing may be wanting to them." After this nothing is known of him. Tradition makes him bishop of Cæsarea (*Menolog. Græc.* ii. b. 17). The exact part which Apollos took in the missionary work of the apostolic age can never be ascertained; and much fruitless conjecture has been spent on the subject. After the entire amity between St. Paul and him which appears in the first Epistle to the Corinthians, it is hardly possible to imagine any important difference in the doctrines which they taught. Certainly we cannot accede to the hypothesis that the σοφία against which the apostle so often warns the Corinthians, was a characteristic of the teaching of Apollos. Thus much may safely be granted, that there may have been difference enough in the outward character and expression of the two to attract the lover of eloquence and philosophy rather to Apollos, somewhat, perhaps, to the disparagement of St. Paul.

Much ingenuity has been spent in Germany in defining the four parties in the church at Corinth, supposed to be indicated 1 Cor. i. 12; and the Apollos party has been variously characterized. See Neander, *Pflanz. u. Leitung*, p. 378 ff. 4th ed.; Conybeare and Howson, *Life and Epistles of St. Paul*, vol. i. p. 526, vol. ii. pp. 6–11, 2d ed.; Winer refers to Pfizer, *Diss. de Apollone doctore apostol.*, Altorf, 1718; Hopf, *Comm. de Apollone pseudo-doctore*, Hag. 1782; and especially to Heymann, in the Saxon *Exegetische Studien*, ii. 213 ff. H. A.

* The conjecture of Luther, that Apollos was the author of the Epistle to the Hebrews, has been favored by many eminent scholars, among whom may be named Osiander, Beausobre, Le Clerc, Heumann, Ziegler, Semler, Dindorf, Bertholdt, Schott, Bleek, Norton, Feilmoser (Cath.), Credner, Lutterbeck (Cath.), De Wette (without confidence), Tholuck, Reuss, Bunsen, Lünemann, and Alford. See Bleek, *Brief an die Hebr.* i. 423–430; Norton in the *Christian Examiner* for July 1829, vi. 338–343; and Alford's *Prolegomena* to the Epistle, ch. i. sect. i. §§ 180–191. [HEBREWS, EPISTLE TO THE.] A.

APOLLYON (Ἀπολλύων: *Apollyon*), or, as it is literally in the margin of the A. V. of Rev. ix. 11, "a destroyer," is the rendering of the Hebrew word ABADDON, "the angel of the bottomless pit." The Vulgate adds, "Latine habens nomen Exterminans." The Hebrew term is really abstract, and signifies "destruction," in which sense it occurs in Job xxvi. 6, xxviii. 22; Prov. xv. 11; and other passages. The angel Apollyon is further described as the king of the locusts which rose from the smoke of the bottomless pit at the sounding of the fifth trumpet. From the occurrence of the word in Ps. lxxxviii. 11, the Rabbins have made Abaddon the nethermost of the two regions into which they divided the under world. But that in Rev. ix. 11 Abaddon is the angel, and not the abyss, is perfectly evident in the Greek. There is no authority for connecting it with the destroyer alluded to in 1 Cor. x. 10; and the explanation, quoted by Bengel, that the name is given in Hebrew and Greek, to show that the locusts would be destructive alike to Jew and Gentile, is far-fetched and unnecessary. The etymology of Asmodeus, the king of the demons in Jewish mythology, seems to point to a connection with Apollyon, in his character as "the destroyer," or the destroying angel. See also Wisd. xviii. 22. 25. [ASMODEUS.] W. A. W.

APOSTLE (ἀπόστολος, one sent forth), the official name, in the N. T., originally of those Twelve of the disciples whom Jesus chose, to send forth first to preach the gospel, and to be with Him during the course of his ministry on earth. Afterwards it was extended to others who, though not of the number of the Twelve, yet were equal with them in office and dignity. The word also appears to have been used in a non-official sense to designate a much wider circle of Christian messengers and teachers (see 2 Cor. viii. 23; Phil. ii. 25). It is only of those who were officially designated Apostles that we treat in this article.[a]

The original qualification of an apostle, as stated by St. Peter, on occasion of electing a successor to the traitor Judas, was, that he should have been personally acquainted with the whole ministerial course of our Lord, from the baptism of John till the day when He was taken up into heaven. He himself describes them as "they that had continued with Him in his temptations" (Luke xxii. 28). By this close personal intercourse with Him they were peculiarly fitted to give testimony to the facts of redemption; and we gather from his own words in John xiv. 26, xv. 26, 27, xvi. 13, that an especial bestowal of the Spirit's influence was granted them, by which their memories were quickened, and their power of reproducing that which they had heard from Him increased above the ordinary measure of man. The Apostles were from the lower ranks of life, simple and uneducated; some of them were related to Jesus according in the flesh; some had previously been disciples of John the Baptist. Our Lord chose them early in his public career, though it is uncertain precisely at what time. Some of them had certainly partly attached themselves to Him before; but after their call as apostles, they appear to have been continuously with Him, or in his service. They seem to have been all on an equality, both during and after the ministry of Christ on earth. We find one indeed, St. Peter, from fervor of personal character, usually prominent among them, and distinguished by having the first place assigned him in founding the Jewish and Gentile churches [PETER]; but we never find the slightest trace in Scripture of any superiority or primacy being in consequence accorded to him. We also find that he and two others, James and John, the sons of Zebedee, are admitted to the inner privacy of our Lord's acts and sufferings on several occasions (Mark v. 37; Matt. xvii. 1 ff., xxvi. 37); but this is no proof of superiority in rank or office. Early in our Lord's ministry, He sent them out two and two to preach repentance, and perform miracles in his name (Matt. x.; Luke ix.). This their mission was of the nature of a solemn call to the children of Israel, to whom it was confined (Matt. x. 5, 6). There is, however, in his charge to the Apostles on this occasion, not a word of their proclaiming his own mission as the Messiah of the Jewish people. Their preaching was at this time strictly of a preparatory kind, resembling that of John the Baptist, the Lord's forerunner.

[a] * For a good discussion of this topic, see a dissertation on the "Name and Office of an Apostle," by Prof. Lightfoot, *St. Paul's Ep. to the Galatians*, pp 89–97 E.

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The Apostles were early warned by their Master of the solemn nature and the danger of their calling (Matt. x. 17), but were not intrusted with any esoteric doctrines, of which indeed his teaching, being eminently and entirely practical, did not admit. They accompanied Him in his journeys of teaching and to the Jewish feasts, saw his wonderful works, heard his discourses addressed to the people (Matt. v. 1 ff., xxiii. 1 ff.; Luke iv. 13 ff.) or those which He held with learned Jews (Matt. xix. 13 ff.; Luke x. 25 ff.), made inquiries of Him on religious matters, sometimes concerning his own sayings, sometimes of a general nature (Matt. xiii. 10 ff., xv. 15 ff., xviii. 1 ff.; Luke viii. 9 ff., xii. 41, xvii. 5; John ix. 2 ff., xiv. 5, 22 al.): sometimes they worked miracles (Mark vi. 13; Luke ix. 6), sometimes attempted to do so without success (Matt. xvii. 16). They recognized their Master as the Christ of God (Matt. xvi. 16; Luke ix. 20), and ascribed to Him supernatural power (Luke ix. 54), but in the recognition of the spiritual teaching and mission of Christ, they made very slow progress, held back as they were by weakness of apprehension and by natural prejudices (Matt. xv. 16, xvi. 22, xvii. 20 f.; Luke ix. 54, xxiv. 25; John xvi. 12). They were compelled to ask of Him the explanation of even his simplest parables (Mark viii. 14 ff.; Luke xii. 41 ff.), and openly confessed their weakness of faith (Luke xvii. 5). Even at the removal of our Lord from the earth they were yet weak in their knowledge (Luke xxiv. 21; John xvi. 12), though He had for so long been carefully preparing and instructing them. And when that happened of which He had so often forewarned them, — his apprehension by the chief priests and Pharisees, — they all forsook Him and fled (Matt. xxvi. 56, &c.). They left his burial to one who was not of their number and to the women, and were only convinced of his resurrection on the very plainest proofs furnished by Himself. It was first when this fact became undeniable that light seems to have entered their minds, and not even then without his own special aid, opening their understandings that they might understand the Scriptures. Even after that, many of them returned to their common occupations (John xxi. 3 ff.), and it required a new direction from the Lord to recall them to their mission and reunite them in Jerusalem (Acts i. 4). Before the descent of the Holy Spirit on the Church, Peter, at least, seems to have been specially inspired by Him to declare the prophetic sense of Scripture respecting the traitor Judas, and direct his place to be filled up. On the Feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church (Acts ii. 1 ff.); and from that time the Apostles became altogether different men, giving witness with power of the life and death and resurrection of Jesus as he had declared they should (Luke xxiv. 48; Acts i. 8, 22, ii. 32, iii. 15 v. 32, xiii. 31). First of all the mother-church at Jerusalem grew up under their hands (Acts iii.-vii.), and their superior dignity and power were universally acknowledged by the rulers and the people (Acts v. 12 ff.). Even the persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judæa, does not seem to have brought peril to the Apostles (Acts viii. 1). Their first mission out of Jerusalem was to Samaria (Acts viii. 5 ff 14), where the Lord himself had, during his ministry, sown the seed of the Gospel. Here ends, properly speaking (or rather perhaps with the general visitation hinted at in Acts ix. 32), the first period of the Apostles agency, during which its centre is Jerusalem, and the prominent figure is that of St. Peter. Agreeably to the promise of our Lord to him (Matt. xvi. 18), which we conceive it impossible to understand otherwise than in a personal sense, he among the twelve foundations (Rev. xxi. 14) was the stone on whom the Church was first built: and it was his privilege first to open the doors of the kingdom of heaven to Jews (Acts ii. 14, 42) and to Gentiles (Acts x. 11). The centre of the second period of the apostolic agency is Antioch, where a church soon was built up, consisting of Jews and Gentiles; and the central figure of this and of the subsequent period is St. Paul, a convert not originally belonging to the number of the Twelve, but wonderfully prepared and miraculously won for the high office [PAUL]. This period, whose history (all that we know of it) is related in Acts xi. 19–30, xiii. 1–5, was marked by the united working of Paul and the other apostles, in the cooperation and intercourse of the two churches of Antioch and Jerusalem. From this time the third apostolic period opens, marked by the almost entire disappearance of the Twelve from the sacred narrative, and the exclusive agency of St. Paul, the great apostle of the Gentiles. The whole of the remaining narrative of the Acts is occupied with his missionary journeys; and when we leave him at Rome, all the Gentile churches from Jerusalem round about unto Illyricum owe to him their foundation, and look to him for supervision. Of the missionary agency of the rest of the Twelve, we know absolutely nothing from the sacred narrative. Some notices we have of their personal history, which will be found under their respective names, together with the principal legends, trustworthy or untrustworthy, which have come down to us respecting them. See PETER, JAMES, JOHN especially. As regards the *apostolic office*, it seems to have been preeminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders — all continuation of it, from the very conditions of its existence (cf. 1 Cor. ix. 1), being impossible. The ἐπίσκοπος of the ancient churches coexisted with, and did not in any sense succeed, the Apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically, and not officially.

The work which contains the fullest account of the agency of the Apostles within the limits of the N. T. history is Neander's treatise, *Gesch. der Pflanzung und Leitung der christlichen Kirche durch die Apostel*, 4th edition, Hamburg, 1847. More ample, but far less interesting, notices may be found in Cave's *Antiq. Apost.*, or History of the Apostles, Lond. 1677. H. A.

* The older works of Benson, *Hist. of the First Planting of the Christian Religion*, 2d ed., 3 vol., Lond. 1756, 4to, and Lardner, *Hist. of the Apostles and Evangelists*, deserve mention here. See also Stanley, *Sermons and Essays on the Apostolic Age*, 2d ed., Oxford, 1852, Renan, *Les Apôtres*, Paris, 1866, and the literature referred to under the art. ACTS OF THE APOSTLES. A

* **APOTHECARIES** occurs in Neh. iii. 8 (A. V.) for רוֹקְחִים, supposed to mean "perfumers" or "makers of ointments" (in the Sept strangely Ῥαχείμ, as a proper name). In this

craft belonged (בֶּן) Hananiah, one of the builders of the wall of Jerusalem (Neh. iii. 8), where the A. V., with a misapprehension of the idiom, renders "a son of one of the apothecaries." H.

APPAIM (אַפַּיִם [*the nostrils*]: Ἀπφαΐν; [Vat. Εφραιμ;] Alex. Αφφαΐμ: *Apphaïm*). Son of Nadab, and descended from Jerahmeel, the founder of an important family of the tribe of Judah (1 Chr. ii. 30, 31). The succession fell to him, as his elder brother died without issue.

W. A. W.

APPEAL. The principle of appeal was recognized by the Mosaic law in the establishment of a central court under the presidency of the judge or ruler for the time being, before which all cases too difficult for the local courts were to be tried (Deut. xvii. 8–9). Winer, indeed, infers from Josephus (*Ant.* iv. 8, § 14, ἀναπεμπέτωσαν, sc. οἱ δικασταί) that this was not a proper court of appeal, the local judges and not the litigants being, according to the above language, the appellants: but these words, taken in connection with a former passage in the same chapter (εἴ τις . . . τινὰ αἰτίαν προφέροι) may be regarded simply in the light of a general direction. According to the above regulation, the appeal lay in the time of the Judges to the judge (Judg. iv. 5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2 Sam. xv. 3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2 Chr. xix. 8). These courts were reëstablished by Ezra (Ezr. vii. 25). After the institution of the Sanhedrim the final appeal lay to them, and the various stages through which a case might pass are thus described by the Talmudists: from the local consistory before which the cause was first tried, to the consistory that sat in the neighboring town; thence to the courts at Jerusalem, commencing in the court of the 23 that sat in the gate of Shushan, proceeding to the court that sat in the gate of Nicanor, and concluding with the great council of the Sanhedrim that sat in the room Gazith (Carpzov. *Appar.* p. 571).

A Roman citizen under the republic had the right of appealing in criminal cases from the decision of a magistrate to the people; and as the emperor succeeded to the power of the people, there was an appeal to him in the last resort. (See *Dict. of Ant.* art. APPELLATIO).

St. Paul, as a Roman citizen, exercised a right of appeal from the jurisdiction of the local court at Jerusalem to the emperor (Acts xxv. 11). But as no decision had been given, there could be no appeal, properly speaking, in his case: the language used (Acts xxv. 9) implies the right on the part of the accused of electing either to be tried by the provincial magistrate or by the emperor. Since the procedure in the Jewish courts at that period was of a mixed and undefined character, the Roman and the Jewish authorities coexisting and carrying on the course of justice between them, Paul availed himself of his undoubted privilege to be tried by the pure Roman law. W. L. B.

* The appeal of Paul to Cæsar (Acts xxv. 11) was peculiar as laying claim not to the revision of a sentence, but to a hearing at Rome before judgment had been rendered elsewhere. The point is not without its difficulty, and deserves a more special notice.

Appeal in Roman law *under the emperors* (for this alone concerns us) proceeded on the principle that the emperor was the supreme judge, and all other judges, the provincial magistrates, for instance, his delegates. Such appeal from a decision in a province, when allowed, was authenticated by *apostoli* or *literæ dimissoriæ*, which contained a notice of the appeal to the higher court, and were accompanied by the necessary documents, evidence, etc. The appeal did not necessarily come before the emperor in the first instance, but he delegated the matter to subordinate persons, as to consular men, to the præfect of the city, and particularly to the præfect of the prætorium. Appeal was allowed in all sorts of cases, when a decision *valid in form* had been given by the inferior court. Where the judgment was *formally* invalid, a *querela nullitatis* was necessary.

The apostle Paul, a Roman citizen, was brought to trial before the procurator of Judæa on the charge of having profaned the temple and of having been "a mover of sedition among all the Jews throughout the world;" and to these offenses it was sought to attach political importance (Acts xxv. 8). If he had consented, a trial might have been held at Jerusalem before the procurator Festus. But Paul, fearing that he would be sacrificed to the malice of his enemies, if such a trial were held, made an appeal to the emperor, and Festus, after consulting with his *consilium* or *assessores*, allowed the appeal to take effect, glad, doubtless, to be freed from the responsibility of either irritating the Jewish leaders by acquitting Paul, or of pronouncing an innocent man guilty.

The peculiarity of this case consisted in this: that an appeal was taken before any condemnatory decision had been made, whereas an appeal implied a verdict. It is not easy to explain this aspect of Paul's trial, or to illustrate it by analogous instances. The emperors, however, "were wont, and sometimes from the best motives, to prevent the initiation or the continuance of a judicial proceeding" (Geib, *Gesch. d. röm. Criminalprocess*, p. 424). And Walter in his *Gesch. d. röm. Rechts*, ii. 347, says that a case was "sometimes sent to the emperor by the proconsul for his settlement of it without a previous verdict," in support of which he cites Fronto, *Epist. ad Marcum*, ii. 15, but there is a mistake in the citation. The emperors' tribunician power could easily involve such a kind of appeal, which would be no stranger than to quash proceedings before a verdict (see Geib, as above). For appeal see the two writers referred to, and Rein in Pauly's *Real-Encycl.* s. v. *Appellatio*.

T. D. W.

APPHIA (Ἀπφία, a Greek form of the Latin *Appia*, written Ἀππία, Acts xxviii. 15[a]), a Christian woman addressed jointly with Philemon and Archippus in Philem. 2, apparently a member of the former's household, seeing that the letter is on a family matter, and that the church that is in her house is mentioned next to these two, and not improbably his wife (Chrys., Theodoret). Nothing more is said or known of her.[b] H. A.

[a] * This is not strictly correct. Ἀππία does not occur in Acts xxviii. 15, or elsewhere in the N. T. In the passage referred to by Alford we have Ἀππίου. (See APPII FORUM). ☁

[b] * See, more fully, on Philem. ver. 2, in Schaff's edition of Lange's *Commentary* (N. Y. 1867). B.

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APPHUS (Ἀπφοῦς; [Alex. Σαφφους. Sin. Σαπφους:] *Apphus*), surname of Jonathan Maccabæus (1 Macc. ii. 5).

APPII FORUM (Ἀππίου φόρου, Acts xxviii. 15) was a very well known station (as we learn from Hor. *Sat.* i. 5, and Cic. *ad Att.* ii. 10) on the Appian Way, the great road which led from Rome to the neighborhood of the Bay of Naples. St. Paul, having landed at Puteoli (ver. 13) on his arrival from Malta, proceeded under the charge of the centurion along the Appian Way towards Rome, and found at Appii Forum a group of Christians, who had gone to meet him. The position of this place is fixed by the ancient Itineraries at 43 miles from Rome (*Itin. Ant.* p. 107; *Itin. Hier.* p. 611). The Jerusalem Itinerary calls it a *mutatio*. Horace describes it as full of taverns and boatmen. This arose from the circumstance that it was at the northern end of a canal which ran parallel with the road, through a considerable part of the Pomptine Marshes. There is no difficulty in identifying the site with some ruins near *Treponti;* and in fact the 43d milestone is preserved there. The name is probably due to Appius Claudius, who first constructed this part of the road; and from a passage in Suetonius, it would appear that it was connected in some way with his family, even in the time of St. Paul. [THREE TAVERNS.] J. S. H.

APPLE-TREE, APPLE (תַּפּוּחַ,[a] *tappûach:* μῆλον; μηλέα, Sym. in Cant. viii. 5: *malum, malus*). Mention of the apple-tree occurs in the A. V., in the following passages. Cant. ii. 3: "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." Cant. viii. 5: "I raised thee up under the apple-tree: there thy mother brought thee forth." Joel i. 12, where the apple-tree is named with the vine, the fig, the pomegranate, and the palm-trees, as withering under the desolating effects of the locust, palmer-worm, &c. The fruit of this tree is alluded to in Prov. xxv. 11: "A word fitly spoken is like apples of gold in pictures of silver." In Cant. ii. 5: "Comfort me with apples, for I am sick of love;" vii. 8, "The smell of thy rose [shall be] like apples."

It is a difficult matter to say with any degree of certainty what is the specific tree denoted by the Hebrew word *tappûach*. The LXX. and Vulg. afford no clue, as the terms μῆλον, *malum*, have a wide signification, being used by the Greeks and Romans to represent almost any kind of tree-fruit; at any rate, the use of the word is certainly generic; — but Celsius (*Hierob.* i. 255) asserts that the quince-tree (*Pyrus cydonia*) was very often called by the Greek and Roman writers *malus*, as being, from the esteem in which it was held ("primaria malorum species") *the malus*, or μῆλον κατ' ἐξοχήν. Some therefore, with Celsius, have endeavored to show that the *tappûach* denotes the quince; and certainly this opinion has some plausible arguments in its favor. The fragrance of the quince was held in high esteem by the ancients; and the fruit "was placed on the heads of those images in the sleeping apartments which were reckoned among the household gods" (Rosenmüller, *Botany of Bible, Bib. Cab.* p. 314; Voss, *On Virgil. Eclog.* ii. 51). The Arabians make especial allusion to the restorative properties of this fruit; and Celsius (p. 261 quotes Abu'l Fadli in illustration of Cant. ii. 5 "Comfort me with apples, for I am sick of love.' "Its scent," says the Arabic author, "cheers my soul, renews my strength, and restores my breath." Phylarchus (*Histor.* lib. vi.), Rabbi Salomon (in Cant. ii. 3), Pliny (*H. N.* xv. 11), who uses the words *odoris prestantissimi*, bear similar testimony to the delicious fragrance of the quince. It is well known that among the ancients the quince was sacred to the goddess of love; whence statues of Venus sometimes represent her with the fruit of this tree in her hand, the quince being the ill-fated "apple of discord" which Paris appropriately enough presented to that deity.[b]

Other writers, amongst whom may be mentioned Dr. Royle, demur to the opinion that the quince is the fruit here intended, and believe that the citron (*Citrus medica*) has a far better claim to be the *tappûach* of Scripture. The citron belongs to the orange family of plants (*Aurantiaceæ*), the fruit of which tree, together with the lemon (*C. limonium*) and the lime (*C. limetta*), is distinguished from the orange by its oblong form and a protuberance at the apex. The citron, as its name imports, is a native of Media (Theophrast. *Plant. Hist.* iv. 4, § 2); and according to Josephus (*Ant.* xiii. 13, § 5), branches of the citron-tree were ordered by law to be carried by those persons who attended the Feast of Tabernacles, and to this day the Jews offer citrons at this feast; they must be "without blemish and the stalk must still adhere to them" (*Script. Herb.* p. 109). "The boughs of goodly trees" (Lev. xxiii. 40) are by several of the Jewish rabbis understood to be those of this tree (Celsius, *Hierob.* i. 251); and the citron-tree is occasionally represented on old Samaritan coins. "The rich color, fragrant odor, and handsome appearance of the tree, whether in flower or in fruit, are," Dr. Royle asserts, "particularly suited to the passages of Scripture mentioned above." Dr. Thomson (*Land and Book*, p. 545), on the other hand, is in favor of the translation of the A. V., and has little doubt that *apples* is the correct rendering of the Hebrew word. He says, "The whole area (about Askelon) is especially celebrated for its apples, which are the largest and best I have ever seen in this country. When I was here in June, quite a caravan started for Jerusalem loaded with them, and they would not have disgraced even an American orchard. . . . The Arabic word for apple is almost the same as the Hebrew, and it is as perfectly definite, to say the least, as our English word — as much as the word for grape, and just as well understood; and so is that for citron: but this is a comparatively rare fruit. Citrons are also very large, weighing several pounds each, and are so hard and indigestible, that they cannot be used except when made into preserves. The tree is small, slender, and must be propped up, or the fruit will bend it down to the ground. Nobody ever thinks of sitting under its shadow, for it is too small and straggling to make a shade. I cannot believe, therefore, that it is spoken of in the Canticles. It can scarcely be called a *tree* at all, much less would it be singled out as among the choice trees of the wood. As to the smell and color, all the demands of the Biblical allusions are fully met

[a] תַּפּוּחַ. a v. נָפַח, *spiravit*, in allusion to the perfume of the fruit.

[b] Hence the act expressed by the term μηλοβολεῖν (*Schol.* ad Aristoph. *Nub.* p. 180; Theocr. *Id.* iii. 10 v. 88, &c.; Virg. *Ecl.* iii. 64) was a token of love. For numerous testimonies see Celsius. *Hierob.* i. 253.

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by these apples of Askelon; and no doubt, in ancient times and in royal gardens, their cultivation was far superior to what it is now, and the fruit larger and more fragrant. Let *tappûach* therefore stand for apple, as our translation has it."

Neither the quince nor the citron nor the apple, however, appears fully to answer to all the scriptural allusions. The *tappûach* must denote some tree which is sweet to the taste, and which possesses some fragrant and restorative properties, in order to meet all the demands of the Biblical allusions. Both the quince and the citron may satisfy the last-named requirement; but it can hardly be said that either of these fruits are sweet to the taste. Dr. Thomson, in the passage quoted above, says that the citron is "too straggling to make a shade;" but in Cant. ii. 3 the *tappûach* appears to be associated with other trees of the wood, and it would do no violence to the passage to suppose that this tree was selected from amongst the rest under which to recline, not on account of any extensive shade it afforded, but for the fragrance of its fruit. The expression "under the shade" by no means necessarily implies any thing more than "under its branches." But Dr. Thomson's trees were no doubt small specimens. The citron-tree is very variable as regards its size. Dr. Kitto (*Pict. Bib.* on Cant. ii. 3) says that it "grows to a fine large size, and affords a pleasant shade;" and Risso, in his *Histoire Naturelle des Oranges*, speaks of the citron-tree as having a magnificent aspect.

The passage in Cant. ii. 3 seems to demand that the fruit of the *tappûach* in its unprepared state was sweet to the taste, whereas the rind only of the citron is used as a sweetmeat, and the pulp, though it is less acid than the lemon, is certainly far from sweet. The same objection would apply to the fruit of the quince, which is also far from being sweet to the taste in its uncooked state. The *orange* would answer all the demands of the Scriptural passages, and orange-trees are found in Palestine; but there does not appear sufficient evidence to show that this tree was known in the earlier times to the inhabitants of Palestine, the tree having been in all probability introduced at a later period. As to the apple-tree being the *tappûach*, most travellers assert that this fruit is generally of a very inferior quality, and Dr. Thomson does not say that he tasted the apples of Askelon.[a] Moreover the apple would hardly merit the character for excellent fragrance which the *tappûach* is said to have possessed. The question of identification, therefore, must still be left an open one. The citron appears to have the best claim to represent the *tappûach*, but there is no conclusive evidence to establish the opinion. As to the APPLES OF SODOM, see VINE OF SODOM.

The expression "*apple* of the eye" occurs in Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2; Lam. ii. 18; Zech. ii. 8. The word is the representative of an entirely different name from that considered above: the Hebrew word being *ishôn*,[b] "little man" — the exact equivalent to the English *pupil*, the Latin *pupilla*, the Greek κόρη. It is curious to observe how common the image ("pupil of the eye") is in the languages of different nations. Gesenius (*Thes.* p. 86) quotes from the Arabic, the Syriac, the Ethiopic, the Coptic, the Persian, in all of which tongues an expression similar to the English "pupil of the eye" is found. It is a pity that the same figure is not preserved in the A. V., which invariably uses the expression "apple of the eye" (in allusion to its shape), instead of giving the literal translation from the Hebrew. W. H.

* **APPREHEND** (as used in Phil. iii. 12, 13, of the A. V.) meant formerly "to take in the hand, or by the hand," (a Latin sense of the word). Thus Jeremy Taylor (*Holy Living*, ii. 6) says: "There is nothing but hath a double handle, or at least we have two hands to *apprehend* it." Hence a more correct rendering now would be: "If that I may lay hold (καταλάβω) on that (*i. e.* the victor's crown, ver. 14) for which also I was laid hold upon" (κατελήφθην). "Brethren, I count not myself to have laid hold," &c. The language is evidently figurative, derived from the contests of runners in the stadium. See GAMES. H.

AQUILA ('Ακύλας: Wolf, *Curæ*, on Acts xviii. 2, believes it to have been Grecised from the Latin Aquila, not to have any Hebrew origin, and to have been adopted as a Latin name, as Paulus by Saul), a Jew whom St. Paul found at Corinth on his arrival from Athens (Acts xviii. 2). He is there described as Ποντικὸς τῷ γένει, from the connection of which description with the fact that we find more than one Pontius Aquila in the Pontian gens at Rome in the days of the Republic (see Cic. *ad Fam.* x. 33; Suet. *Cæs.* 78; *Dict. of Biogr.* art. AQUILA and PONTIUS), it has been imagined that he may have been a freedman of a Pontius Aquila, and that his being a Pontian by birth may have been merely an inference from his name. But besides that this is a point on which St. Luke could hardly be ignorant, Aquila, the translator of the O. T. into Greek, was also a native of Pontus. At the time when St. Paul met with Aquila at Corinth, he had fled, with his wife Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave Rome (Suet. *Claud.* 25 — "Judæos impulsore Chresto assidue tumultuantes Roma expulit:" see CLAUDIUS). He became acquainted with St. Paul, and they abode together, and wrought at their common trade of making the Cilician tent or hair-cloth [PAUL]. On the departure of the apostle from Corinth, a year and six months after,

[a] Since the above was written Dr. Hooker has returned from a tour in Palestine, and remarks in a letter to the author of this article — "I procured a great many plants, but very little information of service to you, though I made every inquiry about the subject of your notes. You would hardly believe the difficulty in getting reliable information about the simplest subjects; *e. g.* three, to all appearance unexceptionable English resident authorities, including a consul and a medical gentleman, assured me that the finest apples in Syria grew at Joppa and Askelon. The fact appeared so improbable that, though one authority had eaten them, I could not resist prosecuting the inquiry, and at last found a gentleman who had property there, and knew a little of horticulture, who assured me they were all QUINCES, the apples being abominable."

* In like manner Mr. Tristram says (*Land of Israel* p. 604) that he scarcely ever saw the apple-tree in the Holy Land except on a few high situations in Lebanon and in the region of Damascus. The question does not affect at all the accuracy of Scripture, but the meaning of תַּפּוּחַ which the A. V. renders "apple." Mr. Tristram concludes that it cannot be "the apple" that is intended, but is "the apricot." H.

[b] אִישׁוֹן, *homunculus*, אִישׁוֹן הָעַיִן, homunculus oculus oculi, *i. e.* pupilla, in qua tanquam in speculo hominis imagunculam conspicimus (Ges. *Thes.* s. v.)

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Priscilla and Aquila accompanied him to Ephesus on his way to Syria. There they remained; and when Apollos came to Ephesus, knowing only the baptism of John, they took him and taught him the way of the Lord more perfectly. At what time they became Christians is uncertain: had Aquila been converted before his first meeting with St. Paul, the word *μαθητής* would hardly have been omitted (see against this view Neander, *Pfl. u. Leit.* p. 333 f., and for it Herzog, *Encykl.* s. v.). At the time of writing 1 Cor., Aquila and his wife were still in Ephesus (1 Cor. xvi. 19); but in Rom. xvi. 3 ff., we find them again at Rome, and their house a place of assembly for the Christians. They are there described as having endangered their lives for that of the apostle. In 2 Tim. iv. 19, they are saluted as being with Timotheus, probably at Ephesus. In both these latter places the form Prisca and not Priscilla is used.

Nothing further is known of either of them. The *Menolog. Græcorum* gives only a vague tradition that they were beheaded; and the *Martyrol. Rom.* celebrates both on July 8. H. A.

* We must advert here to the question whether Luke mentions the Nazarite vow (Acts xviii. 18) of Aquila or the apostle Paul. The passage, grammatically viewed, no doubt should be understood of Aquila; and so much the more, it is urged, because Luke places Priscilla's name before Aquila's as if for the very purpose of showing that *κειράμενος* belongs to Ἀκύλας, and not Παῦλος. So Grotius, Kuinoel, Wieseler, Meyer, and others. On the contrary, Neander, Olshausen, Hemsen, De Wette, Winer, Wordsworth, Lechler (Lange's *Bibelwerk*, p. 261), with others, refer the vow to the apostle, and not Aquila. Παῦλος is the leading subject, and the reader connects the remark spontaneously with him. It is only as an act of reflection, on perceiving that Ἀκύλας stands nearer, that the other connection occurs to the mind as a possible one. The intervening words (*καὶ σὺν αὐτῷ* Ἀκύλας) may separate *κειράμενος* and Παῦλος from each other, because the clause is so evidently parenthetic, and because *ἐξέπλει* has a tendency to draw its several subjects towards itself. That no stress can be laid upon Luke's naming Priscilla before Aquila, is clear from Rom. xvi. 3 and 2 Tim. iv. 19, where the names follow each other in the same manner. Some principle of association, as possibly that of the relative superiority of Priscilla, seems to have made it customary to speak of them in that order. Dr. Howson (*Life and Epistles of St. Paul*, i. 498) maintains that Aquila assumed the vow; but in his *Hulsean Lectures* (p. 16, note) recedes from that opinion and ascribes the act to Paul. H.

AR (עָר) **and AR OF MOAB** (עָר מוֹאָב,[a] Sam. Vers. ארשה: [Num. xxi. 15] Ἥρ; [Deut. ii. 9, 18, Rom. Alex. Ἀροήρ, Vat. Ξηειρ; 29, Rom. Vat. Ἀροήρ, Alex. Ἀροηλ, Comp. Ἀρ:] *Ar*), one of the chief places of Moab (Is. xv. 1; Num. xxi. 28).[b] From the Onomasticon (*Moab*), and from Jerome's Com. on Is. xv. 1, it appears that in that day the place was known as Areopolis[c] and Rabbath-Moab, "*id est, grandis Moab*" (Reland p. 577; Rob. ii. 166, note).[d] The site is still called *Rabba*; it lies about half-way between *Kerek* and the *Wady Mojeb*, 10 or 11 miles from each, the Roman road passing through it. The remains are not so important as might be imagined (Irby, p. 140; Burckh. p. 377; De Saulcy, ii. 44–46, and map 8).

In the books of Moses Ar appears to be used as a representative name for the whole nation of Moab; see Deut. ii. 9, 18, 29; and also Num. xxi. 15, where it is coupled with a word rarely if ever used in the same manner, יְשִׁמֹן, "the *dwelling* of Ar." In Num. xxii. 36 the almost identical words עִיר מוֹאָב are rendered "a city of Moab," following the Sam. Vers., the LXX., and Vulgate. G.

* Ritter's view (referred to in the *note*[d]) that Ar was not the present *Rabba*, but was situated near Aroer on the Arnon, is held also by Hengstenberg (*Gesch. Bileams*, p. 234 ff.), Keil (*Pentateuch* iii. 146), and Kurtz (*Gesch. des A. Bundes*, ii. 448). Among the reasons on which they rely for this opinion, are that Ar formed the northern boundary of Moab (Num. xxii. 36, comp. xxi. 15), whereas *Rabba* is 3 or 4 hours further south in the interior of Moab, and that Ar was in the Wady of the Arnon (Deut. ii. 36; Josh. xiii. 9) whereas *Rabba* is not in that valley, but 10 miles or more distant from it. Burckhardt (*Syria*, ii. 636) found "a fine green pasture-land in which is a hill with important ruins," near the confluence of Wady *Lejum* and Wady *Mojib* (the Arnon) which may well be supposed to be the site of the ancient Ar. It is true, the name Areopolis, which was the Greek name of Ar, was applied also to *Rabba*; but there is no proof that this was done till after the destruction of Ar by an earthquake in the 4th century (Jer. *ad Jes.* xv. 1), and hence the name may have designated different places at different times. It is possible, as Ritter argues, that after the overthrow of Ar, the capital of the region, the name was transferred to *Rabba*, which was the next in rank and became then the seat of the episcopate, which had previously been at Ar. Dr. Robinson identifies Ar with *Rabba*, but without specially noticing the objections to that view. The argument against that identification, and for supposing Ar to have been on the Arnon, is well stated in Zeller's *Bibl. Wörth.* p. 95. Raumer held at first a different opinion, but changed it in view of Hengstenberg's arguments (*Palästina*, p. 271, 4te Aufl.). Dietrich also agrees with Ritter, and distinguishes Ar from the present *Rabba* in Moab (*Hebr. u. Chald. Handw.* p. 680). H.

ARA (אֶרַא [perh. *lion* = אַרְיֵה]: Ἀρά: *Ara*). One of the sons of Jether, the head of a family of Asherites (1 Chr. vii. 38). W. A. W.

ARAB (אֲרָב [*ambush*]: Ἀρέμ; [Comp.

[a] According to Gesenius (*Jesaia*, p. 515), an old, probably Moabite, form of the word עִיר, a "city."

[b] Samaritan Codex and Version, "as far as Moab," reading עד for ער; and so also LXX. ἕως M.

[c] We have Jerome's testimony that Areopolis was believed to be *quasi* Ἄρεως πόλις, "the city of Ares" (Mars). This is a good instance of the tendency which is noticed by Trench (*English Past and Present*, pp 218, 220) as existing in language, to tamper with the derivations of words. He gives another example of it in "Hierosolyma," *quasi* ἱερός, "holy."

[d] Ritter (*Syrien*, p. 1212, 18) tries hard to make out that Areopolis and Ar-Moab were not identical and that the latter was the "city in the midst of the wady" [ARNON]; but he fails to establish his point.

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Ald.] Alex. Ερεβ: *Arab*), a city of Judah in the mountainous district, probably in the neighborhood of Hebron. It is mentioned only in Josh. xv. 52, and has not yet been identified. [ARBITE.]

AR'ABAH (עֲרָבָה: Ἀραβα; [Βαιθάραβα in Josh. xviii. 18; see also note *a*:] *campestria, planities*), Josh. xviii. 18. Although this word appears in the Auth. Vers. in its original shape only in the verse above quoted, yet in the Hebrew text it is of frequent occurrence.

1. If the derivation of Gesenius (*Thes.* p. 1066) is to be accepted, the fundamental meaning of the term is "burnt up" or "waste," and thence "sterile," and in accordance with this idea it is employed in various poetical parts of Scripture to designate generally a barren, uninhabitable district, — "a desolation, a dry land, and a *desert*, a land wherein no man dwelleth, neither doth any son of man pass thereby" (Jer. li. 43: see a striking remark in Martineau, p. 395; and amongst other passages, Job xxiv. 5, xxxix. 6; Is. xxxiii. 9, xxxv. 1).

2. But within this general signification it is plain, from even a casual examination of the topographical records in the earlier books of the Bible, that the word has also a more special and local force. In these cases it is found with the definite article (הָעֲרָבָה, ha-Arabah). "the Arabah," and is also so mentioned as clearly to refer to some spot or district familiar to the then inhabitants of Palestine. This district — although nowhere expressly so defined in the Bible, and although the peculiar force of the word "Arabah" appears to have been disregarded by even the earliest commentators and interpreters of the Sacred Books [a] — has within our own times been identified with the deep-sunken valley or trench which forms the most striking among the many striking natural features of Palestine, and which extends with great uniformity of formation from the slopes of Hermon to the Elanitic Gulf of the Red Sea; the most remarkable depression known to exist on the surface of the globe (Humboldt, *Cosmos*, i. 150, ed. Bohn; see also 301). Through the northern portion of this extraordinary fissure the Jordan rushes through the lakes of Huleh and Gennesareth down its tortuous course to the deep chasm of the Dead Sea. This portion, about 150 miles in length, is known amongst the Arabs by the name of el-Ghor (الغور), an appellation which it has borne certainly since the days of Abulfeda.[b] The southern boundary of the Ghor has been fixed by Robinson to be the wall of cliffs which crosses the valley about 10 miles south of the Dead Sea. Down to the foot of these cliffs the Ghor extends; from their summits, southward to the Gulf of Akabah, the valley changes its name, or, it would be more accurate to say, retains its old name of Wady el-Arabah (وادي العربة).

Looking to the indications of the Sacred Text there can be no doubt that in the times of the conquest and the monarchy the name "Arabah" was applied to the valley in the entire length of both its southern and northern portions. Thus in Deut. i 1, probably, and in Deut. ii. 8, certainly (A. V. "plain" in both cases), the allusion is to the southern portion, while the other passages in which the name occurs, point with certainty — now that the identification has been suggested — to the northern portion. In Deut. iii. 17, iv. 49; Josh. iii. 16, xi. 2, xii. 3; and 2 K. xiv. 25, both the Dead Sea and the Sea of Cinneroth (Gennesareth) are named in close connection with the Arabah. The allusions in Deut. xi. 30; Josh. viii. 14, xii. 1, xviii. 18; 2 Sam. ii. 29, iv. 7; 2 K. xxv. 4; Jer. xxxix. 4, lii 7, become at once intelligible when the meaning of the Arabah is known, however puzzling they may have been to former commentators.[c] In Josh. xi. 16 and xii. 8 the Arabah takes its place with "the mountain," "the lowland" plains of Philistia and Esdraelon, "the south" and "the plain" of Cœle-Syria, as one of the great natural divisions of the conquered country.

3. But further the word is found in the plural and without the article (עַרְבוֹת, *Arboth*), always in connection with either Jericho or Moab, and therefore doubtless denoting the portion of the Arabah near Jericho; in the former case on the west, and in the latter on the east side of the Jordan; the Arboth-Moab being always distinguished from the Sede-Moab — the bare and burnt-up soil of the sunken valley, from the cultivated pasture or cornfields of the downs on the upper level — with all

[a] The early commentators and translators seem to have overlooked or neglected the fact, that the Jordan valley and its continuation south of the Dead Sea had a special name attached to them, *and to them only*. By Josephus the Jordan valley is always called the πέγα πεδίον; but he applies the same name to the plain of Esdraelon. Jerome, in the *Onomasticon*, states the name by which it was then known was *Aulon*, αὐλών (i. e. channel); but he preserves no such distinction in the Vulgate, and renders Arabah by *planities, solitudo, campestria, desertum*, by one or all of which he translates indiscriminately Mishor, Bekaa, Midbar, Shefela, Jeshimon, equally unmindful of the special force attaching to several of these words. Even the accurate Aquila has failed in this, and uses his favorite ἡ ὁμαλή indiscriminately. The Talmud, if we may trust the single reference given by Reland (p. 865), mentions the Jordan valley under the name Bekaah, a word at that time of no special import. The Samaritan Version and the Targums apparently confound all words for valley, plain, or low country, under the one term Mishor, which was originally confined strictly to the high smooth downs east of Jordan on the upper level [Misnor].

In the LXX we frequently find the words Ἀραβά and Ἀραβώθ; but it is difficult to say whether this has been done intelligently, or whether it is an instance of the favorite habit of these translators of transferring a Hebrew word literally into Greek when they were unable to comprehend its force. (See some curious examples of this — to take one book only — in 2 K. ii. 14, ἀφφώ; iii. 4, νωχήδ; iv. 39, ἀρωθ; v. 12 (comp. Gen. xxxv. 16), διαβραθά; vi. 8, ἐλμωνί; ix. 18, γαρίμ, &c. &c.) In the latter case it is evidence of an equal ignorance to that which has rendered the word by δυσμαί, καθ' ἑσπέραν, and Ἀραβία.

[b] By Abulfeda and Ibn Haukal the word *el-Ghor* is used to denote the valley from the Lake of Gennesareth to the Dead Sea (Ritter, *Sinai*, pp. 1059, 1060). Thus each word was originally applied to the whole extent, and each has been since restricted to a portion only (see Stanley, App. p. 487). The word *Ghor* is interpreted by Freytag to mean "locus depressior inter montes."

[c] See the mistakes of Michaelis, Marius, and others, who identified the Arabah with the Bekaa (*i. e.* the plain of Cœle-Syria, the modern *el-Bukáa*), or with the Mishor, the level down country on the east of Jordan (Kal, pp. 205, 226).

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the precision which would naturally follow from the essential difference of the two spots. (See Num. xxii. 1, xxvi. 3, 63, xxxi. 12, xxxiii. 48, 49, 50, xxxv. 1, xxxvi. 13; Deut. xxxiv. 1, 8; Josh. iv. 13, v. 10, xiii. 32; 2 Sam. xv. 28, xvii. 16; 2 K. xxv. 5; Jer. xxxix. 5, lii. 8.)

The word Arabah does not appear in the Bible until the book of Numbers. In the allusions to the valley of the Jordan in Gen. xiii. 10, &c. the curious term *Ciccar* is employed. This word and the other words used in reference to the Jordan valley, as well as the peculiarities and topography of that region — in fact of the whole of the Ghor — will be more appropriately considered under the word JORDAN. At present our attention may be confined to the southern division, to that portion of this singular valley which has from the most remote date borne, as it still continues to bear, the name of "Arabah."

A deep interest will always attach to this remarkable district, from the fact that it must have been the scene of a large portion of the wanderings of the children of Israel after their repulse from the south of the Promised Land. Wherever Kadesh and Hormah may hereafter be found to lie, we know with certainty, even in our present state of ignorance, that they must have been at the north of the Arabah; and therefore "the way of the Red Sea," by which they journeyed "from Mount Hor to compass the land of Edom," after the refusal of the king of Edom to allow them a passage through his country, must have been southwards, down the Arabah towards the head of the Gulf, till, as is nearly certain, they turned up one of the wadies on the left, and so made their way by the back of the mountain of Seir to the land of Moab on the east of the Dead Sea.

More accurate information will no doubt be obtained before long of the whole of this interesting country, but in the mean time as short a summary as possible is due of what can be collected from the reports of the principal travellers who have visited it.

The direction of the Ghor is nearly due north and south. The Arabah, however, slightly changes its direction to about N. N. E. by S. S. W. (Rob. i. 162, 3). But it preserves the straightness of its course, and the general character of the region is not dissimilar from that of the Ghor (Ritter, *Sinai*, p. 1132; Irby, p. 134) except that the soil is more sandy, and that from the absence of the central river and the absolutely desert character of the highland on its western side (owing to which the wadies bring down no fertilising streams in summer, and nothing but raging torrents in winter), there are very few of those lines and "circles" of verdure which form so great a relief to the torrid climate of the Ghor.

The whole length of the Arabah proper, from the cliffs south of the Dead Sea to the head of the Gulf of Akabah, appears to be rather more than 100 miles (Kiepert's Map, Rob. i.). In breadth it varies. North of Petra, that is, about 70 miles from the Gulf of Akabah, it is at its widest, being perhaps from 14 to 16 miles across; but it contracts gradually to the south till at the gulf the opening to the sea is but 4, or, according to some travellers, 2 miles wide (Rob. i. 162; Martineau, p. 392).

The mountains which form the walls of this vast valley or trench are the legitimate successors of those which shut in the Ghor, only in every way grander and more desert-like. On the west are the long horizontal lines of the limestone ranges of the Tih, "always faithful to their tabular outline and blanched desolation" (Stanley, pp. 7, 84; also MS. Journal; and see Laborde, p. 262), mounting up from the valley by huge steps with level barren tracts on the top of each (Rob. ii. 125), and crowned by the vast plateau of the "Wilderness of the Wanderings." This western wall ranges in height from 1500 to 1800 feet above the floor of the Arabah (Rob. i. 162), and through it break in the wadies and passes from the desert above — unimportant towards the south, but further north larger and of more permanent character. The chief of these wadies is the *W. el-Jeraifeh*, which emerges about 60 miles from Akabah, and leads its waters, when any are flowing, into the *W. el-Jeib* (Rob. ii. 120, 125), and through it to the marshy ground under the cliffs south of the Dead Sea.

Two principal passes occur in this range. First, the very steep and difficult ascent close to the Akabah, by which the road of the Mecca pilgrims between the Akabah and Suez mounts from the valley to the level of the plateau of the Tih. It bears apparently no other name than *es-Nâkb*, "the Pass" (Rob. i. 175). The second — *es-Sufah* — has a more direct connection with the Bible history, being probably that at which the Israelites were repulsed by the Canaanites (Deut. i. 44; Num. xiv. 43–45). It is on the road from Petra to Hebron, above *Ain el-Weibeh*, and is not like the former, from the Arabah to the plateau, but from the plateau itself to a higher level 1000 feet above it. See the descriptions of Robinson (ii. 178), Lindsay (ii. 46), Stanley (p. 85).

The eastern wall is formed by the granite and basaltic (Schubert in Ritter, *Sinai*, p. 1013) mountains of Edom, which are in every respect a contrast to the range opposite to them. "At the base are low hills of limestone and argillaceous rock like promontories jutting into the sea in some places thickly strewed with blocks of porphyry; then the lofty masses of dark porphyry constituting the body of the mountain; above these, sandstone broken into irregular ridges and grotesque groups or cliffs, and further back and higher than all, long elevated ridges of limestone without precipices" (Rob. ii. 123, 154; Laborde, pp. 209, 210, 262; Lord Lindsay, ii. 43), rising to a height of 2000 to 2300 feet, and in Mount Hor reaching an elevation of not less than 5000 feet (Ritter, *Sinai*, pp. 1139, 40). Unlike the sterile and desolate ranges of the Tih, these mountains are covered with vegetation, in many parts extensively cultivated and yielding good crops; abounding in "the fatness of the earth" and the "plenty of corn and wine" which were promised to the forefather of the Arab race as a compensation for the loss of his birthright (Rob. ii. 154; Laborde, pp. 203, 263). In these mountains there is a plateau of great elevation, from which again rise the mountains — or rather the downs (Stanley, p. 87) — of Sherâh. Though this district is now deserted, yet the ruins of towns and villages with which it abounds show that at one time it must have been densely inhabited (Burckh. pp. 435, 436).

The numerous wadies which at once drain and give access to the interior of these mountains are in strong contrast with those on the west, partaking of the fertile character of the mountains from which they descend. In almost all cases they contain streams which, although in the heat of summer small and losing themselves in their own beds, a

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in the sand of the Arabah, "in a few paces" after they forsake the shadow of their native ravines (Laborde, 141), are yet sufficient to keep alive a certain amount of vegetation, rushes, tamarisks, palms, and even oleanders, lilies, and anemones, while they form the resort of the numerous tribes of the children of Esau, who still "dwell (Stanley, p. 87, also MS. Journal; Laborde, p. 141; Mart. p. 396) in Mount Seir, which is Edom" (Gen. xxxvi. 8). The most important of these wadies are the *Wady Ithm* (*Jetoum* of Laborde), and the *Wady Abû Kusheibeh*. The former enters the mountains close above the Akabah and leads by the back of the range to Petra, and thence by Shobek and Tufileh to the country east of the Dead Sea. Traces of a Roman road exist along this route (Laborde, p. 203; Rob. ii. 161); by it Laborde returned from Petra, and there can be little doubt that it was the route by which the Israelites took their leave of the Arabah when they went to "compass the land of Edom" (Num. xxi. 4). The second, the *W. Abû Kusheibeh*, is the most direct access from the Arabah to Petra, and is that up which Laborde[a] and Stanley appear to have gone to the city. Besides these are *Wady Tubal*, in which the traveller from the south gains his first glimpse of the red sandstone of Edom, and *W. Ghurundel*, not to be confounded with those of the same name north of Petra and west of Sinai.[b]

To Dr. Robinson is due the credit of having first ascertained the spot which forms at once the southern limit of the Ghor and the northern limit of the Arabah. This boundary is the line of chalk cliffs which sweep across the valley at about 6 miles below the S. W. corner of the Dead Sea. They are from 50 to 150 feet in height; the Ghor ends with the marshy ground at their feet, and level with their tops the Arabah begins (Rob. ii. 116, 118, 120). Thus the cliffs act as a retaining wall or buttress supporting the higher level of the Arabah, and the whole forms what in geological language might be called a "fault" in the floor of the great valley.

Through this wall breaks in the embouchure of the great main drain of the Arabah — the *Wady el-Jeib* — in itself a very large and deep water-course which collects and transmits to their outlet at this point the torrents which the numerous wadies from both sides of the Arabah pour along it in the winter season (Rob. ii. 118, 120, 125). The furthest point south to which this drainage is known to reach is the *Wady Ghurundel* (Rob. ii. 125), which debouches from the eastern mountains about 40 miles from the Akabah and 60 from the cliffs just spoken of. The *Wady el-Jeib* also forms the most direct road for penetrating into the valley from the north. On its west bank, and crossed by the road from *Wady Musa* (Petra) to Hebron, are the springs of *Ain el-Weibeh*, maintained by Robinson to be Kadesh (Rob. ii. 175; but see Stanley, pp. 93, 95).

Of the substructure of the floor of the Arabah very little is known. In his progress southward along the *Wady el-Jeib*, which is during part of its course over 100 feet in depth, Dr. Robinson (ii. 119) notes that the sides are "of chalky earth or marl," but beyond this there is no information.

The surface is dreary and desolate in the extreme. "A more frightful desert," says Dr. Robinson (ii. 121) "it had hardly been our lot to behold . . . loose gravel and stones everywhere furrowed with the beds of torrents . . . blocks of porphyry brought down by the torrents among which the camels picked their way with great difficulty . . . a lone shrub of the ghûdah, almost the only trace of vegetation." This was at the ascent from the *Wady el-Jeib* to the floor of the great valley itself. Further south, near *Ain el-Weibeh*, it is a rolling gravelly desert with round naked hills of considerable elevation (ii. 173). At *Wady Ghurundel* it is "an expanse of shifting sands, broken by innumerable undulations and low hills" (Burckh. p. 442), and "countersected by a hundred watercourses" (Stanley, p. 87). The southern portion has a considerable general slope from east to west quite apart from the undulations of the surface (Stanley, p. 85), a slope which extends as far north as Petra (Schubert, p. 1097). Nor is the heat less terrible than the desolation, and all travellers, almost without exception, bear testimony to the difficulties of journeying in a region where the sirocco appears to blow almost without intermission (Schub. p. 1016; Burckh. p. 444; Mart. p. 394; Rob. ii. 123).[c]

However, in spite of this heat and desolation, there is a certain amount of vegetation, even in the open Arabah, in the driest parts of the year. Schubert in March found the *Arta* (Calligonum com.), the *Anthia variegata*, and the *Cotoquinta* (Ritter, p. 1014), also tamarisk-bushes (*tarfa*) lying thick in a torrent-bed[d] (p. 1016); and on Stanley's road "the shrubs at times had almost the appearance of a jungle," though it is true that they were so thin as to disappear when the "waste of sand" was overlooked from an elevation (85, and see Rob. i. 163, 175).

It is not surprising that after the discovery by Burckhardt in 1812[e] of the prolongation of the Jordan valley in the Arabah, it should have been assumed that this had in former times formed the outlet for the Jordan to the Red Sea.[f] Lately, however, the levels of the Jordan and the Dead Sea have been taken, imperfectly, but still with sufficient accuracy[g] to disprove the possibility of such a theory; and in addition there is the universal testimony of the Arabs that at least half of the dis-

[a] Hardly recognisable, though doubtless to be recognised, under the *Pabouchere* of Laborde (p. 144), or the *Abou Ghabeb* of Lindsay.

[b] The various springs occurring both on the east and west sides of the Arabah are enumerated by Robinson (iii. 184).

[c] The wind in the Elanitic arm of the Red Sea is very violent, constantly blowing down the Arabah from the North. The navigation of these waters is on that account almost proverbially dangerous and difficult. (See the notice of this in the *Edin. Rev* vol. cili. p. 243).

[d] The bees whose hum so charmed him (p. 1017) must from his description have been in a side wady, not in the Arabah itself.

[e] See Burckhardt, pp. 441, 442. The sagacity of Ritter had led him earlier than this to infer its existence from the remarks of the ancient Mohammedan historians (Rob. ii. 187).

[f] This theory appears to have been first announced by Col. Leake in the preface to Burckhardt's Travels (see p. vi.). It was afterwards espoused and dilated on amongst others, by Lord Lindsay (ii. 28), Dean Milman (*Hist. of Jews*, Allen, p. 241), and Stephens (*Incidents of Trav.* ii. 41).

[g] These observations will be stated in detail in the account of the Jordan. Those of Lynch seem on the whole the most reliable: they give as the levels of the Sea of Galilee and the Dead Sea below the Mediterranean respectively 652 and 1316 feet.

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trict drains northward to the Dead Sea — a testimony fully confirmed by all the recorded observations of the conformation of the ground. A series of accurate levels from the Akabah to the Dead Sea, up the Arabah, are necessary before the question can be set at rest, but in the mean time the following may be taken as an approximation to the real state of the case.

1. The waters of the Red Sea and of the Mediterranean are very nearly at one level.[a]

2. The depression of the surface of the Sea of Galilee is 652 feet, and of the Dead Sea 1316 feet, below the level of the Mediterranean, and therefore of the Red Sea. Therefore the waters of the Jordan can never in historical times have flowed into the Gulf of Akabah, even if the formation of the ground between the Dead Sea and the Gulf would admit of it. But,

3. All testimony goes to show that the drainage of the northern portion of the Arabah is towards the Dead Sea, and therefore that the land rises southward from the latter. Also that the south portion drains to the gulf, and therefore that the land rises northward from the gulf to some point between it and the Dead Sea.[b] The watershed is said by the Arabs to be a long ridge of hills running across the valley at 2½ days, or say 40 miles, from the Akabah (Stanley, p. 85), and it is probable that this is not far wrong. By M. de Bertou it is fixed as opposite the entrance to the *Wady Talh*, apparently the same spot. G.

ARABATTINE (ἡ Ἀκραβαττίνη; [Alex. Sin.[1] Ἀκραβαττηνη:] *Acrabattane*), in Idumæa (1 Macc. v. 3). [AKRABBIM; and see the note to that article.] G.

ARA'BIA (Ἀραβία, Gal. i. 17, iv. 25), a country known in the O. T. under two designations: — 1. אֶרֶץ קֶדֶם, *the east country* (Gen. xxv. 6); or perhaps קֶדֶם (Gen. x. 30; Num. xxiii. 7; Is. ii. 6); and אֶרֶץ בְּנֵי קֶדֶם (Gen. xxix. 1); gent. n. בְּנֵי קֶדֶם, *sons of the East* (Judg. vi. 3 ff.; 1 K. iv. 30; Job i. 3; Is. xi. 14; Jer. xlix. 28; Ez. xxv. 4). (Translated by the LXX. and in Vulg., and sometimes transcribed (Κεδέμ) by the former.) From these passages it appears that בְּנֵי קֶדֶם and אֶרֶץ קֶדֶם indicate, primarily, the country east of Palestine, and the tribes descended from Ishmael and from Keturah; and that this original signification may have become gradually extended to Arabia and its inhabitants generally, though without any strict limitation. The third and fourth passages above referred to, as Gesenius remarks (*Lex.* ed. Tregelles, *in voc.*), relate to Mesopotamia and Babylonia (*comp.* ἡ ἀνατολή, Matt. ii. 1 ff.). Winer considers Kedem, &c., to signify Arabia and the Arabians generally (*Realwörterbuch, in voc.*); but a comparison of the passages on which his opinion is founded has led us to consider it doubtful. [BENE-KEDEM.] 2. עֲרָב (2 Chr. ix. 14) and עֲרַב (Is. xxi. 13; Jer. xxv. 24; Ez. xxvii. 21); gent. n. עַרְבִי (Is. xiii 20; Jer. iii. 2); and עָרְבִי (Neh. ii. 19); pl עַרְבִים (2 Chr. xxi. 16, xxii. 1), and עַרְבִיאִים (2 Chr. xvii. 11, xxvi. 7). (LXX. Ἀραβία, &c. Vulg. *Arabia*, &c.) These seem to have the same geographical reference as the former names to the country and tribes east of the Jordan, and chiefly north of the Arabian peninsula. In the N. T. Ἀραβία cannot be held to have a more extended signification than the Hebrew equivalents in the O. T.[c] עֲרָב (Ex. xii. 38; Neh. xiii. 3) and עֵרֶב (1 K. x. 15; Jer. xxv. 20, l. 37; Ez. xxx. 5), rendered in the A. V. "a mixed multitude" (Ex. xii. 38, here followed by רַב), "the mixed multitude," kings of "Arabia" (so in Vulg., and in Heb. in corresponding passage in 2 Chr. ix. 14), and (in the last two instances) "the mingled people," have been thought to signify the Arabs. The people thus named dwelt in the deserts of Petra. By the Arabs the country is called بِلَاد اَلْعَرَب (Bilád El-'Arab), "*the country of the Arabs*," and جَزِيرَة اَلْعَرَب (Jezeeret El-'Arab), "*the peninsula of the Arabs*," and the people عَرَب ('Arab); "Bedawee" in modern Arabic, and Aarâb (أَعْرَاب) in the old language, being applied to people of the desert, as distinguished from townspeople. They give no satisfactory derivation of the name 'Arab, that from Ysarub being puerile. The Hebrew designation, 'Ereb, has been thought to be from 'Arabah, "a desert," &c., which, with the article, is the name of an extensive district in Arabia Petræa.

Geographical Divisions. — Arabia was divided, by the Greeks, into *Arabia Felix* (ἡ εὐδαίμων Ἀραβία), *Arabia Deserta* (ἡ ἔρημος Ἀραβία), (Strab. xvi. p. 767; Plin. vi. 28, § 32; Diod. Sic. ii. 48 ff.), and *Arabia Petræa* (ἡ πετραία Ἀραβία, Pt. v. 17, § 1). The first two divisions were those of the earlier writers; the third being introduced by Ptolemy. According to this geographer's arrangement, they included, within doubtful limits, 1, the whole peninsula; 2, the Arabian desert north of the former; and, 3, the desert of Petra, and the peninsula of Sinai. It will be more convenient in this article to divide the country, agreeably to the natural divisions and the native nomenclature, into *Arabia Proper*, or Jezeeret El-'Arab, containing the whole peninsula as far as the limits of the northern deserts; *Northern Arabia*, or El-Bádiyeh, bounded by the peninsula, the Euphrates, Syria, and the desert of Petra, constituting properly Arabia Deserta, or the great desert of Arabia; and *Western Arabia*, the desert of Petra and the peninsula of Sinai, or the country that has been called Arabia Petræa, bounded by Egypt, Palestine, Northern Arabia, and the Red Sea.

[a] See the Report of Mr. Robert Stephenson, and of M. Bourdaloue, quoted in Allen's *Dead Sea*.

[b] Schubert's barometrical observations are not very intelligible, but they at least show this: at the end of the 2d day his halting-place was 495 ft. above the water of the Gulf; 3d day, 1017 ft.; 4th day, 2180 ft. Then, after leaving Petra, his halting-place (? in the Arabah) was 97 ft. below the water of the Gulf (Schubert; Ritter, *Sinai*, p. 1097).

[c] See in PAUL respecting his journey to Arabia (Gal. i. 17). H.

Arabia Proper, or the Arabian peninsula, consists of high table-land, declining towards the north; its most elevated portions being the chain of mountains running nearly parallel to the Red Sea, and the territory east of the southern part of this chain. The high land is encircled from the 'Akabah to the head of the Persian Gulf by a belt of low littoral country; on the west and southwest the mountains fall abruptly to this low region; on the opposite side of the peninsula the fall is generally gradual. So far as the interior has been explored, it consists of mountainous and desert tracts, relieved by large districts under cultivation, well-peopled, watered by wells and streams, and enjoying periodical rains. The water-shed, as the conformation of the country indicates, stretches from the high land of the Yemen to the Persian Gulf. From this descend the torrents that irrigate the western provinces, while several considerable streams — there are no navigable rivers — reach the sea in the opposite direction: two of these traverse 'Omán; and another, the principal river of the peninsula, enters the Persian Gulf on the coast of El-Bahreyn, and is known to traverse the inland province called Yemámeh. The geological formation is in part volcanic; and the mountains are basalt, schist, granite, as well as limestone, &c.; the volcanic action being especially observable about El-Medeeneh on the northwest, and in the districts bordering the Indian Ocean. The most fertile tracts are those on the southwest and south. The modern Yemen is especially productive, and at the same time, from its mountainous character, picturesque. The settled regions of the interior also appear to be more fertile than is generally believed to be the case; and the deserts afford pasturage after the rains. The principal products of the soil are date-palms, tamarind-trees, vines, fig-trees, tamarisks, acacias, the banana, &c., and a great variety of thorny shrubs, — which, with others, afford pasture for the camels, — the chief kinds of pulse and cereals (except oats), coffee, spices, drugs, gums and resins, cotton and sugar. Among the metallic and mineral products are lead, iron, silver (in small quantities), sulphur, the emerald, onyx, &c. The products mentioned in the Bible as coming from Arabia will be found described under their respective heads. They seem to refer, in many instances, to merchandise of Ethiopia and India, carried to Palestine by Arab and other traders. Gold, however, was perhaps found in small quantities in the beds of torrents (comp. Diod. Sic. ii. 93, iii. 45, 47); and the spices, incense, and precious stones, brought from Arabia (1 K. x. 2, 10, 15; 2 Chr. ix. 1, 9, 14; Is. lx. 6; Jer. vi. 20; Ez. xxvii. 22), probably were the products of the southern provinces, still celebrated for spices, frankincense, ambergris, &c., as well as for the onyx and other precious stones. Among the more remarkable of the wild animals of Arabia, besides the usual domestic kinds, and of course the camel and the horse, for both of which it is famous, are the wild ass, the musk-deer, wild goat, wild sheep, several varieties of the antelope, the hare, monkeys (in the south, and especially in the Yemen); the bear, leopard, wolf, jackal, hyena, fox; the eagle, vulture, several kinds of hawk, the pheasant, red-legged partridge (in the peninsula of Sinai), sand-grouse (throughout the country), the ostrich (abundantly in Central Arabia, where it is hunted by Arab tribes); the tortoise, serpents, locusts, &c. Lions were formerly numerous, as the names of places testify. The sperm-whale is found off the coasts bordering the Indian Ocean. Greek and Roman writers (Herod., Agatharch. *ap.* Muller Strab., Diod. Sic., Q. Curt., Dion. *Perieg.*, Heliod *Æthiop.*, and Plin.) mention most of the Biblical and modern products, and the animals, above enumerated, with some others. (See the *Dictionary of Geography.*)

Arabia Proper may be subdivided into five principal provinces: the Yemen; the districts of Hadramäwt, Mahreh, and 'Omán, on the Indian Ocean and the entrance of the Persian Gulf; El-Bahreyn, towards the head of the Gulf just named; the great central country of Nejd and Yemámeh; and the Hijáz and Tihámeh on the Red Sea. The Arabs also have five divisions, according to the opinion most worthy of credit (*Marásid*, ed. Juynboll, *in voc.* Hijáz; *comp.* Strabo), Tihámeh, the Hijáz, Nejd, El-'Arood (the provinces lying towards the head of the Persian Gulf, including Yemámeh), and the Yemen (including 'Omán and the intervening tracts). They have, however, never agreed either as to the limits or the number of the divisions. It will be necessary to state in some detail the positions of these provinces, in order to the right understanding of the identifications of Biblical with Arab names of places and tribes.

The Yemen embraced originally the most fertile districts of Arabia, and the frankincense and spice country. Its name, signifying "the right hand" (and therefore "south," *comp.* Matt. xii. 42), is supposed to have given rise to the appellation εὐδαίμων (Felix), which the Greeks applied to a much more extensive region. At present, it is bounded by the Hijáz on the north, and Hadramäwt on the east, with the sea-board of the Red Sea and the Indian Ocean; but formerly, as Fresnel remarks (*comp.* Sale, *Prelim. Disc.*), it appears to have extended at least so as to include Hadramäwt and Mahreh (Ibn-El-Wardee MS.; Yákoot's *Mushtarak*, ed. Wüstenfield, and *Marásid*, *passim*). In this wider acceptation, it embraced the region of the first settlements of the Joktanites. Its modern limits include, on the north, the district of Khäwlán (not, as Niebuhr supposes, two distinct districts), named after Khäwlán (*Kámoos*), the Joktanite (*Marásid*, *in* voc., and Caussin de Perceval, *Essai sur l'Hist. des Arabes avant l'Islamisme*, i. 113); and that of Nejrán, with the city of that name founded by Nejrán the Joktanite (Caussin, i. 60, and 113 ff.), which is, according to the soundest opinion, the Negra of Ælius Gallus (Strab. xvi. 782; see Jomard, *Études géogr. et hist. sur l'Arabie*, appended to Mengin, *Hist. de l'Égypte*, &c., iii. 385–6).

Hadramäwt, on the coast east of the Yemen, is a cultivated tract contiguous to the sandy deserts called El-Ahkáf, which are said to be the original seats of the tribe of 'A'd (Ibn-El-Wardee, and others). It was celebrated for its frankincense, which it still exports (El-Idreesee, ed. Jaubert, i. 54), and formerly it carried on a considerable trade, its principal port being Zafári, between Mirbát and Rás Sájir, which is now composed of a series of villages (Fresnel, 4e *Lettre*, *Journ. Asiat.* iiie Série, v. 521). To the east of Hadramäwt are the districts of Shihr, which exported ambergris (*Marásid*, *in voc.*), and Mahreh (so called after a tribe of Kuláh (*Id. in voc.*), and therefore Joktanite), extending from Seyhoot to Karwán (Fresnel, 4e *Lettre*, p. 510). 'Omán forms the easternmost corner of the south coast, lying at the entrance of the Persian gulf It presents the same natural charac-

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teristics as the preceding districts, being partly desert with large fertile tracts. It also contains some considerable lead-mines.

The highest province on the Persian Gulf is El-Bahreyn, between 'Omán and the head of the Gulf, of which the chief town is Hejer (according to some, the name of the province also) (*Kámoos, Marásid, in vocc.*) It contains the towns (and districts) of Kateef and El-Ahsà (El-Idreesee, i. 371; *Marásid, in vocc.; Mushtarak, in voc.* El-Ahsà), the latter not being a province, as has been erroneously supposed. The inhabitants of El-Bahreyn dwelling on the coast are principally fishermen and pearl-divers. The district of El-Ahsà abounds in wells, and possesses excellent pastures, which are frequented by tribes of other parts.

The great central province of Nejd, and that of Yemámeh, which bounds it on the south, are little known from the accounts of travellers. Nejd signifies "high land," and hence its limits are very doubtfully laid down by the Arabs themselves. It consists of cultivated table-land, with numerous wells, and is celebrated for its pastures; but it is intersected by extensive deserts. Yemámeh appears to be generally very similar to Nejd. On the south lies the great desert called Er-Ruba el-Khálee, uninhabitable in the summer, but yielding pasturage in the winter after the rains. The camels of the tribes inhabiting Nejd are highly esteemed in Arabia, and the breed of horses is the most famous in the world. In this province are said to be remains of very ancient structures, similar to those east of the Jordan.

The Hijáz, and Tihámeh (or El-Ghór, the "low land"), are bounded by Nejd, the Yemen, the Red Sea, and the desert of Petra, the northern limit of the Hijáz being Eyleh (El-Makreezee's *Khitat, in voc.* Eyleh). The Hijáz is the holy land of Arabia, its chief cities being Mekkeh and El-Medeeneh; and it was also the first seat of the Ishmaelites in the peninsula. The northern portion is in general sterile and rocky; towards the south it gradually merges into the Yemen, or the district called El-'Aseer, which is but little noticed by either eastern or western geographers (see Jomard, p. 245 ff.). The province of Tihámeh extends between the mountain-chain of the Hijáz, and the shore of the Red Sea; and is sometimes divided into Tihámeh of the Hijáz, and Tihámeh of the Yemen. It is a parched, sandy tract, with little rain, and fewer pasturages and cultivated portions than the mountainous country.

Northern Arabia, or the Arabian Desert (البَادِيَة) is divided by the Arabs (who do not consider it as strictly belonging to their country) into Bádiyet Esh-Shám, "the Desert of Syria," Bádiyet El-Jezeereh, "the Desert of Mesopotamia" (not "—— of Arabia," as Winer supposes), and Bádiyet El-'Irák, "the Desert of El-'Irák." It is, so far as it is known to us, a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the north-west and west, the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpotable, and it is visited by the sand-wind called *Samoom*, of which however the terrors have been much exaggerated. The Arabs find pasture for their flocks and herds after the rains, and in the more depressed plains; and the desert generally produces prickly shrubs, &c., on which the camels feed. The inhabitants were known to the ancients as σκηνῖται, "dwellers in tents," or perhaps so called from their town *al* Σκηναί (Strab. xvi. 747, 767; Diod. Sic. ii. 24; Amm. Marc. xxiii. 6; *comp.* Is. xiii. 20 Jer. xlix. 31; Ezek. xxxviii. 11); and they extended from Babylonia on the east (*comp.* Num. xxiii. 7; 2 Chr. xxi. 16; Is. ii. 6, xiii. 20), to the borders of Egypt on the west (Strab. xvi. 748; Plin. v. 12; Amm. Marc. xiv. 4, xxii. 15). These tribes, principally descended from Ishmael and from Keturah, have always led a wandering and pastoral life. Their predatory habits are several times mentioned in the O. T. (2 Chr. xxi. 16 and 17, xxvi. 7; Job i. 15; Jer. iii. 2). They also conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Ezek. xxvii. 20–24), whence a chain of oases still forms caravan stations (Burckhardt, *Arabia*, Appendix vi.); and they likewise traded from the western portions of the peninsula. The latter traffic appears to be frequently mentioned in connection with Ishmaelites, Keturahites, and other Arabian peoples (Gen. xxxvii. 25, 28; 1 K. x. 15, 25; 2 Chr. ix. 14, 24; Is. lx. 6; Jer. vi. 20), and probably consisted of the products of southern Arabia and of the opposite shores of Ethiopia; it seems, however, to have been chiefly in the hands of the inhabitants of Idumæa; but it is difficult to distinguish between the references to the latter people and to the tribes of Northern Arabia in the passages relating to this traffic. That certain of these tribes brought tribute to Jehoshaphat appears from 2 Chr. xvii. 11; and elsewhere there are indications of such tribute (*comp.* passages referred to above).

Western Arabia includes the peninsula of Sinai [SINAI], and the desert of Petra, corresponding generally with the limits of Arabia Petræa. The latter name is probably derived from that of its chief city, not from its stony character. It was in the earliest times inhabited by a people whose genealogy is not mentioned in the Bible, the Horites or Horim (Gen. xiv. 6, xxxvi. 20, 21; Deut. ii. 12, 22, xxxvi. 20–22). [HORITES.] Its later inhabitants were in part the same as those of the preceding division of Arabia, as indeed the boundary of the two countries is arbitrary and unsettled; but it was mostly peopled by descendants of Esau, and was generally known as the land of Edom, or Idumæa [EDOM], as well as by its older appellation, the desert of Seir, or Mount Seir [SEIR]. The common origin of the Idumæans from Esau and Ishmael is found in the marriage of the former with a daughter of the latter (Gen. xxviii. 9, xxxvi. 3). The Nabathæans succeeded to the Idumæans, and Idumæa is mentioned only as a geographical designation after the time of Josephus. The Nabathæans have always been identified with Nebaioth, son of Ishmael (Gen. xxv. 13; Is. lx. 7), until Quatremère (*Mémoire sur les Nabathéens*) advanced the theory that they were of another race, and a people of Mesopotamia. [NEBAIOTH.] Petra was in the great route of the western caravan-traffic of Arabia, and of the merchandise brought up the Elanitic Gulf. See preceding section, and EDOM: ELATH, EZIONGEBER, &c.

Inhabitants.[a] — The Arabs, like every other an

[a] In this section is included the history. The Arab

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ient nation of any celebrity, have traditions representing their country as originally inhabited by races which became extinct at a very remote period. These were the tribes of 'A'd, Thamood, Umeiyim, Abeel, Tasm, Jedees, 'Emleek (Amalek), Jurhum (the *first* of this name), and Webári. Some omit the fourth and the last two, but add Jásim. The majority of their historians derive these tribes from Shem; but some, from Ham, though *not* through Cush.[a] Their earliest traditions that have any obvious relation to the Bible refer the origin of the existing nation in the first instance to Kahtán, whom they and most European scholars identify with Joktan; and secondly to Ishmael, whom they assert to have married a descendant of Kahtán, though they only carry up their genealogies to 'Adnán (said to be of the 21st generation before Mohammed). They are silent respecting Cushite settlements in Arabia; but modern research, we think, proves that Cushites were among its early inhabitants. Although Cush in the Bible usually corresponds to Ethiopia, certain passages seem to indicate Cushite peoples in Arabia; and the series of the sons of Cush should, according to recent discoveries, be sought for in order along the southern coast, exclusive of Sebà (Meroë), occupying one extreme of their settlements, and Nimrod the other. The great ruins of Ma-rib or Sebà, and of other places in the Yemen and Hadramäwt, are not those of a Semitic people; and further to the east, the existing language of Mahreh, the remnant of that of the inscriptions found on the ancient remains just mentioned, is in so great a degree apparently African, as to be called by some scholars *Cushite;* while the settlements of Raamah and those of his sons Sheba and Dedan are probably to be looked for towards the head of the Persian Gulf, bordered on the north by the descendants of Keturah, bearing the same names as the two latter. In Babylonia also independent proofs of this immigration of Cushites from Ethiopia have, it is thought, been lately obtained. The ancient cities and buildings of southern Arabia, in their architecture, the inscriptions they contain, and the native traditions respecting them, are of the utmost value in aiding a student of this portion of primeval history. Indeed they are the only important archaic monuments of the country; and they illustrate both its earliest people and its greatest kingdoms. Ma-rib, or Sebà[b] (the Mariaba of the Greek geographers), is one of the most interesting of these sites. See Michaelis's *Questions*, No. 94, &c. in Niebuhr's *Arabia*.) It was founded, according to the general agreement of tradition, by 'Abd-esh-Shems Sebà, grandson of Yaarub the Kahtánite (*Mushtarak, in loc.*; Abu-l-Fidà, *Hist. anteisl.* ed. Fleischer, p. 114); and the Dyke of El-'Arim, which was situate near the city, and the rupture of which (A. D. 150–170 according to De Sacy; 120 according to Caussin de Perceval) formed an era in Arabian history, is generally ascribed to Lukmán the Greater, the 'A'dite, who founded the dynasty of the 2d 'A'd (Ibn-El-Wardee MS.; Hamza Ispahanensis, *ap.* Schultens, pp. 24–5; El-Mes-'oodee, cited by De Sacy, *Mém. de l'Acad.*, xlviii p. 484 ff.; and Ibn Khaldoon in Caussin's *Essai*, i. 16). 'A'dites (in conjunction with Cushites) were probably the founders of this and similar structures, and were succeeded by a predominantly Joktanite people, the Biblical Sheba, whose name is preserved in the Arabian Sebà, and in the *Sabæi* of the Greeks. It has been argued (Caussin, *Essai*, i. 42 ff.; Renan, *Langues Sémitiques*, i. 300) that the 'A'dites were the Cushite Seba; but this hypothesis, which involves the question of the settlements of the eldest son of Cush, and that of the descent of the 'A'dites, rests solely on the existence of Cushite settlements in southern Arabia, and of the name of Sebà (سَبَا) in the Yemen (by these writers inferentially identified with סְבָא; by the Arabs, unanimously, with Sebà the Kahtánite, or שְׁבָא; the Hebrew *shin* being, in by far the greater number of instances, *sin* in Arabic); and it necessitates the existence of the two Biblical kingdoms of Seba and Sheba in a circumscribed province of southern Arabia, a result which we think is irreconcilable with a careful comparison of the passages in the Bible bearing on this subject. [CUSH, SEBA, SHEBA.] Neither is there evidence to indicate the identity of 'A'd and the other extinct tribes with any Semitic or Hamitic people. They must, in the present state of knowledge, be classed with the Rephaim and other peoples whose genealogies are not known to us. The only one that can possibly be identified with a Scriptural name is Amalek, whose supposed descent from the grandson of Esau seems inconsistent with Gen. xiv. 7 and Num. xxiv. 20. [AMALEK.]

The several nations that have inhabited the country are divided, by the Arabs, into extinct and existing tribes; and these are again distinguished as 1. El-'Arab el-'A'ribeh (or —— el-'Arbá, or —— el-'Aribeh), the Pure or Genuine Arabs; 2. El 'Arab el-Muta'arribeh, and 3. El-'Arab el-Mustaaribeh, the Insititious, or Naturalized, Arabs. Of many conflicting opinions respecting these races, two only are worthy of note. According to the first of these, El-'Arab el-'A'ribeh denotes the extinct tribes, with whom some conjoin Kahtán; while the other two, as synonymous appellations, belong to the descendants of Ishmael.[c] According to the second, El-'Arab el-'A'ribeh denotes the extinct tribes; El-'Arab el-Muta'arribeh, the unmixed descendants of Kahtán; and El-'Arab el-Mustaaribeh the descendants of Ishmael, by the daughter of Mudád the Joktanite. That the descendants of Joktan occupied the principal portions of the south and southwest of the peninsula, with colonies in the interior, is attested by the Arabs and fully confirmed by historical and philological researches. It is also asserted that they have been gradually ab-

materials for the latter are meagre, and almost purely traditional. The chronology is founded on genealogies, and is too intricate and unsettled for discussion in this article; but it is necessary to observe that "son" should often be read "descendant," and that the Arabs ascribe great length of life to the ancient people.

[a] This enumeration is from a comparison of Arab authors. Caussin de Perceval has entered into some detail on the subject (*Essai*, i. 11–35), but without satisfactorily reconciling contradictory opinions; and his identifications of these with other tribes are purely hypothetical.

[b] Sebà was the city of Ma-rib (*Mushtarak, in voc.*), or the country in the Yemen of which the city was Ma-rib (*Marásid, in voc.*). See also SHEBA.

[c] El-'Arab el-'A'ribeh is conventionally applied by the lexicographers to all who spoke pure Arabic before its corruption began.

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sorbed into the Ishmaelite immigrants, though not without leaving strong traces of their former existence. Fresnel, however (1e *Lettre*, p 24), says that they were quite distinct, at least in Mohammed's time, and it is not unlikely that the Ishmaelite element has been exaggerated by Mohammedan influence.

Respecting the Joktanite settlers we have some certain evidence. In Genesis (x. 30) it is said, "and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east [Kedem]." The position of Mesha is very uncertain; it is most reasonably supposed to be the western limit of the first settlers [MESHA]. Sephar is undoubtedly Dhafári, or Zafári, of the Arabs (probably pronounced, in ancient times, without the final vowel, as it is at the present day), a name not uncommon in the peninsula, but especially that of two celebrated towns — one being the seaport on the south coast, near Mirbát; the other, now in ruins, near San'à, and said to be the ancient residence of the Himyerite kings (Es-Sághánee, MS.; *Mushtarak, in voc.; Marásid, ib.;* El-Idreesee, i. 148). Fresnel (4e *Lettre*, p. 516 ff.) prefers the seaport, as the Himyerite capital, and is followed by Jomard (*Études*, p. 367). He informs us that the inhabitants call this town "Isfor." Considering the position of the Joktanite races, this is probably Sephar. It is situate near a thuriferous mountain (*Marásid, in voc.*), and exports the best frankincense (Niebuhr, p. 148). Zafári, in the Yemen, however, is also among mountains [SEPHAR]. In the district indicated above are distinct and undoubted traces of the names of the sons of Joktan mentioned in Genesis, such as Hadramäwt for Hazarmaveth, Azál for Uzal, Sebà for Sheba, &c. Their remains are found in the existing inhabitants of (at least) its eastern portion, and their records in the numerous Himyerite ruins and inscriptions.

The principal Joktanite kingdom, and the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarub, the son (or descendant) of Kahtán (Joktan). Its most ancient capital was probably San'à, formerly called Azál (أزال, or أوزال in the *Marásid, in voc.* San'à), after Azál, son of Joktan (Yákoot). [UZAL.] The other capitals were Ma-rib, or Sebà, and Zafári. This was the Biblical kingdom of Sheba. Its rulers, and most of its people, were descendants of Sebà (= Sheba), whence the classical *Sabæi* (Diod. Sic. iii. 38, 46). Among its rulers was probably the Queen of Sheba who came to hear the wisdom of Solomon (1 K. x. 2). The Arabs call her Bilkees, a queen of the later Himyerites, and their traditions respecting her are otherwise not worthy of credit. [SHEBA.] The dominant family was apparently that of Himyer, son (or descendant) of Sebà. A member of this family founded the more modern kingdom of the Himyerites. The testimony of the Bible, and of the classical writers, as well as native tradition, seems to prove that the latter appellation superseded the former only shortly before the Christian æra: i. e. after the foundation of the later kingdom. "Himyerite," however, is now very vaguely used. Himyer, it may be observed, is perhaps "red" (حِمْيَر, from حُمْرَة, or أَحْمَر), and several places in Arabia whose soil is reddish derive their names from Asfar (أَصْفَر), "reddish." This may identify Himyer (the *red man*) with Ophir, respecting whose settlements, and the position of the country called Ophir, the opinion of the learned is widely divided [OPHIR]. The similarity of signification with φοίνιξ and ἐρυθρός lends weight to the tradition that the Phœnicians came from the Erythræan Sea (Herod. vii. 89) The maritime nations of the Mediterranean who had an affinity with the Egyptians, — such as the Philistines, and probably the primitive Cretans and Carians, — appear to have been an offshoot of an early immigration from southern Arabia, which moved northwards, partly through Egypt [CAPHTOR]. It is noticeable that the Shepherd invaders of Egypt are said to have been Phœnicians; but Manetho, who seems to have held this opinion, also tells us that some said they were Arabs (Manetho, *ap.* Cory, *Anc. Fragments*, 2d ed., p. 171), and the hieroglyphic name has been supposed to correspond to the common appellation of the Arabs, Shasu, the "camel-riding Shasu" (*Select Papyri*, pl. iiii.), an identification entirely in accordance with the Egyptian historian's account of their invasion and polity In the opposite direction, an early Arab domination of Chaldæa is mentioned by Berosus (Cory, p. 60), as preceding the Assyrian dynasty. All these indications, slight as they are, must be borne in mind in attempting a reconstruction of the history of southern Arabia. The early kings of the Yemen were at continual feud with the descendants of Kahlán (brother of Himyer) until the fifteenth in descent (according to the majority of native historians) from Himyer united the kingdom. This king was the first Tubbaa, a title also distinctive of his successors, whose dynasty represents the proper kingdom of Himyer, whence the *Homeritæ* (Ptol. vi. 7; Plin. vi. 28). Their rule probably extended over the modern Yemen, Hadramäwt, and Mahreh. The fifth Tubbaa, Dhu-l-Adhár, or Zu-l-Azár, is supposed (Caussin, i. 73) to be the Ilasarus of Ælius Gallus (B. C. 24). The kingdom of Himyer lasted until A. D. 525, when it fell before an Abyssinian invasion. Already, about the middle of the 4th century, the kings of Axum appear to have become masters of part of the Yemen (Caussin, *Essai*, i. 114; *Zeitschr. der Deutschen Morgenländ. Gesellschaft*, vii. 17 ff., xi. 338 ff.), adding to their titles the names of places in Arabia belonging to Himyer. After four reigns they were succeeded by Himyerite princes, vassals of Persia, the last of whom submitted to Mohammed. Kings of Hadramäwt (the people of Hadramäwt are the classical *Chatramotitæ*, Plin. vi. 28; *comp. Adramitæ*) are also enumerated by the Arabs (Ibn-Khaldoon, *ap.* Caussin, i. 135 ff.) and distinguished from the descendants of Yaarub, an indication, as is remarked by Caussin (*l. c.*), of their separate descent from Hazarmaveth [HAZARMAVETH]. The Greek geographers mention a fourth people in conjunction with the Sabæi, Homeritæ, and Chatramotitæ, — the *Minæi* (Strab xvi. 768; Ptol. v. 7, § 23; Plin. vi. 32; Diod. Sic. iii. 42) who have not been identified with any Biblical or modern name. Some place them as high as Mekkeh and derive their name from Minà (the sacred valley N. E. of that city), or from the goddess Manáh, worshipped in the district between Mekkeh and El-Medeeneh. Fresnel, however, places them in the Wádu Do'án in Hadramäwt, arguing

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hat the Yemen anciently included this tract, that the Minæi were probably the same as the Rhabanitæ or Rhamanitæ (Ptol. vi. 7, § 24; Strabo, xvi. p. 782), and that 'Ραμανιτων was a copyist's error for 'Ιεμανιτων.

The other chief Joktanite kingdom was that of the Hijáz, founded by Jurhum, the brother of Yaarub, who left the Yemen and settled in the neighborhood of Mekkeh. The Arab lists of its kings are inextricably confused; but the name of their leader and that of two of his successors was Mudád (or El-Mudád), who probably represents Almodad [ALMODAD]. Ishmael, according to the Arabs, married a daughter of the first Mudád, whence sprang 'Adnán the ancestor of Mohammed. This kingdom, situate in a less fertile district than the Yemen, and engaged in conflict with aboriginal tribes, never attained the importance of that of the south. It merged, by intermarriage and conquest, into the tribes of Ishmael. (Kutb-ed-Deen, ed. Wüstenfeld, pp. 35 and 39 ff.; comp. authorities quoted by Caussin.) Fresnel cites an Arab author who identifies Jurhum with Hadoram [HADORAM].

Although these were the principal Joktanite kingdoms, others were founded beyond the limits of the peninsula. The most celebrated of these were that of El-Heereh in El-Irák, and that of Ghassán on the confines of Syria; both originated by emigrants after the Flood of El-'Arim. El-Heereh soon became Ishmaelitic; Ghassán long maintained its original stock. Among its rulers were many named El-Hárith. Respecting the presumed identity of some of these with kings called by the Greeks and Romans Aretas, and with the Aretas mentioned by St. Paul (2 Cor. xi. 32), see ARETAS.

The Ishmaelites appear to have entered the peninsula from the northwest. That they have spread over the whole of it (with the exception of one or two districts on the south coast which are said to be still inhabited by unmixed Joktanite peoples), and that the modern nation is predominantly Ishmaelite, is asserted by the Arabs. They do not, however, carry up their genealogies higher than 'Adnán (as we have already said), and they have lost the names of most of Ishmael's immediate and near descendants. Such as have been identified with existing names will be found under the several articles bearing their names. [See also HAGARENES.] They extended northwards from the Hijáz into the Arabian desert, where they mixed with Keturahites and other Abrahamic peoples; and westwards to Idumæa, where they mixed with Edomites, &c. The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheykhs and emeers); they have generally followed a patriarchal life), and have not originated kingdoms, though they have in some instances succeeded to those of Joktanites, the principal one of these being that of El-Heereh. With reference to the Ishmaelites generally, we may observe, in continuation of a former remark, that although their first settlements in the Hijáz, and their spreading over a great part of the northern portions of the peninsula, are sufficiently proved, there is doubt as to the wide extension given to them by Arab tradition. Mohammed derived from the Jews whatever tradition he pleased, and silenced any contrary, by the Kur-án or his own dicta. This religious element, which does not directly affect the tribes of Joktan (whose settlements are otherwise unquestionably identified), has a great influence over those of Ishmael. They therefore cannot be certainly proved to have spread over the peninsula, notwithstanding the almost universal adoption of their language (which is generally acknowledged to have been the Arabic commonly so called), and the concurrent testimony of the Arabs; but from these and other considerations it becomes at the same time highly probable that they now form the predominant element of the Arab nation.

Of the descendants of Keturah the Arabs say little. They appear to have settled chiefly north of the peninsula in Desert Arabia, from Palestine to the Persian Gulf; and the passages in the Bible in which mention is made of Dedan (except those relating to the Cushite Dedan, Gen. x. 7) refer apparently to the tribe sprung from this race (Is. xxi. 13; Jer. xxv. 23; Ez. xxvii. 20), perhaps with an admixture of the Cushite Dedan, who seems to have passed up the western shores of the Persian Gulf. Some traces of Keturahites, indeed, are asserted to exist in the south of the peninsula, where a king of Himyer is said to have been a Midianite (El-Mes'oodee, *ap.* Schultens, pp. 158–9), and where one dialect is said to be of Midian, and another of Jokshan son of Keturah (*Moajam*); but these traditions must be ascribed to the Rabbinical influence in Arab history. Native writers are almost wholly silent on this subject; and the dialects mentioned above are not, so far as they are known to us, of the tribes of Keturah. [KETURAH, &c.]

In Northern and Western Arabia are other peoples which, from their geographical position and mode of life, are sometimes classed with the Arabs. Of these are AMALEK, the descendants of ESAU, &c.

Religion. — The most ancient idolatry of the Arabs we must conclude to have been fetichism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabæism. With the latter were perhaps connected the temples (or palace-temples) of which there are either remains or traditions in the Himyerite kingdom; such as Beyt Ghumdán in San'à, and those of Reydán, Beynooneh, Ru'eyn, 'Eyneyn, and Riám. To the worship of the heavenly bodies we find allusions in Job (xxxi. 26–28) and to the belief in the influence of the stars to give rain (xxxviii. 31), where the Pleiades give rain, and Orion withholds it; and again in Judges (v. 20, 21) where the stars fight against the host of Sisera. The names of the objects of the earlier fetichism, the stone-worship, tree-worship, &c., of various tribes, are too numerous to mention. One, that of Manáh, the goddess worshipped between Mekkeh and El-Medeeneh has been compared with Meni (Is. lxv. 11), which is rendered in the A. V. "number" [MENI]. Magianism, an importation from Chaldæa and Persia, must be reckoned among the religions of the pagan Arabs; but it never had very numerous followers. Christianity was introduced in southern Arabia towards the close of the 2d century, and about a century later it had made great progress. It flourished chiefly in the Yemen, where many churches were built (see Philostorg. *Hist. Eccles.* iii.; Sozomen, vi.; Evagr. vi.). It also rapidly advanced in other portions of Arabia, through the kingdom of Heereh and the contiguous countries, Ghassán, and other parts. The persecutions of the Christians, and more particularly of those of Nejrán by the Tubbaa Zu-n-Nuwás, brought about the fall of the Himyerite dynasty by the invasion of the

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Christian rulers of Abyssinia. Judaism was propagated in Arabia, principally by Karaites, at the captivity, but it was introduced before that time. It became very prevalent in the Yemen, and in the Hijáz, especially at Kheybar and El-Medeeneh, where there are said to be still tribes of Jewish extraction. In the period immediately preceding the birth of Mohammed another class had sprung up, who, disbelieving the idolatry of the greater number of their countrymen, and not yet believers in Judaism, or in the corrupt Christianity with which alone they were acquainted, looked to a revival of what they called the "religion of Abraham" (see Sprenger's *Life of Mohammed*, i., Calcutta, 1856). The promulgation of the Mohammedan imposture overthrew paganism, but crushed while it assumed to lead the movement which had been one of the causes of its success, and almost wholly superseded the religions of the Bible in Arabia.

Language. — Arabic, the language of Arabia, is the most developed and the richest of the Semitic languages, and the only one of which we have an extensive literature: it is, therefore, of great importance to the study of Hebrew. Of its early phases we know nothing; while we have archaic monuments of the Himyeritic (the ancient language of southern Arabia), though we cannot fix their precise ages. Of the existence of Hebrew and Chaldee (or Aramaic) in the time of Jacob there is evidence in Gen. (xxxi. 47); and probably Jacob and Laban understood each other, the one speaking Hebrew and the other Chaldee. It seems also (Judg. vii. 9–15) that Gideon, or Phurah, or both, understood the conversation of the "Midianites, and the Amalekites, and all the children of the east" (בְּנֵי קֶדֶם). It is probable, therefore, that in the 14th or 13th century B. C. the Semitic languages differed much less than in after times. But it appears from 2 K. xviii. 26, that in the 8th century B. C. only the educated classes among the Jews understood Aramaic. With these evidences before us, and making a due distinction between the archaic and the known phases of the Aramaic and the Arabic, we think that the Himyeritic is to be regarded as a sister of the Hebrew, and the Arabic (commonly so called) as a sister of the Hebrew and the Aramaic, or, *in its classical phasis*, as a descendant of a sister of these two, but that the Himyeritic is mixed with an African language, and that the other dialects of Arabia are in like manner, though in a much less degree, mixed with an African language. The inferred differences between the older and later phases of the Aramaic, and the presumed difference between those of the Arabic, are amply confirmed by comparative philology. The division of the Ishmaelite language into many dialects is to be attributed chiefly to the separation of tribes by uninhabitable tracts of desert, and the subsequent amalgamation of those dialects to the pilgrimage and the annual meetings of 'Okáz, a fair in which literary contests took place, and where it was of the first importance that the contending poets should deliver themselves in a language perfectly intelligible to the mass of the people congregated, in order that it might be *critically* judged by them; for many of the meanest of the Arabs, utterly ignorant of reading and writing, were of the highest of the authorities consulted by the lexicologists when the corruption of the language had commenced, *i. e.* when the Arabs, as Mohammedans, had begun to spread among foreigners.

Respecting the Himyeritic,[a] until lately little was known; but monuments bearing inscriptions in this language have been discovered in the southern parts of the peninsula, principally in Hadramáwt and the Yemen, and some of the inscriptions have been published by Fresnel, Arnaud, Wellsted, and Cruttenden;[b] while Fresnel has found a dialect still spoken in the district of Mahreh and westwards as far as Kisheem, that of the neighborhood of Zafári and Mirbát being the purest, and called "Ekhili;" and this is supposed with reason to be the modern phasis of the old Himyeritic (4° *Lettre*). Fresnel's alphabet has been accepted by the learned. The dates found in the inscriptions range from 30 (on the dyke of Ma-rib) to 604 at Hisn Ghoráb, but what era these represent is uncertain. Ewald (*Ueber die Himyarische Sprache*, in Hœfer's *Zeitschrift*, i. 295 ff.) thinks that they are years of the Rupture of the Dyke, while acknowledging their apparent high antiquity; but the difficulty of supposing such inscriptions on a ruined dyke, and the fact that some of them would thus be brought later than the time of Mohammed, make it probable that they belong rather to an earlier era, perhaps that of the Himyerite empire, though what point marks its commencement is not determined. The Himyeritic in its earlier phasis probably represents the first Semitic language spoken in Arabia.[c]

The *manners* and *customs* of the Arabs[d] are of great value in illustrating the Bible; but supposed parallels between the patriarchal life of the Scriptures and the state of the modern Arabs must not be hastily drawn. It should be remembered that this people are in a degraded condition; that they have been influenced by Jewish contact, especially by the adoption, by Mohammed, of parts of the ceremonial law, and of rabbinical observances; and that they are not of the race of Israel. They must be regarded, 1st, as Bedawees, or people of the desert, and 2dly, as settled tribes or townspeople.

[a] By this term is to be understood the ancient language of southern Arabia generally, not that of the Himyerites only.

[b] * On the pretended discovery of a key for reading the Himyeritic inscriptions by the English writer, Rev. Charles Forster, Professor Salisbury has a decisive article in the *Bibl. Sacra*, ii. 237–260. H.

[c] * In 1863 the Trustees of the British Museum published a volume entitled "Inscriptions in the Himyaritic character, discovered chiefly in Southern Arabia, and now in the British Museum," with 18 lithographic plates containing forty-two inscriptions. A description of the monuments precedes the plates, but no commentary is given, the preparation of that part of the work having been assigned to Dr. Ernst Osiander, of Göppingen, whose essay on the Himyaritic Antiquities, *Zur himjarischen Alterthumskunde*, published in 1856 in the *Zeitschr. der Deutschen Morgenl. Gesellschaft* (x. 17–78) had given evidence of his peculiar qualifications for the task. The result of Dr. Osiander's labors has lately appeared as a posthumous publication in the *Zeitschr. d. D. M. Gesellschaft* for 1865 and 1866. xix. 159–298 (with 35 plates), and xx. 205–287, with the title, *Zur himjarischen Spruch- und Alterthumskunde von Dr. Ernst Osiander, aus seinem Nachlasse herausg. von Prof. Dr. M. A. Levy.* This is probably the most important work at present existing on the subject. A.

[d] The Arabs have impressed their national characteristics on every people whom they have conquered except the Tartar races. "Arab life" is therefore generally understood in a very wide sense. The modern Egyptians are essentially an Arab people.

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The Bedawees acknowledge that their ancient excellence has greatly declined since the time of Mohammed, and there cannot be a doubt that this decline had commenced much earlier. Though each tribe boasts of its unadulterated blood, and pure language, their learned men candidly admit the depreciation of national character. Scriptural customs still found among them must therefore be generally regarded rather as indications of former practices, than as being identical with them. Furthermore, the Bible always draws a strong contrast between the character of the Israelites and that of the descendants of Ishmael, whom the Bedawees mostly represent. Yet they are, by comparison with other nations, an essentially unchangeable people, retaining a primitive, pastoral life, and many customs strikingly illustrating the Bible. They are not as much affected by their religion as might be supposed. Many tribes disregard religious observances, and even retain some pagan rites. The Wahhábees, or modern Arab reformers, found great difficulty in suppressing by persuasion, and even by force of arms, such rites; and where they succeeded, the suppression was, in most cases, only temporary. Incest, sacrifices to sacred objects, &c., were among these relics of paganism. (See Burckhardt's *Notes on the Bedouins and Wahabys*.) The less changed a tribe, however, the more difficulty is there in obtaining information respecting it. Such a one is very jealous of intercourse with strangers even of its own nation. In southern Arabia, for instance, is a tribe which will not allow a guest to stay within its encampments beyond the three days demanded by the laws of hospitality. This exclusion undoubtedly tends to preserve the language from corruption, and the people from foreign influence; but it probably does not improve the national character.

To the settled Arabs, these remarks apply with the difference that the primitive mode of life is in a great degree lost, and the Jewish practices are much more observable; while intermixture with foreigners, especially with Abyssinian and Negro concubines in the Yemen and the Hijáz, has tended to destroy their purity of blood. A Bedawee will scarcely marry out of his tribe, and is not addicted to concubinage; he considers himself, and is, quite distinct from a townsman in habits, in mode of thought, and in national feeling. Again, a distinction should be made between the people of northern and those of southern Arabia; the former being chiefly of Ishmaelite, the latter of Joktanite, descent, and in other respects than settlement and intermarriage with foreigners, further removed from the patriarchal character.

Regarded in the light we have indicated, Arab manners and customs, whether those of the Bedawees or of the townspeople, afford valuable help to the student of the Bible, and testimony to the truth and vigor of the Scriptural narrative. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may illustrate their pastoral life, their hospitality (that most remarkable of desert virtues) [HOSPITALITY], their universal respect for age (comp. Lev. xix. 32), their familiar deference (comp. 2 K. v. 13), their superstitious regard for the beard. On the signet-ring, which is worn on the little finger of the right hand, is usually inscribed a sentence expressive of submission to God, or of his perfection, &c., explaining Ex. xxxix. 30, "the engraving of a signet, Holiness to the Lord," and the saying of our Lord (John iii. 33), "He . . . hath set to his seal that God is true." As a mark of trust, this ring is given to another person (as in Gen. xli. 42). The inkhorn worn in the girdle is also very ancient (Ez. ix. 2, 3, 11), as well as the veil. (For these and many other illustrations, see Lane's *Modern Egyptians, index*.) A man has a right to claim his cousin in marriage, and he relinquishes this right by taking off his shoe, as the kinsman of Ruth did to Boaz (Ruth iv. 7, 8; see Burckhardt's *Notes on the Bedouins and Wahabys*, i. 113).

References in the Bible to the Arabs themselves are still more clearly illustrated by the manners of the modern people in their predatory expeditions, their mode of warfare, their caravan journeys, &c. To the interpretation of the book of Job, an intimate knowledge of this people, and their language and literature, is essential; for many of the most obscure passages can only be explained by that knowledge.

The *commerce* of Arabia especially connected with the Bible has been referred to in the sections on western and northern Arabia, and incidentally in mentioning the products of the peninsula. Direct mention of the commerce of the south does not appear to be made in the Bible, but it seems to have passed to Palestine principally through the northern tribes. Passages relating to the fleets of Solomon and to the maritime trade, however, bear on this subject, which is a curious study for the historical inquirer. The Joktanite people of southern Arabia have always been, in contradistinction to the Ishmaelite tribes, addicted to a seafaring life. The latter were caravan-merchants; the former, the chief traders of the Red Sea, carrying their commerce to the shores of India, as well as to the nearer coasts of Africa. Their own writers describe these voyages — since the Christian era especially, as we might expect from the modern character of their literature. (See the curious *Accounts of India and China by Two Mohammedan Travellers of the 9th cent.*, trans. by Renaudot, and amply illustrated in Mr. Lane's notes to his translation of the *Thousand and One Nights*.) The classical writers also make frequent mention of the commerce of southern Arabia. (See the *Dict. of Gr. and Rom. Geography*.) It was evidently carried to Palestine by the two great caravan routes from the head of the Red Sea and from that of the Persian Gulf; the former especially taking with it African produce; the latter, Indian. It should be observed that the wandering propensities of the Arabs, of whatever descent, do not date from the promulgation of El-Islám. All testimony goes to show that from the earliest ages the peoples of Arabia formed colonies in distant lands, and have not been actuated only by either the desire of conquest or by religious impulse in their foreign expeditions; but rather by restlessness and commercial activity.

The principal European authorities for the history of Arabia are, Schultens' *Hist. Imp. Vetus Joctanidarum*, Hard. Gr. 1786, containing extracts from various Arab authors; and his *Monumenta Vetustiora Arabica*, Lug. Bat. 1740; Eichhorn's *Monumenta Antiquiss. Hist. Arabum*, chiefly extracted from Ibn-Kuteybeh, with his notes, Goth. 1775; Fresnel, *Lettres sur l'Hist. des Arabes avant l'Islamisme*, published in the *Journal Asiatique*, 1838–53; Quatremère, *Mémoire sur les Nabathéens*; Caussin [de Perceval], *Essai sur l'Hist. des Arabes avant l'Islamisme*, Paris, 1847–8; for

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the *geography*, Niebuhr's *Description de l'Arabie*, Amst. 1774, [a trans. of his *Beschreibung von Arabien*, Kopenh. 1772; see also his *Reisebeschreib. nach Arabien*, 2 vol. *ibid.* 1774–78;] Burckhardt's *Travels in Arabia*, Lond. 1829; Wellsted, *Narrative of a Journey to the ruins of Nukeb-al-Hajar*, in *Journ. of R. G. S.*, vii. 20; his copy of Inscription, in *Journ. of Asiat. Soc. of Bengal*, iii. 1834; and his *Journal*, London, 1838; Cruttenden, *Narrative of a Journey from Mokhá to San'á*; Jomard, *Études geogr. et hist.* appended to Mengin, *Hist. de l'Égypte*, vol. iii. Paris, 1839; [Burton, R. F., *Pilgrimage to El-Medinah and Meccah*, 3 vol., Lond. 1855–56; Palgrave, W. G., *Journey through Central and Eastern Arabia*, 2d ed., 2 vol., Lond. 1865;] and for Arabia Petræa and Sinai, Robinson's *Biblical Researches*; Stanley's *Sinai and Palestine*; Tuch's *Essay on the Sinaitic Inscriptions*, in the *Journal of the German Oriental Soc.* xiv. 129 ff. Strabo, Ptolemy, Diodorus Siculus, Pliny, and the minor geographers, should also be consulted. For the *manners and customs* of the Arabs, Burckhardt's *Notes on the Bedouins and Wahabys*, 8vo, 1831; and for Arab life in its widest sense, Mr. Lane's *Notes on the Thousand and One Nights*, ed. 1838; and his *Modern Egyptians*, ed. 1842 [new ed. 1860].

The most important native works are, with two exceptions, still untranslated, and but few of them are edited. Abu-l-Fidà's *Hist. Anteislamica* has been edited and translated by Fleischer, Lips. 1831; and El-Idreesee's *Geography* translated by Jaubert, and published in the *Recueil de Voyages et de Mémoires*, by the Geogr. Soc. of Paris, 1836; of those which have been, or are in course of being edited, are Yákoot's Homonymous Geographical Dictionary, entitled *El-Mushtarak Wad'an, wa-l-Muftarak Sak'an*, ed. Wüstenfeld, Got. 1845; the *Marásid el-Ittilá'*, probably an abridgment by an unknown hand of his larger geogr. dict. called the *Mojam*, ed. Juynboll, Lug. Bat. 1852–4; the *Histories of Mekkeh*, ed. Wüstenfeld, and now publishing by the German Oriental Society; and Ibn-Khaldoon's *Prolegomena*, ed. Quatremère, i. [–iii.] Paris, 1858 [in the *Notices et Extraits des Manuscrits*, xvi. pt. 1, xvii. pt. 1, xviii. pt. 1; trans. into French, with notes, by Slane, Parts 1, 2, Paris, 1863–65.] Of those in MS., besides the indispensable works of the Arab lexicographers, we would especially mention Ibn-Khaldoon's *History of the Arabs*; the *Khareedet el-Ajáib* of Ibn-El-Wardee; the *Mir-át ez-Zemán* of Ibn-El-Jozee; the *Murooj edh-Dhahab* of El-Mes'oodee; Yákoot's *Mojam el-Buldán*; the *Kitáb-el-Aghánee* of El-Isfahánee; and the *'Ikd* of El-Kurtubee.

E. S. P.

ARA'BIAN, THE (הָעַרְבִי, Neh. ii. 19, A. 1: ὁ Ἀραβί [Vat. -βει]: *Arabs*: עַרְבִי, Is. xiii. 20; Jer. iii. 2: Ἀραβες: *Arabes*); **ARABIANS, THE** (הָעַרְבִיאִים, 2 Chr. xvii. 11; הָעַרְבִים, 2 Chr. xxi. 16, xxii. 1, xxvi. 7 (*Keri*); Neh. iv. 7): οἱ Ἀραβες: *Arabes*). The nomadic tribes inhabiting the country to the east and south of Palestine, who in the early times of Hebrew history were known as Ishmaelites and descendants of Keturah. Their roving pastoral life in the desert is alluded to in Is. xiii. 20; Jer. iii. 2; 2 Macc. xii. 11; their country is associated with the country of the Dedanim the travelling merchants (Is. xxi. 13) with Dedan, Tema, and Buz (Jer. xxv. 24), and with Dedan and Kedar (Ez. xxvii. 21), all of which are supposed to have occupied the northern part of the peninsula later known as Arabia. During the prosperous reign of Jehoshaphat, the Arabians, in conjunction with the Philistines, were tributary to Judah (2 Chr. xvii. 11), but in the reign of his successor they revolted, ravaged the country, plundered the royal palace, slew all the king's sons with the exception of the youngest, and carried off the royal harem (2 Chr. xxi. 16, xxii. 1). The Arabians of Gur-baal were again subdued by Uzziah (2 Chr. xxvi. 7). During the Captivity they appear to have spread over the country of Palestine, for on the return from Babylon they were among the foremost in hindering Nehemiah in his work of restoration, and plotted with the Ammonites and others for that end (Neh. iv. 7). Geshem, or Gashmu, one of the leaders of the opposition, was of this race (Neh. ii. 19, vii. 1). In later times the Arabians served under Timotheus in his struggle with Judas Maccabæus, but were defeated (1 Macc. v. 39; 2 Macc. xii. 10). The Zabadæans, an Arab tribe, were routed by Jonathan, the brother and successor of Judas (1 Macc. xii. 31). The chieftain or king of the Arabians bore the name of Aretas as far back as the time of Antiochus Epiphanes and Jason the high-priest (2 Macc. v. 8; comp. 2 Cor. xi. 32). Zabdiel, the assassin of Alexander Balas (1 Macc. xi. 17), and Simalcue, who brought up Antiochus, the young son of Alexander (1 Macc. xi. 39), afterwards Antiochus VI., were both Arabians. In the time of the N. T. the term appears to have been used in the same manner (Acts ii. 11). [ARABIA.]

W. A. W.

* **ARABIC LANGUAGE.** Besides the remarks under ARABIA, p. 142, see SHEMITIC LANGUAGES, §§ 20–24.

* **ARABIC VERSIONS.** [VERSIONS, ANCIENT.]

A'RAD (עֲרָד [*wild ass*]: Ὠρήδ; Alex. Αρωδ; [Vat. Ωρηρ; Comp. Ald. Ἀράδ:] *Arod*). A Benjamite, son of Beriah, who drove out the inhabitants of Gath (1 Chr. viii. 15).

W. A. W.

A'RAD (עֲרָד [*place of fugitives*, Fürst]. Ἀράδ: [*Arad*; exc. in Josh., where we find] Ἀδέρ; [Vat. Αιραθ βασιλεα Αραθ; Comp. Ἀρέδ: *Heder*]), a royal city of the Canaanites, named with Horman and Libnah (Josh. xii. 14). The wilderness of Judah was to "the south of Arad" (Judg. i. 16). It is also undoubtedly named in Num. xxi. 1 (comp. Hormah in ver. 3), and xxxiii. 40, "the Canaanite king of Arad," instead of the reading of the A. V., "king Arad the Canaanite." (See the translations of Zunz, De Wette, &c.) It is mentioned in the *Onomasticon* (s. v. Ἀραμα, Arad, Ἀδέρ, Asaon Thamar) as a city of the Amorites, near the desert of Kaddes, 4 miles from Malatha (Moladah), and 20 from Hebron This agrees with the conjecture of Robinson, who identifies it with a hill, *Tell 'Arád*, an hour and a half N. E. by E. from *Milh* (Moladah), and 8 hours from Hebron (Rob. ii. 101 201, 202).

G.

AR'ADUS (Ἀραδος: *Aradus*), included in the list of places to which the decree of Lucius the consul, protecting the Jews under Simon the high-priest, was addressed (1 Macc. xv. 23). The same place as ARVAD.

G.

A'RAH (אָרַח [*wayfarer*]: Ἀρά: *Ara*

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[ratner, 'Ορέχ: *Aree*]). 1. An Asherite, of the sons of Ulla (1 Chr. vii. 39).

2. ([Ezr.] Ἄρες, [Vat. Ηρα; Neh.] 'Ηρασέ, 'Ηρά: *Area*.) The sons of Arah returned with Zerubbabel, in number 775, according to Ezr. ii. 5, but 652 according to Neh. vii. 10. One of his descendants, Shechaniah, was the father-in-law of Tobiah the Ammonite (Neh. vi. 18). The name is written ARES in 1 Esdr. v. 10. W. A. W.

A'RAM (אֲרָם, occasionally with the definite article הָאֲרָם, and once רָם; probably from a root signifying *height*, and which is also the base of "Ramah" (Gesenius, p. 151; Stanley, p. 129), the name by which the Hebrews designated, generally, the country lying to the northeast of Palestine;[a] the great mass of that high table-land which, rising with sudden abruptness from the Jordan and the very margin of the lake of Gennesareth, stretches, at an elevation of no less than 2000 feet above the level of the sea, to the banks of the Euphrates itself, contrasting strongly with the low land bordering on the Mediterranean, the "land of Canaan," or the low country (Gen. xxxi. 18, xxxiii. 18, &c.). Throughout the A. V. the word is, with only a very few exceptions [Num. xxiii. 7, Judg. iii. 10, marg.], rendered as in the Vulgate and LXX. — SYRIA [or SYRIANS]; a name which, it must be remembered, includes far more to our ears than did Aram to the Jews. [SYRIA.]

Its earliest occurrence in the book of Genesis is in the form of Aram-naharaim, *i. e.* the "highland of or between the two rivers" (Gen. xxiv. 10, A. V. "Mesopotamia"), but in several succeeding chapters, and in other parts of the Pentateuch, the word is used without any addition, to designate a dweller in Aram-naharaim — Laban or Bethuel — "the Aramite" (see Gen. xxv. 20, xxviii. 2, 5, xxxi. 20, 24; also Judg. iii. 10, compared with 8; Deut. xxvi. 5, compared with xxiii. 4, and Ps. lx. title).

Padan, or accurately Paddan, Aram (פַּדַּן אֲרָם) "cultivated highland," from *paddah*, to plough, Ges. p. 1092; Stanley, p. 129, note) was another designation for the same region (Gen. xxv. 20, xxviii. 2; comp. Hos. xii. 12, where the word *Sadeh*, שְׂדֵה, is, perhaps, equivalent to *Paddan*). [SADEH; PADAN ARAM.] A tribe of Hittites (*Khatté*) bearing the name of *Patena* is reported to have been met with in the inscriptions of Shalmaneser, B. C. 900–860. They then occupied the valley of the Orontes, and the country eastward as far as the water-shed between that river and the Euphrates. The latest explorers do not hesitate to identify this name with *Padan*-aram and *Batanæa* or Bashan (Rawlinson's *Herodotus*, i. 463); but if this be correct, the conclusion of the identity of Padan-aram and Mesopotamia arrived at above from a comparison of the statements of Scripture, must be modified.

Later in the history we meet with a number of small nations or kingdoms forming parts of the general land of Aram: — 1. Aram-Zobah (2 Sam. x. 6, 8), or simply Zobah, צוֹבָה (1 Sam. xiv. 47; 2 Sam. viii. 3; 1 Chr. xviii., xix.) [ZOBAH.] 2. Aram Beth-rehob (2 Sam. x. 6), or Rehob. רְחוֹב (x. 8). [REHOB.] 3. Aram-maachah (1 Chr. xix. 6), or Maachah only, מַעֲכָה (2 Sam. x. 6). [MAACHAH.] 4. Geshur, "in Aram" (2 Sam. xv. 8), usually named in connection with Maachah (Deut. iii. 14; Josh. xiii. 11, 13, &c.). [GESHUR.] 5. Aram-Dammesek (Damascus) (2 Sam. viii. 5, 6; 1 Chr. xviii. 5, 6). The whole of these petty states are spoken of collectively under the name of "Aram" (2 Sam. x. 13), but as Damascus increased in importance it gradually absorbed the smaller powers (1 K. xx. 1), and the name of Aram was at last applied to it alone (Is. vii. 8; also 1 K xi. 25, xv. 18, &c.).

It is difficult to believe, from the narrative, that at the time of David's struggles these "kingdoms" were anything more than petty tribes located round the skirts of the possessions of Gad and Manasseh. Some writers, however (Rosenmüller and Michaelis amongst others), have attempted to show that their territory extended as far as the Euphrates on the one hand and the Mediterranean (at Berytus) on the other, in which case it would have been considerably larger than Palestine itself. This, however, will be best examined under the separate heads, including, in addition to those already noticed, ISH-TOB and HAMATH.

According to the genealogical table in Gen. x., Aram was a son of Shem, and his brethren were Elam, Asshur, and Arphaxad. It will be observed that these names occur in regular order from the east, Aram closing the list on the borders of the "western sea."

In three passages Aram would seem to denote Assyria (2 K. xviii. 26; Is. xxxvi. 11; Jer. xxxv. 11).

In 2 K. xvi. 6, the Syrians are said to have come to Elath (on the Red Sea). The word rendered Syrians is אֲרַמִּים, *Aromim*, which in the Keri is corrected to *Adomim*, Edomites.

In 2 Chr. xxii. 5, the name is presented in a shortened form as Ram, הָרָמִים; comp. Job xxxii. 2.

2. [Σύρσι: *Syri*.] Another Aram is named in Gen. xxii. 21, as a son of Kemuel, and descendant of Nahor. From its mention with Uz and Buz it is probably identical with the tribe of Ram, to the "kindred" of which belonged "Elihu, the son of Barachel the Buzite," who was visiting Job in the land of Uz (Job xxxii. 2). It is also worthy of notice that among the other descendants of Nahor are named Tebach (comp. Tibhath, 1 Chr. xix. 18), and Maacah; so that the tribe was possibly one of the smaller divisions of Aram described above.

G.

3. ('Αράμ; [Vat. M. Ωβαλακαραν:] *Aram*) An Asherite, one of the sons of Shamer (1 Chr. vii. 34).

4. The son of Esrom, or Hezron; elsewhere called RAM (Matt. i. 3, 4; Luke iii. 33).

W. A. W.

* In Luke, Tisch. with Sin. BZXΓ reads (instead of 'Αράμ) 'Αδμεὶν, τοῦ 'Αρνεί. A.

A'RAMITESS (אֲרַמִּיָּה [Σύρα: *Syra*]): *i. e.* a female inhabitant of Aram (1 Chr. vii. 14). In other passages of the A. V. the ethnic of Aram is rendered Syrian.

A'RAM-NAHARA'IM (אֲרַם נַהֲרַיִם

[a] The name Aram probably appears also in the Homeric names Ἀρίμοι (*Il.* ii. 783) and Ἐρεμβοί (*Od.* iv. 84). Comp. Strab. xvi. 785; Grote, *History of Greece*, iii. 367.

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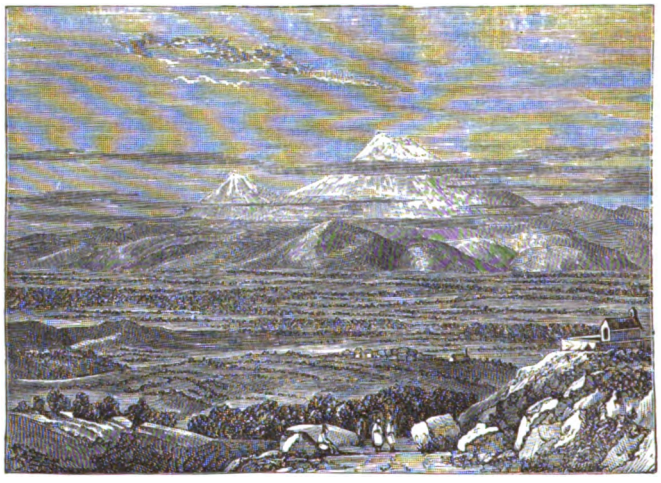
[*Aram of the two rivers*]: ἡ Μεσοποταμία Συρίας: *Mesopotamia Syriæ*). (Ps. lx. title.) [ARAM 1.]
W. A. W.

A'RAM-ZO'BAH (אֲרָם צוֹבָה: ἡ Συρία Σοβάλ: *Sobal*). (Ps. lx. title.) [ARAM 1 and ZOBAH.]
W. A. W.

A'RAN (אֲרָן [*wild goat*]: Sam. אדן: Ἀράν; [Alex. Ἀραμ: in 1 Chr. Ἀρραν (and so Vat.):] *Aran*, *Aram*), name of a Horite (Gen. xxxvi. 28; 1 Chr. i. 42).

ARARAT (אֲרָרָט: Ἀραράτ: *Ararat*), a mountainous district of Asia mentioned in the Bible in connection with the following events: — (1.) As the resting-place of the ark after the Deluge (Gen. viii. 4, "upon the mountains of Ararat," A. V., *super montes Armeniæ*, Vulg.): (2.) As the asylum of the sons of Sennacherib (2 K. xix. 37; Is. xxxvii. 38; the LXX. have εἰς Ἀρμενίαν in the latter, and the Vulg. *in terram Armeniorum* in the former passage; A. V. has in both "the land of Armenia"): (3.) As the ally, and probably the neighbor, of Minni and Ashchenaz (Jer. li. 27). [ARMENIA.] In Gen. xi. 2 we have apparently an indication of its position as eastward of Mesopotamia (מִקֶּדֶם, "from the east," A. V.), whence Bohlen (*Introd. to Gen.* ii. 139) identifies Ararat with *Aryavarta*, [a Sanskrit name =] the "holy land" in the north of Hindostan; but the Hebrew is more correctly translated in the margin, as also in Gen. xiii. 11, *eastward* (Gesen. *Thes.* p. 305), the writer, as it would seem, describing the position of Mesopotamia in reference to his own country, rather than to Ararat.

The name Ararat was unknown to the geographers of Greece and Rome, as it still is to the Armenians of the present day; but that it was an indigenous and an ancient name for a portion of Armenia, appears from the statement of Moses of Chorene, who gives Araratia as the designation of the central province, and connects the name with an historical event reputed to have occurred B. C. 1750 (*Histor. Armen.* Whiston, p. 361). Jerome identified it with the plain of the Araxes. It would, however, be more correct to consider the name in its Biblical sense as descriptive generally



Ararat.

of the Armenian highlands — the lofty plateau which overlooks the plain of the Araxes on the N., and of Mesopotamia on the S. We shall presently notice the characteristics of this remarkable region, which adapted it to become the cradle of the human race and the central spot whence, after the Deluge, the nations were to radiate to different quarters of the world. It is, however, first necessary to notice briefly the opinions put forth as to the spot where the ark rested, as described in Gen. viii. 4, although all such speculations, from the indefiniteness of the account, cannot lead to any certain result. Berosus the Chaldæan, contemporary with Alexander the Great, fixes the spot on the mountains of *Kurdistan* (πρὸς τῷ ὄρει τῶν Κορδυαίων, Joseph. *Ant.* i. 3, § 6), which form the southern frontier of Armenia. His opinion is followed by the Syriac and Chaldee versions, which give הָרְדִּי as the equivalent for Ararat in Gen. viii. 4, and in a later age by the Koran. Tradition still points to the *Jebel Judi* as the scene of the event, and maintains the belief, as stated by Berosus, that fragments of the ark exist on its summit. The selection of this range was natural to an inhabitant of the Mesopotamian plain; for it presents an apparently insurmountable barrier on that side, hemming in the valley of the Tigris with abrupt declivities so closely that only during the summer months is any passage afforded between the mountain and river (Ainsworth's *Travels in the Track of the Ten Thousand*, p. 154). Josephus also quotes Nicolaus Damascenus to the effect that a mountain named Baris, beyond Minyas, was the spot. This has been identified with *Varaz*, a mountain mentioned by St. Martin (*Mém. sur l'Arménie*, i. 265) as rising to the N. of *Lake Van*; but the only important mountain in the position indicated is described by recent travellers under the name *Seiban Tagh*, and we are therefore inclined to accept the emendation of Schroeder, who proposes to read Μδσις, the indigenous name of *Mount Ararat*, for Βδρις. That the scene of an event so deeply interesting to mankind had even at that

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early age been transferred, as was natural, to the oftiest and most imposing mountain in the district, appears from the statement of Josephus (*Ant.* i. 3, § 5), that the spot where Noah left the ark had received a name descriptive of that event, which he renders Ἀποβατήριον, and which seems identical with *Nachdjevan*, on the banks of the Araxes. To this neighborhood all the associations connected with Noah are now assigned by the native Armenians, and their opinion has been so far indorsed by Europeans that they have given the name Ararat exclusively to the mountain which is called *Massis* by the Armenians, *Agri-Dagh*, i. e. *Steep Mountain*, by the Turks, and *Kuh-i-Nuh*, i. e. *Noah's Mountain*, by the Persians. It rises immediately out of the plain of the Araxes, and terminates in two conical peaks, named the Great and Less Ararat, about seven miles distant from each other, the former of which attains an elevation of 17,260 feet above the level of the sea and about 14,000 above the plain of the Araxes, while the latter is lower by 4000 feet. The summit of the higher is covered with eternal snow for about 3000 feet of perpendicular height. That it is of volcanic origin, is evidenced by the immense masses of lava, cinders, and porphyry with which the middle region is covered. A deep cleft on its northern side has been regarded as the site of its crater, and this cleft was the scene of a terrible catastrophe which occurred July 2, 1840, when the village of Arguri and the Monastery of St. James were buried beneath the *débris* brought down from the upper heights by a violent earthquake. Clouds of reddish smoke and a strong smell of sulphur, which pervaded the neighborhood after the earthquake, seem to indicate that the volcanic powers of the mountain are not altogether dormant. The summit of Ararat was long deemed inaccessible, and the Armenians still cling to this belief. It was first ascended in 1829 by Parrot, who approached it from the N. W. He describes a secondary summit about 400 yards distant from the highest point, and on the gentle depression which connects the two eminences he surmises that the ark rested (*Journey to Ararat*, p. 179). The region immediately below the limits of perpetual snow is barren and unvisited by beast or bird. Wagner (*Reise*, p. 185) describes the silence and solitude that reign there as quite overpowering. *Arguri*, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is *Nachdjevan*, where the patriarch is reputed to have been buried.

Returning to the broader signification we have assigned to the term "the mountains of Ararat," as coextensive with the Armenian plateau from the base of *Ararat* in the N. to the range of *Kurdistan* in the S., we notice the following characteristics of that region as illustrating the Bible narrative: — (1.) Its *elevation*. It rises as a rocky island out of a sea of plain to a height of from 6000 to 7000 feet above the level of the sea, presenting a surface of extensive plains, whence, as from a fresh base, spring important and lofty mountain-ranges, having a generally parallel direction from E. to W., and connected with each other by transverse ridges of moderate height. (2.) *Its geographical position*. The Armenian plateau stands equidistant from the Euxine and the Caspian seas on the N., and between the Persian Gulf and the Mediterranean on the S. With the first it is connected by the Acampis, with the second by the Araxes, with the third by the Tigris and Euphrates, the latter of which also serves as an outlet towards the countries on the Mediterranean coast. These seas were the high roads of primitive colonization, and the plains watered by these rivers were the seats of the most powerful nations of antiquity, the Assyrians, the Babylonians, the Medes, and the Colchians. Viewed with reference to the dispersion of the nations, Armenia is the true ὀμφαλός of the world, and it is a significant fact that at the present day Ararat is the great boundary-stone between the empires of Russia, Turkey, and Persia. (3.) *Its physical formation*. The Armenian plateau is the result of volcanic agencies: the plains as well as the mountains supply evidence of this. Armenia, however, differs materially from other regions of similar geological formation, as, for instance, the neighboring range of Caucasus, inasmuch as it does not rise to a sharp, well-defined central crest, but expands into plains or steppes, separated by a graduated series of subordinate ranges. Wagner (*Reise*, p. 263) attributes this peculiarity to the longer period during which the volcanic powers were at work, and the room afforded for the expansion of the molten masses into the surrounding districts. The result of this expansion is that Armenia is far more accessible, both from without and within its own limits, than other districts of similar elevation. The passes, though high, are comparatively easy, and there is no district which is shut out from communication with its neighbors. The fall of the ground in the centre of the plateau is not decided in any direction, as is demonstrated by the early courses of the rivers — the Araxes, which flows into the Caspian, rising westward of either branch of the Euphrates, and taking at first a northerly direction — the Euphrates, which flows to the S., rising northward of the Araxes, and taking a westerly direction. (4.) The *climate* is severe. Winter lasts from October to May, and is succeeded by a brief spring and a summer of intense heat. The contrast between the plateau and the adjacent countries is striking. In April, when the Mesopotamian plains are scorched with heat, and on the Euxine shore the azalea and rhododendron are in bloom, the Armenian plains are still covered with snow; and in the early part of September it freezes keenly at night. (5.) The *vegetation* is more varied and productive than the climate would lead us to expect. Trees are not found on the plateau itself, but grass grows luxuriantly, and furnishes abundant pasture during the summer months to the flocks of the nomad Kurds. Wheat and barley ripen at far higher altitudes than on the Alps and the Pyrenees: the volcanic nature of the soil, the abundance of water, and the extreme heat of the short summer bring the harvest to maturity with wonderful speed. At Erz-rûm, more than 6000 feet above the sea, the crops appear above ground in the middle of June, and are ready for the sickle before the end of August (Wagner, p. 255). The vine ripens at about 5000 feet, while in Europe its limit, even south of the Alps, is about 2650 feet.

The general result of these observations as bearing upon the Biblical narrative would be to show that, while the elevation of the Armenian plateau constituted it the natural resting-place of the ark after the Deluge, its geographical position and its physical character secured an impartial distribution of the families of mankind to the various quarters of the world. The climate furnished a powerful

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inducement to seek the more tempting regions on all sides of it. At the same time the character of the vegetation was remarkably adapted to the nomad state in which we may conceive the early generations of Noah's descendants to have lived.
W. L. B.

AR'ARATH ('Αραράθ; Alex. [FA.] Αραρατ). ARARAT (Tob. i. 21; comp. 2 K. xix. 37).
W. A. W.

ARAU'NAH (אֲרַוְנָה: 'Ορνά: *Areuna*), a Jebusite who sold his threshing-floor on Mount Moriah to David as a site for an altar to Jehovah, together with his oxen, for 50 shekels of silver (2 Sam. xxiv. 18–24), or (according to 1 Chr. xxi. 25) for 600 shekels of gold by weight. From the expression (2 Sam. xxiv. 23) "these things did Araunah, the king, give unto the king," it has been inferred that he was one of the royal race of the Jebusites. His name is variously written in various places: הָאַוְרְנָה (2 Sam. xxiv. 16); אֲרַוְנִיָּה (xxiv. 18); אָרְנָן (1 Chr. xxi. 15 ff.; 2 Chr. iii. 1). [ORNAN.]
R. W. B.

ARBA (אַרְבַּע, *hero of Baal*, so Fürst, for אַרְבַּעַל, like אוּרִיאֵל: ['Αργόβ,] 'Αρβόκ; [Alex. Αρβο, Αρβεκ; Comp. 'Αρβαί; Ald. 'Αρβό, 'Αρβέ:] *Arbe*), the progenitor of the ANAKIM, or sons of Anak, from whom their chief city HEBRON received its name of Kirjath Arba (Josh. xiv. 15, xv. 13, xxi. 11). [See also ARBAH.] F. W. G.

ARBAH (אַרְבַּע [*four*]: τὸ πεδίον: *Arbee*). "The city of Arbah" is always rendered elsewhere Hebron, or KIRJATH-ARBA (Gen. xxxv. 27). The LXX. appear to have read עֲרָבָה *'arábáh*.
W. A. W.

* In Josh. xxi. 11 the A. V., ed. 1611, reads "the citie of Arbah," marg. "Kiriath-arbah" (Καριαβαρβόκ; Vat. Καραβαρβοκ: *Cariatharbe*). In Josh. xv. 13 the A. V. translates "the city of Arba," marg. "Kiriath-arba."
A.

ARBATHITE, THE (הָעַרְבָתִי: [in 1 Chr.] ὁ Γαραβαιθί; [Vat. -θεί; Alex. Σαραβεθθει; FA. Γαραβεθ; Comp. 'Αραβαθί; Ald. 'Αραβεθί; in 2 Sam. all different:] *Arbathites*), *i. e.* a native of the Arabah or *Ghor*. Abialbon the A. was one of David's 30 mighty men (2 Sam. xxiii. 31; 1 Chr. xi. 32).

ARBATTIS (ἐν 'Αρβάττοις; [Sin. Αρβαττοις;] Alex. Αρβακτοις [and so Sin.ca]: *Arbatis*), a district of Palestine named in 1 Macc. v. 23 only. Ewald's conjecture (*Geschichte*, iv. 359, *note*) grounded on the reading of the Peshito Syriac (ܐܪܒܛ, *Ard Bot*) is that the district N. of the sea of Galilee, part of which is still called *Ard el-Batihah*, is here intended. But it seems at least equally probable that the word is merely a corruption of 'Ακραβατίνη, the province of toparchy which lay between Neapolis and Jericho (Reland, p. 192; Joseph. *B. J.* iii. 3, §§ 4, 5, &c.).
G.

ARBE'LA (ἐν 'Αρβήλοις: *in Arbellis*), mentioned in the Bible only in 1 Macc. ix. 2, and there only as defining the situation of Masaloth, a place besieged and taken by Bacchides and Alcimus at the opening of the campaign in which Judas Maccabæus was killed. According to Josephus (*Ant.* xii. 11, § 1) this was at Arbela of Galilee, ἐν 'Αρβήλοις πόλει τῆς Γαλιλαίας, a place which he elsewhere states to be near Sepphoris, on the lake of Gennesareth, and remarkable for certain impregnable caves, the resort of robbers and insurgents, and the scene of more than one desperate encounter (comp. *Ant.* xiv. 15, §§ 4, 5; *B. J.* i. 16, §§ 2, 3; ii. 20, § 6; *Vita*, § 37). These topographical requirements are fully met by the existing *Irbid*,[a] a site with a few ruins, west of *Medjel*, on the southeast side of the *Wady Hamâm*, in a small plain at the foot[b] of the hill of *Kurûn Hattîn*. The caverns are in the opposite face of the ravine, and bear the name of *Kula'at Ibn Maân* (Rob. ii. 398; Burckh. p. 331; Irby, p. 91).

There seems no reason to doubt the soundness of this identification.[c] The army of Bacchides was on its road from Antioch to the land of Judæa (γῆν Ἰούδα), which they were approaching "by the way that leadeth to Galgala" (Gilgal),[d] that is by the valley of the Jordan in the direct line to which *Irbid* lies.[e] Ewald, however (*Geschichte*, iv. 370, *note*), insists, in opposition to Josephus, that the engagements of this campaign were confined to Judæa proper, a theory which drives him to consider "Galgala" as the *Jiljilia* north of Gophna. [GILGAL.] But he admits that no trace of an Arbela in that direction has yet come to light.

Arbela may be the BETH-ARBEL of Hos. x. 14, but there is nothing to ensure it.
G.

ARBITE, THE (הָאַרְבִּי: *de Arbi*). Paarai the Arbite, was one of David's guard (2 Sam. xxiii. 35). The word, according to Gesenius (*Thes.* p. 145) [and Fürst, i. 133], signifies a native of ARAB. In the parallel list of Chronicles, it is given as Ben-Ezbai, by a change in letters not unfrequently occurring. [EZBAI.] The LXX. version, Οὐραιοερχί, is very corrupt. [Comp., however, reads ὁ 'Αρβί; Alex. ο Αραχειις.—A.] (See Kennicott, *Dissert.* on 2 Sam. xxiii. p. 210.)
G.

ARBO'NAI ['Αβρωνά; Sin. Χεβρων; Comp. 'Αρβωναί; Ald. 'Αρβοναί: *Mambre*], Jud. ii. 24.

* It is called there a "river" (A. V.), on the banks of which were "high cities" destroyed by HOLOFERNES in his desolating march toward the country of the Jews. [ABRONAS.]

Volkmar (*Handb. d. Einl. in die Apocr.* i. 190, 195) adopts with some modification the com-

[a] The Arbela of Alexander the Great is called *Irbil* by the Arabic historians (Rob. ii. 399). The change of *l* to *d* is not unfrequent. Moreover, the present *Irbid* is undoubtedly mentioned in the Talmud as Arbel (see Schwarz, p. 189; Reland, p. 868; Rob. iii. 942, note).

[b] So Irby (p. 91). Robinson, on the contrary, says that the ruins are on the brow overlooking the chasm of the wady. [Thomson (*Land and Book*, ii. 114) says the same.—H.]

[c] First suggested in the *Münchener Gel. Anzeigen*, 1847, 1268, and eagerly laid hold of by Robinson.

[d] Some MSS. and the important version of the Syriac Peshito read "Gilead;" in which case the Arbela beyond Jordan must be thought of. But it is hardly likely that Josephus would be inaccurate in his topography of a part of the country which he knew so thoroughly.

[e] The importance of the *Wady Hamâm* in a military point of view, as commanding the great north road, the Sea of Galilee, and the important springs in the plain of Gennesareth, is not lost sight of by Wilson (*Lands of the Bible*, in Ritter, *Jordan*, p 328).

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jecture of Movers respecting this name. He supposes ἐπὶ χειμάρρου Ἀβρωνᾶ (the best supported reading) to represent the Hebrew בעב״ר חנהר, "on the other side of the river," namely, the Euphrates. The final ׳ in עברי being written long like ׳ was easily converted into ב, as in Jud. ii. 28 עַכּוֹ, Accho, is represented by Ὀκίνα. The "high cities" referred to he supposes to be Babylon, Seleucia, Ctesiphon, and others in their neighborhood, citing Eutropius viii. 3, and Dion Cassius lxviii. 28, in accordance with his theory that the passage relates to the conquests of Trajan [JUDITH]. A.

ARCHELA'US (Ἀρχέλαος [*ruler of the people*]: *Archelaus*: in the Talmud, אַרְכְּלָיוֹס, son of Herod the Great, by a Samaritan woman, Malthaké (Joseph. *Ant.* xvii. 1, § 3; *B. J.* i. 28, § 4), and, with his brother Antipas, brought up at Rome (*id. B. J.* i. 31, § 1). At the death of Herod (B. C. 4)[a] his kingdom was divided between his three sons, Herod Antipas, Archelaus, and Philip. Archelaus received the half, containing Idumea, Judæa, Samaria, and the cities on the coast, with 600 talents' income (Joseph. *Ant.* xvii. 11, § 4). With one party among the Jews he was popular: another complained against him, but in vain, to Augustus (id. *Ant.* xvii. 11, 1). He never properly had the title of king (βασιλεύς) assigned to him (Matt. ii. 22), but only that of ἐθνάρχης (*ibid.*); so that the former word must be taken as loosely used. In the 10th year of his reign (Joseph. xvii. 13, § 2, *Vit.* 1), or the 9th (*B. J.* ii. 7, § 3), according to Dion Cass. (xv. 27) in the consulship of M. Æmil. Lepidus and L. Arruntius, *i. e.* A. D. 6, a complaint was preferred by his brothers and his subjects against him on the ground of his tyranny, in consequence of which he was deposed and banished to Vienne in Gaul (Joseph. *Ant.* xvii. 13, § 2; *B. J.* ii. 7, § 3), where he is generally said to have died. But Jerome (*Onomast.* s. v. *Bethlehem*) relates that he was shown the sepulchre of Archelaus near that town. If so, he must have returned as a private man to Judæa, and there have died. The parents of our Lord turned aside from fear of him on their way back from Egypt, and went to Nazareth in Galilee, in the domain of his gentler brother Antipas. He seems to have been guilty of great cruelty and oppression. Josephus relates (*Ant.* xvii. 9, § 3; *B. J.* ii. 1, 3) that he put to death 3000 Jews in the temple not long after his accession. This cruelty was exercised not only towards Jews, but towards Samaritans also (Joseph. *B. J.* ii. 7, § 3). Archelaus wedded illegally (τοῦ πατρίου παραβάσιν ποιησάμενος, *Ant.* xvii. 13, § 2) Glaphyra, the former wife of his brother Alexander, who had had children by her. (There is no reason for saying with Winer that Archelaus had children by her: he has apparently mistaken Josephus's ἐξ οὗ καὶ τέκνα ἦν αὐτῷ, where οὗ refers to Alexander, not to Archelaus.) H. A.

ARCHERY. [ARMS.]

AR'CHEVITES (אַרְכְּוָיֵא: Ἀρχυαῖοι; [Vat. Αρχουσι:] *Erchuæi*, Vulg.) perhaps the inhabitants of EREGH, some of whom had been placed as colonists in Samaria (Ezr. iv. 9). W. L. B.

AR'CHI (הָאַרְכִּי: *Archi*), Josh. xvi. 2. [ARCHITE.]

ARCHIP'PUS (Ἄρχιππος [*master of the horse*]: *Archippus*), a Christian teacher in Colossæ, called by St. Paul his συνστρατιώτης (Philem. 2). As the epistle, which concerns a private matter, is addressed to him jointly with Philemon and Apphia, and as "the church in their house" is also addressed, it seems necessary to infer that he was a member of Philemon's family. He had received (Col. iv. 17) a διακονία in the Lord, and was admonished to take heed to it that he fulfill it. Jerome, Theodoret, and Œcumenius, suppose him to have been overseer of the church at Colossæ. Others believe him to have been a teacher at Laodicea (*Const. Apostol.* vii. 46; Theodoret *ad Col.* iv. 17; and recently Wieseler, *Chronol. des apostolischen Zeitalters*, p. 452); but there does not seem to be any ground for the view. There is a legend that he was of the number of the Seventy disciples, and suffered martyrdom at Chonæ, near Laodicea (*Menolog. Græc.* i. 246). There is a monograph written about him by Dietelmair, *De Archippo*, Altorf, 1751, 4to. H. A.

ARCHI'TE, THE (הָאַרְכִּי, as if from a place named Erech, אֶרֶךְ: [2 Sam. xv., xvi., ὁ ἀρχιεταῖρος (for ὁ Ἀρχί, ἑταῖρος? so Comp.; ὁ Αραχι, εταιρος or ετερος, 29); 2 Sam. xvii.,] ὁ Ἀραχί [Vat. -χει; 1 Chr. ὁ (om. Ald. Alex.) πρῶτος; Comp. ὁ ἀρχιαίτερος (for ὁ ἀρχιεταῖρος or rather ὁ Ἀρχί, ἑταῖρος, as above):] *Arachites*), the usual designation of David's friend Hushai (2 Sam. xv. 32, [xvi. 16,] xvii. 5, 14; 1 Chr. xxvii. 33).

The word also appears (somewhat disguised, it is true, in the A. V.) in Josh. xvi. 2, where "the borders of Archi" (*i. e.* "the Archite")[b] are named as on the boundary of the "children of Joseph," somewhere in the neighborhood of Bethel No town of the name of אֶרֶךְ appears in Palestine; is it possible that, as in the case of the Gerizi, the Zemarites, and the Jebusites, we have here the last faint trace of one of the original tribes of the country? G.

ARCHITECTURE. Although there are many notices, both in the Canonical Scriptures and in the Apocryphal writings, bearing reference to the architecture of other nations besides the Israelites, it is nevertheless obvious that the chief business of a work like the present, under the article of Architecture, is to examine the modes of building in use among the Jews, and to discover, if possible, how far they were influenced, directly or indirectly, by the example or the authority of foreigners. The book of Genesis (iv. 17, 20, 22) appears to divide mankind into great characteristic sections, namely, the "dwellers in tents" and the "dwellers in cities," when it tells us that Cain was the founder of a city; and that among his descendants one Jabal was "the father of them that dwell in tents," whilst Tubal-cain was "the instructor of

[a] The death of Herod took place in the same year with the birth of Christ; but this is to be placed four years before the date in general use as the Christian era

[b] Compare Josh. xviii. 16, where "Jebusi" should be translated "the Jebusite," as it has been in xv. 8. See also GEZERITE; ZEMARAITE.

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every artificer in brass and iron." It is probable that the workers in metal were for the most part dwellers in towns: and thus the arts of architecture and metallurgy became from the earliest times leading characteristics of the civilized as distinguished from the nomadic tendencies of the human race.

To the race of Shem is attributed (Gen. x. 11, 12, 22, xi. 2–9) the foundation of those cities in the plain of Shinar, Babylon, Nineveh, and others; to one of which, Resen, the epithet "great" sufficiently marks its importance in the time of the writer, a period at least as early as the 13th cent. B. C., if not very much earlier. (Rawlinson, *Outline of Ass. Hist.* p. 10; Layard, *Nineveh*, ii. 221, 235, 238.) From the same book we learn the account of the earliest recorded building, and of the materials employed in its construction (Gen. xi. 3, 9); and though a doubt rests on the precise site of the tower of Belus, so long identified with the Birs Nimroud (Benjamin of Tudela, p. 100, Bohn; Newton, *On Proph.* x. pp. 155, 156; Vaux, *Nin. and Persep.* pp. 173, 178; Keith, *On Proph.* p. 289), yet the nature of the soil, and the bricks found there in such abundance, though bearing mostly the name of Nebuchadnezzar, agree perfectly with the supposition of a city previously existing on the same or a closely neighboring site. (Layard, ii. 249, 278, and *Nin. and Bab.* 531; Plin. vii. 56; Ez. iv. 1.)

In the book of Esther (i. 2) mention is made of the palace at Susa, for three months in the spring the residence of the kings of Persia (Esth. iii. 13; Xen. *Cyrop.* viii. 6, § 22); and in the books of Tobit and Judith, of Ecbatana, to which they retired for two months during the heat of summer. (Tob. iii. 7, xiv. 14; Jud. i. 14; Herod. i. 98.)

A branch of the same Syro-Arabian race as the Assyrians, but the children of Ham, was the nation, or at least the dominant caste, of the Egyptians, the style of whose architecture agrees so remarkably with the Assyrian (Layard, ii. 206 ff.). It is in connection with Egypt that the Israelites appear first as builders of cities, compelled, in common with other Egyptian captives, to labor at the buildings of the Egyptian monarchs. Pithom and Raamses are said to have been built by them. (Ex. i. 11; Wilkinson, ii. 195.)

The Israelites were by occupation shepherds, and by habit dwellers in tents (Gen. xlvii. 3). The "house" built by Jacob at Succoth is probably no exception to this statement (בַּיִת, Gesen.). They had therefore originally, speaking properly, no architecture. Even Hebron, a city of higher antiquity than the Egyptian Zoan (Tanis), was called originally from its founder, perhaps a Canaanite of the race of Anak, Kirjath-Arba, the house of Arba (Num. xiii. 22; Josh. xiv. 15). From the time of the occupation of Canaan they became dwellers in towns and in houses of stone, for which the native limestone of Palestine supplied a ready material (Lev. xiv. 34, 45; 1 K. vii. 10; Stanley, *S. & P.* pp. 146, 8); but the towns which they occupied were not all, nor indeed in most cases, built from the first by themselves (Deut. vi. 10; Num. xiii. 19).

The peaceful reign and vast wealth of Solomon gave great impulse to architecture; for besides the Temple and his other great works at and near Jerusalem, he built fortresses and cities in various places, among which the names and sites of Baalath and Tadmor are in all probability represented by the more modern superstructures of Baalbec and Palmyra (1 K. ix. 15–24). Among the succeeding kings of Israel and of Judah, more than one is recorded as a builder: Asa (1 K. xv. 23), Baasha (xvi. 17), Omri (xvi. 24), Ahab (xvi. 34, xxii. 39), Hezekiah (2 K. xx. 20; 2 Chr. xxxii. 27, 30), Jehoash, and Josiah (2 K. xii. 11, 12, xxii. 6); and, lastly, Jehoiakim, whose winter palace is mentioned (Jer. xxii. 14, xxxvi. 22; see also Am. iii. 15).

On the return from captivity, the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner, with stone, and with timber from Lebanon (Ezr. iii. 8, v. 8; Neh. ii. 8, iii. 1, 32). During the government of Simon Maccabæus, the fortress called Baris, and afterwards Antonia, was erected for the defense of the Temple and the city. But the reigns of Herod and of his sons and successors were especially remarkable for the great architectural works in which they delighted. Not only was the Temple restored to a large portion if not to the full degree of its former magnificence, but the fortifications and other public buildings of Jerusalem were enlarged and embellished to an extent previously unknown (Luke xxi. 5; Benj. of Tudela, p. 83, Bohn). [More particular descriptions of these works will be found under JERUSALEM.] Besides these great works, the town of Cæsarea was built on the site of an insignificant building called Strato's Tower; Samaria was enlarged, and received the name of Sebaste; the town of Agrippium was built; and Herod carried his love for architecture so far as to adorn with buildings cities even not within his own dominions, Berytus, Damascus, Tripolis, and many other places (Joseph. *B. J.* i. 21, 1, 11). His son Philip the tetrarch enlarged the old Greek colony of Paneas, giving it the name of Cæsarea in honor of Tiberius; whilst his brother Antipas founded the city of Tiberias, and adorned the towns of Sepphoris and Betharamphta, giving to the latter the name Livias, in honor of the mother of Tiberius (Reland, p 497).

Of the original splendor of these great works no doubt can be entertained; but of their style and appearance we can only conjecture, though with nearly absolute certainty, that they were formed on Greek and Roman models. Of the style of the earlier buildings of Palestine, we can only form an idea from the analogy of the Egyptian, Assyrian, and Persian monuments now existing, and from the modes of building still adopted in Eastern countries. The connection of Solomon with Egypt and with Tyre, and the influence of the Captivity, may have in some measure successively affected the style both of the two temples, and of the palatial edifices of Solomon. The enormous stones employed in the Assyrian, Persepolitan, and Egyptian buildings find a parallel in the substructions of Baalbec, more ancient than the superstructure (Layard, ii. 317, 318), and in the stones of so vast a size which still remain at Jerusalem, relics of the building either of Solomon or of Herod (Williams, pt. ii. 1). But as it has been observed again and again, scarcely any connected monuments are known to survive in Palestine by which we can form an accurate idea of its buildings, beautiful and renowned as they were throughout the East (Plin. v. 14; Stanley, p. 183), and even of those which do remain no trustworthy examination has yet been made. It is probable, however, that the reservoirs known under the names of the Pools of Solomon and Hezekiah contain some portions at least of the original fabric (Stanley, pp. 103, 165).

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The domestic architecture of the Jews, so far as it can be understood, is treated under HOUSE. Tools and instruments of building are mentioned by the sacred writers; the plumb-line, Am. vii. 7; the measuring-reed, Ez. xl. 3; the saw, 1 K. vii. 9.
H. W. P.

ARCTU'RUS. The Hebrew words עָ֫שׁ, *'Âsh*, and עַיִשׁ, *'Ayish*, rendered "Arcturus" in the A. V. of Job ix. 9, xxxviii. 32, in conformity with the Vulg. of the former passage, are now generally believed to be identical, and to represent the constellation Ursa Major, known commonly as the Great Bear, or Charles's Wain. Niebuhr (*Desc. de l'Arab.* p. 101) relates that he met with a Jew at Sanà, who identified the Hebrew *'Âsh* with the constellation known to the Arabs by the name *Om es-Nash*, or *Nash* simply, as a Jew of Bagdad informed him. The four stars in the body of the Bear are named *Ennash* in the tables of Ulugh Beigh, those in the tail being called *el Benât*, "the daughters" (comp. Job. xxxviii. 32). The ancient versions differ greatly in their renderings. The LXX. render *'Âsh* by the "Pleiades" in Job ix. 9 (unless the text which they had before them had the words in a different order), and *'Ayish* by "Hesperus," the evening star, in Job xxxviii. 32. In the former they are followed or supported by the Chaldee, in the latter by the Vulgate. R. David Kimchi and the Talmudists understood by *'Ash* the tail of the Ram or the head of the Bull, by which they are supposed to indicate the bright star Aldebaran in the Bull's eye. But the greatest difficulty is found in the rendering of the Syriac translators, who give as the equivalent of both *'Âsh* and *'Ayish* the word *'Iyutho*, which is interpreted to signify the bright star Capella in the constellation Auriga, and is so rendered in the Arabic translation of Job. On this point, however, great difference of opinion is found. Bar Ali conjectured that *'Iyutho* was either Capella or the constellation Orion; while Bar Bahlul hesitated between Capella, Aldebaran, and a cluster of three stars in the face of Orion. Following the rendering of the Arabic, Hyde was induced to consider *'Âsh* and *'Ayish* distinct; the former being the Great Bear, and the latter the bright star Capella, or α of the constellation Auriga.
W. A. W.

ARD (אֶ֫רֶד [*descent*]: Ἀρδί: *Ared*). 1. Son of Benjamin [and if so, the youngest of his sons] (Gen. xlvi. 21).

2. Ἀδάρ; [Ald. Alex. Ἀδέρ:] *Hered*. Son of BELA, and grandson of Benjamin (Num. xxvi. 40), written Addar in 1 Chr. viii. 3. His descendants are called THE ARDITES (הָאַרְדִּי), Num. xxvi. 40. [As Ard is not mentioned among the sons of Benjamin in Num. xxvi. 38, 39, "son" may stand for grandson in Gen. xlvi. 21, and thus the same person be meant in both passages.]

ARDATH — "the field called Ardath" — 2 Esdr. ix. 26.

* Lücke (*Einl. in d. Offenb. d. Joh.* i. 174) and Volkmar (*Einl. in d. Apokr.* ii. 131) take Ardath (Æth. *Arphad*, Ar. *Arvad*) to be a corruption for *Arbath*, meaning "desert" (Heb. עֲרָבָה), used as an appellative rather than as a proper name. Lücke supposes the desert of Judah to be intended; Volkmar, the Holy Land in general, which though "a field of flowers," was then to the Israelites a desert (comp. 2 Esdr. x. 21, 22).
A.

ARDITES, THE. [ARD.]

ARDON (אַרְדֹּן [*fugitive*]: Ἀρδών; [Vat. H. Alex. Ορρα; Vat. M. Ιορρα:] *Ardon*), 1 Chr. ii. 18. [A son of Caleb, the son of Hezron, by his wife Azubah.]

ARELI (אַרְאֵלִי, Sam. ארולי [*son of a hero*]: Ἀριήλ; [in Gen. Ἀρηλεής; Alex. Αρωηλεις:] *Areli*), a son of Gad (Gen. xlvi. 16; Num. xxvi. 17). His descendants are called THE ARELITES (Num. xxvi. 17).

AREOPAGITE (Ἀρεοπαγίτης [Tisch. -γείτης]: *Areopagita*). A member of the Court of Areopagus (Acts xvii. 34). [See DIONYSIUS.]
W. A. W.

AREOPAGUS or MARS' HILL (ὁ Ἄρειος πάγος, *i. e.* the hill of Ares or Mars; *Areopagus*, Vulg.), was a rocky height in Athens, opposite the western end of the Acropolis,[a] from which it is separated only by an elevated valley. It rises gradually from the northern end, and terminates abruptly on the south, over against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. Of the site of the Areopagus, there can be no doubt, both from the description of Pausanias, and from the narrative of Herodotus, who relates that it was a height over against the Acropolis, from which the Persians assailed the latter rock (Paus. i. 28, § 5; Herod. viii. 52). According to tradition it was called the hill of Mars (Ares), because this god was brought to trial here before the assembled gods by Neptune (Poseidon), on account of his murdering Halirrhothius, the son of the latter. The spot is memorable as the place of meeting of the Council of Areopagus (ἡ ἐν Ἀρείῳ πάγῳ βουλή), frequently called the Upper Council (ἡ ἄνω βουλή) to distinguish it from the Council of Five Hundred, which held its sittings in the valley below the hill. It existed as a criminal tribunal before the time of Solon, and was the most ancient and venerable of all the Athenian courts. It consisted of all persons who had held the office of Archon, and who were members of it for life, unless expelled for misconduct. It enjoyed a high reputation, not only in Athens, but throughout Greece. Before the time of Solon the court tried only cases of willful murder, wounding, poison, and arson; but he gave it extensive powers of a censorial and political nature. The Council is mentioned by Cicero (*ad Fam.* xiii. 1; *ad Att.* i. 14, v. 11), and continued to exist even under the Roman emperors. Its meetings were held on the south-eastern summit of the rock. There are still sixteen stone steps cut in the rock, leading up to the hill from the valley of the Agora below; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the south. Here the Areopagites sat as judges in the open air (ὑπαίθριοι ἐδικάζοντο, Pollux, viii. 118). On the eastern and western side is a raised block. These blocks are probably the two rude stones which Pausanias saw there, and which are described by Euripides as assigned, the one to the accuser, the other to the criminal, in the causes which were tried in the court (*Iph. T.* 961). The Areopagus possesses peculiar interest to the

a * Dr. Robinson says, however, that it "bears about north" from the Acropolis (*Bib. Res.* i. 7).

Christian, as the spot from which St. Paul delivered his memorable address to the men of Athens (Acts xvii. 22–31). It has been supposed by some commentators that St. Paul was brought before the Council of Areopagus; but there is no trace in the narrative of any judicial proceedings. St. Paul "disputed daily" in the "market" or Agora (xvii. 17), which was situated south of the Areopagus in the valley lying between this hill and those of the Acropolis, the Pnyx, and the Museum. Attracting more and more attention, "certain philosophers of the Epicureans and Stoics" brought him up from the valley, probably by the stone steps already mentioned, to the Areopagus above, that they might listen to him more conveniently. Here the philosophers probably took their seats on the stone benches usually occupied by the members of the Council, while the multitude stood upon the steps and in the valley below. (For details, see *Dict. of Ant.* p. 126; *Dict. of Geogr.* i. 281.) [See MARS' HILL for Paul's discourse there.]

ARES (Ἀρές: *Ares*). ARAH 2 (1 Esdr. v. 10).

ARETAS (Ἀρέτας: [*Aretas*:] Arab. *Chorâh*), a common appellation of many of the Arabian kings or chiefs. Two are mentioned in the Bible.

1. A contemporary of Antiochus Epiphanes (B. C. 170) and Jason (2 Macc. v. 8). B. F. W.

2. In 2 Cor. xi. 32, St. Paul writes, ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με. This Aretas was father-in-law of Herod Antipas. [HEROD.] There is a somewhat difficult chronological question respecting the subordination of Damascus to this Aretas. The city under Augustus and Tiberius was attached to the province of Syria; and we have Damascene coins of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius, and the following circumstances make it probable that a change in the rulership of Damascus took place after the death of Tiberius. There had been war for some time between Aretas, king of Arabia Nabatæa, whose capital was Petra, and Antipas, on account of the divorce by Antipas of Aretas's daughter at the instance of Herodias, and also on account of some frontier disputes. A battle was fought, and the army of Antipas entirely destroyed (Joseph. *Ant.* xviii. 5, § 1).[a] On this, being a favorite with Tiberius, he sent to Rome for help; and Vitellius, governor of Syria, was commissioned to march against Aretas, and to take him dead or alive. While he was on his march (*Ant.* xviii 5, § 3) he heard at Jerusalem of the death of Tiberius (March 16, A. D. 37), and, πόλεμον ἐκφέρειν οὐκετ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γάϊον μεταπεπτωκέναι τὰ πράγματα, abandoned his march, and sent his army into winter-quarters, himself remaining at Antioch. By this change of affairs at Rome, a complete reversal took place in the situation of Antipas and his enemy. The former was ere long (A. D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (*Ant.* xviii. 7), who had been living in habits of intimacy with the new emperor (*Ant.* xviii. 6, § 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favor; and the more so, as Vitellius had an old grudge against Antipas, of which Josephus says, *Ant.* xviii. 4, § 5, ἔκρυπτε· ὀργήν, μέχρι δὴ καὶ μετῆλθε, Γαΐου τὴν ἀρχὴν παρειληφότος. Now in the year 38 Caligula made several changes in the East, granting Iturea to Soœmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhœmetalces, and to Polemon, son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula or Claudius existing, make it probable that about this time Damascus, which belonged to the predecessor of Aretas (*Ant.* xiii. 5, § 2), was granted to him by Caligula. Thus the difficulty would vanish. The other hypotheses, that the ethnarch was only visiting the city (as if he could then have guarded the walls to prevent escape), — that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would allow one of its chief cities to be taken from him, merely because he was in uncertainty about the policy of a new emperor), are very improbable.[b] Wieseler, *Chron. des apostolischen Zeitalters*, p. 174, and again in his art. in Herzog's *Encyklopädie*, refers to a coin βασιλέως Ἀρέτα φιλέλληνος, but it seems to belong to an earlier Aretas. See Conyb. and Howson, *Life of St. Paul*, ed. 2, vol. i. p. 132, note. See Wieseler, pp. 142 ff., 167 ff., whose view has been adopted in this article; Anger, *de Temporum in Actis Ap. ratione*, p. 173 ff., and Conyb. and Howson, vol. i. p. 99 ff. end. H. A.

ARE'US, a king of the Lacedæmonians, whose letter to the high priest Onias is given in 1 Macc. xii. 20 ff. He is called *Areus* in the A. V. in ver. 20 and in the margin of ver. 7; but in the Greek text he is named Ὀνιάρης [Alex. -νει-] in ver. 20, and Δαρεῖος in ver. 7: there can be little doubt however that these are corruptions of Ἄρευς. In Josephus (*Ant.* xii. 4, § 10, v. § 8) the name is written Ἀρεῖος, and in the Vulgate *Arius*. There were two Spartan kings of the name of Areus, of whom the first reigned B. C. 309–265, and the second, the grandson of the former, died when a child of eight years old in B. C. 257. There were three high priests of the name of Onias, of whom the first held the office B. C. 323–300. This is the one who must have written the letter to Areus I., probably in some interval between 309 and 300. (Grimm, *in Macc.* p. 185.) [ONIAS.]

ARGOB (אַרְגֹּב, once with the def. article הָאַרְגֹּב = "the stony," from רָגַב, Ges. *Thes.* 1260: Ἀργόβ: *Argob*), a tract of country on the east of the Jordan, in Bashan, in the kingdom of Og, containing 60 "great" and fortified "cities"

a * It is with reference to this defeat that Josephus makes his remarkable statement, that the Jews looked upon it as a punishment from God inflicted on Herod for putting to death John the Baptist, whom the Jews held in such veneration for his teaching and holy life. (*Ant.* xviii. 5, § 2.) See Lardner's *Jewish Testimonies*, Ch. iv. 1. H.

b * The view that Aretas seized and held Damascus by force for a short time after the defeat of Herod Antipas is maintained by Neander (*Pflanzung*, i. 159); Hemsen (*Der Apostel Paulus*, pp. 19–22); Winer (*Bibl. Realw.* i. 84); Meyer (*Apostelgeschichte*, p. 15); Guerlike (*Einl. in das N. T.* p. 336); Bleek (*Einl. in das N. T.* p. 361), and others. It is not easy to believe that the Roman government would so suddenly, of its own accord, confer so important a city on a vassal who had just defeated one of its most faithful allies, and who had been proscribed as an enemy who was to be taken at all hazards dead or alive. H.

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(עָרִים). Argob was in the portion allotted to the half-tribe of Manasseh, and was taken possession of by Jair, a chief man in that tribe. [JAIR; BASHAN; HAVOTH-JAIR.] It afterwards formed one of Solomon's commissariat districts, under the charge of an officer whose residence was at Ramoth-Gilead (Deut. iii. 4, 13, 14; 1 K. iv. 13). In later times Argob was called Trachonitis, apparently a mere translation of the older name. [TRACHONITIS.] In the Samaritan version it is rendered ריגובאה (Rigobaah); but in the Targums of Onkelos and Jonathan it is טרכונא[a] (*i. e.* Trachonitis). Later on we trace it in the Arabic version of Saadiah as موجب, (*Mujeb*, with the same meaning); and it is now apparently identified with the *Lejah*, اللجاة, a very remarkable district south of Damascus, and east of the Sea of Galilee, which has been visited and described by Burckhardt (pp. 111–119), Seetzen, and Porter (vol. ii. specially pp. 240–245). This extraordinary region — about 22 miles from N. to S. by 14 from W. to E., and of a regular, almost oval, shape — has been described as an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction. "It is," says Mr. Porter, "wholly composed of black basalt, which appears to have issued from innumerable pores in the earth in a liquid state, and to have flowed out on every side. Before cooling, its surface was violently agitated, and it was afterwards shattered and rent by internal convulsions. The cup-like cavities from which the liquid mass was extruded are still seen, and likewise the wavy surface that a thick liquid assumes which cools while flowing. The rock is filled with little pits and air-bubbles; it is as hard as flint, and emits a sharp metallic sound when struck" (241). "Strange as it may seem, this ungainly and forbidding region is thickly studded with deserted cities and villages, in all of which the dwellings are solidly built and of remote antiquity" (238). The number of these towns visited by one traveller lately returned is 50, and there were many others which he did not go to. A Roman road runs through the district from S. to N. probably between Bosra and Damascus. On the outer boundary of the *Lejah* are situated, amongst others, the towns known in Biblical history as Kenath and Edrei. In the absence of more conclusive evidence on the point, a strong presumption in favor of the identification of the *Lejah* with Argob arises from the peculiar Hebrew word constantly attached to Argob, and in this definite sense apparently to Argob only. This word is חֶבֶל (Chebel), literally "a rope" (*σχοινισμα, περίμετρον, funiculus*), and it designates with charming accuracy the remarkably defined boundary line of the district of the *Lejah*, which is spoken of repeatedly by its latest explorer as "a rocky shore;" "sweeping round in a circle clearly defined as a rocky shore-line;" "resembling a Cyclopean wall in ruins" (Porter, ii 19, 219, 239, &c.). The extraordinary features of this region are rendered still more extraordinary by the contrast which it presents to the surrounding plain of the Hauran, a high plateau of waving downs of the richest agricultural soil stretching from the Sea of Galilee to the *Lejah*, and beyond that to the desert, almost literally "without a stone;" and it is not to be wondered at — if the identification proposed above be correct — that this contrast should have struck the Israelites, and that their language, so scrupulous of minute topographical distinctions, should have perpetuated in the words Mishor, Argob, and Chebel, at once the level downs of Bashan [MISHOR], the stony labyrinth which so suddenly intrudes itself on the soil (Argob), and the definite fence or boundary which encloses it [CHEBEL]. G.

[a] Jonath. גרגונא; Jerus. אטרכונא

AR'GOB (אַרְגֹב: Ἀργόβ: *Argob*), perhaps a Gileadite officer, who was governor of Argob. According to some interpreters, an accomplice of Pekah in the murder of Pekahiah. But Sebastian Schmid explained that both Argob and Arieh were two princes of Pekahiah, whose influence Pekah feared, and whom he therefore slew with the king. Rashi understands by Argob the royal palace, near which was the castle in which the murder took place (2 K. xv. 25). W. A. W.

ARIARA'THES (properly Mithridates, Diod. xxxi., X. 25, ed. Bip.) VI., PHILOPATOR (Ἀριαράθης, [Comp. Ald. Alex.] Ἀράθης [Vulg. *Ariarathes*], probably signifying "*great*" or "*honorable master*," from the roots existing in *aryas* (Sanskrit), "honorable," and *rata* (head), "master;" Smith, *Dict. Biogr.* s. v.), king of Cappadocia B. C. 163–130. He was educated at Rome (Liv. xlii. 19); and his whole policy was directed according to the wishes of the Romans. This subservience cost him his kingdom B. C. 158; but he was shortly afterwards restored by the Romans to a share in the government (App. *Syr.* 47; cf. Polyb. xxxii. 20, 23; Polyb. iii. 5); and on the capture of his rival Olophernes by Demetrius Soter, regained the supreme power (Just. xxxv. 1). He fell in B. C. 130, in the war of the Romans against Aristonicus, who claimed the kingdom of Pergamus on the death of Attalus III. (Just. xxxvii. 1, 2). Letters were addressed to him from Rome in favor of the Jews (1 Macc. xv. 22), who in after-times seem to have been numerous in his kingdom (Acts ii. 9; comp. 1 Pet. i. 1). B. F. W.

ARI'DAI [3 syl.] (אֲרִידַי: Ἀρσαῖος; [FA. Ἀρσεος; Comp. Ἀριδαΐ:] *Aridaï*), ninth son of Haman (Esth. ix. 9).

ARIDA'THA (אֲרִידָתָא: Ζαρβανά; [Vat Alex. FA. Ζαρβαχα; Comp. Ἀρ δαθά:] *Aridatha*), sixth son of Haman (Esth. ix. 8).

ARI'EH [*properly* Arjeh *or* Aryeh] (הָאַרְיֵה: Ἀρία; [Vat. Αρεια;] Alex. [Comp.] Ἀρίε: *Arie*). "The Lion," so called probably from his daring as a warrior: either one of the accomplices of Pekah in his conspiracy against Pekahiah, king of Israel, or, as Sebastian Schmid understands the passage, one of the princes of Pekahiah, who was put to death with him (2 K. xv. 25). Rashi explains it literally of a golden lion which stood in the castle. W. A. W.

A'RIEL (אֲרִיאֵל, *lion*, i. e. *hero, of God*, or, *hearth of God*: Ἀριήλ: *Ariel*).

1. As the proper name of a man (where the meaning no doubt is the first of those given above) the word occurs in Ezr. viii. 16. This Ariel was one of the "chief men" who under Ezra directed

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the caravan which he led back from Babylon to Jerusalem.

The word occurs also in reference to two Moabites slain by Benaiah, one of David's chief captains (2 Sam. xxiii. 20; 1 Chr. xi. 22). Gesenius and many others agree with our A. V. in regarding the word as an epithet, "two lion-like men of Moab;" but it seems better to look upon it, with Thenius, Winer, Fürst, and others, as a proper name, and translate "two [sons] of Ariel," supplying the word בְּנֵי, which might easily have fallen out.

A similar word occurs in Num. xxvi. 17, ARELI (אֲרִאֵלִי), as the name of a Gadite, and head of one of the families of that tribe. Both the LXX. and the Vulg. give Ariel for this word, and Winer without remark treats it as the same name.

2. A designation given by Isaiah to the city of Jerusalem (Is. xxix. 1 (*bis*), 2 (*bis*), 7 [Alex. Ισραηλ]). Its meaning is obscure. We must understand by it either "Lion of God" — so Gesenius, Ewald, Hävernick, Fürst, and many others — or, with Umbreit, Knobel, and most of the ancient Jewish expositors, "Hearth of God," tracing the first component of the word to the Arabic أَرِيَ, *a fire-place* or *hearth* (Gesen. *Thes.*; Fürst, *Heb. u. Chald. Handwört.* s. v.). This latter meaning is suggested by the use of the word in Ez. xliii. 15, 16, as a synonym for the altar of burnt-offering, although Hävernick (*Commentar üb. Ezech.* p. 699), relying on the passage in Isaiah, insists that even here we must understand Lion of God. The difficulty is increased by the reading of the text in Ezekiel being itself doubtful. On the whole it seems most probable that the words used by the two prophets, if not different in form, are at least different in derivation and meaning, and that as a name given to Jerusalem Ariel means "Lion of God," whilst the word used by Ezekiel means "Hearth of God." F. W. G.

ARIMATHÆ'A [A. V. -the'a] ('Αριμαθαία, Matt. xxvii. 57; Luke xxiii. 51; John xix. 38), the birthplace, or at least the residence of Joseph, who obtained leave from Pilate to bury our Lord in his "new tomb" at Jerusalem. St. Luke calls this place "a city of Judea;" but this presents no objection to its identification with the prophet Samuel's birthplace, the RAMAH of 1 Sam. i. 1, 19, which is named in the Septuagint Armathaim ('Αρμαθαιμ), and by Josephus, Armatha ('Αρμαθά, Joseph. *Ant.* v. 10, § 2). The Ramathem of the Apocrypha ('Ραυαθέμ, 1 Macc. xi 34) is probably the same place. [RAMAH.] J. S. H.

A'RIOCH (אַרְיוֹךְ, probably from אֲרִי, *a lion*, "lion like," comp. נְסַרְךְ: 'Αριώχης, LXX., [twice] in Dan. only: [elsewhere 'Αριώχ;] 'Αριώχ, Theodot.: *Arioch*, Vulg.).

1. "King of Ellasar" (Gen. xiv. 1, 9).

2. "The captain of the guard" of Nebuchadnezzar (Dan. ii. 14 ff.). B. F. W.

3. (Ελριώχ; Alex. [Vat. Comp. Ald.] 'Αριώχ: *Erioch*). Properly [?] "Eirioch" or "Erioch," mentioned in Jud. i. 6 as king of the Elymæans. Junius and Tremellius identify him with Deioces, king of part of Media. W. A. W.

ARI'SAI [3 syl.] (אֲרִיסַי: Ρουφαΐος; [Alex. Ρουφανος; Comp. 'Αριαΐ:] *Arisai*), eighth son of Haman (Esth. ix. 9).

ARISTAR'CHUS ('Αρίσταρχος [*most excellent ruler*]: *Aristarchus*), a Thessalonian (Acts xx. 4; xxvii. 2), who accompanied St. Paul on his third missionary journey (Acts xix. 29, where he is mentioned as having been seized in the tumult at Ephesus together with Gaius, both συνεκδήμους Παύλου). We hear of him again as accompanying the apostle on his return to Asia, Acts xx. 4; and again xxvii. 2, as being with him on his voyage to Rome. We trace him afterwards as St. Paul's συναιχμάλωτος in Col. iv. 10, and Philem. 24, both these notices belonging to one and the same time of Col. iv. 7; Philem. 12 ff. After this we altogether lose sight of him. Tradition, says Winer, makes him bishop of Apamea. H. A.

* Though Aristarchus is mentioned so often, the A. V. very strangely speaks of him as "one Aristarchus" in Acts xxvii. 2. He appears from that passage to have gone with the apostle to Rome of his own accord. We do not "trace him as Paul's συναιχμάλωτος (fellow-prisoner) in Philem. 24;" but since he is reckoned there among the συνεργοί (fellow-laborers), we may conclude that he received the other appellation in Col. iv. 10, because he made himself the voluntary sharer of Paul's exile and captivity. To remember the brethren in their bonds was accounted the same thing as to be bound with them; see Heb. xiii. 3 (συνδεδεμένοι). The letters to the Colossians and to Philemon were sent away at the same time, which leaves no room for supposing that Aristarchus had been put in prison after the letter to Philemon was written. H.

ARISTOBU'LUS ('Αριστόβουλος [*most excellent counsellor*]: *Aristobolus*), a Jewish priest (2 Macc. i. 10), who resided in Egypt in the reign of Ptolemæus VI. Philometor (comp. Grimm, 2 Macc. i. 9). In a letter of Judas Maccabæus he is addressed (165 B. C.) as the representative of the Egyptian Jews ('Αριστοβούλῳ . . . καὶ τοῖς ἐν Αἰγ. Ἰουδ. 2 Macc. *l. c.*), and is further styled "the teacher" (διδάσκαλος, i. e. counsellor?) of the king. Josephus makes no mention of him but there can be little doubt that he is identical with the Peripatetic philosopher of the name (Clem. Alex. *Str.* v. § 98; Euseb. *Præp. Ev.* viii. 9), who dedicated to Ptol. Philometor his allegoric exposition of the Pentateuch (Βίβλους ἐξηγητικὰς τοῦ Μωυσέως νόμου, Euseb. *H. E.* vii. 32). Considerable fragments of this work have been preserved by Clement and Eusebius (Euseb. *Præp. Evang.* vii. 13, 14, viii. (8) 9, 10, xiii. 12; in which the Clementine fragments recur); but the authenticity of the quotations has been vigorously contested. It was denied by R. Simon, and especially by Hody (*De bibl. text. orig.*, pp. 50 ff. Oxon. 1705), who was answered by Valckenaer (*Diatribe de Aristobulo Judæo*, Lugd. Bat. 1806); and Valckenaer's arguments are now generally considered conclusive. (Gfrörer, *Philo u. s. w.* ii. 71 ff.; Daehne, *Jüd. Alex. Relig.-Philos.* ii. 73 ff.; Ewald, *Gesch. des Volkes Isr.* iv. 294 n.) The object of Aristobulus was to prove that the Peripatetic doctrines were based (ἠρτῆσθαι) on the Law and the Prophets, and his work has an additional interest as showing that the Jewish doctrines were first brought into contact with the Aristotelian and not with the Platonic philosophy (comp. Matter, *Hist de l'École d'Alex.* iii. 153 ff.). The fragments which remain

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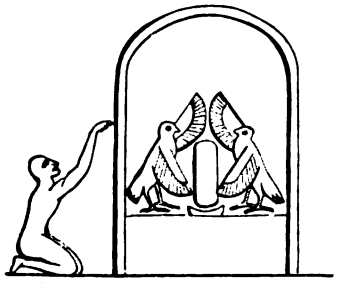
are discussed at length in the works quoted above which contain also a satisfactory explanation of the chronological difficulties of the different accounts of Aristobulus. B. F. W.

ARISTOBU'LUS (Ἀριστόβουλος), a resident at Rome, some of whose household are greeted in Rom. xvi. 10. It does not appear whether he was a Roman; or whether he believed: from the form of expression, probably not. Or he may have been dead at the time. The *Menolog. Graecorum*, as usual (iii. 17 f.), makes him to have been one of the 70 disciples, and reports that he preached the gospel in Britain. H. A.

* It is not safe to infer merely from the expression itself (ἐκ τῶν Ἀριστοβούλου) either that Aristobulus was not a Christian, or that he was not living when the epistle to the Romans was written. (See Fritzsche, *Epistola ad Romanos*, iii. 307). Paul speaks twice precisely in the same way of Stephanas (1 Cor. i. 16, and xvi. 15); but we happen to learn from 1 Cor. xvi. 17, that Stephanas just then was with the apostle at Ephesus (χαίρω ἐπὶ τῇ παρουσίᾳ Στεφανᾶ), and consequently separated from his family at Rome. It is quite possible that Aristobulus was at Corinth when Paul wrote to the Romans, though his proper home was at Rome, or the reverse: he himself may have lived at Corinth, but have had sons or other members of his family settled at Rome. This entire class of passages (NARCISSUS, ONESIPHORUS, CHLOË) involves a peculiarity of phraseology which has not been duly recognized. H.

ARK, NOAH'S. [NOAH.]

ARK OF THE COVENANT (אָרוֹן). This, taken generally together with the mercy-seat, was the one piece of the tabernacle's furniture especially invested with sacredness and mystery, and is therefore the first for which precise directions were delivered (Ex. xxv.). The word signifies a mere chest or box, and is (as well as the word תֵּבָה, "ark" of Noah) rendered by the LXX. and New Testament writers by κιβωτός. We may remark: (I.) its material dimensions and fittings; (II.) its design and object, under which will be included its contents; and (III.) its history.



Egyptian Ark. (Rosellini, p. 99)

I. It appears to have been an oblong chest of Shittim (acacia) wood, 2½ cubits long, by 1½ broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged round about with gold, the mercy-seat, supporting the cherubim one at each end, and regarded as the symbolical throne of the Divine presence [CHERUBIM and MERCY-SEAT], was placed. The ark was fitted with rings one at each of the four corners, and therefore two on each side, and through these were passed staves of the same wood similarly overlaid. By these staves, which always remained in the rings, the Levites of the house of Kohath, to whose office this especially appertained, bore it in its progress. Probably, however, when removed from within the veil, in the most holy place, which was its proper position, or when taken out thence, priests were its bearers (Num. vii. 9, x. 21, iv. 5, 19, 20; 1 K. viii. 3, 6). The ends of the staves were visible without the veil in the holy place of the temple of Solomon, the staves being drawn to the ends, apparently, but not out of the rings. The ark, when transported, was enveloped in the "veil" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen.

II. Its purpose or object was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title, the idea of which was inseparable from it, and which may be regarded as the *depositum* of the Jewish dispensation. The perpetual safe custody of the material tables no doubt suggested the moral observance of the precepts inscribed. It was also probably a reliquary for the pot of manna and the rod of Aaron. We read in 1 K. viii. 9, that "there was nothing in the ark save the two tables of stone which Moses put there at Horeb." Yet St. Paul, or the author of Heb. ix. 4, asserts that, beside the two tables of stone, the "pot of manna" and "Aaron's rod that budded" were inside the ark, which were directed to be "laid up" and "kept *before the testimony*," *i. e.* before the tables of the law (Ex. xl. 20); and probably, since there is no mention of any other receptacle for them, and some would have been necessary, the statement of 1 K. viii. 9 implies that by Solomon's time these relics had disappeared. The expression מִצַּד אֲרוֹן, Deut. xxxi. 26, obscurely rendered "*in* the side of the ark" (A. V.), merely means "beside" it. The words of the A. V. in 1 Chr. xiii. 3, seem to imply an use of the ark for the purpose of an oracle; but this is probably erroneous, and "we sought it not" the meaning; so the LXX. renders it: see Gesenius. *Lex.* s. v. דָּרַשׁ.

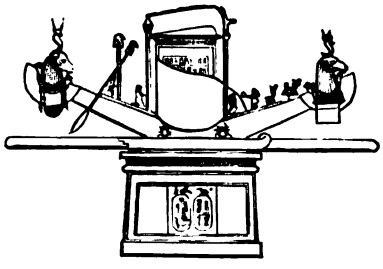
Occupying the most holy spot of the whole sanctuary, it tended to exclude any idol from the centre of worship. And Jeremiah (iii. 16) looks forward to the time when even the ark should be "no more remembered," as the climax of spiritualized religion apparently in Messianic times. It was also the support of the mercy-seat, materially symbolizing, perhaps, the "covenant" as that on which "mercy" rested. It also furnished a legitimate vent to that longing after a material object for reverential feeling which is common to all religions. It was, however, never seen, save by the high-priest, and resembled in this respect the Deity whom it symbolized, whose face none might look upon and live (Winer, *ad loc. note*). That this reverential feeling may have been impaired during its absence among the Philistines, seems probable from the example of Uzzah.

III. The chief facts in the earlier history of the ark (see Josh. iii. and vi.) need not be recited We may notice, however, a fiction of the Rabbis that there *were two* arks, one which remained in the shrine, and another which preceded the camp on its march, and that this latter contained the

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broken tables of the law, as the former the whole ones. In the decline of religion in a later period a superstitious security was attached to its presence in battle. Yet, though this was rebuked by its permitted capture, when captured its sanctity was vindicated by miracles, as seen in its avenging progress through the Philistine cities. From this period till David's time its abode was frequently shifted. It sojourned among several, probably Levitical, families (1 Sam. vii. 1; 2 Sam. vi. 3, 11; 1 Chr. xiii. 13, xv. 24, 25) in the border villages of Eastern Judah, and did not take its place in the tabernacle, but dwelt in curtains, *i. e.* in a separate tent pitched for it in Jerusalem by David. Its bringing up by David thither was a national festival, and its presence there seems to have suggested to his piety the erection of a house to receive it. Subsequently that house, when completed, received, in the installation of the ark in its shrine, the signal of its inauguration by the effulgence of Divine glory instantly manifested. Several of the Psalms contain allusions to these events (*e. g.* xxiv., xlvii., cxxxii.) and Ps. cv. appears to have been composed on the occasion of the first of them.

When idolatry became more shameless in the kingdom of Judah, Manasseh placed a "carved image" in the "house of God," and probably removed the ark to make way for it. This may account for the subsequent statement that it was reinstated by Josiah (2 Chr. xxxiii. 7, xxxv. 3). It was probably taken captive or destroyed by Nebuchadnezzar (2 Esdr. x. 22). Prideaux's argument that there *must* have been an ark in the second temple is of no weight against express testimony, such as that of Josephus (*B. J.* v. 5, § 5) and Tacitus (*Hist.* v. 9, *inania arcana*), confirmed also by the Rabbins, who state that a sacred stone called by them אבן שתיה, "stone of drinking" [STONE], stood in its stead; as well as by the marked silence of those apocryphal books which enumerate the rest of the principal furniture of the sanctuary as present, besides the positive statement of 2 Esdr. as above quoted.



Egyptian Ark. (Wilkinson, Anc. Egypt.)

The ritual of the Etruscans, Greeks, Romans, and other ancient nations, included the use of what Clemens Alexandrinus calls κίσται μυστικαί (Protrept. p 12); but especially that of the Egyptians, in whose religious processions, as represented on monuments, such an ark, surmounted by a pair of winged figures like the cherubim, constantly appears (Wilkinson, *An. Egypt.* v. 271, 275). The same Clemens (Strom. v. 578) also contains an allusion of a proverbial character to the ark and its rites, which seems to show that they were popularly known, where he says that "only the master (διδάσκαλος) may uncover the ark" (κιβωτός). In Latin also, the word *arcanum*, connected with *arca* and *arceo*, is the recognized term for a sacred mystery. Illustrations of the same subject occur also Plut. *de Is. et Osi.* c. 39; Ov. *Ars Am.* ii 609, &c.; Euseb. *Præp. Evang.* ii. 3; Catull. lxiv 260–1; Apul. *Met.* xi. 262. H. H.

ARKITE, THE (הָעַרְקִי, Sam. Cod ערוקי: Ἀρουκαῖος: *Arucæus*), one of the families of the Canaanites (Gen. x. 17; 1 Chr. i. 15), and from the context evidently located in the north of Phœnicia. Josephus (*Ant.* i. 6, § 2) gives the name as Ἀρουκαῖος, and as possessing Ἄρκην τὴν ἐν τῷ Λιβάνῳ. He also again mentions the place (Ἀρκαία, *B. J.* vii. 5, § 1) in defining the position of the Sabbatical river. The name is found in Pliny (v. 18), and Ptolemy (v. 15), and from Ælius Lampridius (*Alex. Sev.*) we learn that the *Urbs Arcena* contained a temple dedicated to Alexander the Great. It was the birthplace of Alexander Severus, and was thence called Cæsarea Libani. Arca was well known to the Crusaders, who under Raimond of Toulouse besieged it for two months in 1099 in vain; it was, however, afterwards taken by William of Sartanges. In 1202 it was totally destroyed by an earthquake. The site which now bears the name of *'Arka* (عرقا) lies on the coast, 2 to 2½ hours from the shore, about 12 miles north of Tripoli, and 5 south of the *Nahr el Khebir* (Eleutherus). The great coast road passes half-way between it and the sea. The site is marked by a rocky tell rising to the height of 100 feet close above the *Nahr Arka*. On the top of the tell is an area of about two acres, and on this and on a plateau to the north the ruins of the former town are scattered. Among them are some columns of granite and syenite (Rob. iii. 579–81; Ges. 1073; Winer, *s. v.*; Reland, 575; Burckhardt, 162; *Dict. of Gr. and Rom. Geogr.*, art. ARCA). G.

ARMAGED'DON (['Αρμαγεδδών; Lachm. Tisch.] 'Αρμαγεδών: [*Armagedon*], Rev. xvi. 16). It would be foreign to the purpose of this work to enter into any of the theological controversies connected with this word. Whatever its full symbolical import may be, the image rests on a geographical basis; and the locality implied in the Hebrew term here employed (τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών) is the great battlefield of the Old Testament, where the chief conflicts took place between the Israelites and the enemies of God's people. The passage is best illustrated by comparing a similar one in the book of Joel (iii. 2, 12), where the scene of the Divine judgments is spoken of in the prophetic imagery as the "valley of Jehoshaphat," the fact underlying the image being Jehoshaphat's great victory (2 Chr. xx. 26; see Zech. xiv. 2, 4). So here the scene of the struggle of good and evil is suggested by that battlefield, the plain of Esdraelon, which was famous for two great victories, of Barak over the Canaanites (Judg. iv., v.), and Gideon over the Midianites (Judg. vii.); and for two great disasters, the death of Saul in the invasion of the Philistines (1 Sam. xxxi. 8), and the death of Josiah in the invasion of the Egyptians (2 K. xxiii. 29, 30; 2 Chr. xxxv 22). With the first and fourth of these events Megiddo (Μαγεδδώ in the LXX. and Josephus) is especially connected. Hence Ἀρμαγεδών, "the hill of Megiddo." (See Bähr's *Excursus* on Herod ii. 159.) The same figurative language is

used by one of the Jewish prophets (Zech. xii. 11). As regards the Apocalypse, it is remarked by Stanley (*S. & P.* p. 330), that this imagery would be peculiarly natural to a Galilæan, to whom the scene of these battles was familiar. [MEGIDDO.]

J. S. H.

ARMENIA (Ἀρμενία) is nowhere mentioned under that name in the original Hebrew, though it occurs in the English version (2 K. xix. 37), where our translators have very unnecessarily substituted it for Ararat (comp. marginal reading). [Here the LXX. read Ἀραράθ (Alex. Ἀραβάς), Vulg. *Armenii*.] The absence of the *name*, however, which was not the indigenous name of the people, by no means implies that the Hebrew writers were unacquainted with the country. They undoubtedly describe certain districts of it under the names Ararat, Minni, and Togarmah. Of these three the latter appears to have the widest signification. It is the name of a *race* (Gen. x. 3), and not of a locality, and is used by Ezekiel as descriptive of the whole country (xxvii. 14, xxxviii. 6), while the two former are mentioned together, and have been identified with separate localities.

Armenia is that lofty plateau whence the rivers Euphrates, Tigris, Araxes, and Acampsis, pour down their waters in different directions, the two first to the Persian Gulf, the last two respectively to the Caspian and Euxine Seas. It may be termed the *nucleus* of the mountain system of western Asia. From the centre of the plateau rise two lofty chains of mountains, which run from E. to W., converging towards the Caspian sea, but parallel to each other towards the W., the most northerly named by ancient geographers Abus Mts, and culminating in Mount Ararat; the other named Niphates Mts. Westward these ranges may be traced in Anti-Taurus and Taurus, while in the opposite direction they are continued in Caspius Mts. The climate of Armenia is severe, the degree of severity varying with the altitude of different localities, the valleys being sufficiently warm to ripen the grape, while the high lands are bleak and only adapted for pasture. The latter supported vast numbers of mules and horses, on which the wealth of the country chiefly depended; and hence Strabo (xi. 529) characterizes the country as σφόδρα ἱππόβοτος, and tells us that the horses were held in as high estimation as the celebrated Nisæan breed. The inhabitants were keen traders in ancient as in modern times.

The slight acquaintance which the Hebrew writers had of this country was probably derived from the Phœnicians. There are signs of their knowledge having been progressive. Isaiah, in his prophecies regarding Babylon, speaks of the hosts as coming from "the mountains" (xiii. 4), while Jeremiah, in connection with the same subject, uses the specific names Ararat and Minni (li. 27). Ezekiel, who was apparently better acquainted with the country, uses a name which was familiar to its own inhabitants, Togarmah. Whether the use of the term Ararat in Is. xxxvii. 38 belongs to the period in which the prophet himself lived, is a question which cannot be here discussed. In the prophetical passages to which we shall refer, it will be noticed that Armenia is spoken of rather in reference to its geographical position as one of the extreme northern nations with which the Jews were acquainted, than for any more definite purpose. (1.) ARARAT is noticed as the place whither the sons of Sennacherib fled (Is. xxxvii. 38). In the prophecies of Jeremiah (li. 27) it is summoned along with Minni and Ashkenaz to the destruction of Babylon, — the LXX. however only notice the last. It was the central district surrounding the mountain of that name. (2.) MINNI (מִנִּי) is only noticed in the passage just referred to. It is probably identical with the district Minyas, in the upper valley of the *Murad-su* branch of the Euphrates (Joseph. *Ant.* i. 3, § 6). It contains the root of the name Armenia according to the generally received derivation, Har-Minni, "the mountains of Minni." It is worthy of notice that the spot where Xenophon ascertains that the name of the country through which he was passing was Armenia, coincides with the position here assigned to Minni (Xen. *An.* iv. 5; Ainsworth, *Track of 10,000*, p. 177). (3.) TOGARMAH (תּוֹגַרְמָה: Θογαρμά, and Θοργομά) is noticed in two passages of Ezekiel, both of which support the idea of its identity with Armenia. In xxvii. 14 he speaks of its commerce with the Tyrians in "horses, horsemen, and mules" (A. V.), or, as the words mean, "carriage-horses, riding-horses, and mules" (Hitzig, *Comment.*), which we have already noticed as the staple productions of Armenia. That the house of Togarmah "traded in the fairs of Tyre," as the A. V. expresses it, is more than the Hebrew text seems to warrant. The words simply signify that the Armenians carried on commerce with the Tyrians in those articles. In this passage Togarmah is mentioned in connection with Meshech and Tubal; in xxxviii. 6, it is described as "of the north quarters" in connection with Gomer. Coupling with these particulars the relationship between Togarmah, Ashkenaz, and Riphat (Gen. x. 3), the three sons of Gomer, and the nations of which these patriarchs were the progenitors, we cannot fail in coming to the conclusion that Togarmah represents Armenia. We will only add that the traditional belief of the Armenians themselves, that they are descended from Thorgomass or Torgarmah, strongly confirms this view.[a] W. L. B.

ARMLET (אֶצְעָדָה, Num. xxxi. 50, 2 Sam. i. 10: χλιδών; Aquila [In 2 Sam.] βραχιόνιον: [*periscelis,*] *armilla, brachiale*; properly a fetter, from צָעַד, *a step*; comp. Is. iii



Assyrian Armlet. From Nineveh Marbles, British Museum.

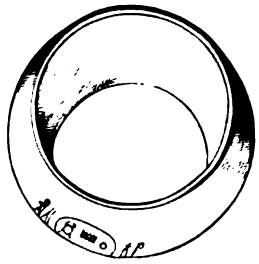
2, and ANKLET), an ornament universal [illegible]

[a] We are indebted for a valuable work on Armenia and Persia to the American missionaries, Messrs. H. G. O. Dwight and Eli Smith, who made a tour of observation in these countries in 1830. We have a still later work from Dr. Dwight (1850) entitled "Christianity revived in the East," treating especially of [illegible] moral changes which are taking place among the Armenians of Turkey.

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East, especially among women; used by princes as one of the insignia of royalty, and by distinguished persons in general. The word is not used in the A. V., as even in 2 Sam. i. 10, they render it "by the bracelet on his arm." Sometimes only one was worn, on the right arm (Ecclus. xxi. 21). From Cant. viii. 6, it appears that the signet sometimes consisted of a jewel on the armlet.

These ornaments were worn by most ancient princes. They are frequent on the sculptures of Persepolis and Nineveh, and were set in rich and fantastic shapes, resembling the heads of animals (Layard, *Nineveh*, ii. 298). The kings of Persia wore them, and Astyages presented a pair among other ornaments to Cyrus (Xen. *Cyr.* i. 3). The Æthiopians, to whom some were sent by Cambyses scornfully characterized them as weak fetters (Herod. ii. 23). Nor were they confined to the kings, since Herodotus (viii. 113) calls the Persians generally ψελιοφόροι. In the Egyptian monuments "kings are often represented with armlets and bracelets, and in the Leyden Museum is one bearing the name of the third Thothmes." [A gold bracelet figured below.] (Wilkinson's *Anc.*



Egyptian Armlet. From the Leyden Museum.

Egypt. iii. 375, and Plates 1, 2, 14). They were even used by the old British chiefs (Turner, *Angl. Sax.* i. 383). The story of Tarpeia shows that they were common among the ancient Sabines, but the Romans considered the use of them effeminate, although they were sometimes given as military rewards (Liv. x. 44). Finally, they are still worn among the most splendid regalia of modern Oriental sovereigns, and it is even said that those of the king of Persia are worth a million sterling (Kitto, *Pict. Hist. of Pal.* i. 499). They form the chief wealth of modern Hindoo ladies, and are rarely taken off. They are made of every sort of material from the finest gold, jewels, ivory, coral, and pearl, down to the common glass rings and varnished earthenware bangles of the women of the Deccan. Now, as in ancient times, they are sometimes plain, sometimes enchased, sometimes with the ends not joined, and sometimes a complete circle. The arms are sometimes quite covered with them, and if the wearer be poor, it matters not how mean they are, provided only that they glitter. It is thought essential to beauty that they should fit close, and hence Harmer calls them "rather manacles than bracelets," and Buchanan says "that the poor girls rarely get them on without drawing blood, and rubbing part of the skin from the hand; and as they wear great numbers, which often break, they suffer much from their love of admiration." Their enormous weight may be conjectured from Gen. xxiv. 24. [BRACELET.] F. W. F.

ARMONI (אַרְמֹנִי [*Palatinus, palace inmate*]: Ἐρμωνί; [Vat. Ερμωνοι; Alex. -νει Ald. Ἐρμωνεί; Comp. Ἀρμωνί:] *Armoni*), son of Saul by Rizpah (2 Sam. xxi. 8).

***ARMORY** (בִּירָה, which Luther renders *Harnischhaus* and De Wette *Zeughaus*) occurs only in Neh. iii. 19 (A. V.), and is mentioned there as being opposite the part of the walls of Jerusalem built by EZRA (3) after the captivity. The same place, no doubt, is meant in Is. xxii. 8 (בֵּית הַיָּעַר), whether we render there "armorer" (A. V.) or "armory of the house of the forest," *i. e.* (as more fully in 1 Kings vii. 2 ff.) "of the forest of Lebanon," and so called because built with cedars brought from Lebanon. See Knobel, *Exeget. Handb.* v. 153; and Gesenius, *über den Jesaia*, ii. 690. This "armory," therefore, was an apartment in this "house" or palace of Solomon, in which, as we see expressly from 1 Kings x. 16, 17, he deposited his "golden targets and shields" (Keil, *Bücher der Könige*, p. 153). It appears to have existed still, or remains of it, in the time of Nehemiah. Gesenius infers from Neh. iii. 19 (though the local indication there is very indefinite) that it was situated on OPHEL, the southern projection of Moriah (*Thesaur.* ii. 612); but a different view is presented under PALACE. H.

ARMS, ARMOR. In the records of a people like the Children of Israel, so large a part of whose history was passed in warfare, we naturally look for much information, direct or indirect, on the arms and modes of fighting of the nation itself and of those with whom it came into contact.

Unfortunately, however, the notices that we find in the Bible on these points are extremely few and meagre, while even those few, owing to the uncertainty which rests on the true meaning and force of the terms, do not convey to us nearly all the information which they might. This is the more to be regretted because the notices of the history, scanty as they are, are literally everything we have to depend on, inasmuch as they are not yet supplemented and illustrated either by remains of the arms themselves, or by those commentaries which the sculptures, vases, bronzes, mosaics, and paintings of other nations furnish to the notices of manners and customs contained in their literature.

In remarkable contrast to Greece, Rome, Egypt, and we may now add Assyria, Palestine has not yet yielded one vestige of the implements or utensils of life or warfare of its ancient inhabitants; nor has a single sculpture, piece of pottery, coin, or jewel, been discovered of that people with whose life, as depicted in their literature, we are more familiar than with that of our own ancestors. Even the relations which existed between the customs of Israel and those of Egypt on the one hand, and Assyria on the other, have still to be investigated, so that we are prevented from applying to the history of the Jews the immense amount of information which we possess on the warlike customs of these two nations, the former especially. Perhaps the time will arrive for investigations in Palestine of the same nature as those which have, within the last ten years, given us so much insight into Assyrian manners; but in the meantime all that can be done here is to examine the various terms by which instruments of war appear to be designated in the Bible, in the light of such help as can be got from the comparison of parallel passages, from

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the derivation of the words, and from the renderings of the ancient versions.

The subject naturally divides itself into — I. Offensive weapons: Arms. II. Defensive weapons: Armor.

I. Offensive weapons: 1. Apparently the earliest known, and most widely used, was the *Chereb* (חֶרֶב), "SWORD," from a root signifying to lay waste.

Its first mention in the history is in the narrative of the massacre at Shechem, when "Simeon and Levi took each man his sword, and came upon the city boldly and slew all the males" (Gen. xxxiv. 25). But there is an allusion to it shortly before in a passage undoubtedly of the earliest date (Ewald, i. 446 *note*): the expostulation of Laban with Jacob (Gen. xxxi. 26). After this, during the account of the conquest and of the monarchy, the mention of the sword is frequent, but very little can be gathered from the casual notices of the text as to its shape, size, material, or mode of use. Perhaps if anything is to be inferred it is that the *chereb* was not either a heavy or a long weapon. That of Ehud was only a cubit, *i. e.* 18 inches long, so as to have been concealed under his garment, and nothing is said to lead to the inference that it was shorter than usual, for the "dagger" of the A. V. is without any ground, unless it be a rendering of the μάχαιρα of the LXX. But even assuming that Ehud's sword was shorter than usual, yet a consideration of the narratives in 2 Sam. ii. 16 and xx. 8–10, and also of the ease with which David used the sword of a man so much larger than himself as Goliath (1 Sam. xvii. 51, xxi. 8,



Egyptian Sword.

9), goes to show that the *chereb* was both a lighter and a shorter weapon than the modern sword. What frightful wounds one blow of the sword of the Hebrews could inflict, if given even with the left hand of a practiced swordsman, may be gathered from a comparison of 2 Sam. xx. 8–12 with 1 K. ii. 5. A ghastly picture is there given us of the murdered man and his murderer. The unfortunate Amasa actually disembowelled by the single stroke, and "wallowing" in his blood in the middle of the road — the treacherous Joab standing over him, bespattered from his "girdle" to his "shoes" with the blood which had spouted from his victim!

The *chereb* was carried in a sheath (תַּעַר, 1 Sam. xvii. 51; 2 Sam. xx. 8, only: נֶדֶן, 1 Chr. xxi. 27, only) slung by a girdle (1 Sam. xxv. 13) and resting upon the thigh (Ps. xlv. 3; Judg. iii. 16), or upon the hips (2 Sam. xx. 8). "Girding on the sword" was a symbolical expression for com-



Persian Sword, or Acinaces.

mencing war, the more forcible because in times of peace even the king in state did not wear a sword (1 K. iii. 24); and a similar expression occurs to denote those able to serve (Judg. viii. 10; 1 Chr. xxi. 5). Other phrases, derived from the *chereb* are, "to smite with the edge" (literally "mouth," comp. στόμα, and comp. "devour," Is. i. 20) of the "sword" — "slain with the sword" — "men that drew sword," &c.

Swords with two edges are occasionally referred to (Judg. iii. 16; Ps. cxlix. 6), and allusions are found to "whetting" the sword (Deut. xxxii. 41; Ps. lxiv. 3; Ez. xxi. 9). There is no reference to the material of which it was composed (unless it be Is. ii. 4; Joel iii. 10); doubtless it was of metal from the allusions to its brightness and "glittering" (see the two passages quoted above, and others), and the ordinary word for blade, namely, לַהַב, "a flame." From the expression (Josh. v. 2, 3) "swords of rock," A. V. "sharp knives," we may perhaps infer that in early times the material was flint.

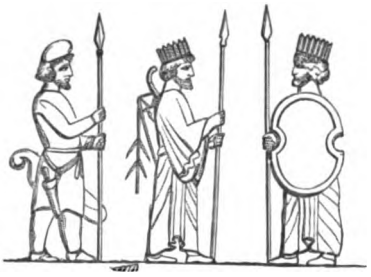
2. Next to the sword was the SPEAR; and of this weapon we meet with at least three distinct kinds.

a. The *Chanith* (חֲנִית), a "Spear," and that of the largest kind, as appears from various circumstances attending its mention. It was the weapon of Goliath — its staff like a weaver's beam, the iron head alone weighing 600 shekels, about 25 lbs. (1

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Sam. xvii. 7, 45; 2 Sam. xxi. 19; 1 Chr. xx. 5), and also of other giants (2 Sam. xxiii. 21; 1 Chr. xi. 23) and mighty warriors (2 Sam. ii. 23, xxiii. 18; 1 Chr. xi. 11, 20). The *chanith* was the habitual companion of King Saul — a fit weapon for one of his gigantic stature — planted at the head of his sleeping-place when on an expedition (1 Sam. xxvi. 7, 8, 11, 12, 16, 22), or held in his hand when mustering his forces (xxii. 6); and on it the dying king is leaning when we catch our last glimpse of his stately figure on the field of Gilboa (2 Sam. i. 6). His fits of anger or madness become even more terrible to us, when we find that it was this heavy weapon and not the lighter "javelin" (as the A. V. renders it) that he cast at David (1 Sam. xviii. 10, 11, xix. 9, 10) and at Jonathan (xx. 33). A striking idea of the weight and force of this ponderous arm may be gained from the fact that a mere back thrust from the hand of Abner was enough to drive its butt end through the body of Asahel (2 Sam. ii. 23). The *chanith* is mentioned also in 1 Sam. xiii. 19, 22, xxi. 8; 2 K. xi. 10; 2 Chr. xxiii. 9, and in numerous passages of poetry.

b. Apparently lighter than the preceding, and in more than one passage distinguished from it, was the *Cidón* (כִּידוֹן), to which the word "Javelin" perhaps best answers (Ewald, *Wurfspiess*). It would be the appropriate weapon for such maneuvering as that described in Josh. viii. 14–27, and could with ease be held outstretched for a considerable time (18, 26; A. V. "spear"). When not in action the *cidón* was carried on the back of



Persian Spears.

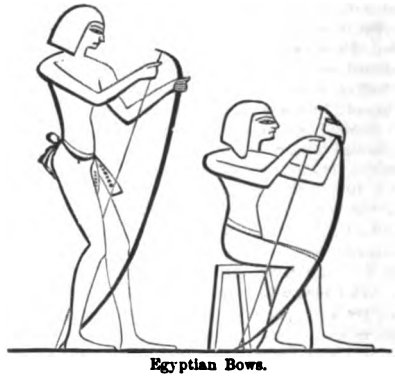
the warrior, between the shoulders (1 Sam. xvii. 6, "target," and margin "gorget"). Both in this passage and in verse 45 of the same chapter the *cidón* is distinguished from the *chanith*. In Job xxxix. 23 ("spear") the allusion seems to be to the quivering of a javelin when poised before hurling it.

c. Another kind of spear was the *Romach* (רֹמַח). In the historical books it occurs in Num. xxv. 7 ("javelin"), and 1 K. xviii. 28 ("lancets;" 1611, "lancers"). Also frequently in the later books, especially in the often recurring formula for arms, "shield and *spear*." 1 Chr. xii. 8 ("buckler"), 24 ("spear"), 2 Chr. xi. 12, xiv. 8, xxv. 5, and Neh. iv. 13, 16–21; Ez. xxxix. 9, &c.

d. A lighter missile or "dart" was probably the *Shelach* (שֶׁלַח). Its root signifies to project or send out, but unfortunately there is nothing beyond the derivation to guide us to any knowledge of its nature. See 2 Chr. xxiii. 10, xxxii. 5 ("darts"); Neh. iv. 17, 23 (see margin); Job xxxiii. 18, xxxvi. 12; Joel ii. 8.

e. The word *Shebet* (שֵׁבֶט), the ordinary meaning of which is a rod or staff, with the derived force of a baton or sceptre, is used once only with a military signification, for the "darts" with which Joab despatched Absalom (2 Sam. xviii. 14).

3. Of missile weapons of offense the chief was undoubtedly the Bow, *Kesheth* (קֶשֶׁת); it is met with in the earliest stages of the history, in use both for the chase (Gen. xxi. 20, xxvii. 3) and war (xlviii. 22). In later times archers accompanied the armies of the Philistines (1 Sam. xxxi. 3; 1 Chr. x. 3) and of the Syrians (1 K. xxii. 34). Among the Jews its use was not confined to the common soldiers, but captains high in rank, as Jehu (2 K. ix. 24), and even kings' sons (1 Sam. xviii. 4) carried the bow, and were expert and sure in its use (2 Sam. i. 22). The tribe of Benjamin seems to have been especially addicted to archery (1 Chr. viii. 40, xii. 2; 2 Chr. xiv. 8, xvii. 17); but there were also bowmen among Reuben, Gad, Manasseh (1 Chr. v. 18), and Ephraim (Ps. lxxviii. 9).



Egyptian Bows.

Of the form or structure of the bow we can gather almost nothing. It seems to have been bent with the aid of the foot, as now, for the word commonly used for it is דָּרַךְ, *to tread* (1 Chr. v. 18 viii. 40; 2 Chr. xiv. 8; Is. v. 18; Ps. vii. 12, &c.) Bows of steel (or perhaps brass, נְחוּשָׁה) are mentioned as if specially strong (2 Sam. xxii. 35; Ps. xviii. 34). The string is occasionally named, יֶתֶר or מְיֶתָר. It was probably at first some bind-weed or natural cord, since the same word is used in Judg. xvi. 7–9 for "green withs."

In the allusion to bows in 1 Chr. xii. 2, it will be observed that the sentence in the original stands "could use both the right hand and the left in stones and arrows out of a bow," the words "hurling" and "shooting" being interpolated by the translators. It is possible that a kind of bow for shooting bullets or stones is here alluded to, like the pellet-bow of India, or the "stone-bow" in use in the middle ages — to which allusion is made by Shakespeare (Twelfth Night, ii. 5), and which in Wisd. v. 22 is employed as the translation of λιθοβόλοις. This latter word occurs in the LXX. text of 1 Sam. xiv. 14, in a curious variation of a passage which in the Hebrew is hardly intelligible — ἐν βολίσι, καὶ ἐν λιθοβόλοις, καὶ ἐν σφενδόναις τοῦ πεδίου: "with things thrown, and with stone-bows, and with flints of the field." If this be

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accepted as the true reading we have here by comparison with xiv. 27, 43, an interesting confirmation of the statement (xiii. 19–22) of the degree to which the Philistines had deprived the people of arms; leaving to the king himself nothing but his faithful spear, and to his son, no sword, no shield, and nothing but a stone-bow and a staff (A. V. "rod").

The ARROWS, *Chitzim* (חִצִּים), were carried in a quiver, *Theli* (תֶּלִי, Gen. xxvii. 3, only), or *Ashpah* (אַשְׁפָּה, Ps. xxii. 6, xlix. 2, cxxvii. 4). From an allusion in Job vi. 4, they would seem to have been sometimes poisoned; and the "sharp arrows of the mighty with coals of juniper," in Ps. cxx. 4, may point to a practice of using arrows with some burning material attached to them.

4. The SLING, *Kela'* (קֶלַע), is first mentioned in Judg. xx. 16, where we hear of the 300 Benjamites who with their left hand could "sling stones at an hairbreadth, and not miss." The simple weapon with which David killed the giant Philistine was the natural attendant of a shepherd, whose duty it was to keep at a distance and drive off anything attempting to molest his flocks. The sling would be familiar to all shepherds and keepers of sheep, and therefore the bold metaphor of Abigail has a natural propriety in the mouth of the wife of a man whose possessions in flocks were so great as those of Nabal — "as for the souls of thine enemies, them shall God sling out, as out of the middle of a sling" (1 Sam. xxv. 29).

Later in the monarchy slingers formed part of the regular army (2 K. iii. 25), though it would seem that the slings there mentioned must have been more ponderous than in earlier times, and that those which could break down the fortifications of so strong a place as Kir-haraseth must have been more like the engines which king Uzziah contrived to "shoot great stones" (2 Chr. xxvi. 15). In verse 14 of the same chapter we find an allusion (concealed in the A. V. by two interpolated words) to stones specially adapted for slings — "Uzziah prepared throughout all the host shields and spears . . . bows and sling-stones."

II. Passing from weapons to Armor — from offensive to defensive arms — we find several references to what was apparently armor for the body.

1. The *Shiryon* (שִׁרְיוֹן; or in its contracted form שִׁרְיָן, and once שִׁרְיָה); according to the LXX. θώραξ, Vulg. *lorica*, — a BREASTPLATE. This occurs in the description of the arms of Goliath — שִׁרְיוֹן קַשְׂקַשִּׂים, a "coat of mail," literally a "breastplate of scales" (1 Sam. xvii. 5), and further (38), where *shiryon* alone is rendered "coat of mail." It may be noticed in passing that this passage contains the most complete inventory of the furniture of a warrior to be found in the whole of the sacred history. Goliath was a Philistine, and the minuteness of the description of his equipment may be due either to the fact that the Philistines were usually better armed than the Hebrews, or to the impression produced by the contrast on this particular occasion between this fully armed champion and the wretchedly appointed soldiers of the Israelite host, stripped as they had been very shortly before, both of arms and of the means of supplying them, so completely that no smith could be found in the country, nor any weapons seen among the people, and that even the ordinary implements of husbandry had to be repaired and sharpened at the forges of the conquerors (1 Sam. xiii. 19–22. *Shiryon* also occurs in 1 K. xxii. 34, and 2 Chr. xviii. 33). The last cited passage is very obscure; the A. V. follows the Syriac translation, but the real meaning is probably "between the joints and the breastplate." Ewald reads "between the loins and the chest;" LXX. and Vulgate, "between the lungs and the breastbone." It is further found in 2 Chr. xxvi. 14, and Neh. iv. 16 ("habergeons"), also in Job xli. 26 and Is. lix. 17. This word has furnished one of the names of Mount Hermon (see Deut. iii. 9; Stanley, p. 403), a parallel to which is found in the name Θώραξ given to Mount Sipylus in Lydia. It is possible that in Deut. iv. 48, Sion (שִׂיאֹן) is a corruption of *shiryon* [or *siryon*, cf. Jer. li. 3]

2. Another piece of defensive armor was the *Tachara* (תַּחְרָא), which is mentioned but twice, namely, in reference to the *Meil* or gown of the priest, which is said to have had a hole in the middle for the head, with a hem or binding round the hole "as it were the 'mouth' of an *habergeon*" (תִּחְרָא), to prevent the stuff from tearing (Ex xxviii. 32). The English "habergeon," was the diminutive of the "hauberk" and was a quilted shirt or doublet put on over the head.

3. The HELMET is but seldom mentioned. The word for it is *Cova'* (פּוֹבַע, or twice קוֹבַע), from a root signifying to be high and round. Reference is made to it in 1 Sam. xvii. 5; 2 Chr. xxvi. 14; Ez. xxvii. 10.



Assyrian Helmets.

4. GREAVES, or defenses for the feet (not "legs" as in the A. V.) — מִצְחָה, *Mitzchah*, made of brass, נְחשָׁה — are named in 1 Sam. xvii. 6, only.

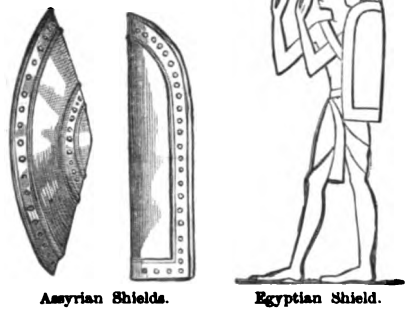
Of the defensive arms borne by the warrior the notices are hardly less scanty than those just examined.

5. Two kinds of SHIELD are distinguishable.

a. The *Tzinnah* (צִנָּה; from a root צָנַן, to protect). This was the large shield, encompassing (Ps. v. 12) and forming a protection for the whole person. When not in actual conflict, the *tzinnah* was carried before the warrior (1 Sam. xvii. 7, 41). The definite article in the former passage ("*the*" shield, not "a shield" as in the A. V.) denotes the importance of the weapon. The word is used with *romach* (1 Chr. xii. 8, 24; 2 Chr. xi. 12, &c.) and *chanith* (1 Chr. xii. 34) as a formula for weapons generally.

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b. Of smaller dimensions was the *Magen* (מָגֵן, from גָּנַן, to cover), a buckler or target, probably for use in hand to hand fight. The difference in size between this and the *tzinnah* is evident from 1 K. x. 16, 17; 2 Chr. ix. 15, 16, where a much larger quantity of gold is named as being used for the latter than for the former. The portability of the *magen* may be inferred from the notice in 2 Chr xii. 9, 10; and perhaps also from 2 Sam. i. 21. The word is a favorite one with the poets of



Assyrian Shields. Egyptian Shield.

the Bible (see Job xv. 26; Ps. iii. 3, xviii. 2, &c.). Like *tzinnah*, it occurs in the formulistic expressions for weapons of war, but usually coupled with light weapons — the bow (2 Chr. xiv. 8, xvii. 17), darts, שֶׁלַח (2 Chr. xxxii. 5).

6. What kind of arm was the *Shelet* (שֶׁלֶט) it is impossible to determine. By some translators it is rendered a "quiver," by some "weapons" generally, by others a "shield." Whether either or none of these are correct, it is clear that the word had a very individual sense at the time. It denoted certain special weapons taken by David from Hadadezer king of Zobah (2 Sam. viii. 7; 1 Chr. xviii. 7), and dedicated in the temple, where they did service on the memorable occasion of Joash's proclamation (2 K. xi. 10; 2 Chr. xxiii. 9), and where their remembrance long lingered (Cant. iv. 4). From the fact that these arms were of gold it would seem that they cannot have been for offense.

In the two other passages of its occurrence (Jer. li. 11; Ez. xxvii. 11) the word has the force of a foreign arm. G.

ARMY. I. JEWISH ARMY. — The military organization of the Jews commenced with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they then entered. Every man above 20 years of age was a soldier (Num. i. 3): each tribe formed a regiment, with its own banner and its own leader (Num. ii. 2, x. 14): their positions in the camp or on the march were accurately fixed (Num. ii.): the whole army started and stopped at a given signal (Num. x. 5, 6): thus they came up out of Egypt ready for the fight (Ex. xiii. 18). That the Israelites preserved the same exact order throughout their march, may be inferred from Balaam's language (Num. xxiv. 6). On the approach of an enemy, a conscription was made from the general body under the direction of a muster-master (originally named שֹׁטֵר, Deut. xx. 5, "officer," afterwards סוֹפֵר, 2 K. xxv. 19, "scribe of the host," both terms occurring, however, together in 2 Chr. xxvi. 11, the meaning of each being primarily a *writer* or *scribe*) by whom also the officers were appointed (Deut. xx 9). From the number so selected, some might be excused serving on certain specified grounds (Deut xx. 5–8; 1 Macc. iii. 56). The army was then divided into thousands and hundreds under their respective captains (שָׂרֵי הָאֲלָפִים, שָׂרֵי הַמֵּאוֹת, Num xxxi. 14), and still further into families (Num. ii. 34; 2 Chr. xxv. 5, xxvi. 12) — the family being regarded as the unit in the Jewish polity From the time the Israelites entered the land of Canaan until the establishment of the kingdom. little progress was made in military affairs. Their wars resembled *border forays*, and the tactics turned upon stratagem rather than upon the discipline and disposition of the forces. Skillfully availing themselves of the opportunities which the country offered, they gained the victory sometimes by an ambush (Josh. viii. 4); sometimes by surprising the enemy (Josh. x. 9, xi. 7; Judg. vii. 21); and sometimes by a judicious attack at the time of fording a river (Judg. iii. 28, iv. 7, vii. 24, xii. 5). No general muster was made at this period; but the combatants were summoned on the spur of the moment either by trumpet-call (Judg. iii. 27), by messengers (Judg. vi. 35), by some significant token (1 Sam. xi. 7), or, as in later times, by the erection of a standard (נֵס, Is. xviii. 3; Jer. iv. 21, li. 27), or a beacon-fire on an eminence (Jer. vi. 1).

With the kings arose the custom of maintaining a body-guard, which formed the nucleus of a standing army. Thus Saul had a band of 3000 select warriors (1 Sam. xiii. 2, xiv. 52, xxiv. 2), and David, before his accession to the throne, 600 (1 Sam. xxiii. 13, xxv. 13). This band he retained after he became king, and added the CHERETHITES and PELETHITES (2 Sam. xv. 18, xx. 7), together with another class, whose name *Shalishim* (שָׁלִשִׁים, τριστάται, LXX.) has been variously interpreted to mean (1) a corps of veteran guards = Roman *triarii* (Winer, s. v., *Kriegsherr*); (2) chariot-warriors, as being *three* in each chariot (Gesen. *Thes.* p. 1429); (3) officers of the guard, *thirty* in number (Ewald, *Gesch.* ii. 601). The fact that the Egyptian war-chariot, with which the Jews were first acquainted, contained but two warriors, forms an objection to the second of these opinions (Wilkinson, *Anc. Egypt.* i. 335), and the frequent use of the term in the singular number (2 K. vii. 2, ix. 25, xv. 25) to the third. Whatever be the meaning of the name, it is evident that it indicated officers of high rank, the chief of whom (הַשָּׁלִישׁ, "lord," 2 K. vii. 2, or רֹאשׁ הַשָּׁלִשִׁים, "chief of the captains," 1 Chr. xii. 18) was immediately about the king's person, as adjutant or secretary-at-war. David further organized a national militia, divided into twelve regiments, each of which was called out for one month in the year under their respective officers (1 Chr. xxvii. 1); at the head of the army when in active service he appointed a commander-in-chief (שַׂר־צָבָא, "captain of the host," 1 Sam. xiv. 50).

Hitherto the army had consisted entirely of infantry (רַגְלִי, 1 Sam. iv. 10, xv. 4), the use of horses having been restrained by divine command

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(Deut. xvii. 16). The Jews had, however, experienced the great advantage to be obtained by chariots, both in their encounters with the Canaanites (Josh. xvii. 16; Judg. i. 19), and at a later period with the Syrians (2 Sam. viii. 4, x. 18). The interior of Palestine was indeed generally unsuited to the use of chariots. The Canaanites had employed them only in the plains and valleys, such as Jezreel (Josh. xvii. 16), the plain of Philistia (Judg. i. 19; 1 Sam. xiii. 5), and the upper valley of the Jordan (Josh. xi. 9; Judg. iv. 3). But the border, both on the side of Egypt and Syria, was admirably adapted to their use; and accordingly we find that as the foreign relations of the kingdoms extended, much importance was attached to them. David had reserved a hundred chariots from the spoil of the Syrians (2 Sam. viii. 4). These probably served as the foundation of the force which Solomon afterwards enlarged through his alliance with Egypt (1 K. x. 28, 29), and applied to the protection of his border, stations or barracks being erected for them in different localities (1 K. ix. 19). The force amounted to 1400 chariots, 4000 horses, at the rate (in round numbers) of three horses for each chariot, the third being kept as a reserve, and 12,000 horsemen (1 K. x. 26; 2 Chr. i. 14). At this period the organization of the army was complete; and we have, in 1 K. ix. 22, apparently a list of the various gradations of rank in the service, as follows: — (1) אַנְשֵׁי הַמִּלְחָמָה, "men of war" = *privates*; (2) עֲבָדִים, "servants," the lowest rank of officers = *lieutenants*; (3) שָׂרִים, "princes" = *captains*; (4) שָׁלִישִׁים, "captains," already noticed, perhaps = *staff-officers*; (5) שָׂרֵי הַמֶּרְכָּב and שָׂרֵי הַפָּרָשִׁים, "rulers of his chariots and his horsemen" = *cavalry officers*.

It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace, as by Asa (2 Chr. xiv. 8), by Jehoshaphat (2 Chr. xvii. 14), by Amaziah (2 Chr. xxv. 5), and lastly by Uzziah (2 Chr. xxvi. 11); but these notices prove that such cases were exceptional. On the other hand the incidental notices of the body-guard lead to the conclusion that it was regularly kept up (1 K. xiv. 28; 2 K. xi. 4, 11). Occasional reference is made to war-chariots (2 K. viii. 21), and it would appear that this branch of the service was maintained, until the wars with the Syrians weakened the resources of the kingdom (2 K. xiii. 7). It was restored by Jotham (Is. ii. 7), but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for horses and chariots (2 K. xviii. 23, 24). This was an evident breach of the injunction in Deut. xvii. 16, and met with strong reprobation on the part of the prophet Isaiah (xxxi. 1).

With regard to the arrangement and maneuvering of the army in the field, we know but little. A division into three bodies is frequently mentioned (Judg. vii. 16, ix. 43; 1 Sam. xi. 11; 2 Sam. xviii. 2). Such a division served various purposes. In action there would be a centre and two wings; in camp, relays for the night-watches (Judg. vii. 19); and by the combination of two of the divisions, there would be a main body and a reserve, or a strong advanced guard (1 Sam. xiii. 2, xxv 13). Jehoshaphat divided his army into five bodies, corresponding, according to Ewald (*Geschichte*, iii. 192), to the geographical divisions of the kingdom at that time. May not, however, the threefold principle of division be noticed here also, the heavy-armed troops of Judah being considered as the proper army, and the two divisions of light-armed of the tribe of Benjamin as an appendage (2 Chr. xvii. 14–18)?

The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army, before which each soldier armed himself, and obtained his food either by voluntary offerings (2 Sam. xvii. 28, 29), by forced exactions (1 Sam. xxv. 13), or by the natural resources of the country (1 Sam. xiv. 27). On one occasion only do we hear of any systematic arrangement for provisioning the host (Judg. xx. 10). It is doubtful whether the soldier ever received pay even under the kings (the only instance of pay being mentioned applies to mercenaries, 2 Chr. xxv. 6); but that he was maintained, while on active service, and provided with arms, appears from 1 K. iv. 27, x. 16, 17; 2 Chr. xxvi. 14. Notices occur of an arsenal or armory, in which the weapons were stored (1 K. xiv. 28; Neh. iii. 19; Cant. iv. 4).

The numerical strength of the Jewish army cannot be ascertained with any degree of accuracy. The numbers, as given in the text, are manifestly incorrect, and the discrepancies in the various statements irreconcilable. At the Exodus the number of the warriors was 600,000 (Ex. xii. 37), or 603,350 (Ex. xxxviii. 26; Num. i. 46); at the entrance into Canaan, 601,730 (Num. xxvi. 51). In David's time the army amounted, according to one statement (2 Sam. xxiv. 9), to 1,300,000, namely, 800,000 for Israel and 500,000 for Judah; but according to another statement (1 Chr. xxi. 5, 6) to 1,470,000, namely, 1,000,000 for Israel and 470,000 for Judah. The militia at the same period amounted to $24{,}000 \times 12 = 288{,}000$ (1 Chr. xxvii. 1 ff.). At a later period the army of Judah under Abijah is stated at 400,000, and that of Israel under Jeroboam at 300,000 (2 Chr. xiii. 3). Still later, Asa's army, derived from the tribes of Judah and Benjamin alone, is put at 580,000 (2 Chr. xiv 8), and Jehoshaphat's at 1,160,000 (2 Chr. xvii. 14 ff.).

Little need be said on this subject with regard to the period that succeeded the return from the Babylonish captivity until the organization of military affairs in Judæa under the Romans. The system adopted by Judas Maccabæus was in strict conformity with the Mosaic law (1 Macc. iii. 55); and though he maintained a standing army, varying from 3000 to 6000 men (1 Macc. iv. 6; 2 Macc. viii. 16), yet the custom of paying the soldiers appears to have been still unknown, and to have originated with Simon (1 Macc. xiv. 32). The introduction of mercenaries commenced with John Hyrcanus, who, according to Josephus (*Ant.* xiii 8, § 4), rifled the tombs of the kings in order to pay them. The intestine commotions that prevailed in the reign of Alexander Jannæus obliged him to increase the number to 6200 men (Joseph. *Ant.* xiii. 13, § 5, 14, § 1); and the same policy was followed by Alexandra (*Ant.* xiii. 16, § 2) and by Herod the Great, who had in his pay Thracian, German, and Gallic troops (*Ant.* xvii. 8, § 3). The discipline and arrangement of the army was gradually assimilated to that of the Romans, and the

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titles of the officers borrowed from it (Joseph. *B. J.* ii. 20, § 7).

II. ROMAN ARMY. — The Roman army was divided into legions, the number of which varied considerably, each under six *tribuni* (χιλίαρχος, "chief captain," Acts xxi. 31), who commanded by turns. The legion was subdivided into ten cohorts (σπεῖρα, "band," Acts x. 1), the cohort into three maniples, and the maniple into two centuries, containing originally 100 men, as the name implies, but subsequently from 50 to 100 men, according to the strength of the legion. There were thus 60 centuries in a legion, each under the command of a centurion (ἑκατοντάρχης, Acts x. 1, 22; ἑκατόνταρχος, Matt. viii. 5, xxvii. 54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards; and Biscoe (*History of Acts*, p. 220) supposes that all the Roman forces stationed in Judæa were of this class. Josephus speaks of five cohorts as stationed at Cæsarea at the time of Herod Agrippa's death (*Ant.* xix. 9, § 2), and frequently mentions that the inhabitants of Cæsarea and Sebaste served in the ranks (*Ant.* xx. 8, § 7). One of these cohorts was named the Italian (Acts x. 1), not as being a portion of the *Italica legio* (for this was not embodied until Nero's reign), but as consisting of volunteers from Italy ("Cohors militum voluntaria, quæ est in Syria," Gruter, *Inscr.* i. 434). This cohort probably acted as the body-guard of the procurator. The cohort named "Augustus's" (σπεῖρα Σεβαστή, Acts xxvii. 1) may have consisted of the volunteers from Sebaste (*B. J.* ii. 12, § 5; Biscoe, p. 223). Winer, however, thinks that it was a *cohors Augusta*, similar to the *legio Augusta* (*Realw.* s. v. *Römer*). The head-quarters of the Roman forces in Judæa were at Cæsarea. A single cohort was probably stationed at Jerusalem as the ordinary guard. At the time of the great feasts, however, and on other public occasions, a larger force was sent up, for the sake of preserving order (*B. J.* ii. 12, § 1, 15, § 3). Frequent disturbances arose in reference to the images and other emblems carried by the Roman troops among their military ensigns, which the Jews regarded as idolatrous: deference was paid to their prejudices by a removal of the objects from Jerusalem (*Ant.* xviii. 3, § 1, 5, § 3). The ordinary guard consisted of four soldiers (τετράδιον, "quaternion"), of which there were four, corresponding to the four watches of the night, who relieved each other every three hours (Acts xii. 4; cf. John xix. 23; Polyb. vi. 33, § 7). When in charge of a prisoner, two watched outside the door of the cell, while the other two were inside (Acts xii. 6). The officer mentioned in Acts xxviii. 16 (στρατοπεδάρχης, "captain of the guard") was perhaps the *præfectus prætorio*, or commander of the Prætorian troops, to whose care prisoners from the provinces were usually consigned (Plin. *Ep.* x. 65). The δεξιόλαβοι (*lancearii*, Vulg.; "spearmen," A. V.), noticed in Acts xxiii. 23, appear to have been light-armed, irregular troops. The origin of the name is, however, quite uncertain (Alford, *Comm. in l. c.*). W. L. B.

ARNA (*Arna*), one of the forefathers of Ezra (2 Esdr. i. 2), occupying the place of Zerahiah or Zaraias in his genealogy.

ARNAN (אַרְנָן [*active*]: Ὀρνά; [Comp. Ἀρνών:] *Arnan*). In the received Hebrew text "the sons of Arnan" are mentioned in the genealogy of Zerubbabel (1 Chr. iii. 21). But according to the reading of the LXX., Vulgate, and Syriac versions, which Houbigant adopts, Arnan was the son of Rephaiah. W. A. W.

ARNON (אַרְנוֹן: derivable, according to Ges., *Thes.* p. 153, from roots signifying "swift" or "noisy," either suiting the character of the stream: Ἀρνών: *Arnon*), the river (נַחַל, accurately "torrent") which formed the boundary between Moab and the Amorites, on the north of Moab (Num. xxi. 13, 14, 24, 26: Judg. xi. 22), and afterwards between Moab and Israel (Reuben) (Deut. ii. 24, 36, iii. 8, 12, 16, iv. 48; Josh. xii. 1, 2, xiii. 9, 16; Judg. xi. 13, 26). From Judg. xi. 18, it would seem to have been also the *east* border of Moab.[a] See also 2 K. x. 33; Jer. xlviii. 20. In many of the above passages it occurs in the formula for the site of Aroer, "which is by the brink of the river Arnon." In Numbers it is simply "Arnon," but in Deut. and Joshua generally "the river A." (A. V. sometimes "river of A."). Isaiah (xvi. 2) mentions its fords; and in Judg. xi. 26 a word of rare occurrence (יָד, hand, comp. Num. xiii. 29) is used for the *sides* of the stream. The "high places of A." (בָּמוֹת, a word which generally refers to worship) are mentioned in Num. xxi. 28. By Josephus (*Ant.* iv. 5, § 1) it is described as rising in the mountains of Arabia and flowing through all the wilderness (ἐρῆμος) till it falls into the Dead Sea. In the time of Jerome it was still known as Arnon; but in the Samarito-Arabic version of the Pentateuch by Abû Said (10th to 12th cent.) it is given as *el-Mojeb*. There can be no doubt that the *Wady el-Mojeb* of the present day is the Arnon. It has been visited and described by Burckhardt (pp. 372–375); Irby (p. 142); and Seetzen (*Reise*, 1854, ii. 347; and in Ritter, *Syria*, p. 1195). The ravine through which it flows is still the "locum vallis in prærupta demersæ satis horribilem et periculosum" which it was in the days of Jerome (*Onom.*). The Roman road from *Rabba* to *Dhibân* crosses it at about two hours' distance from the former. On the south edge of the ravine are some ruins called *Mehatet el-Haj*, and on the north edge, directly opposite, those still bearing the name of *'Arâ'ir* [AROER]. The width across between these two spots seemed to Burckhardt to be about two miles, — the descent on the south side to the water occupied Irby 1½ hours, — "extremely steep" (Jerome, *per abrupta descendens*), and almost impassable "with rocks and stones." On each face of the ravine traces of the paved Roman road are still found, with mile-stones; and one arch of a bridge, 31 feet 6 inches in span, is standing. The stream runs through a level strip of grass some 40 yards in width, with a few oleanders and willows on the margin. This was in June and July, but the water must often be much more swollen, many water-worn rocks lying far above its then level.

Where it bursts into the Dead Sea this stream is 82 ft. wide and 4 ft. deep, flowing through a chasm with perpendicular sides of red, brown, and yellow sandstone, 97 ft. wide (romantische Felsen-

[a] This appears to have been the branch called the *Seil es-Sideh*, which flows N. W. from *Kaiaat el-Katrane*, joining the *Wady Mojeb*, two or three miles east from *'Arâ'ir*.

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thor: Seetzen). It then runs through the delta in S. W. course, narrowing as it goes, and is 10 ft. deep where its waters meet those of the Dead Sea. (Lynch, *Report*, May 3, 1847, p. 20.)

According to the information given to Burckhardt, its principal source is near *Katrane*, on the Haj route. Hence, under the name of *Seil es-Saideh*, it flows N. W. to its junction with the *W. Lejûm*, one hour E. of *'Arâ'ir*, and then, as *W. Mojeb*, more directly W. to the Dead Sea. The *W. Mojeb* receives on the north the streams of the *W. Wale*, and on the south those of *W. Shekik* and *W. Saliheh* (S).

At its junction with the *Lejûm* is a piece of pasture ground, in the midst of which stands a hill with ruins on it (Burck. p. 374). May not these ruins be the site of the mysterious "city that is in the midst of the river" (Josh. xiii. 9, 16; Deut. ii. 36), so often coupled with Aroer? From the above description of the ravine it is plain that that city cannot have been situated immediately below Aroer, as has been conjectured. G.

A'ROD (אֲרוֹד [*descendant*, Fürst]: [Αροαδί; Vat.[1] Αροδει, 2. m. Αροαδει; Comp. Αροάδ:] *Arod*), a son of Gad (Num. xxvi. 17), called Arodi (אֲרוֹדִי) in Gen. xlvi. 16. His family are called THE ARODITES (Num. xxvi. 17).

AR'ODI (אֲרֹדִי: Αροηδείς; Alex. Αροηδις: *Arodi*). AROD the son of Gad (Gen. xlvi. 16).

A'RODITES, THE (הָאֲרֹדִי: ὁ Αροαδί [Vat. -δει]: *Aroditæ*). Descendants of Arod the son of Gad (Num. xxvi. 17). W. A. W.

AR'OER (עֲרֹעֵר, occasionally עֲרוֹעֵר, = *ruins*, places of which the foundations are laid bare, Gesenius:[a] Αροήρ: *Aroer*), the name of several towns of Eastern and Western Palestine.

1. [In Josh. xii. 2, Rom. and Vat. M. Αρῶν; in Jer. xlviii. 19, Rom. Αρήρ.] A city "by the brink," or "on the bank of" (both the same expression — "on the lip") or "by" the torrent Arnon, the southern point of the territory of Sihon king of the Amorites,[b] and afterwards of the tribe of Reuben (Deut. ii. 36, iii. 12, iv. 48; Josh. xii. 2, xiii. 9, 16; Judg. xi. 26;[c] 2 K. x. 33; 1 Chr. v. 8), but later again in possession of Moab (Jer. xlviii. 19). It is described in the Onomasticon (*Aroer*) as "*usque hodie in vertice montis*," "*super ripam* (χείλος) *torrentis Arnon*," an account agreeing exactly with that of the only traveller of modern times who has noticed the site, namely, Burckhardt, who found ruins with the name *'Arâ'ir* on the old Roman road, upon the very edge of the precipitous north bank of the *Wady Mojeb*. [ARNON.] Like all the topography east of the Jordan, this site requires further examination. Aroer is often mentioned in connection with the city that is "in," or "in the midst of," "the river." The nature of the cleft through which the Arnon flows is such that it is impossible there can have been any town in such a position immediately near Aroer; but a suggestion has been made above [ARNON], which on investigation of the spot may clear up this point

2. [In Josh. xiii. 25, Rom. and Vat. M. Ἀρ αβα.] Aroer "that is facing" (עַל־פְּנֵי) Rabbah" (Rabbah of Ammon), a town "built" by and belonging to Gad (Num. xxxii. 34; Josh. xiii. 25; 2 Sam. xxiv. 5). This is probably the place mentioned in Judg. xi. 33, which was shown in Jerome's time (*Onom. Aruir*) "in monte, vigesimo ab Ælia lapide ad septentrionem." Ritter (*Syria*, p. 1130) suggests an identification with *Ayra*, found by Burckhardt 2½ hours S. W. of *es-Salt*. There is considerable difference however in the radical letters of the two words, the second Ain not being present.

3. Aroer, in Is. xvii. 2, if a place at all,[d] must be still further north than either of the two already named, and dependent on Damascus. Gesenius, however, takes it to be Aroer of Gad, and the "forsaken" state of its cities to be the result of the deportation of Galilee and Gilead by Tiglath-Pileser (2 K. xv. 29). See Ges. *Jesaia*, p. 556.

4. A town in Judah, named only in 1 Sam. xxx. 28. Robinson (ii. 199) believes that he has identified its site in *Wady 'Ar'ârah*, on the road from Petra to Gaza, about 11 miles W. S. W. of *Bir es-Seba*, a position which agrees very fairly with the slight indications of the text. G.

AR'OERITE [עֲרֹעֵרִי: Αραρί, Vat. Alex. -ρει: *Ararites*]. Hothan the Aroerite was the father of two of David's chief captains (1 Chr. xi. 44).

A'ROM (Αρόμ; [Ald. Αράμ:] *Asonus*). The "sons of Arom," to the number of 32, are enumerated in 1 Esdr. v. 16 among those who returned with Zorobabel. Unless it is a mistake for Asom, and represents Hashum in Ezr. ii. 19, it has no parallel in the lists of Ezra and Nehemiah. W. A. W.

AR'PAD (אַרְפָּד [*support*, = a strong city]: Αρφάδ; [Αρφάθ, Alex. Αρφατ, etc.:] *Arphad*), a city or district in Syria, apparently dependent on Damascus (Jer. xlix. 23). It is invariably named with Hamath (now *Hamah*, on the Orontes), but no trace of its existence has yet been discovered, nor has any mention of the place been found out of the Bible (2 K. xviii. 34, xix. 13; Is. x. 9, xxxvi. 19, xxxvii. 13. In the two last passages it is rendered in the A. V. Arphad). Arpad has been identified, but without any ground beyond the similarity in the names, with Arvad, the island on the coast of Phœnicia (Winer). G

AR'PHAD. [ARPAD.]

ARPHAX'AD (אַרְפַּכְשַׁד: Αρφαξάδ; Jos. Αρφαξάδης: *Arphaxad*), the son of Shem and the ancestor of Eber (Gen. x. 22, 24, xi. 10), and said to be of the Chaldæans (Joseph. i. 6, 4). Bochart (*Phaleg*, ii. 4) supposed that the name was pre-

[a] May it not with equal probability be derived from עֲרַעַר, *juniper*, the modern Arabic *'Ar'ar* (see Rob. ii. 124, note)? Comp. Luz, Rimmon, Tappuach, and other places deriving their names from trees.

[b] From the omission of the name in the remarkable fragment, Num. xxi. 27–30, where the principal places taken by the Amorites from Moab are named, Aroer would appear not to be one of the very oldest cities. Possibly it was built by the Amorites after their conquest, to guard the important boundary of the Arnon.

[c] In this place the letters of the name are transposed, עֲרַעוֹר.

[d] The LXX. have καταλελειμμένη εἰς τὸν αἰῶνα, apparently reading עֲדֵי עַד for עָרֵי עֲרֹעֵר; nor do any of the ancient versions agree with the Hebrew text.

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served in that of the province Arrapachitis ('Αρραχῖτις, Ptol. vi. 1, § 2; Ἀρράπα) in northern Assyria (comp. Ewald, *Gesch. des Volkes Isr.*, i. 378). Different interpretations of the name have been given; but that of Ewald (*l. c.*) appears to be the best, who supposes it to mean *the stronghold of the Chaldees* (Arab. *araph*, to bind, and *Kard*, *Kurd*, pl. *Akrad*, Chald. Comp. Niebuhr, *Gesch. Assur's*, p. 414, n.).

2. ARPHAXAD, a king "who reigned over the Medes in Ecbatana, and strengthened the city by vast fortifications" (Jud. i. 1–4). In a war with "Nabuchodonosor, king of Assyria," he was entirely defeated "in the great plain in the borders of Ragau" (? *Rages*, *Raga*, Tobit i. 14, &c.), and afterwards taken prisoner and put to death (Jud. i. 13–15). From the passage in Judith (i. 2, φκοδόμησεν ἐπ' Ἐκβατάνων) he has been frequently identified with Deioces (Artæus, Ctes.), the founder of Ecbatana (Herod. i. 98); but as Deioces died peaceably (Herod. i. 102), it seems better to look for the original of Arphaxad in his son Phraortes (Artynes, Ctes.), who greatly extended the Median empire, and at last fell in a battle with the Assyrians, 633 B. C. (Herod. i. 102, αὐτός τε διεφθάρη . . . καὶ ὁ στρατὸς αὐτοῦ ὁ πολλός). Niebuhr (*Gesch. Assur's*, p. 32) endeavors to identify the name with Astyages = Ashdahak, the common title of the Median dynasty, and refers the events to a war in the twelfth year of Nebuchadnezzar, king of Babylon, B. C. 592 (*ibid.* pp. 212, 285). [JUDITH; NEBUCHADNEZZAR.] B. F. W.

ARROWS. [ARMS.]

AR'SACES VI., a king of Parthia, who assumed the royal title *Arsaces* ('Αρσάκης, Armen. *Arschag*, probably containing the roots both of *Arya* and *Sacæ*) in addition to his proper name, MITHRIDATES I. (Phraates, App. *Syr.* p. 67 from confusion with his successor) according to universal custom (Strab. xv. p. 702), in honor of the founder of the Parthian monarchy (Justin xli. 5, § 5). He made great additions to the empire by successful wars; and when Demetrius Nicator entered his dominions to collect forces or otherwise strengthen his position against the usurper Tryphon, he despatched an officer against him who defeated the great army after a campaign of varied success (Justin, xxxvi. 1), and took the king prisoner, B. C. 138 (1 Macc. xiv. 1–3; Joseph. *Ant.* xiii. 5, § 11; Justin, xxxvi. 1, xxxviii. 9). Mithridates treated his prisoner with respect, and gave him his daughter in marriage (App. *Syr.* pp. 67, 68), but kept him in confinement till his own death, c. B. C. 130. (App. *Syr.* p. 68; Diod. ap. Müller, *Fragm. Hist.* ii. 19.) B. F. W.

AR'SARETH, a region beyond Euphrates, apparently of great extent (2 Esdr. xiii. 45, only). G.

* Volkmar (*Handb. d. Einl. in die Apokr.* ii. 193) supposes the word to represent אֶרֶץ אֲרָת, "Land of Arat" or "Ararat," in northern Armenia. A.

ARTAXER'XES (אַרְתַּחְשַׁשְׂתְּא or אַרְתַּחְשַׁסְתְּא, *Artachshashta* or *Artachshasta*: Ἀρθασασθά; [Vat. Ασαρθα, etc.:] *Artaxerxes*), the name probably of *two* different kings of Persia mentioned in the Old Testament. The word, according to Herod. vi. 98, means ὁ μέγας ἀρήϊος, *the great warrior*, and is compounded of *arta*, great or honored (cf. Ἀρταῖοι, Herod. vii. 61, the old national name of the Persians, also *Arii*, and the Sanscrit *Arya*, which is applied to the followers of the Brahminical law), and *kshatra* or *kshérshé*, a king, grecized into Xerxes. [AHASUERUS.]

1. The first Artaxerxes is mentioned in Ezr. iv. 7, as induced by "the adversaries of Judah and Benjamin" to obstruct the rebuilding of the temple, and appears identical with Smerdis, the Magian impostor, and pretended brother of Cambyses. For there is no doubt that the Ahasuerus of Ezr. iv. 6 is Cambyses, and that the Darius of iv. 24 is Darius Hystaspis, so that the intermediate king must be the Pseudo-Smerdis who usurped the throne B. C. 522, and reigned eight months (Herod. iii. 61, 67 ff.). We need not wonder at this variation in his name. Artaxerxes may have been adopted or conferred on him as a title, and we find the true Smerdis called Tanyoxares (the younger Oxares) by Xenophon (*Cyrop.* viii. 7) and Ctesias (*Pers. fr.* 8–13), and Oropastes by Justin (*Hist.* i. 9). Oxares appears to be the same name as Xerxes, of which Artaxerxes is a compound.

2. In Neh. ii. 1, we have another Artaxerxes, who permits Nehemiah to spend twelve years at Jerusalem, in order to settle the affairs of the colony there, which had fallen into great confusion. We may safely identify him with Artaxerxes Macrocheir or Longimanus, the son of Xerxes, who reigned B. C. 464–425. And we believe that this is the same king who had previously allowed Ezra to go to Jerusalem for a similar purpose (Ezr. vii. 1). There are indeed some who maintain that as Darius Hystaspis is the king in the sixth chapter of Ezra, the king mentioned next after him, at the beginning of the seventh, must be Xerxes, and thus they distinguish *three* Persian kings called Artaxerxes in the Old Testament, (1) Smerdis in Ezr. iv., (2) Xerxes in Ezr. vii., and (3) Artaxerxes Macrocheir in Nehemiah. But it is almost demonstrable that Xerxes is the Ahasuerus of the book of Esther [AHASUERUS], and it is hard to suppose that in addition to his ordinary name he would have been called both Ahasuerus and Artaxerxes in the O. T. It seems, too, very probable that the policy of Neh. ii. was a continuation and renewal of that of Ezr. vii., and that the same king was the author of both. Now it is not possible for Xerxes to be the Artaxerxes of Nehemiah, as Josephus asserts (*Ant.* xi. 5, § 6), for Xerxes only reigned 21 years, whereas Nehemiah (xiii. 6) speaks of the 32d year of Artaxerxes. Nor is it necessary to believe that the Artaxerxes of Ezr. vii. is necessarily the immediate successor of the Darius of Ezr. vi. The book of Ezra is not a continuous history. It is evident from the first words of ch. vii. that there is a pause at the end of ch. vi. Indeed, as ch. vi. concludes in the 6th year of Darius, and ch. vii. begins with the 7th year of Artaxerxes, we cannot even believe the latter king to be Xerxes, without assuming an interval of 36 years (B. C. 515–479) between the chapters, and it is not more difficult to imagine one of 58, which will carry us to B. C. 457, the 7th year of Artaxerxes Macrocheir. We conclude therefore that this is the king of Persia under whom both Ezra and Nehemiah carried on their work; that in B. C. 457 he sent Ezra to Jerusalem; that after 13 years it became evident that a civil as well as an ecclesiastical head was required for the new settlement, and therefore that in 444 he allowed Nehemiah to go up in the

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after capacity. From the testimony of profane historians this king appears remarkable among Persian monarchs for wisdom and right feeling, and with this character his conduct to the Jews coincides (Diod. xi. 71).

It remains to say a word in refutation of the view that the Artaxerxes of Nehemiah was Artaxerxes Mnemon, elder brother of Cyrus the Younger, who reigned B. C. 404–359. As Ezra and Nehemiah were contemporaries (Neh. viii. 9), this theory transfers the whole history contained in Ezra vii. *ad fin.* and Nehemiah to this date, and it is hard to believe that in this critical period of Jewish annals there are no events recorded between the reigns of Darius Hystaspis (Ezr. vi.) and Artaxerxes Mnemon. Besides, Eliashib, who was high-priest when Nehemiah reached Jerusalem (Neh. iii. 1), *i. e.* on this last supposition, B. C. 397, was grandson of Jeshua (Neh. xii. 10), high-priest in the time of Zerubbabel, B. C. 530. We cannot think that the grandfather and grandson were separated by an interval of 139 years. G. E. L. C.

ARTEMAS (Ἀρτεμᾶς, *i. e.* Ἀρτεμίδωρος), a companion of St. Paul (Tit. iii. 12). According to tradition he was bishop of Lystra.

* Paul was about to send Artemas to Crete at the time of his writing to Titus in that island, and hence Artemas must have been then with the apostle at Nicopolis or on the way thither (Tit. iii. 12). The name, which signifies "gift of Artemis," was a common one among the Greeks. (See Pape's *Griech. Eigennamen*, p. 77.) H.

* **ARTEMIS** (Ἄρτεμις, Acts xix. 24). [DIANA.]

* **ARTILLERY** (no longer applied, as in the older English, to the smaller missive weapons) is the translation of כֵּלָיו in 1 Sam. xx. 40, i. e. *his arms*, namely, the bow and arrows with which Jonathan had been shooting, at the time of his memorable interview with David at the stone EZEL. The A. V. has "his instruments" in the margin, which is the rendering of the Bishops' Bible. H.

ARUBOTH (Arubboth, אֲרֻבּוֹת: Ἀραβώθ: *Aruboth*), the third of Solomon's commissariat districts (1 K. iv. 10). It included Sochoh, and was therefore probably a name for the rich corn-growing country of the *Shefelah*. In any case, the significance of the word is entirely lost at present. Josephus omits all mention of it. G.

ARUMAH (אֲרוּמָה [*height*]: Ἀρημά, Vat. [*not* Vat., *but* Comp. Ald. Alex.] Ἀρμά: in *Ruma*), a place apparently in the neighborhood of Shechem, at which Abimelech resided (Judg. ix. 41). It is conjectured that the word in verse 31, בְּתָרְמָה, rendered "privily," and in the margin "at Tormah," should be read "at Arumah" by changing the ת to an א, but for this there is no support beyond the apparent probability of the change. Arumah is possibly the same place as Ruma, under which name it is given by Eusebius and Jerome in the *Onomasticon*. According to them it was then called Arimathæa (see also ARIMA). But this is not consonant with its apparent position in the story. G.

* Raumer (*Palästina*, p. 148, 4te Aufl.) thinks Arumah was probably *el-'Armah*, of the ruins of which Van de Velde speaks (*Mem.* p. 288), a little S. W. of *Nâblus*.

Bunsen (*Bibelwerk* on Judg. ix. 31) and Bertheau (*Richter*, p. 145) make *Tormah*, referred to above, a proper name = Arumah. Keil and Delitzsch (on *Judges*, p. 368, English trans.) are undecided. But critics generally, as Gesenius, Dietrich, De Wette, Cassel, Fürst, retain the adverbial sense, *secretly* (ἐν κρυφῇ, in Sept. Cod. Vat.); which is better, both as agreeing with the text, and on exegetical grounds. Zebul, who had command in the city, was friendly to Abimelech; but in order to advance the interest of the latter without betraying himself to the Shechemites, he must confer with him secretly, and for this purpose sent messengers to him (ix. 31) for concerting measures against Gaal, the common enemy. If the term suggests the idea of deceit as well as secrecy, it is none the less appropriate, since acting in this way Zebul was deceiving Gaal as well as intriguing with Abimelech. [TORMAH.] H.

ARVAD (אַרְוָד, from a root signifying "wandering," Ges. p. 1268), a place in Phœnicia, the men of which are named in close connection with those of Zidon as the navigators and defenders of the ship of Tyre in Ez. xxvii. 8, 11. In agreement with this is the mention of "the Arvadite" (הָאַרְוָדִי) in Gen. x. 18, and 1 Chr. i. 16, as a son of Canaan, with Zidon, Hamath, and other northern localities. The LXX. have in each of the above passages Ἀράδιος, and in Josephus (*Ant.* i. 6, § 2) we find Ἀρουδαῖος Ἄραδον τὴν νῆσον ἔσχεν. There is thus no doubt that Arvad is the island of *Ruad* (رواد), which lies off Tortosa (*Tartus*), 2 or 3 miles from the Phœnician coast, (not at, but) some distance above, the mouth of the river Eleutherus, now the *Nahr el-Kebir* (Maund. p. 403; Burckh. p. 161), and at the northern extremity of the great bay which stretches above Tripoli (Kiepert's Map, 1856). The island is high and rocky, but very small, hardly a mile in circumference (see Maund. p. 399; "800 yards in extreme length," Allen, ii. 178). According to Strabo (xvi. 2, § 13) Arvad was founded by fugitives from Sidon, and he testifies to its prosperity, its likeness to Tyre, and especially to the well known nautical skill of the inhabitants.[a] (See the notices by Strabo, Pliny, and others in Gesenius, p. 1269, and Winer, *Arvaditen*.) Opposite Arvad, on the mainland, was the city Antaradus, by which name the Targum Jerus. renders the name Arvad in Gen. x. 18. [ARADUS. A plan of the island will be found in Allen's *Dead Sea*, end of vol. ii.; also in the Admiralty Charts, p. 2050, "Island of Ruad." G.

* Dean Stanley has a brief notice of this island, "a spot rarely seen, but full of interest in connection both with Phœnicia and with the cedars of Lebanon," in his *Notices of Some Localities*, &c. p. 220 (1863): "Just where Lebanon, with its white line of snow, ends, and melts away in the north into a range of low green hills, Phœnicia and the last remains of Phœnicia also end in the northernmost of the Phœnician cities, *Arvad*, *Aruad*, by the Greeks called *Aradus*, and now *Ruad*." Mr. Thomson, author of *The Land and the Book*, had already visited and described this place in 1845 (see

[a] These nautical propensities remain in full force (See Allen's *Dead Sea*, ii. 182.)

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Bibl. Sacra, v. 251 ff.). "On the very margin of the sea there are the remains of double Phœnician walls of huge beveled stones, which remind one of the outer foundations of Baalbek. In one part the wall is still 30 or 40 feet high, and was originally 15 or 20 feet thick. It must have been a stronger place than Tyre, for its distance from the shore and depth of channel rendered it impossible for even an Alexander to destroy its insular character. The harbor was on the northeast side, formed by carrying out into the sea two walls of great stones, to move any one of which would puzzle our best modern engineers." Tyre drew important supplies of military and naval strength from this little island. "The inhabitants of Arvad were thy mariners: the men of Arvad with thine army were upon thy walls round about" (Ez. xxvii. 8, 11). Many Greek inscriptions are found "graven on columns of hard black basalt." Mr. Thomson copied some of them, which are inserted in the *Bibl. Sacra* as above. H.

ARVADITE, THE (הָאַרְוָדִי: ὁ Ἀραδιος: *Aradius*). One of the families of Canaan (Gen. x. 18; 1 Chr. i. 16). [ARVAD.] Probably the inhabitants of the little island Aradus, or Ruad, opposite Antaradus on the N. coast of Phœnicia. W. A. W.

ARZA (אַרְצָא [*earth*]: Ὠσά; Alex. Αρσα; [Comp. Ὡρσᾶ:] *Arsa*). Prefect of the palace at Tirzah to Elah king of Israel, who was assassinated at a banquet in his house by Zimri (1 K. xvi. 9). In the Targum of Jonathan the word is taken as the name of an idol, and in the Arabic version in the London Polyglot the last clause is rendered "which belongs to the idol of Beth-Arza." W. A. W.

ASA (אָסָא, *curing, physician*: Ἀσά; Jos. Ἄσανος: *Asa*). 1. Son of Abijah, and third king of Judah, was conspicuous for his earnestness in supporting the worship of God and rooting out idolatry, with its attendant immoralities: and for the vigor and wisdom with which he provided for the prosperity of his kingdom. In his zeal against heathenism he did not spare his grandmother, Maachah, who occupied the special dignity of "King's Mother," to which great importance was attached in the Jewish court, as afterwards in Persia, and to which parallels have been found in modern Eastern countries, as in the position of the Sultana Valide in Turkey (see 1 K. ii. 19; 2 K. xxiv. 12; Jer. xxix. 2; also Calmet, *Fragm.* xvi.; and Bruce's *Travels*, vol. ii. p. 537, and iv. 244). She had set up some impure worship in a grove (the word translated *idol*, 1 K. xv. 13, is in Hebrew *horror*, while in the Vulgate we read, *ne esset* (*Maacha*) *princeps in sacris Priapi*); but Asa burnt the symbol of her religion, and threw its ashes into the brook Kidron, as Moses had done to the golden calf (Ex. xxxii. 20), and then deposed Maachah from her dignity. He also placed in the temple certain gifts which his father had dedicated, probably in the earlier and better period of his reign [ABIJAH], and which the heathen priests must have used for their own worship, and renewed the great altar which they apparently had desecrated (2 Chr. xv. 8). Besides this, he fortified cities on his frontiers, and raised an army, amounting, according to 2 Chr. xiv. 8, to 580,000 men, but the uncertainty attaching to the numbers in our present text of Chronicles has been pointed out by Kennicott [ABIJAH], and by Davidson (*Introduction to the O. T.*, p. 686), who considers that the copyists were led into error by the different modes of marking them, and by confounding the different letters which denoted them, bearing as they do a great resemblance to each other. Thus Asa's reign marks the return of Judah to a consciousness of the high destiny to which God had called her, and to the belief that the Divine Power was truly at work within her. The good effects of this were visible in the enthusiastic resistance offered by the people to Zerah, an invader, who is called a Cushite or Ethiopian, and whom several authors, as Ewald (*Gesch. des V. I.*, iii. 470), identify with Osorkon I., the second king of the 22d dynasty of Egypt, inheritor therefore of the quarrel of his father Shishak, to whom Asa had probably refused to pay tribute. [ZERAH.] At the head of an enormous host (a million of men, we read in 2 Chr. xiv. 9) he attacked Mareshah or Marissa in the S. W. of the country, near the later Eleutheropolis (Robinson, *B. R.*, ii. 67), a town afterwards taken by Judas Maccabæus (1 Macc. v. 65), and finally destroyed by the Parthians in their war against Herod (Joseph. *Ant.* xiv. 13, § 9). There he was utterly defeated, and driven back with immense loss to Gerar. As Asa returned laden with spoil, he was commended and encouraged by a prophet, and on his arrival at Jerusalem convoked an assembly of his own people and of many who had come to him from Israel, and with solemn sacrifices and ceremonies renewed the covenant by which the nation was dedicated to God. The peace which followed this victory was broken by the attempt of Baasha of Israel to fortify Ramah as a kind of Deceleia, "that he might not suffer any to go out or to come in unto Asa king of Judah." To stop this he purchased the help of Benhadad I., king of Damascus, by a large payment of treasure left in the temple and palace from the Egyptian tribute in Rehoboam's time, and thus he forced Baasha to abandon his purpose, and destroyed the works which he had begun at Ramah, using the materials to fortify two towns in Benjamin, Geba (*the hill*), and Mizpeh (*the watch-tower*), as checks to any future invasion. The wells which he sunk at Mizpeh were famous in Jeremiah's time (xli. 9). The means by which he obtained this success were censured by the prophet Hanani, who seems even to have excited some discontent in Jerusalem, in consequence of which he was imprisoned, and some other punishments inflicted (2 Chr. xvi. 9). The prophet threatened Asa with war, which appears to have been fulfilled by the continuance for some time of that with Baasha, as we infer from an allusion, in 2 Chr. xvii. 2, to the cities of Ephraim which he took, and which can hardly refer to any events prior to the destruction of Ramah.

In his old age Asa suffered from the gout, and it is mentioned that "he sought not to the Lord but to the physicians." If any blame be intended, we must suppose that he acted in an arrogant and independent spirit, and without seeking God's blessing on their remedies. He died greatly loved and honored in the 41st year of his reign. There are difficulties connected with its chronology, arising perhaps from the reasons already mentioned as to the numbers in Chronicles. For instance, in 2 Chr. xvi. 1, we read that Baasha fortified Ramah in the 36th year of Asa's reign. In 1 K. xv. 33, Baasha is said to have died in the 26th. If the former number be genuine, it is supposed by the

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note in the margin of the English Bible, by Clinton, and with some little hesitation by Ewald, that the chronicler is referring to the years not of Asa's reign, but of the separate kingdom of Judah, which would coincide with the 16th of Asa and the 13th of Baasha, and leave 11 years for the statement of 1 K. xv. 16, and for the fulfillment of Hanani's threat. According to Clinton (*F. H.*, i. 321) the date of Asa's accession was B. C. 956. In his 15th year (B. C. 942) was the great festival after the defeat of Zerah. In B. C. 941 was the league with Benhadad, and in B. C. 916 Asa died. The statement in 2 Chr. xv. 19 must be explained of the 35th year of the kingdom of Judah, if we adopt that view of the date in xvi. 1. Clinton, with an inconsistency very unusual in him, does adopt it in the latter place, but imagines a fresh war with Ethiopia in B. C. 922 to account for the former. G. E. L. C.

* In Matt. i. 7, 8, Lachm., Tisch. (8th ed.), and Tregelles read 'Ασάφ for 'Ασά. A.

2. ('Οσσά; Alex. [Comp. Ald.] 'Ασά.) Ancestor of Berechiah, a Levite who resided in one of the villages of the Netophathites after the return from Babylon (1 Chr. ix. 16). W. A. W.

ASADI'AS ('Ασαδίας; Alex. Ζαδαιας: *Sedeus*). Son of Chelcias, or Hilkiah, and one of the ancestors of Baruch (Bar. i. 1). The name is probably the same as that elsewhere represented by HASADIAH (1 Chr. iii. 20). W. A. W.

AS'AEL ('Ασαήλ; Vulg. omits), of the tribe of Naphtali, and forefather of Tobit (Tob. i. 1). [JAHZEEL?]

AS'AHEL (עֲשָׂהאֵל, *made by God:* 'Ασαήλ: *Asael* [*Asahel*]). 1. Nephew of David, being the youngest son of his sister Zeruiah. He was celebrated for his swiftness of foot, a gift much valued in ancient times, as we see by the instances of Achilles, Antilochus (Hom. *Il.* xv. 570), Papirius Cursor (Liv. ix. 16), and others. When fighting under the command of his brother Joab against Ishbosheth's army at Gibeon, he pursued Abner, who, after vainly warning him to desist, was obliged to kill him in self-defense, though with great reluctance, probably on account of his extreme youth (2 Sam. ii. 18 ff. [iii. 27, 30, xxiii. 24; 1 Chr. xi. 26, xxvii. 7.]). [ABNER.] G. E. L. C.

2. ('Ασαήλ; Alex. Ιασιηλ, [Vat. Ιασειηλ: *Asaël*].) One of the Levites in the reign of Jehoshaphat, who went throughout the cities of Judah to instruct the people in the knowledge of the Law, at the time of the revival of the true worship (2 Chr. xvii. 8).

3. ['Ασαήλ: *Asaël.*] A Levite in the reign of Hezekiah, who had charge of the tithes and dedicated things in the Temple under Cononiah and Shimei (2 Chr. xxxi. 13).

4. (['Ασαήλ; Vat. Ασηλ:] *Azahel.*) A priest, father of Jonathan in the time of Ezra (Ezr. x. 15). He is called AZAEL in 1 Esdr. ix. 14. W. A. W.

ASAHI'AH, or ASA'IAH (עֲשָׂיָה [*whom Jehovah made*]: 'Ασαΐας; [Alex. 2 K. xxii. 14, Ιασαΐ:] *Asaïa*), a servant of king Josiah, sent by him, together with others, to seek information of Jehovah respecting the book of the law which Hilkiah found in the temple (2 K. xxii. 12, 14; also called Asaiah, 2 Chr. xxxiv. 20). R. W. B.

ASA'IAH [3 syl.] (עֲשָׂיָה [*Jehovah made*] 'Ασαΐα; [Vat. Ασια; Ald. 'Ασαΐας:] *Asaïa*). 1 A prince of one of the families of the Simeonite in the reign of Hezekiah, who drove out the Hamite shepherds from Gedor (1 Chr. iv. 36).

2. ('Ασαΐας, [Vat. Ασαβα,] Alex. [Comp.] 'Ασαΐα in 1 Chr. vi.; 'Ασαΐα [Vat. Ασαι, Ασαια]; Alex. [Ald.] 'Ασαΐας in 1 Chr. xv.) A Levite in the reign of David, chief of the family of Merari (1 Chr. vi. 30). With 120 of his brethren he took part in the solemn service of bringing the ark from the house of Obed-edom to the city of David (1 Chr. xv. 6, 11).

3. ('Ασαΐα; Alex. Ασα.) The firstborn of "the Shilonite," according to 1 Chr. ix. 5, who with his family dwelt in Jerusalem after the return from Babylon. In Neh. xi. 5 he is called MAASEIAH, and his descent is there traced from Shiloni, which is explained by the Targum of R. Joseph on 1 Chr. as a patronymic from Shelah the son of Judah, by others as "the native or inhabitant of Shiloh."

4. ([Vat. Ισαια:] *Asaas.*) 2 Chr. xxxiv. 20 [ASAHIAH.] W. A. W.

AS'ANA ('Ασσανά; [Ald. Alex. 'Ασανά:] *Asana*), name of a man (1 Esdr. v. 31). [ASNAH.]

A'SAPH (אָסָף [*collector*]: 'Ασάφ: *Asaph*). 1. A Levite, son of Berechiah, one of the leaders of David's choir (1 Chr. vi. 39). Psalms l. and lxxiii. to lxxxiii. are attributed to him, but probably all these, except l., lxxiii., and lxxvii., are of later origin[a] (Vaihinger, *Vers. of Psalms*); and he was in aftertimes celebrated as a seer (חֹזֶה) as well as a musical composer, and was put on a par with David (2 Chr. xxix. 30; Neh. xii. 46). The office appears to have remained hereditary in his family, unless he was the founder of a school of poets and musical composers, who were called after him "the sons of Asaph" (comp. the Homeridæ) (1 Chr. xxv. 1; 2 Chr. xx. 14; Ezr. ii. 41).

2. (Ζαφίτ [Vat. Ζαφαν] in 2 K., 'Ασάφ in Is.; Alex. [Comp.] 'Ασάφ in 2 K. xviii. 37.) The father or ancestor of Joah, who was recorder or chronicler to the kingdom of Judah in the reign of Hezekiah (2 K. xviii. 18, 37; Is. xxxvi. 3, 22). It is not improbable that this Asaph is the same as the preceding, and that Joah was one of his numerous descendants known as the Bene-Asaph.

3. ('Ασάφ.) The keeper of the royal forest or "paradise" of Artaxerxes (Neh. ii. 8). His name would seem to indicate that he was a Jew, who, like Nehemiah, was at high office at the court of Persia.

4. ('Ασάφ [Vat. Ασαβ in Neh.].) Ancestor of Mattaniah, the conductor of the temple-choir after the return from Babylon (1 Chr. ix. 15; Neh. xi. 17). Most probably the same as 1 and 2. W. A. W.

* **ASAR'AEL.** [AZARAEL.]

ASA'REEL (אֲשַׂרְאֵל [*whom God bound*

[a] *The contents of the Psalms in question are supposed to require a later author than the Asaph in David's time. But the title which ascribes these Psalms to Asaph is not necessarily incorrect; for the Asaph who wrote them may have been a descendant of the founder of the family, which, as Ezr. ii. 41 shows, existed through many generations. H.

sc. *by a vow*, Gen.]: Ἐσερήλ; [Vat. Ισεραηλ;] Alex. Εσεραηλ; [Comp. Ασαρηλ:] *Asrēl*). A son of Jehaleleel, whose name is abruptly introduced into the genealogies of Judah (1 Chr. iv. 16). W. A. W.

ASARE'LAH (אַשַׂרְאֵלָה: Ἐρασήλ; [Alex. Ισσηλ; Comp. Ασειρηλά; Ald. Ασερηλά:] *Asarela*). One of the sons of Asaph, set apart by David to "prophesy with harps and with psalteries and with cymbals" (1 Chr. xxv. 2); called JESHARELAH in ver. 14. W. A. W.

* **ASBAZ'ARETH.** So A. V. ed. 1611 in 1 Esdr. x. 69 for "Azbazareth," the less correct reading of later editions. See AZBAZARETH. A.

AS'CALON. [ASHKELON.]

ASE'AS (Ασαΐας; [Ald. Ασέας:] *Aseas*), name of a man (1 Esdr. ix. 32). [ISHIJAH.]

ASEBEBI'A (Ασεβηβία: *Sebebius*), a Levite (1 Esdr. viii. 47). [SHEREBIAH.]

ASEBI'A (Ασεβία; [Ald. Ασέβεια:] *Asbia*), 1 Esdr. viii. 48. [HASHABIAH 7.]

AS'ENATH (אָסְנַת: Ἀσενέθ; Alex. Ασενεθ: *Aseneth*), daughter of Potipherah, priest, or possibly prince, of On [POTIPHERAH], wife of Joseph (Gen. xli. 45, and mother of Manasseh and Ephraim (xli. 50, xlvi. 20). Her name has been considered to be necessarily Egyptian (Lepsius, *Chronologie d. Ägypter*, i. 382), and Egyptian etymologies have therefore been proposed. Gesenius (*Thes.* s. v.) suggests ⲁⲥ-ⲛⲉⲓⲑ "she who is of Neith," the Egyptian Minerva; but this word has not been found in the ancient Egyptian or Coptic; and it must be regarded as very doubtful. If we are guided by the custom of the Hebrews, and the only parallel case, that of Bithiah, whose Hebrew name, "daughter," that is, "servant, of Jehovah," implying conversion, must have been given her on her marriage to Merod, at a time probably not long distant from Joseph's rule [BITHIAH], we must suppose that his Egyptian wife received a Hebrew name from Joseph especially if her native name implied devotion to the gods of the country. Such a new name would have been preserved in preference to the other in the O. T. If Hebrew, Asenath may be compared to the male proper name Asnah, אַסְנָה (Ezr. ii. 50), and derived like it from אָסָן or אָסַם, in which case both names would signify *storehouse*; unless both may be cognate with סְנֶה, and mean *bramble*, a sense not repugnant to Semitic usage in proper names. The former derivation is perhaps the more probable, in connection with Joseph's history and the name of Ephraim. R. S. P.

* **ASER** (Ασήρ; FA. Ασσηρ: *Naasson*) occurs in Tob. i. 2 as the name of a city in Galilee near THISBE, which see. HAZOR is probably the place intended. A.

A'SER, Luke ii. 36, Rev. vii. 6. [ASHER.]

ASE'RER (Σερήρ; [Ald. Ασηρήρ:] *Sareei*), name of a man (1 Esdr. v. 32). [SISERA.]

ASH אֹרֶן, *oren*: πίτυς: *pinus*) occurs only in Is. xliv. 14, as one of the trees out of the wood of which idols were carved: "He beweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an *ash*, and the rain doth nourish it." It is impossible to determine what is the tree denoted by the Hebrew word *oren*; the LXX. and the Vulg. understand some species of pine-tree, and this rendering is supported by many learned commentators, amongst whom may be named Munster, Calvin, and Bochart; and some of the Jewish Rabbis, according to Celsius (*Hierob.* i. 191), believe that the *oren* is identical with the Arabic *sanauber*, a kind of pine,[a] and assert that the *aran* is often coupled with the *arez* and *berosch*,[b] as though all the three trees belonged to the same nature. Luther understands the *cedar* by *oren*.[c] Rosenmüller thinks that the stone-pine (*Pinus pinia*, Linn.) is the tree denoted. Celsius is inclined to think that the *oren* is identical with a tree of Arabia Petræa, of which Abul Fadli makes mention, called *aran*. Of the same opinion are Michaelis (*Supp. ad Lex. Heb.* 129), Dr. Royle (*Cyc. Bib. Lit.* art. *Oren*), and Dr. Lee (*Lex. Heb.* s. v.). This tree is described as growing chiefly in valleys and low districts; it is a thorny tree, bearing grape-like clusters of berries, which are noxious and bitter when green, but become rather sweet when they ripen, and turn black. Gesenius (*Thes.* s. v.) is in favor of some species of pine being the tree intended.

Nothing is known of the tree of which Abul Fadli speaks. Sprengel (*Hist. Rei Herb.* i. 14) thinks the *aran* is the caper-tree (*Capparis spinosa*, Linn.). Dr. Royle says the tree appears to agree in some respects with *Salvadora persica*. Other attempts at identification have been made by Faber in his posthumous MS. notes on Biblical Botany, and Link (Schroeder's *Botan. Journ.* iv. 152), but they are mere conjectures. The A. V. adopted the translation of *ash* in all probability from the similarity of the Hebrew *oren* with the Latin *ornus*; and Dr. Royle states that the *Ornus Europæus* is found in Syria, but thinks it is not a true native.

Until future investigation acquaints us with the nature of the tree denoted by the *aran* of Abul Fadli, it will be far better to adopt the interpretation of the LXX., and understand some kind of pine to be the *oren* of Scripture. *Pinus halipensis* or *P. maritima* may be intended. Celsius (*Hierob.* i. 193) objects to any pine representing the *oren* because he says pines are difficult to transplant and therefore that the pine would ill suit the words of the prophet, "he planteth an *oren*." This, however, is not a valid objection: the *larch*, for instance, is readily transplanted, and grows with great rapidity, but it is not a native of Syria. The Hebrew *oren* is probably derived from the Arabic verb *aran*, "to be agile," "to be slender," or "graceful." W. H.

[a] صنوبر, *pinus*, allis *ejus nuces* (Gol. *L. Arab.*).

Dr. Wilson (*Lands of the Bible*, ii. 392) identifies the common "fir" (*Pinus sylvestris*) with the *berosh* of Scripture, and states that it is "frequently seen in Lebanon, where it is known by the name of *snoear*," but Dr. Hooker says he never heard of *P. sylvestris* in Syria, and thinks *P. halipensis* is meant.

[b] ארז and ברוש, cedar and cypress.

[c] Reading ארז instead of ארן, "quia ארן nun finali minusculo, in multis codicis Ebraei editionibus scribatur, quod כף *Sain* simillimum est" (*Hierob.* i. 191).

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A'SHAN (עָשָׁן [*smoke*]· [Ανώχ,] Ασάν, Αἰσάρ; [Alex. Ιεφθα, Ασαν, Αισαν:] *Asan*), a city in the low country of Judah named in Josh. xv. 42 with Libnah and Ether. In Josh. xix. 7, and 1 Chr. iv. 32, it is mentioned again as belonging to Simeon, but in company with Ain and Rimmon, which (see Josh. xv. 31) appear to have been much more to the south. In 1 Chr. vi. 59, it is given as a priests' city, occupying the same place as the somewhat similar word Ain (עַיִן) does in the list of Josh. xxi. 16.

In 1 Sam. xxx. 30, Chor-ashan is named with Horman and other cities of "the South." [The compound name (כּוּר עָשָׁן) means (Ges.) *smoking furnace*, or (Fürst) *smelting furnace*.]

Eusebius and Jerome (*Onom.*) mention a village named Bethasan as 15 miles west of Jerusalem; but this, though agreeing sufficiently with the position of the place in Josh. xv. 42, is not far enough south for the indications of the other passages; and indeed Euseb. and Jer. discriminate Bethasan from "Asan of the tribe of Simeon." It has not yet been identified, unless it be the same as Ain: in which case Robinson found it at *Al Ghuweir*. G.

* The identification of Ain with *Ghuweir*, Dr. Robinson recalls in his *Res.* ii. 204 (ed. 1858). See ANIM. The Ashan of Simeon, situated on the northern limit of Palestine, may be a different one from the Ashan of Judah (Jos. xix. 7; 1 Chron. iv. 32). (Raumer, *Palästina*, p. 178). See CHOR ASHAN. II.

ASHBE'A (אַשְׁבֵּעַ [*Adjure*, Ges.]: Εσβά [Comp. Ασεβά:] *Juramentum*). A proper name but whether of a person or place is uncertain (1 Chr. iv. 21). Houbigant would understand it of the latter, and would render "the house of Ashbea" by Beth-ashbea. The whole clause is obscure. The Targum of R. Joseph (ed. Wilkins) paraphrases it, "and the family of the house of manufacture of the fine linen for the garments of the kings and priests, which was handed down to the house of Eshba." W. A. W.

ASH'BEL (אַשְׁבֵּל: Ασβηλ, Ασυβήρ: *Asbel*), a son of Benjamin (Gen. xlvi. 21; Num. xxvi. 38; 1 Chr. viii. 1). Respecting the sons of Benjamin, see BECHER.

ASH'BELITES, THE (הָאַשְׁבֵּלִי: ὁ Ασυβηρί; [Vat. -ρει; Comp. Ασυβηλί:] *Asbelita*). The descendants of ASHBEL the son of Benjamin (Num. xxvi. 38). W. A. W

ASH'CHENAZ (אַשְׁכְּנַז: Ασχανάζ, οἱ Αχαναζέοι [Vat. Ασχ.]; Alex. Ασχενες, οἱ Ασχαναζεοι [-ζαιοι]: *Ascenez.*) ASHKENAZ (1 Chr. i. 6; Jer. li. 27). W. A. W.



Ashdod.

ASH'DOD, or AZO'TUS (אַשְׁדּוֹד [*strong-hold* or *castle*]: Ἄζωτος, LXX. [commonly] and N. T.), one of the five confederate cities of the Philistines, situated about 30 miles from the southern frontier of Palestine, 3 from the Mediterranean Sea, and nearly midway between Gaza and Joppa. It stood on an elevation overlooking the plain, and the natural advantages of its position were improved by fortifications of great strength. For this reason it was probably selected as one of the seats of the national worship of Dagon (1 Sam. v. 5). It was assigned to the tribe of Judah (Josh. xv. 47), but was never subdued by the Israelites: it appears on the contrary to have been the point for conducting offensive operations against them, so much so, that after Uzziah had succeeded in breaking down the wall of the town, he secured himself against future attacks by establishing forts on the adjacent hills (2 Chr. xxvi. 6): even down to Nehemiah's age it preserved its distinctiveness of race and language (Neh. xiii. 23). But its chief importance arose

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from its position on the high road from Palestine to Egypt, commanding the entrance to or from the latter country: it was on this account besieged by Tartan, the general of the Assyrian king, Sargon, about B. C. 716, apparently to frustrate the league formed between Hezekiah and Egypt (Is. xx. 1). Its importance as well as strength is testified by the protracted siege which it afterwards sustained under Psammetichus, about B. C. 630 (Herod. ii. 157), the effects of which are incidentally referred to by Jer. (xxv. 20). That it recovered from this blow appears from its being mentioned as an independent power in alliance with the Arabians and others against Jerusalem (Neh. iv. 7). It was destroyed by the Maccabees (1 Macc. v. 68, x. 84), and lay in ruins until the Roman conquest of Judæa, when it was restored by Gabinius, B. C. 55 (Joseph. *Ant.* xiv. 5, § 3; *B. J.* i. 7, § 7), and was one of the towns assigned to Salome after Herod's death (Joseph. *Ant.* xvii. 8, § 1). The only notice of Azotus in the N. T. is in connection with Philip's return from Gaza (Acts viii. 40). It is now an insignificant village, with no memorials of its ancient importance, but is still called *Esdud*.

W. L. B.

* Yet the present site is not wholly destitute of vestiges of its ancient fame. A few discoveries still reward the traveller's search. The high mound which probably formed the acropolis of the old city cannot be mistaken, covered with fragments of pottery, and with remains of cellars or cisterns which excavations recently made (1852) have laid open. Here must have been the citadel which for 29 years baffled the efforts of Psammetichus for its capture, the longest siege (says Herodotus) on record (see Rawlinson *on Herod.* ii. 242). From the top of this hill may be seen the Mediterranean, and here doubtless, stood the fish-god, DAGON (1 Sam. v. 3 ff.), where he could survey the domain over which he was supposed to preside. Two marble columns remain, one prostrate in the court of the neighboring *khan*, and the other wrought into a drinking trough not far from it; and a few fragments of columns and capitals are to be seen built into a *Sakieh* or watering-machine, or into the walls of goat and sheep pens. Some traces of masonry occur near the Jaffa road, which may have belonged to the city walls, so nearly concealed as to be found only with special pains. There is also a large caravanserai on the edge of an adjacent marsh (see wood-cut), now entirely deserted, but once an important station, when the traffic at present transferred to the sea passed this way between Syria and Egypt. H.

ASH'DODITES, THE (הָאַשְׁדּוֹדִים: om. in LXX. [but Comp. and 9 MSS. have Ἀζώτιοι]: *Azotii*). The inhabitants of Ashdod, or Azotus (Neh. iv. 7); called ASHDOTHITES in Josh. xiii. 3

W. A. W.

ASH'DOTH PIS'GAH (אַשְׁדּוֹת הַפִּסְגָּה, from אָשַׁד, "to pour forth;" Ἀσηδὼθ Φασγά, [once τὴν Φασγά:] *radices* [*montis*] *Phasga*, [*Asedoth Phasga*]), a curious and (since it occurs in none of the later books) probably a very ancient term, found only in Deut. iii. 17; Josh. xii. 3, xiii. 20: and in Deut. iv. 49, A. V. "springs of Pisgah." In the two passages from Deuteronomy the words form part of a formula, by which apparently the mountains which enclose the Dead Sea on the east side are defined. Thus in iii. 17, we read, "the Arabah' also (*i. e.* the Jordan valley) and the 'border,' from Cinnereth (Sea of Galilee) unto the sea of the 'Arabah,' the Salt Sea, under Ashdoth hap-Pisgah eastward;" and so also in iv. 49, though here our translators have chosen to vary the formula for English readers. The same intention is evident in the passages quoted from Joshua; and in x. 40, and xii. 8 of the same book, Ashdoth is used alone — "the springs" — to denote one of the main natural divisions of the country. The only other instance of the use of the word is in the highly poetical passage, Num. xxi. 15, "the '*pouring forth*' of the 'torrents,' which extendeth to Sheheth-Ar." This undoubtedly refers also to the east of the Dead Sea.

What the real significance of the term may be, it is impossible in our present ignorance of the country east of the Dead Sea to determine. Doubtless, like the other topographical words of the Bible, it has a precise meaning strictly observed in its use; but whether it be the springs poured forth at the base of the mountains of Moab, or the roots or spurs of those mountains, or the mountains themselves, it is useless at present to conjecture. G.

ASH'DOTHITES, THE (הָאַשְׁדּוֹדִי: ὁ Ἀζώτιος [Vat. -ειος]: *Azotii*). The inhabitants [strictly "inhabitant," but collective] of Ashdod or Azotus (Josh. xiii. 3).

W. A. W.

ASHER, Apocr. [only Tobit i. 2, see ASER] and N. T. **A'SER** (אָשֵׁר: Ἀσήρ [Rom. Ἀσσήρ in Ez. xlviii.]: *Aser*), the 8th son of Jacob, by Zilpah, Leah's handmaid (Gen. xxx. 13). The name is interpreted as meaning "happy," in a passage full of the paronomastic turns which distinguish these very ancient records: "And Leah said, 'In my happiness am I (בְּאָשְׁרִי), for the daughters will call me happy' (אֹשְׁרוּנִי), and she called his name Asher" (אָשֵׁר), *i. e.* "happy." A similar play occurs in the blessing of Moses (Deut. xxxiii. 24). Gad was Zilpah's other and elder son, but the fortunes of the brothers were not at all connected. Of the tribe descended from Asher no action is recorded during the whole course of the sacred history. Its name is found in the various lists of the tribes which occur throughout the earlier books, as Gen. xxxv., xlvi.; Ex. i.; Num. i., ii., xiii., &c., and like the rest Asher sent his chief as one of the spies from Kadesh-barnea (Num. xiii.). During the march through the desert his place was between Dan and Naphtali on the north side of the tabernacle (Num. ii. 27); and after the conquest he took up his allotted position without any special mention.

The limits of the territory assigned to Asher are, like those of all the tribes, and especially of the northern tribes, extremely difficult to trace. This is partly owing to our ignorance of the principle on which these ancient boundaries were drawn and recorded, and partly from the absence of identification of the majority of the places named. The general position of the tribe was on the sea-shore from Carmel northwards, with Manasseh on the south, Zebulun and Issachar on the southeast, and Naphtali on the northeast (Jos. *Ant.* v. 1, § 22). The boundaries and towns are given in Josh. xix. 24–31, xvii. 10, 11, and Judg. i. 31, 32. From a comparison of these passages it seems plain that Dor (*Tantura*) must have been within the limits of the tribe, in which case the southern boundary was

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probably one of the streams which enter the Mediterranean south of that place — either *Nahr el-Defneh* or *Nahr Zurka*. Following the beach round the promontory of Carmel, the tribe then possessed the maritime portion of the rich plain of Esdraelon, probably for a distance of eight or ten miles from the shore. The boundary would then appear to have run northwards, possibly bending to the east to embrace Ahlab, and reaching Zidon by Kanah (a name still attached to a site six miles inland from *Said*), whence it turned and came down by Tyre to Achzib (Ecdippa, now *es-Zib*).[a]

This territory contained some of the richest soil in all Palestine (Stanley, p. 265; Kenrick, *Phœn.* p. 35), and in its productiveness it well fulfilled the promise involved in the name "Asher," and in the blessings which had been pronounced on him by Jacob and by Moses. Here was the oil in which he was to "dip his foot," the "bread" which was to be "fat," and the "royal dainties" in which he was to indulge;[b] and here in the metallic manufactures of the Phœnicians (Kenrick, p. 38) were the "iron and brass" for his "shoes." The Phœnician settlements were even at that early period in full vigor;[c] and it is not surprising that Asher was soon contented to partake their luxuries, and to "dwell among them" without attempting the conquest and extermination enjoined in regard to all the Canaanites (Judg. i. 31, 32). Accordingly he did not drive out the inhabitants of Accho, nor Dor,[d] nor Zidon, nor Ahlab, nor Achzib, nor Helbah, nor Aphik, nor Rehob (Judg. i. 31), and the natural consequence of this inert acquiescence is immediately visible. While Zebulun and Naphtali "jeoparded their lives unto the death" in the struggle against Sisera, Asher was content to forget the peril of his fellows in the creeks and harbors of his new allies (Judg. v. 17, 18). At the numbering of Israel at Sinai, Asher was more numerous than either Ephraim, Manasseh, or Benjamin (Num. i. 32–41), but in the reign of David so insignificant had the tribe become, that its name is altogether omitted from the list of the chief rulers (1 Chr. xxvii. 16–22); and it is with a kind of astonishment that it is related that "divers of Asher and Manasseh and Zebulun" came to Jerusalem to the Passover of Hezekiah (2 Chr. xxx. 11). With the exception of Simeon, Asher is the only tribe west of the Jordan which furnished no hero or judge to the nation.[e] "One name alone shines out of the general obscurity — the aged widow 'Anna the daughter of Phanuel of the tribe of Aser,' who in the very close of the history departed not from the temple, but 'served God with fastings and prayers night and day'" (Stanley, p. 265). G.

ASH'ER (אָשֵׁר [*fortress*, Fürst: Comp.] Alex. Ἀσήρ: *Aser*). A place which formed one boundary of the tribe of Manasseh on the south (Josh. xvii. 7). It is placed by Eusebius on the road from Shechem to Bethshan or Scythopolis, about 15 miles from the former. Three quarters of an hour from *Túbâs*, the ancient Thebez, is the hamlet of *Teyâsir*, which Mr. Porter suggests may be the Asher of Manasseh (*Handb.* p. 318). In the Vat MS. the LXX. of this passage is entirely corrupt. W. A. W.

ASHE'RAH (אֲשֵׁרָה), the name of a Phœnician goddess, or rather of the idol itself. Our translators, following the rendering of the LXX. (ἄλσος) and of the Vulg. (*lucus*), translate the word by "grove." Almost all modern interpreters however, since Selden (*De Diis Syriis*, p. 343), agree that an idol or image of some kind must be intended, as seems sufficiently proved from such passages as 2 K. xxi. 7, xxiii. 6, in the latter of which we find that Josiah "brought out the Asherah" (or as our version reads "the *grove*") "from the house of the Lord." There can, moreover, be no doubt that Asherah is very closely connected with ASHTORETH and her worship, indeed the two are so placed in connection with each other, and each of them with Baal (*e. g.* Judg. iii. 7, comp. ii. 3; Judg. vi. 25; 1 K. xviii. 19), that many critics have regarded them as identical. There are other passages, however, in which these terms seem to be distinguished from each other, as 2 K. xxiii. 13, 14, 15. Movers (*Phön.* i. 561) first pointed out and established the difference between the two names, though he probably goes too far in considering them as names of distinct deities. The view maintained by Bertheau (*Exeg. Handb., Richt.*, p. 67) appears to be the more correct one, that Ashtoreth is the proper name of the goddess, whilst Asherah is the name of the image or symbol of the goddess. This symbol seems in all cases to have been of wood (see *e. g.* Judg. vi. 25–30; 2 K. xxiii. 14), and the most probable etymology of the term (אָשֵׁר = יָשַׁר, *to be straight, direct*) indicates that it was formed of the straight stem of a tree, whether living or set up for the purpose, and thus points us to the phallic rites with which no doubt the worship of Astarte was connected. [ASHTORETH.] See also EGYPT. F. W. G.

ASH'ERITES, THE (הָאֲשֵׁרִי: ὁ Ἀσήρ; Alex. Ασηρ: Vulg. om.). The descendants of Asher and members of his tribe (Judg. i. 32). W. A. W.

ASHES. The ashes on the altar of burnt-offering were gathered into a cavity in its surface, on a heap called the apple (תַּפּוּחַ), from its round shape (Cramer, *de Ara exteriori*), said to have sometimes amounted to 300 Cors; but this Maimon. and others say is spoken *hyperbolice*. On the days of the three solemn festivals the ashes were not removed, and the accumulation taken away afterwards in the morning, the priests casting lots for the office (*Mishna, Tamid*, i. 2, and ii. 2). The ashes of a red heifer burnt entire, according to regulations prescribed in Num. xix., had the ceremonial efficacy of purifying the unclean (Heb. ix. 13), but of polluting the clean. [SACRIFICE.] Ashes

[a] Achshaph (LXX. Κεάφ or Καιάψα) must be *Chaifa*. Robinson's identification (iii. 55) is surely too far inland. Alammelech was probably on the *Nahr el-Mi'ech*, a tributary of the Kishon. Jiphthah-el may be *Jefat* (Rob. iii. 107). Bethlehem (*Beit Lahm*) is 10 miles inland from the shore of the bay of *Chaifa* (Rob. p. 113); and as it was in Zebulun, it fixes the distance of Asher's boundary as less than that from the sea.

[b] For the crops, see Rob. iii. 102; for the oil, Kenrick, p. 31; Reland, p. 817.

[c] Zidon was then distinguished by the name Rabbah = "the Strong," Josh. xix. 28.

[d] This name is added by the LXX. Compare Josh. xvii. 11.

[e] This would be well compensated for if the ancient legend could be proved to have any foundation, that the parents of St. Paul resided at Giscala or Gush Chaleb, *i. e.* the Ahlab of Asher (Judg. i. 31) See Reland, p. 813. [But see Acts xxii. 3.]

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about the person, especially on the head, were used as a sign of sorrow. [MOURNING.] H. H.

* Jeremiah (xxxi. 40) speaks of "a valley of ashes;" and from his mention of "the brook of Kidron" in the same passage, he may possibly refer to a "valley" which bore this name, near Jerusalem. But the prophet's representation there being symbolic, it is not easy to decide how far we are to regard the scenery under which he couches the allegory as literal and how far as fictitious.

At a little distance north of Jerusalem are several large mounds of ashes (one of them 40 feet high), which some conjecture may be as old as the age of the temple, having been built up by the ashes carried out thither from the altar of sacrifice (Lev. vi. 10, 11). So much curiosity was felt respecting these ashes that two small specimens of them were submitted to Professor Liebig, who found them on analysis to consist largely of animal and not of vegetable elements. But the general opinion is that they are the accumulations of ashes deposited there from soap manufactories which formerly existed at Jerusalem. The fact that similar mounds occur in the vicinity of *Nâbulus* (SHECHEM), which are known to be formed in this way, would seem to be decisive on this question. Travellers have observed them also near *Ghŭzzeh* (Gaza), *Ludd* (Lydda), and *Ramleh*, where the Jews never offered sacrifices. See Dr. Robinson's *Later Res.* iii. 201. The chemical test, as he suggests, is too limited for determining the character of the entire mass, and a few particles of bones might easily be intermixed with the other sediments. Dr. Sepp takes notice of these ash-heaps (*Jerusalem u. das heil. Land*, i. 250), and expresses the same opinion of their origin. H.

ASHIMA (אֲשִׁימָא: Ἀσιμάθ [Vat. -σει-]; [Comp. Ἀσιμά:] *Asima*), a god worshipped by the people of Hamath. The worship was introduced into Samaria by the Hamathite colonists whom Shalmanezer settled in that land (2 K. xvii. 30). The name occurs only in this single instance. The Talmudists say that the word signifies a goat without hair, or rather with short hair (Buxtorf, *Lex. Talm.*), and from this circumstance Ashima has been regarded as identical with the Mendesian god of the Egyptians (considered by the Greeks to be Pan), to whom the goat was sacred. This god has also by some been identified with the Phœnician god Esmûn (see Winer, *Realw.*), whose name is frequently found in Phœnician inscriptions as a component of the names of persons, and who is regarded as the Phœnician Æsculapius (Gesen. *Mon. Phœn.* pp. 136, 347). The two conjectures are not necessarily discrepant, since to the Phœnician Esmûn belong the characteristics both of Pan and of Æsculapius (Movers, *Phönizier*, i. 532). There are many other conjectures of Jewish writers respecting this god, but they are of no authority whatever. F. W. G.

ASH'KELON, AS'KELON, Apocr. **AS'CALON** (אַשְׁקְלוֹן [a] [perh. *migration*, Gesen.; *stony*, Dietr.]; once "the Eshkalonite," הָאַשְׁקְלוֹנִי: Ἀσκάλων: Saad. عسقلان (note the change from Aleph to Ain): *Ascalon*), one of the five cities of the lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), but less often mentioned, and apparently less known to the Jews than the other four. This doubtless arose from its remote situation, alone, of all the Philistine towns, on the extreme edge of the shore of the Mediterranean (Jer. xlvii. 7), and also well down to the south. Gaza, indeed, was still further south, but then it was on the main road from Egypt to the centre and north of Palestine, while Ashkelon lay considerably to the left. The site, which retains its ancient name, fully bears out the above inference; but some indications of the fact may be traced, even in the scanty notices of Ashkelon which occur in the Bible. Thus, the name is omitted from the list in Josh. xv. of the Philistine towns falling to the lot of Judah (but comp. Joseph. *Ant.* v. 1, § 22, where it is specified), although Ekron, Ashdod, and Gaza are all named; and considerable uncertainty rests over its mention in Judg. i. 18 (see Bertheau in *Exeg. Handb.*). Samson went down from Timnath to Ashkelon when he slew the thirty men and took their spoil, as if to a remote place whence his exploit was not likely to be heard of; and the only other mention of it in the historical books is in the formulistic passages, Josh. xiii. 3, and 1 Sam. vi. 17, and in the casual notices of Jud. ii. 28; 1 Macc. x. 86, xi. 60, xii. 33. The other Philistine cities are each distinguished by some special occurrence or fact connected with it, but except the one exploit of Samson, Ashkelon is to us no more than a name. In the poetical books it occurs 2 Sam. i. 20; Jer. xxv. 20, xlvii. 5, 7; Am. i. 8; Zeph. ii. 4, 7; Zech. ix. 5.

In the post-biblical times Ashkelon rose to considerable importance. Near the town — though all traces of them have now vanished — were the temple and sacred lake of Derceto, the Syrian Venus; and it shared with Gaza an infamous reputation for the steadfastness of its heathenism and for the cruelties there practiced on Christians by Julian (Reland, pp. 588, 590). "The soil around the town was remarkable for its fertility; the wine of Ascalon was celebrated, and the *Al-henna* plant flourished better than in any other place except Canopus" (Kenrick, p. 28). It was also celebrated for its cypresses, for figs, olives, and pomegranates, and for its bees, which gave their name to a valley in the neighborhood (Kenrick, p. 28; Edrisi and Ibn Batuta in Ritter, *Palästina*, p. 88). Its name is familiar to us in the "Eschalot" or "Shallot," a kind of onion, first grown there, and for which this place was widely known. "The sacred doves of Venus still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls" (Stanley, p. 257). Ashkelon played a memorable part in the struggles of the Crusades. "In it was intrenched the hero of the last gleam of history which has thrown its light over the plains of Philistia, and within the walls and towers now standing Richard held his court" (Stanley, *ibid.*). By the Mohammedan geographers it was called "the bride of Syria" (Schultens, *Index Geogr.*).

"The position of the town is naturally very strong. The walls are built on a ridge of rock which winds in a semicircular curve around the town and terminates at each end in the sea. There is no bay or shelter for ships, but a small harbor towards the east advanced a little way into the town, and anciently bore, like that of Gaza, the name of Majumas" (Kenrick, p. 28).

[a] The usual form would be אַשְׁקֵל, *Ashkal*. Rötiger (in Gesenius, p. 1476) suggests that the uncommon termination is a Philistine form.

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In the time of Origen some wells of remarkable shape were shown near the town, which were believed to be those dug by Isaac, or at any rate, to be of the time of the patriarchs. In connection with this tradition may be mentioned the fact that in the Samaritan version of Gen. xx. 1, 2, and xxvi. 1, Askelon (סהלון : [a]) is put for the "Gerar" of the Hebrew text. G.

* A word should be said of the present site of Ashkelon. Gesenius speaks of a village there still, bearing the ancient name; but in fact not a living soul dwells any longer within the proper precincts of the old city, though a little east of the ruins is a cluster of some twenty mud hovels surrounded by a few palms and other trees. The name is unknown on the spot except by tradition. The testimony of all travellers is the same: it is difficult to conceive of a more desolate scene, a sadder spectacle of the wasting effects of time, and of the havoc of war, than the ruins of Ashkelon present to us. "A lofty and abrupt ridge begins near the shore, runs up eastward, bends round to the south, then to the west, and finally northwest to the sea again, forming an irregular amphitheatre. On the top of this ridge ran the wall, which was defended at its salient angles by strong towers. The specimens which still exist along the southeast and west sides show that it was very high and thick, built, however, of small stones, and bound together by broken columns of granite and marble. . . . These extraordinary fragments, tilted up in strange confusion along the sandy ridge, are what generally appear in the pictures of Askelon, and impart such an air of desolation to the view. . . . The whole area is now planted over with orchards of the various kinds of fruit which flourish on this coast. . . . From the top of these tall fragments at the southeast angle of the wall, we have the whole scene of desolation before us, stretching, terrace after terrace, quite down to the sea on the northwest. The walls must have been blown to pieces by powder, for not even earthquakes could toss these gigantic masses of masonry into such extraordinary attitudes" (Thomson's *Land and Book*, ii. 328 ff.). "Not a solitary column stands upright, and not a building can be traced even in outline, though a few stones of a wall are here and there seen in their places. Deep wells are frequently met with, with curb-stones of marble or granite; columns, mostly of granite, exist everywhere in vast numbers — scores of them may be seen projecting from the ruinous wall along the cliff over the sea, and some lie half buried in the sands below" (Porter's *Handbook*, i. 269). We seem, as we stand there, to hear echoing through the ruins those words of Zephaniah (ii. 4), spoken 25 centuries ago: "Ashkelon shall be a desolation"; and of Zechariah (ix. 5): "Ashkelon shall not be inhabited." H.

ASH'KENAZ (אַשְׁכְּנַז: Ἀσχανάζ: *Ascenez*), one of the three sons of Gomer, son of Japhet (Gen. x. 3), that is, one of the peoples or tribes belonging to the great Japhetic division of the human race, and springing immediately from that part of it which bears the name of GOMER. The original seat of the people of Ashkenaz was undoubtedly in the neighborhood of Armenia, since they are mentioned by Jeremiah (li. 27) in connection with the kingdoms of Ararat and Minni. We are not, however, on this account to conclude that they, any more than the Gomerites in general, were confined to this locality. Assuming here, what will be more properly discussed under the word Japhet, that the Japhetic tribes migrated from their original seats westward and northward, thus peopling Asia Minor and Europe, we may probably recognize the tribe of Ashkenaz on the northern shore of Asia Minor, in the name of Lake Ascanius, and in Europe in the name *Scand*-ia, *Scand*-inavia. Knobel (*Völkertafel*, p. 35) regards the word as a compound (אש־כנז), the latter element being equivalent to the Gr. *γένος*, Lat. *gens*, *genus*, Eng. *kind*, *kin*; the meaning therefore being the *As*-race. If this be so, it would seem that we here find the origin of the name Asia, which has subsequently been extended to the whole eastern part of the world. Knobel considers that Ashkenaz is to be identified with the German race. It is worthy of notice, though possessing little weight as evidence for this view, that the rabbins, even to the present day, call Germany אשכנז. The opinion of Görres (*Völkertafel*, p. 92) that Ashkenaz is to be identified with the Cymry or Gaelic race seems less probable than that of Knobel. F. W. G.

* In 1 Chr. i. 6 and Jer. li. 27 the word is spelled in the A. V., as in the Genevan version, ASHCHENAZ. A.

ASH'NAH (אַשְׁנָה [*the strong, firm*]), the name of two cities of Judah, both in the *Shefelah* or Lowland; (1) named between Zorea and Zanoah, and therefore probably N. W. of Jerusalem (Josh. xv. 33; Ἄσσα; [Comp. Ald. Alex. Ἀσνά:] *Asena*); and (2) between Jiphthah and Nezib, and therefore to the S. W. of Jerusalem (Josh. xv. 43; [Ιανα; Ald. Alex. Ἀσενά; Comp. Ἀσανά:] *Esna*). Each, according to Robinson's map (1857), would be about 16 miles from Jerusalem, and therefore corresponding to the Bethasan of the Onomast. Eusebius names another place, Ἀσνά, but with no indication of position. G.

ASH'PENAZ (אַשְׁפְּנַז, of uncertain origin, yet see Hitzig on Dan. i. 3, and compare the form אַבִי עֶזְרִי = Ἀβιεσδρί (?); Ἀσφανές, Theodot.: [*Asphenez*, Vulg.], *Asphaz*, *Abiezer*, Syr.), the master of the eunuchs of Nebuchadnezzar (Dan. i. 3). B. F. W.

ASH'RIEL (אַשְׁרִיאֵל: Ἐσριήλ; [Vat. Ασ-ερειηλ:] *Esriel*). Probably ASRIEL, the son of Manasseh (1 Chr. vii. 14). W. A. W.

ASH'TERATHITE (הָעַשְׁתְּרָתִי: ὁ Ἀσ-ταρωθί [Vat. -θει]: *Astarothites*). A native or inhabitant of Ashtaroth (1 Chr. xi. 44) beyond Jordan. Uzzia the Ashterathite was one of David's guard. W. A. W.

ASH'TAROTH, and (once) **ASTAROTH** (עַשְׁתָּרוֹת: Ἀσταρώθ: *Astaroth* [in Josh. xiii. 31, Alex. Ασθαρωμ; in 1 Chr. vi. 71, Ἀσηρώθ; Alex [2] Ραμωθ; Comp. Ald. Ἀσταρώθ]), a city on the E. of Jordan, in Bashan, in the kingdom of Og, doubtless so called from being a seat of the worship of the goddess of the same name. [ASHTORETH.] It is generally mentioned as a description or definition of Og, — who "dwelt in Ashtaroth in Edrei" (Deut. i. 4), "at Ashtaroth and at Edrei" (Josh. xii. 4. xiii. 12), or "who was at

[a] Note here, as in the Arabic, the substitution of *tin* for *Aleph*

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Ashtaroth" (ix. 10). It fell into possession of the half tribe of Manasseh (Josh. xiii. 31), and was given with its suburbs or surrounding pasture-lands (מִגְרָשׁ) to the Gershonites (1 Chr. vi. 71 [56], the other Levitical city in this tribe being Golan. In the list in Josh. xxi. 27, the name is given as Beeshterah (quasi בֵּית עַ = "house of A.;" Reland, p. 621; Gesenius, *Thes.* pp. 175 *a*, 196 *m*, 1083). Nothing more is heard of Ashtaroth. It is not named in any of the lists, such as those in Chronicles, or of Jeremiah, in which so many of the trans-Jordanic places are enumerated. Jerome (*Onom. Astaroth*) states that in his time it lay six miles from Adra, which again was 25 from Bostra. He further (*Astaroth Carnaim*) and Eusebius speak of two κωμαί, or castella, which lay nine miles apart, "inter Adaram et Abilam civitates." One of these was possibly that first named above, and the other may have been Ashteroth-Karnaim. The only trace of the name yet recovered in these interesting districts is *Tell-Ashterah* or *Asherah* (Ritter, *Syria*, p. 819; Porter, ii. 212), and of this nothing more than the name is known. Uzziah the Ashterathite is named in 1 Chr. xi. 44.

G.

* **ASHTAROTH** (עַשְׁתָּרוֹת: Judg. ii. 13, *al* Ἀστάρται; x. 6, *al* Ἀσταρώθ; 1 Sam. vii. 3, xii. 10, τὰ ἄλση; vii. 4, τὰ ἄλση Ἀσταρώθ; xxxi. 10, with בֵּית, τὸ Ἀσταρτεῖον, Alex. -τι-: *Astaroth*), the plural of ASHTORETH, which see.

A.

ASHTEROTH-KARNAIM (עַשְׁתְּרֹת קַרְנַיִם = "Ashtaroth of the two horns or peaks;" Sam. Vers. עפיניתיק: Saad. الصنمين: Ἀσταρὼθ καὶ (Alex. omits καὶ) Καρναΐν: *Astaroth Carnaim*), a place of very great antiquity, the abode of the Rephaim at the time of the incursion of Chedorlaomer (Gen. xiv. 5), while the cities of the plain were still standing in their oasis. The name reappears but once, and that in the later history of the Jews, as Carnaim, or Carnion (1 Macc. v. 26, 43, 44; 2 Macc. xii. 21, 26; Joseph. *Ant.* xii. 8, § 4), "a strong and great city" "hard to besiege," with a "temple (τὸ τέμενος) of Atargatis" (τὸ Ἀταργατεῖον), but with no indication of its locality, beyond its being in "the land of Galaad."

It is usually assumed to be the same place as the preceding [ASHTAROTH], but the few facts that can be ascertained are all against such an identification. 1. The affix "Karnaim," which certainly indicates some distinction,[a] and which in the times of the Maccabees, as quoted above, appears to have superseded the other name. 2. The fact that Eusebius and Jerome in the Onomasticon, though not very clear on the point, yet certainly make a distinction between Ashtaroth and Astaroth-Carnaim, describing the latter as a κωμὴ μεγίστη τῆς Ἀραβίας, vicus grandis in angulo Batanææ. 3. Some weight is due to the renderings of the Samaritan version, and of the Arabic version of Saadiah, which give Ashtaroth as in the text, but Ashteroth-Karnaim by entirely different names (see above). The first of these, *Aphinith*, does not appear to have been yet recognized; but the second *es-Sanamein*, can hardly be other than the still important place which continues to bear precisely the same name, on the Haj route, about 25 miles south of Damascus, and to the N. W. of the *Lejah* (Burckh. p. 55; Ritter *Syria*, p. 812). Perhaps it is some confirmation of this view that while the name Karnaim refers to some double character in the deity there worshipped *es-Sanamein* is also dual, meaning "the two idols." There accordingly we are disposed to fix the site of Ashteroth-Karnaim in the absence of further evidence.

G.

* Mr. Porter is very confident that "Karnaim" refers to the figure of Ashteroth. At *Kunnawât* (Kenath, Num. xxxii. 42) in *Lejah*, the ancient Argob, he found "a colossal head of Ashteroth, sadly broken, in front of a little temple, of which probably it was once the chief idol. The crescent moon which gave the goddess the name 'Carnaim' (two-horned) is on her brow." Elsewhere also among the massive ruins of the deserted cities there he saw "sculptured images of Astarte, with the crescent moon," showing how prevalent was this form of worship, and what its characteristic symbol was (ASHTORETH). See his *Giant Cities of Bashan*, pp. 12, 43.

H.

ASHTORETH (עַשְׁתֹּרֶת: Ἀστάρτη: *Astarthe* [*Astaroth*]), the principal female divinity of the Phœnicians, as Baal was the principal male divinity. It is a peculiarity of both names that they frequently occur in the plural, and are associated together in this form (Judg. x. 6; 1 Sam. vii. 4, xii. 10). Gesenius (*Thes.* s. vv.) maintained that by these plurals were to be understood statues of Baal and Astarte; but the more correct view seems to be that of Movers (*Phön.* i. 175, 602), that the plurals are used to indicate different modifications of the divinities themselves. In the earlier books of the O. T., only the plural, ASHTAROTH, occurs, and it is not till the time of Solomon, who introduced the worship of the Sidonian Astarte, and only in reference to that particular goddess, Ashtoreth of the Sidonians, that the singular is found in the O. T. (1 K. xi. 5, 33; 2 K. xxiii. 13). The worship of Astarte was very ancient and very widely spread. We find the plural Ashtaroth united with the adjunct Karnaim as the name of a city as early as the time of Abraham (Gen. xiv. 5), and we read of a temple of this goddess, apparently as the goddess of war, amongst the Philistines in the time of Saul (1 Sam. xxxi. 10). From the connection of this goddess with BAAL or BEL, we should moreover naturally conclude that she would be found in the Assyrian pantheon, and in fact the name Ishtar appears to be clearly identified in the list of the great gods of Assyria (Layard, *N. and B.*, pp. 352, 629; Rawlinson, *Early History of Babylon*, Lond. 1854, p. 23; Rawlinson, *Herodotus*, i. 634). There is no reason to doubt that this Assyrian goddess is the Ashtoreth of the Old Testament and the Astarte of the Greeks and Romans. The worship of Astarte seems to have extended wherever Phœnician colonies were founded. Thus we find her name in inscriptions still existing in the island of Cyprus on the site of the ancient Citium, and also at Carthage (Gesen. *Mon. Phœn.* pp. 125, 449), and not unfrequently as an element

[a] This was held by the Jews at the date of the Talmud to refer to its situation between two high peaked hills (see *Sukkah*, fol. 2), though it more probably alludes to the worship of the horned goddess, the "mooned Ashtaroth."

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in Phœnician proper names, as Ἀστάρτος, Ἀββαστάρτος, Δελεαστάρτος (Joseph. c. *Ap.* i. 18). The name occurs moreover written in Egyptian hieroglyphics, as *Astart* (Ges. *Thes.* s. v. For evidence of her wide-spread worship see also Eckhel, *Doct. Num.* iii. 369 ff.). It is worthy of remark that Rödiger, in his recently published Addenda to Gesenius's *Thesaurus* (p. 106), notices that in the inscription on the sarcophagus of a king named Esmunazar, discovered in January, 1855 (see Robinson, iii. 36, note), the founding, or at least restoration, of the temple of this goddess at Sidon, is attributed to him and to his mother Amashtoreth, who is further styled priestess of Ashtoreth.

If now we seek to ascertain the character and attributes of this goddess, we find ourselves involved in considerable perplexity. There can be no doubt that the general notion symbolized is that of productive power, as Baal symbolizes that of generative power, and it would be natural to conclude that as the sun is the great symbol of the latter, and therefore to be identified with Baal, so the moon is the symbol of the former and must be identified with Astarte. That this goddess was so typified can scarcely be doubted. The ancient name of the city, Ashtaroth-Karnaim, already referred to, seems to indicate a horned Astarte, that is, an image with a crescent moon on her head like the Egyptian Athor. At any rate it is certain that she was by some ancient writers identified with the moon; thus Lucian (*De Syria Dea*, 4) says, Ἀστάρτην δ' ἐγὼ δοκέω Σελήνην ἔμμεναι. And again Herodian, v. 6, 10, Οὐρανίαν Φοίνικες Ἀστροδόχην (a grecized form of Astarte) ὀνομάζουσι, σελήνην εἶναι θέλοντες. On these grounds Movers, Winer, Keil, and others maintain that originally Ashtoreth was the moon-goddess. On the other hand, it appears to be now ascertained that the Assyrian Ishtar was not the moon-goddess, but the planet Venus (Rawlinson, *Herod.* l. c.), and it is certain that Astarte was by many ancient writers identified with the goddess Venus (or Aphrodite) as well as also with the planet of that name. The name itself seems to be identical with our word *Star*, a word very widely spread (Sanskrit, *tara*; Zend, *stârânm*; Pehlevi, *setaran*; Pers. ستارہ, *istarah*; Gr. ἀστήρ; Lat. *stella*. Though this derivation is regarded as doubtful by Keil, from the absence of the initial ס in all the presumed representatives of the word (*Könige*, i. 168, Eng. tr. i. 189), it is admitted by Gesenius, Fürst, Movers, and most Hebrew critics on apparently good grounds. On the whole it seems most likely that both the moon and the planet were looked upon as symbols, under different aspects and perhaps at different periods, of the goddess, just as each of them may in different aspects of the heavens be regarded as the "queen of heaven."

The inquiry as to the worship paid to the goddess is not less perplexed than that of the heavenly body in which she was symbolized. Movers (*Phön.* 607) distinguishes two Astartes, one Carthaginian-Sidonian, a virgin goddess symbolized by the moon, the other Syro-Phœnician symbolized by the planet Venus. Whether this be so or not it is certain that the worship of Astarte became identified with that of Venus: thus Cicero (*de Nat. Deor.* iii. 23) speaks of a fourth Venus, "Syria Tyroque concepta, quæ Astarte vocatur," and that this worship was connected with the most impure and licentious rites is apparent from the close connection of this goddess with ASHERAH, or, as our translators rendered the word, "groves." It is not necessary that we should here enter further into the very perplexed and revolting subject of the worship of this goddess. The reader who wishes to pursue the inquiry may find ample details in Movers' *Phönizier*, already referred to, and in Creuzer's *Symbolik*.

F. W. G.

ASH'UR (אַשְׁחוּר [*black*, Ges., possibly *hero*, Fürst]: Ἀσχώ, Ἀσούρ [Vat. Σαρα]; [Alex. Ασδωδ, Ασχουρ; Comp. Ἀσσούρ:] *Ashur*, *Assur*), the "father of Tekoa," 1 Chr. ii. 24, iv. 5 [which probably means that he was the founder or prince of that village. See TEKOA].

ASH'URITES, THE (הָאַשׁוּרִי : ὁ Θασιρί; [Vat. Θασειρει;] Alex. Θασουρ; [Comp. Ἀσερί:] *Geshuri*). This name occurs only in the enumeration of those over whom Ishbosheth was made king (2 Sam. ii. 9). By some of the old interpreters — Arabic, Syriac, and Vulgate versions — and in modern times by Ewald (*Gesch.* iii. 145), the name is taken as meaning the Geshurites, the members of a small kingdom to the S. or S. E. of Damascus, one of the petty states which were included under the general title of Aram. [ARAM GESHUR.] The difficulty in accepting this substitution is that Geshur had a king of its own, Talmai, whose daughter moreover was married to David somewhere about this very time (1 Chr. iii. 2, compared with 4), a circumstance not consistent with his being the ally of Ishbosheth, or with the latter being made king over the people of Geshur. Talmai was still king many years after this occurrence (2 Sam. xiii. 37). In addition, Geshur was surely too remote from Mahanaim and from the rest of Ishbosheth's territory to be intended here.

It would therefore be perhaps safer to follow the Targum of Jonathan, which has Beth-Asher, בֵּית אָשֵׁר, "the house of Asher," a reading supported by several MSS. of the original text, which, omitting the Vau, have הָאַשֵׁרִי (Davidson, *Hebr Text*, ad loc.). "The Asherites" will then denote the whole of the country west of the Jordan above Jezreel (the district of the plain of Esdraelon), and the enumeration will proceed regularly from north to south, Asher to Benjamin. The form "Asherite" occurs in Judg. i. 32.

The reading of the LXX. was evidently quite different; but what it was has not been yet recognized.

There is clearly no reference here to the Asshurim of Gen. xxv. 3. G.

ASH'VATH (עַשְׁוַת : Ἀσίθ; [Vat.] Alex. Ασειθ; [Comp. Ἀσουάθ; Ald. Ἀσοάθ:] *Asoth*). One of the sons of Japhlet, of the tribe of Asher (1 Chr. vii. 33). W. A. W.

A'SIA (ἡ Ἀσία: [*Asia*]). The passages in the N. T. where this word occurs are the following: Acts ii. 9, vi. 9, xvi. 6, xix. 10, 22, 26, 27, xx. 4, 16, 18, xxi. 27, xxvii. 2; Rom. xvi. 5 (where the true reading is Ἀσίας); 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. [CHIEF OF ASIA. See ASIARCHÆ.] In all these passages it may be confidently stated that the word is used, not for "the continent of Asia," nor for what we commonly understand by "Asia Minor," but for a Roman province which embraced the western part of the peninsula of Asia Minor and of which Eph-

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esus was the capital. This province originated in the bequest of Attalus, king of Pergamus, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the west of the peninsula (B. C. 133). Some rectifications of the frontier were made, and "Asia" was constituted a province. Under the early Emperors it was rich and flourishing, though it had been severely plundered under the Republic. In the division made by Augustus of senatorial and imperial provinces, it was placed in the former class, and was governed by a proconsul. (Hence ἀνθύπατοι, Acts xix. 38, and on coins.) It contained many important cities, among which were the seven churches of the Apocalypse, and it was divided into assize districts for judicial business. (Hence ἀγοραῖοι, *i. e.* ἡμέραι, Acts, *ibid.*) It is not possible absolutely to define the inland boundary of this province during the life of St. Paul: indeed the limits of the provinces were frequently undergoing change; but generally it may be said that it included the territory anciently subdivided into Æolis, Ionia, and Doris, and afterwards into Mysia, Lydia, and Caria. [MYSIA, LYCIA, BITHYNIA, PHRYGIA, GALATIA.]

Meyer's comment on Acts xvi. 6 is curious, and neither necessary nor satisfactory. He supposes that the divine intimation given to St. Paul had reference to the continent of Asia, as opposed to Europe, and that the apostle supposed it might have reference simply to Asia cis Taurum, and therefore attempted to penetrate into Bithynia.[a] The view of Meyer and De Wette on Acts xxvii. 2 (and of the former on Acts xix. 10), namely, that the peninsula of Asia Minor is intended, involves a bad geographical mistake; for this term "Asia Minor" does not seem to have been so applied till some centuries after the Christian era. Moreover the mistake introduces confusion into both narratives. It is also erroneous to speak of Asia in the N. T. as *A. proconsularis;* for this phrase also was of later date, and denoted one of Constantine's subdivisions of the province of which we are speaking.

In the books of Maccabees, where reference is made to the pre-provincial period of this district (B. C. 200–150), we frequently encounter the word Asia in its earlier sense. The title "King of Asia" was used by the Seleucid monarchs of Antioch, and was claimed by them even after it more properly belonged to the immediate predecessors of Attalus (see 1 Macc. xi. 13; Conybeare and Howson's *Life and Epistles of St. Paul*, ch. xiv.; Marquardt s *Röm. Alterthümer*, iii. 130–146). J. S. H.

ASIAR'CHÆ (Ἀσιάρχαι: *principes Asiæ*, Vulg.: *chief of Asia*, A. V.: Acts xix. 31), officers chosen annually by the cities of that part of the province of Asia of which Ephesus was, under Roman government, the metropolis. They had charge of the public games and religious theatrical spectacles, the expenses of which they bore, as was done by the holders of λειτουργίαι at Athens, and the ædiles at Rome (Niebuhr, iii. 35; Gibbon, xv. ii. 205, ed. Smith). Their office was thus, in great measure at least, religious, and they are in consequence sometimes called ἀρχιερεῖς, and their office ἱερωσύνη (*Mart. S. Polycarp. in Patr. Ap.* c. 21 [cf. c. 12]). Probably it represented the religious element of the ancient Panionian league; to the



Greek Imperial Copper Coin ("medallion") of Laodicea of Phrygia; Commodus; with name of Asiarcha.

Obv.: ΑΥΤΚΑΙΜΑΥΡ . ΑΝΤΩΝΕΙΝΟCCΕ. Bust of Emperor to right. Rev.: ΕΠΙΑΙΑΠΙΓΡ ΗΤΟCΑCΙΑΡ . ΑΑΟΔΙΚΕΩΝ ΝΕΩΚΟΡΩΝ. Figure in triumphal quadriga of lions, to left.

territorial limits of which also the circle of the functions of the Asiarchs nearly corresponded. (See Herod. i. 142.) Officers called Λυκιάρχαι are mentioned by Strabo (xiv. 665), who exercised judicial and civil functions, subject to the Roman government; but there is no evidence to show that the Asiarchs exercised any but the religious functions above-mentioned. Modestinus names Βιθυνιαρχία and Καππαδοκαρχία as religious offices in Bithynia and Cappadocia. The office of Asiarch was annual, and subject to the approval of the proconsul, but might be renewed; and the title appears to have been continued to those who had at any time held the office. From its costliness, it was often (ἀεί) conferred on a citizen of the wealthy city of Tralles (Strabo, xiv. 649). Philip, the Asiarch at the time of St. Polycarp's martyrdom, was a Trallian. Coins or inscriptions bearing the names of persons who had served the office of Asiarch once or more times, are known as belonging to the following cities: Aphrodisias, Cyzicus, Hypæpa, Laodicea, Pergamus, Philadelphia, Sardis, Smyrna, Thyatira. (Aristid. *Or.* xxvi. 518, ed. Dind.; Eckhel, ii. 507, iv. 207; Böckh, *Inscr.* vol. ii.; Van Dale, *Dissert.* p. 274 ff.; Krause, *Civitates Neocoræ*, p. 71; Wetstein, *On Acts* xix.; Aker-

[a] Meyer has cancelled this remark in his later editions. He now limits Asia in Acts xvi. 6 to the western coast of the Peninsular Asia, as in Acts ii. 9 and vi. 9 H.

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saan, *Numismatic Illustr.* p. 51; Herod. v. 38, Hammond, *On N. T.*) H. W. P.

ASIBI'AS ('Ασεβίας [Vat. -βει-]; Alex. Ασιβιος; [Ald. 'Ασιβίας:] *Jammebias*). One of the sons of Phoros, or Paroah, in 1 Esdr. ix. 26, whose name occupies the place of MALCHIJAH in Ezr. x. 25. W. A. W.

A'SIEL (עֲשִׂיאֵל [*created by God*]: 'Ασιήλ: *Asiel*). 1. A Simeonite whose descendant Jehu lived in the reign of Hezekiah (1 Chr. iv. 35).

2. One of the five swift writers whom Esdras was commanded to take to write the law and the history of the world (2 Esdr. xiv. 24).

W. A. W.

ASI'PHA ('Ασιφά; [Vat. M. Τασειφα: *Gaspha*), 1 Esdr. v. 29. [HASUPHA.]

AS'KELON, Judg. i. 18; 1 Sam. vi. 17; 2 Sam. i. 20. [ASHKELON.]

* **ASMA'VETH**. [AZMAVETH.]

ASMODE'US (אַשְׁמְדַי: 'Ασμοδαῖος, Tob. iii. 8), the same as אַבַדּוֹן, which in Job xxxi. 12, &c., means "destruction," and 'Απολλύων, Rev. ix. 11 [APOLLYON], where he is called "a king, the angel of the bottomless pit," and ὁ 'Ολοθρεύων, Wisd. xviii. 25, where he is represented as the "Evil angel" (Ps. lxxviii. 49) of the plague. (Schleusner's *Thesaur.* s. v.) From the fact that the Talmud (cod. *Gittin*, Eccles. i. 12) calls him מלכא דשידי, *rex dæmonum* (cf. Lightfoot, *Hor. Hebr. et Talm.* in Luke xi. 15), some assume him to be identical with Beelzebub, and others with Azrael. The name is derived either from שָׁמַד, to destroy, or, according to Reland (Winer, *s. v.*), from a Persian word = πειράζειν. In the book of Tobit this evil spirit is represented as loving Sara, the daughter of Raguel, and causing the death of seven husbands, who married her in succession, on the bridal night; gaining the power to do so (as is hinted) through their incontinence. Tobias, instructed by Raphael, burns on "the ashes of perfume" the heart and liver of the fish which he caught in the Tigris; "the which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him" (Tob. viii. 3).

It is obviously a vain endeavor to attempt to rationalize this story of

> . . . "Asmodëus with the fishy fume
> That drove him, though enamored, from the spouse
> Of Tobit's son, and with a vengeance sent
> From Media post to Egypt, there fast bound,"

since it is throughout founded on Jewish demonology, and "the loves of the angels," a strange fancy derived from Gen. vi. 2. Those, however, who attempt this task make Asmodëus the demon of impurity, and suppose merely that the fumes awakened the passions of Tobias and his wife. The Rabbis (among other odd fables) make this demon the offspring of the incest of Tubal-cain with his sister Noema, and say (in allusion to Solomon's many wives) that Asmodëus once drove him from his kingdom, but being dispossessed was forced to serve in building the temple, which he did noiselessly, by means of a mysterious stone Shamir. (Calmet, *s. v.* and *Fragments*, p. 271, where there is a great deal of fanciful and groundless speculation). F. W. F.

AS'NAH (אַסְנָה [*thorn-bush*]: 'Ασενά: *Asena*). The children of Asnah were among the Nethinim who returned with Zerubbabel (Ezr. ii. 50). In the parallel list of Neh. vii. 52 the name is omitted, and in 1 Esdr. v. 31 it is written ASANA. [See also ASENATH.] W. A. W.

[**ASNAP'PAR** (so correctly A. V. ed. 1611, in later eds.)] **ASNAP'PER** (אָסְנַפַּר: Syr. *Espid*: 'Ασενναφάρ; [Vat. Ασενναφαρ; Alex Ναφαρ:] *Asenaphar*), mentioned in Ezr. iv. 10, with the epithets "great and noble," as the person who settled the Cuthæans in the cities of Samaria. He has been variously identified with Shalmaneser, Sennacherib, and Esar-haddon. Of the three the third is the most probable, as Gesenius says, since in ver. 2 of the same chapter the Cuthæans attribute their settlement to that king. But on the whole, as this is but slight evidence, it seems better to accept Patrick's view (*Comm. in loco*), that Asnapper was "some great commander, who was intrusted by one of these kings to conduct them, and bring them over the river Euphrates, and see them settled in Samaria." G. E. L. C.

A'SOM ('Ασόμ: *Asom*), 1 Esdr. ix. 33. [HASHUM.]

ASP (פֶּתֶן, *pethen*: ἀσπίς, δράκων, βασιλίσκος: *aspis*, *basiliscus*. The Hebrew word occurs in the six following passages: Deut. xxxii. 33; Ps. lviii. 4, xci. 13; Job xx. 14, 16; Is. xi. 8. It is expressed in the passages from the Psalms by *adder* in the text of the A. V., and by *asp* in the margin. Elsewhere the text of the A. V. has *asp*[a] as the representative of the original word *pethen*.

That some kind of poisonous serpent is denoted by the Hebrew word is clear from the passages quoted above. We further learn from Ps. lviii. 4, that the *pethen* was a snake upon which the serpent-charmers practiced their art. In this passage the wicked are compared to "the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely;" and from Is. xi. 8, "the sucking child shall play on the hole of the asp," it would appear that the *pethen* was a dweller in holes of walls, &c. The question of identity is one which is by no means easy to determine. Bochart contributes nothing in aid to a solution when he attempts to prove that the *pethen* is the *asp* (*Hieroz.* iii. 156), for this species of serpent, if a species be signified by the term, has been so vaguely described by authors, that it is not possible to say what known kind is represented by it. The term *asp* in modern zoology is generally restricted to the *Vipera aspis* of Latreille, but it is most probable that the name, amongst the ancients, stood for different kinds of venomous serpents. Solinus (c. xxvii.) says, "plures diversæque sunt aspidum species;" and Ælian (*N. Anim.* x. 31) asserts that the Egyptians enumerate

[a] *Asp* (the Greek ἀσπίς, the Latin *aspis*) has by some been derived from the Heb. אָסַף, "to gather up," in allusion to the coiling habits of the snake when at rest; but this etymology is very improbable. We think that the words are onomatopoetic, alluding to the hissing sounds serpents make: cf. Lat. *asper-rare*. The shield (ἀσπίς) is no doubt derived from the form of the animal at rest.

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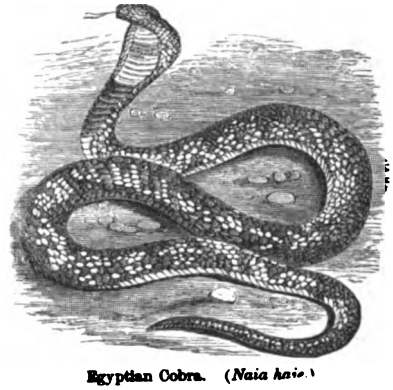
sixteen kinds of *asp*. Bruce thought that the *asp* of the ancients should be referred to the *cerastes*, while Cuvier considered it to be the Egyptian *cobra* (*Naia haje*). Be this, however, as it may, there can be little doubt that the Hebrew name *pethen* is specific, as it is mentioned as distinct from *achshûb*, *shephiphôn*, *tsiphôni*, &c., names of other members of the *Ophidia*.

Oedmann (*Vermisch. Samml.* v. 81) identifies the *pethen* with the *Coluber lebetinus*, Linn., a species described by Forskâl (*Desc. Anim.* p. 15). Rosenmüller (*Not. ad Hieroz.* iii. 156), Dr. Lee (*Heb. Lex.* s. v. פתן), Dr. Harris (*Nat. Hist. of Bible*, art. *Asp*), Col. H. Smith (*Cyc. Bib. Lit.* art. *Serpent*), believe that the *pethen* of Scripture is to be identified with the *Coluber bætan* of Forskâl. Oedmann has no hesitation in establishing an identity between the *C. lebetinus* and the *C. bætan*: but from Forskâl's descriptions it is most probable that the two species are distinct. The whole argument that seeks to establish the identity of the *Coluber bætan* with the *pethen* of Scripture is based entirely upon a similarity of sound. Rosenmüller thinks that the Arabic word *bætan* ought to be written *pætan*, and thinks there can be no doubt that this species represents the *pethen* of Scripture. Oedmann's argument also is based on a similarity of sound in the words, though he adduces an additional proof in the fact that, according to the Swedish naturalist quoted above, the common people of Cyprus bestow the epithet of *kouphé* (κουφή), "deaf," upon the *C. lebetinus*. He does not, however, believe that this species is absolutely deaf, for he says it can hear well. This epithet of deafness attributed to the *C. lebetinus* Oedmann thinks may throw light on the passage in Ps. lviii. 5, about "the deaf adder."

As regards the opinion of Rosenmüller and others who recognize the *pethen* under the *bætan* of Forskâl, it may be stated that, even if the identity is allowed, we are as much in the dark as ever on the subject, for the *Coluber bætan* of Forskâl has never been determined. If *C. bætan* = *C. lebetinus*, the species denoted may be the *Echis arenicola* (*toxicon*) of Egypt (*Catalogue of Snakes in Brit. M.* i. 29). Probably all that naturalists have ever heard of the *C. bætan* is derived from two or three lines of description given by Forskâl. "The whole body is spotted with black and white: it is a foot in length, and of the thickness of two thumbs; oviparous; its bite kills in an instant, and the wounded body swells." The evidence afforded by the *deaf* snake of Cyprus, and adduced in support of his argument by Oedmann, is of no value whatever; for it must be remembered that the audition in all the ophidia is very imperfect, as all the members of this order are destitute of a tympanic cavity. The epithet "deaf," therefore, as far as relates to the power all serpents possess of hearing *ordinary* sounds may reasonably be applied to any snake. Vulgar opinion in this country attributes "deafness" to the adder; but it would be very unreasonable to infer from thence that the adder of this country (*Pelias Berus*) is identical with the "deaf adder" of the 58th Psalm! Vulgar opinion in Cyprus is of no more value in the matter of identification of species than vulgar opinion in England. A preliminary proof, moreover, is necessary for the argument. The snake of Cyprus must be demonstrated to occur in Egypt or the Holy Land — a fact which has never yet been proved, though, as was stated above, the snake of Cyprus (*C. lebetinus*) may be the same as the *Echis arenicola* of North Africa.

Very absurd are some of the explanations which commentators have given of the passage concerning the "deaf adder that stoppeth her ears;" the Rabbi Solomon (according to Bochart, iii. 162) asserts that "this snake becomes deaf when old in one ear; that she stops the other with dust, lest she should hear the charmer's voice." Others maintain that "she applies one ear to the ground and stops the other with her tail." That such errors should have prevailed in former days, when little else but foolish marvels filled the pages of natural history, is not to be wondered at, and no allusion to them would have been made here, if this absurd error of "the adder stopping her ears with her tail" had not been perpetuated in our own day In Bythner's *Lyre of David*, p. 165 (Dee's translation, 1847!), the following explanation of the word *pethen*, without note or comment, occurs: "*Asp*, whose deafness marks the venom of his malice, as though impenetrable even to charms. It is deaf of one ear, and stops the other with dust or its tail, that it may not hear incantations." Dr. Thomson also (*Land and Book*, p. 155, London, 1859!) seems to give credence to the fable when he writes: "There is also current an opinion that the adder will actually stop up his ear with his tail to fortify himself against the influence of music and other charms." It is not, then, needless to observe, in confutation of the above error, that no serpent possesses external openings to the ear.

The true explanation of Ps. lviii. 4 is simply as follows: There are some serpents, individuals of the same species perhaps, which defy all the attempts of the charmer: in the language of Scripture such individuals may be termed *deaf*. The point of the rebuke consists in the fact that the *pethen* was capable of hearing the charmer's song, but refused to do so. The individual case in question was an exception to the rule. If, as some have supposed, the expression "deaf adder" denoted some species that was incapable of hearing, whence it had its specific name, how could there be any force in the comparison which the psalmist makes with wicked men?



Egyptian Cobra. (*Naia haje*.)

Serpents, though comparatively speaking deaf to ordinary sounds, are no doubt capable of hearing the sharp, shrill sounds which the charmer produces either by his voice or by an instrument; and this comparative deafness is, it appears to us *the very*

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reason why such sounds as the charmer makes produce the desired effect in the subject under treatment. [SERPENT-CHARMING.] As the Egyptian cobra is more frequently than any other species the subject upon which the serpent-charmers of the Bible lands practice their science, as it is fond of concealing itself in walls and in holes (Is. xi. 8), and as it is not improbable that the derivation of the Hebrew word *pethen*[a] has reference to the expanding powers of this serpent's neck when irritated, it appears to us to have a decidedly better claim to represent the *pethen* than the very doubtful species of *Coluber bætan*, which on such slender grounds has been so positively identified with it.

W. H.

ASPAL'ATHUS (ἀσπάλαθος ἀρωμάτων; Comp. πάλαθος: *balsamum*), the name of some sweet perfume mentioned in Ecclus. xxiv. 15, to which Wisdom compares herself: "I gave a sweet smell like cinnamon and aspalathus." The question as to what kind of plant represents the aspalathus of the ancients has long been a puzzling one. From Theocritus (*Id.* iv. 57) we learn that the aspalathus was of a thorny nature, and (from *Id.* xxiv. 87) that the dry wood was used for burning. Pliny (*H. N.* xii. 24) says that aspalathus grows in Cyprus; that it is a white thorny shrub, the size of a moderate tree; that another name for this plant was *erysceptrum* or *sceptrum*, "sceptre," or "red sceptre," a name perhaps which it owed to the fact of the flowers clustering along the length of the branches; but in another place (xxiv. 13) he speaks of *aspalathus* as distinct from the *erysceptrum*, as growing in Spain, and commonly employed there as an ingredient in perfumes and ointments. He states that it was employed also in the washing of wool. Theophrastus (*Hist. Plant.* ix. 7, § 3, ed. Schneider) enumerates *aspalathus* with cinnamon, cassia, and many other articles which were used for ointments, and appears to speak of it as an Eastern production. In *Fr.* iv. 33 he says it is sweet-scented and an astringent. Dioscorides (i. 19) says that the *aspalathus* was used for the purpose of thickening ointment.

It appears that there were at least two kinds or varieties of plants known by the name of *aspalathus*; for all the authorities cited above clearly make mention of two: one was white, inodorous, and inferior; the other had red wood under the bark, and was highly aromatic. The plant was of so thorny a nature that Plato (*Repub.* p. 616 A, ed. Bekker) says cruel tyrants were punished with it in the lower world.

Gerarde (*Herbal*, p. 1625) mentions two kinds of *aspalathus*: *aspal. albicans torulo citreo*, and *aspal. rubens*. "The latter," he says, "is the better of the two: its smell is like that of the rose, whence the name *Lignum Rhodium*, rather than from Rhodes, the place where it is said to grow." The *Lignum Rhodianum* is by some supposed to be the substance indicated by the *aspalathus*; the plant which yields it is the *Convolvulus scoparius* of Linnæus.[b] Dr. Royle (*Cyc. Bib. Lit.* s. v.) is inclined to believe that the bark of a tree of the Himalayan mountains, the *Myrica sapida* of Dr. Wallich, is the article indicated, because in India the term *Darshishan*, which by Avicenna and Serapion are used as the Arabic synonyms of *aspalathus*, is applied to the bark of this tree. If the *aspalathus* of the Apocrypha be identical with the *aspalathus* of the Greeks, it is clear that the locality for the plant must be sought nearer home, for Theocritus evidently mentions the *aspalathus* as if it were familiar to the Greek colonists of Sicily or the south of Italy in its growing state. For other attempts to identify the *aspalathus* see Salmasius, *Hyl. Iat.* cap. lxxxiv.; Dr. Royle, in passage referred to above; Sprengel, *Hist. Rei Herb.* i. 45, 183; but in all probability the term has been applied to various plants.

W. H.

ASPATHA (אַסְפָּתָא: Φασγά; [Alex. FA. Φαγα; Comp. Ἀσφαθά:] *Esphatha*), third son of Haman (Esth. ix. 7).

ASPHAR, THE POOL (λάκκος Ἀσφάρ; [Alex. λ. Ασφαλ: *lacus Asphar*]) in the "wilderness of Thecoe." By this "pool" Jonathan and Simon Maccabæus encamped at the beginning of their struggle with Bacchides (1 Macc. ix. 33; Joseph. *Ant.* xiii. 1, § 2). Is it possible that the name is a corruption of λάκκος Ἀσφαλτίτης?

G.

ASPHAR'ASUS (Ἀσφαράσος: *Mechpeatochor*), 1 Esdr. v. 8. [MISPERETH.]

AS'RIEL (אַשְׂרִיאֵל [*vow of God*]: Ἐσριήλ, Ἰεζιήλ [Vat. -ζει-]; Alex. Εριηλ in Josh.: *Asriel, Esriel*). The son of Gilead, and great-grandson of Manasseh (Num. xxvi. 31; Josh. xvii. 2). He was the founder of the family of the ASRIELITES. The name is erroneously written ASHRIEL in the A. V. of 1 Chr. vii. 14.[c] According to the rendering of the latter passage by the LXX., Asriel was the son of Manasseh by his Syrian concubine.

W. A. W.

AS'RIELITES, THE (הָאַשְׂרִיאֵלִי: ὁ Ἐσριηλί [Vat. -λει]: *Asrielita*). Num. xxvi. 31 [ASRIEL.]

ASS. The five following Hebrew names of the genus *Asinus* occur in the O. T.: *Chamór*, *'Athón*, *'Ayir*, *Pere*, and *'Aród*.

[a] פֶּתֶן, v. comp. inus. *distendere*, whence מִפְתָּן, *limen*, utpote ad conculcandum *expansum*. The Greek πύθων seems to be connected with this word. See Fürst. *Concord.* s. v. The Arab. *bætan* (بَثَن), *planum*, may have reference to *expansion*.

[b] On this subject Sir W. Hooker in a letter writes, 'We must not go to *Convol. scoparius*, a weed that may possess the two needful qualifications. It is peculiar to the Canary Islands. Many plants with fragrant roots are called Rose-roots. Such is the *Lignum aloes*, the lign aloes of Scripture; and there is the ῥοδιαρίζα of Dioscorides, which came from Macedonia. A late learned friend of mine writes, 'This was certainly 'Jupeau's *Rhodiola rosea*, figured as such by Parkinson in his *Theatrum Botanicum*, after Lobel. Soon after the discovery of the Canary Islands this name was transferred to *Convol. scoparius*, and afterwards to several American plants. It is called in the Canary Islands *Lena Noel*, a corruption of *Lignum aloes*, and though now in little request, large quantities of it were formerly exported, and the plant nearly extirpated. The apothecaries sold it both as *Lignum Rhodium* and as the *aspalathus* of Dioscorides; it soon, however, took the latter name, which was handed over to a wood brought from India, though the original plant was a thorny shrub growing on the shores of the Mediterranean, probably *Spartium villosum*, according to Sibthorpe (*Fior. Græc.* vol. vii. p. 69).' "

[c] So in the Venevan version. This accords with the Hebrew in 2 MSS. and one edition cited by Michaelis.

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1. *Chamôr* (חֲמוֹר[a]: ὄνος, ὑποζύγιον, γομάρ in 1 Sam. xvi. 20: *asinus*, "ass," "he-ass") denotes the male domestic ass, though the word was no doubt used in a general sense to express any ass whether male or female. The ass is frequently mentioned in the Bible; it was used (*a*) for carrying burdens (1 Sam. xxv. 18; Gen. xlii. 26, xlv. 23; 2 Sam. xvi. 1; 1 Chr. xii. 40; Neh. xiii. 15; 1 Sam xvi. 20). (*b*) for riding (Gen. xxii. 3; Ex. iv. 20; Num. xxii. 21; 1 K. xiii. 23; Josh. xv. 18; Judg. i. 14, v. 10, x. 4, xii. 14; 1 Sam. xxv 20; 2 Sam. xvii. 23, xix. 26; Zech. ix. 9; Matt. xxi. 7): (*c*) for ploughing (Is. xxx. 24, xxxii. 20; Deut. xxii. 10), and perhaps for treading out corn, though there is no clear Scriptural allusion to the fact. In Egypt asses were so employed (Wilkinson's *Anc. Egypt.* iii. 34), and by the Jews, according to Josephus (*Contr. Apion.* ii. § 7): (*d*) for grinding at the mill (Matt. xviii. 6; Luke xvii. 2) — this does not appear in the A. V., but the Greek has μύλος ὀνικός for "millstone": (*e*) for (carrying baggage in) wars (2 K. vii. 7, 10): and, perhaps from the time of David, (*f*) for the procreation of mules (Gen. xxxvi. 24; 1 K. iv. 28; Esth. viii. 10, &c.).

It is almost needless to observe that the ass in eastern countries is a very different animal from what he is in western Europe. There the greatest care is taken of the animal, and much attention is paid to cultivate the breed by crossing the finest specimens; the riding on the ass therefore conveys a very different notion from the one which attaches to such a mode of conveyance in our own country. The most noble and honorable amongst the Jews were wont to be mounted on asses; and in this manner our Lord himself made his triumphant entry into Jerusalem. He came, indeed, "meek and lowly," but it is a mistake to suppose, as many do, that the fact of his riding on the ass had, according to our English ideas, aught to do with his meekness; although thereby, doubtless, he meant to show the peaceable nature of his kingdom, as horses were used only for war purposes.

In illustration of the passage in Judg. v. 10, "Speak ye that ride on white asses," it may be mentioned that Buckingham (*Trav.* p. 389) tells us that one of the peculiarities of Bagdad is its race of white asses, which are saddled and bridled for the conveyance of passengers that they are large and spirited, and have an easy and steady pace. Bokhara is also celebrated for its breed of white asses, which are sometimes more than thirteen hands high; they are imported into Peshawar, and fetch from 80 to 100 rupees each.

In Deut. xxii. 10 "plowing with an ox and an ass together" was forbidden by the law of Moses. Michaelis (*Comment. on the Laws of Moses*, transl. vol. ii p. 392) believes that this prohibition is to be traced to the economic importance of the ox in the estimation of the Jews; that the coupling together, therefore, so valued an animal as the ox with the inferior ass was a dishonor to the former animal; others, Le Clerc for instance, think that this law had merely a symbolical meaning, and that by it we are to understand improper alliances in civil and religious life to be forbidden; he compares 2 Cor. vi. 14, "Be ye not unequally yoked with unbelievers." It is not at all improbable that such a lesson was intended to be conveyed; but we think that the main reason in the prohibition is a physical one, namely, that the ox and the ass could not pull pleasantly together on account of the difference in size and strength; perhaps also this prohibition may have some reference to the law given in Lev. xix. 19.

The expression used in Is. xxx. 24, "The young asses that *ear* the ground," would be more intelligible to modern understandings were it translated the asses that *till* the ground; the word *ear* from *aro* "I till," "I plough," being now obsolete (comp. also 1 Sam. viii. 12). [EAR, EARING.]

Although the flesh of the wild ass was deemed a luxury amongst the Persians and Tartars, yet it does not appear that any of the nations of Canaan used the ass for food. The Mosaic law considered it unclean, as "not dividing the hoof and chewing the cud." In extreme cases, however, as in the great famine of Samaria, when "an ass's head was sold for eighty pieces of silver" (2 K. vi. 25), the flesh of the ass was eaten. Many commentators on this passage, following the LXX., have understood a measure (*a chomer of bread*) by the Hebrew word. Dr. Harris says, — "no kind of extremity could compel the Jews to eat any part of this animal for food:" but it must be remembered that in cases of extreme need parents ate their own offspring (2 K. vi. 29; Ez. v. 10). This argument therefore falls to the ground; nor is there sufficient reason for abandoning the common acceptation of these passages (1 Sam. xvi. 20, xxv. 18), and for understanding a *measure* and not the *animal*. For an example to illustrate 2 K. *l. c.* comp. Plutarch. *Artax.* i. 1023, "An ass's head could hardly be bought for sixty drachmas."[b]

The Jews were accused of worshipping the head of an ass. Josephus (*Contr. Apion.* ii. § 7) very indignantly blames Apion for having the impudence to pretend that the Jews placed an ass's head of gold in their holy place, which the grammarian asserted Antiochus Epiphanes discovered when he spoiled the temple. Plutarch (*Sympos.* iv. ch. 5) and Tacitus (*Hist.* v. §§ 3 and 4) seem to have believed in this slander. It would be out of place here to enter further into this question, as it has no Scriptural bearing, but the reader may find much curious matter relating to this subject in Bochart (*Hierox.* iii. 199 ff.).

2. *'Athôn* (אָתוֹן[c]: ἡ ὄνος, ὄνος, ὄνος θηλεία, ἡμίονος, ὄνος θηλεία νομάς: *asina, asinus*, "ass," "she-ass"). There can be no doubt that this name represents the common domestic she-ass, nor do we think there are any grounds for believing that the *'athôn* indicates some particular valuable breed which judges and great men only possessed, as Dr. Kitto (*Phys. Hist. Pal.* p. 383), and Dr. Harris (*Nat. Hist. of Bible*, art. *Ass*) have supposed. *'Athôn* in Gen. xii. 16, xlv. 23 is clearly contrasted with *chamôr*. Balaam rode on a she-ass (*'athôn*). The asses of Kish which Saul sought were she-asses. The Shunammite (2 K. iv. 22, 24) rode on one

[a] חֲמוֹר, from root חָמַר, "to be red," from the reddish color of the animal in southern countries. Jerome compares the Spanish *burro, burrico*. In 2 Sam. xix. 27, the word is used as a feminine.

[b] The Talmudists say the flesh of the ass causes avarice in those who eat it; but it cures the avaricious of the complaint (*Zoöl. des Talm.* § 165).

[c] A word of uncertain derivation, usually derived from an unused root, "to be slow," "to walk with

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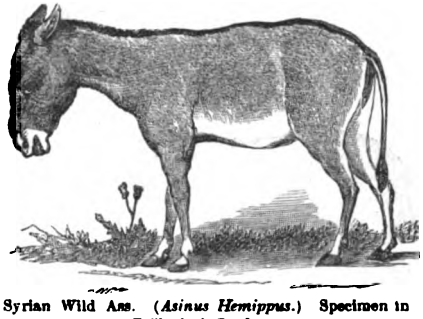
when she went to seek Elisha. They were she-asses which formed the especial care of one of David's officers (1 Chr. xxvii. 30). While on the other hand Abraham (Gen. xxii. 3, &c.), Achsah (Josh. xv. 18), Abigail (1 Sam. xxv. 20), the disobedient prophet (1 K. xiii. 23), rode on a *chamór*.

3. *'Ayir* (עַיִר: πῶλος, πῶλος νέος, ὄνος, βοῦς (in Is. xxx. 24): *pullus asinæ, pullus onagri, jumentum, pullus asini*, "foal," "ass colt," "young ass," "colt"), the name of a young ass, which occurs Gen. xlix. 11, xxxii. 15; Judg. x. 4, xii. 14; Job xi. 12; Is. xxx. 6, 24; Zech. ix. 9. In the passages of the books of Judges and Zechariah the *'ayir* is spoken of as being old enough for riding upon; in Is. xxx. 6, for carrying burdens, and in ver 24 for tilling the ground. Perhaps the word *'ayir* is intended to denote an ass rather older than the age we now understand by the term *foal* or *colt;* the derivation "to be spirited" or "impetuous" would then be peculiarly appropriate.[a]

4. *Pere* (פֶּרֶא: ὄνος ἄγριος, ὄνος ἐν ἀγρῷ, ὄναγρος, ὄνος ἐρημίτης, ἄγροικος ἄνθρωπος: *ferus homo*, Vulg.; "wild man," A. V., in Gen. xvi. 12; *onager*, "wild ass"). The name of a species of wild ass mentioned Gen. xvi. 12; Ps. civ. 11; Job vi. 5, xi. 12, xxxix. 5, xxiv. 5; Hos. viii. 9; Jer. ii. 24; Is. xxxii. 14. In Gen. xvi. 12, *Pere Adâm*, a "wild-ass man," is applied to Ishmael and his descendants, a character that is well suited to the Arabs at this day. Hosea (viii. 9) compares Israel to a wild ass of the desert, and Job (xxxix. 5) gives an animated description of this animal, and one which is amply confirmed by both ancient and modern writers.

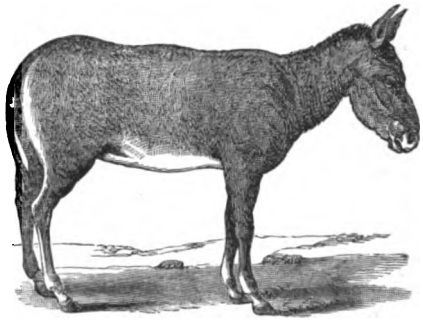
5. *'Aród* (עָרוֹד,[b] omitted by the LXX. and Vulg., which versions probably supposed *'aród* and *pere* to be synonymous: "wild ass"). The Hebrew word occurs only in Job xxxix. 5, "Who hath sent out the *pere* free, or who hath loosed the bands of the *'aród?*" The Chaldee plural *'arâdaÿh* (עֲרָדַיָּא) occurs in Dan. v. 21. Nebuchadnezzar's "dwelling was with the wild asses." Bochart (*Hieros.* ii. 218) and Rosenmüller (*Sch. in V. T.* l. c.), Lee (*Comment.* on Job *l. c.*), Gesenius (*Thes.* s. v.) suppose *'aród* and *pere* to be identical in meaning. The last-named writer says that *pere* is the Hebrew, and *'aród* the Aramæan; but it is not improbable that the two names stand for different animals.

The subject which relates to the different animals known as wild asses has recently received very valuable elucidation from Mr. Blythe in a paper contributed to the *Journal of the Asiatic Society of Bengal* (1859), a reprint of which appears in the October No. of *The Annals and Magazine of Natural History* (1860). This writer enumerates seven species of the division Asinus. In all probability the species known to the ancient Jews are *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; and *Asinus vulgaris* of N. E. Africa, the true onager or aboriginal wild ass, whence the domesticated breed is sprung; probably also the *Asinus onager*, the Koulan or Ghorkhur, which is found in Western Asia from 48° N. latitude southward to Persia, Beluchistan, and Western India, was not unknown to the ancient Hebrews, though in all probability they confounded these species. The *Asinus hemionus* or Dshiggetai, which was separated from *Asinus hemippus* (with which it had long



Syrian Wild Ass. (*Asinus Hemippus.*) Specimen in Zoölogical Gardens

been confounded) by Is. St. Hilaire, could hardly have been known to the Jews, as this animal, which



Ghor-Khur or Koulan. (*Asinus Onager.*) Specimen in British Museum.

is perhaps only a variety of *Asinus onager*, inhabits Thibet, Mongolia, and Southern Siberia, countries with which the Jews were not familiar. We may therefore safely conclude that the *'athón* and *pere* of the sacred writings stand for the different species now discriminated under the names of *Asinus hemippus*, the Assyrian wild ass, *Asinus vulgaris*, the true onager, and perhaps *Asinus onager*, the Koulan or Ghorkhur of Persia and Western India.

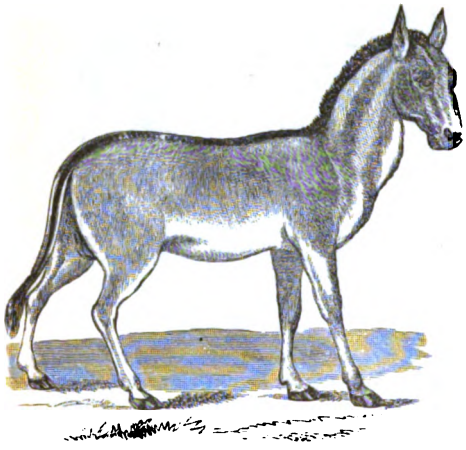
The following quotation from Mr. Blythe's valuable paper is given as illustrative of the Scriptural allusions to wild asses: "To the west of the range of the Ghor-khur lies that of *Asinus hemippus*, or true Hemionus of ancient writers — the particular species apostrophized in the book of Job, and again that noticed by Xenophon. There is a recent account of it by Mr. Layard in *Nineveh and its Remains* (p. 324). Returning from the Sinher, he was riding through the desert to Tel Afer, and there he mistook a troop of them for a body of horse with the Bedouin riders concealed! 'The reader will remember,' he adds, 'that Xenophon mentions these beautiful animals, which he must have seen during his march over these very plains . . "The country," says he, "was a plain throughout,

short steps;' but Fürst (*Heb. Ch. Wört.* s. v.) demurs strongly to this etymology.

[a] From עִיר, *fervere*.

[b] עָרוֹד, from root עָרַד, "to flee," "to be untamed." Bochart thinks the word is onomatopoetic

as even as the sea, and full of wormwood, if any other kind of shrubs or reeds grew there they had all an aromatic smell, but no trees appeared . . . The asses, when they were pursued, having gained ground on the horses, stood still (for they exceeded

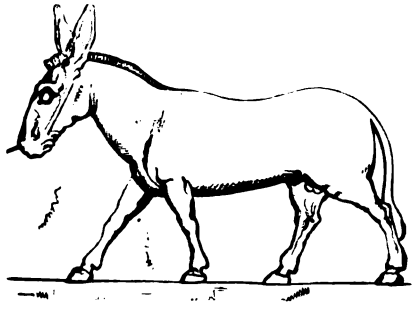


Daggetai or Kyang. (*Asinus Hemionus.*) Specimen in Zoölogical Gardens.

them much in speed); and when these came up with them they did the same thing again . . . The flesh of those that were taken was like that of a red deer but more tender" (*Anab.* i. § 5). 'In fleetness,' continues Mr. Layard, 'they equal the gazelle, and to overtake them is a feat which only one or two of the most celebrated mares have been known to accomplish'" (*Annals and Mag. of Nat. Hist.* vol. vi. No. 34. p. 243).

The subjoined wood-cut represents some kind of wild ass depicted on monuments at Persepolis.

W. H.



Wild Ass. On monuments of Persepolis. (Rawlinson's Herodotus.)

ASSABI'AS ('Ασαβίας; [Vat. Alex. Ald. Σαβίας:] *Hasabias*), 1 Esdr. i. 9. [HASHABIAH.]

ASSALI'MOTH (Σαλιμώθ; [Vat. Σαλειμωθ: Alex. Ald. 'Ασσαλιμώθ:] *Salimoth* (39)), 1 Esdr. viii. 36. [SHELOMITH.]

ASSANI'AS (Σαμίας; [Vat. Ald. 'Ασσαμίας; Alex. Ασαμιας; 2 MSS. 'Ασαβίας:] *Assannas*), 1 Esdr. viii. 54. [HASHABIAH.]

• **ASSARE'MOTH.** This word is given in the margin of the A. V. in 1 Macc. iv. 15 as the Greek correspondent of Gazera in the text. [GAZERA.] The Complutensian and Aldine editions of the Sept., with 6 MSS., read 'Ασσαρημώθ in the passage referred to for Γαζηρών of the Roman edition. 'Ασαρημώθ is also found in the Sept. in Jer. xxxviii. (Heb. xxxi.) 40 as the representative of the Heb. הַשְּׁרֵמוֹת. A.

ASSH'UR. [ASSYRIA.]

ASSHU'RIM (אַשּׁוּרִים: 'Ασσουριείμ; Alex Ασουριμ: *Assurim*). A tribe descended from Dedan, the grandson of Abraham (Gen. xxv. 3). They have not been identified with any degree of certainty. Knobel considers them the same with the Asshur of Ez. xxvii. 23, and connected with southern Arabia. W. A. W.

ASSIDE'ANS ('Ασιδαῖοι; [in 1 Macc. vii. Alex. Ασιδεοι, Sin. Ασειδαιοι:] *Assidæi*, i. e. חֲסִידִים, *the pious*, "puritans;" *οἱ εὐσεβεῖς, οἱ ὅσιοι*), the name assumed by a section of the orthodox Jews (1 Macc. ii. 42 [so Comp. Ald. Alex.], alii [Rom. Sin.] Ἰουδαίων, probably by correction; 1 Macc. vii. 13; 2 Macc. xiv. 6), as distinguished from "the impious" (*οἱ ἀσεβεῖς*, 1 Macc. iii. 8, vi. 21, vii. 5, &c.), "the lawless" (*οἱ ἄνομοι*, 1 Macc. iii. 6, ix. 23, &c.), "the transgressors" (*οἱ παράνομοι*, 1 Macc. i. 11, &c.), that is, the Hellenizing faction. They appear to have existed as a party before the Maccabæan rising, and were probably bound by some peculiar vow to the external observance of the Law (1 Macc. ii. 42, *ἐκουσιάζεσθαι τῷ νόμῳ*). They were among the first to join Mattathias (1 Macc. *l. c.*); and seem afterwards to have been merged in the general body of the faithful (2 Macc. xiv. 6, *οἱ λεγόμενοι τῶν Ἰουδαίων Ἀσιδαῖοι, ὧν ἀφηγεῖται Ἰούδας ὁ Μακκαβαῖος . . .*). When Bacchides came against Jerusalem they used their influence (1 Macc. vii. 13, *πρῶτοι οἱ Ἀσιδ. ἦσαν ἐν υἱοῖς Ἰσραήλ*) to conclude a peace, because "a priest of the seed of Aaron" (Alcimus) was with him, and sixty of them fell by his treachery [ALCIMUS]. The name *Chasidim* occurs frequently in the Psalms (*e. g.* Ps lxxix. 2 = 1 Macc. vii. 17; cxxxii. 9, &c.); and it has been adopted in recent times by a sect of Polish Jews, who take as the basis of their mystical system the doctrines of the Cabalistic book Zohar (Beer, *Ersch und Gruber*, s. v. *Chassidder*).

B. F. W.

AS'SIR (אַסִּיר [*captive*]: 'Ασείρ, 'Ασήρ: *Aser*, *Asir*). 1. Son of Korah (Ex. vi. 24; 1 Chr. vi. 22).

2. Son of Ebiasaph, and a forefather of Samuel (1 Chr. vi. 23, 37).

3. Son of Jeconiah (1 Chr. iii. 17), unless יְכָנְיָה אַסִּיר be translated "Jeconiah the captive" (Bertheau *ad loc.*). G.

AS'SOS or **AS'SUS** ('Ασσος), a town and seaport of the Roman province of ASIA, in the district anciently called Mysia. It was situated on the northern shore of the gulf of ADRAMYTTIUM, and was only about seven miles from the opposite coast of Lesbos, near Methymna (Strab. xiii. p. 618). A good Roman road, connecting the towns of the central parts of the province with Alexandria Troas [TROAS] passed through Assos, the distance between the two latter places being about 20 miles (*Itin. Anton.*). These geographical points illustrate St. Paul's rapid passage through the town as

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mentioned in Acts xx. 13, 14. The ship in which he was to accomplish his voyage from Troas to Cæsarea [to Ptolemais, Acts xxi. 7] went round Cape Lectum, while he took the much shorter journey by land. Thus he was able to join the ship without difficulty, and in sufficient time for her to anchor off Mitylene at the close of the day on which Troas had been left.

The chief characteristic of Assos was that it was singularly Greek. Fellows found there "no trace of the Romans." Leake says that "the whole gives perhaps the most perfect idea of a Greek city that anywhere exists." The remains are numerous and remarkably well preserved, partly because many of the buildings were of granite. The citadel, above the theatre, commands a glorious view, and must itself have been a noble object from the sea. The Street of Tombs, leading to the Great Gate, is one of the most remarkable features of Assos. Illustrations of the ancient city will be found in Texier, Clarac, Fellows, and Choiseul-Gouffier. It is now utterly desolate. Two monographs on the subject are mentioned by Winer: Quandt, *De Asson. Regione*, 1710; Amnell, *De Ἄσσῳ*, Upsal. 1758.

It is now a matter of curiosity to refer to the interpretation which used to be given to the words ἄσσον παρελέγοντο, in Acts xxvii. 13. In the Vulgate they were rendered "cum sustulissent de Asson," and they were supposed to point to a city of this name in Crete. Such a place is actually inserted by Padre Georgi, in the map which accompanies his *Paulus Naufragus* (Venet. 1730, p. 181). The true sense of the passage was first given by Beza. J. S. H



Assos. The Acropolis.

ASSUE'RUS (Ἀσύηρος [Alex. Ασουηρος: Comp. Ald. Ἀσσούηρος: *Assuerus*]), Tob. xiv. 15. [AHASUERUS.]

AS'SUR (אַשּׁוּר: Ἀσσούρ: [*Assur*]). 1. Ezr. iv 2; Ps. lxxxiii. 8; 2 Esdr. ii. 8; Jud. ii. 14; v. 1; vi. 1, 17; vii. 20, 24; xiii. 15; xiv. 3; xv. 6; xvi. 4. [ASSHUR; ASSYRIA.]

2. (Ἀσούβ; [Ald.] Alex. Ασουρ: *Azius.*) 1 Esdr. v 31 [HARHUR.]

ASSYRIA, ASSHUR (אַשּׁוּר: Ἀσσούρ; Jos. Ἀσσυρία: *Assur*), was a great and powerful country lying on the Tigris (Gen. ii. 14), the capital of which was Nineveh (Gen. x. 11, &c.). It derived its name apparently from Asshur, the son of Shem (Gen. x. 22 [1 Chr. i. 17]), who in later times was worshipped as their chief god by the Assyrians. [Asshur occurs also Gen. x. 11 (probably); Num. xxiv. 22, 24; Ez. xxvii. 23, xxxii. 22; Hos. xiv. 3, as the name of the country or people.] The boundaries of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country between the *Gebel Yakhub* and the Lesser Zab, or *Zab Asfal*, lying chiefly on the left bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30′) upon the north, and upon the south the country about Baghdad (lat. 33° 30′). Eastward its boundary was the high range of Zagros, or mountains of *Kurdistan*; westward, it was, according to the views of some, bounded by the Mesopotamian desert, while, according to others, it reached the Euphrates. Taking the greatest of these dimensions, Assyria may be said to have extended in a direction from N. E. to S. W. a distance of nearly 500 miles, with a width varying from 350 to 100 miles. Its area would thus a little exceed 100,000 square miles, or about equal that of Italy.

1. *General character of the country.* — The country within these limits is of a varied character. On the north and east the high mountain-chains of Armenia and Kurdistan are succeeded by low ranges of limestone hills of a somewhat arid aspect, which detach themselves from the principal ridges, running parallel to them, and occasionally inclosing, between their northern or northeastern flank and the main mountain-line, rich plains and fertile valleys. To these ridges there succeeds at first an

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undulating zone of country, well watered and fairly productive, which finally sinks down with some suddenness upon the great Mesopotamian plain, the modern district of *El-Jezireh*. This vast flat, which extends in length for 250 miles from the latitude of *Mardin* (37° 20') to that of *Tekrit* (34° 33'), and which is, in places, of nearly equal width, is interrupted only by a single limestone range — a narrow ridge rising abruptly out of the plain; which, splitting off from Zagros in lat. 33° 30', may be traced under the names of *Sarazir*, *Hamrin*, and *Sinjar*, from *Iwan* in Luristan nearly to *Rakkah* on the Euphrates. "From all parts of the plain the Sinjar is a beautiful object. Its limestone rocks, wooded here and there with dwarf oak, are of a rich golden color; and the numberless ravines which furrow its sides form ribs of deep purple shadow" (Layard, *Nineveh and Babylon*, p. 265). Above and below this barrier, stretching southward and westward further than the eye can reach, and extending northward and eastward 70 or 80 miles to the hill-country before mentioned, is an immense level tract, now for the most part a wilderness, scantly watered on the right bank of the Tigris, but abundantly supplied on the left, which bears marks of having been in early times throughout well cultivated and thickly peopled. This plain is not alluvial, and most parts of it are even considerably raised above the level of the rivers. It is covered in spring time with the richest vegetation, presenting to the eye a carpet of flowers, varying in hue from day to day; but as the summer advances it is parched up, and gradually changes to an arid and yellow waste, except along the courses of the rivers. All over this vast flat, on both sides of the Tigris, rise "grass-covered heaps, marking the site of ancient habitations" (Layard, p. 245). Mr. Layard counted from one spot nearly a hundred (*Nineveh and its Remains*, i. 315); from another, above 200 of these lofty mounds (*Nin. and Bab.* p. 245). Those which have been examined have been uniformly found to present appearances distinctly connecting them with the remains of Nineveh. [NINEVEH.] It may therefore be regarded as certain that they belong to the time of Assyrian greatness, and thus they will serve to mark the extent of the real Assyrian dominion. They are numerous on the left bank of the Tigris from *Bavian* to the *Diyaleh*, and on the right they thickly stud the entire country both north and south of the *Sinjar* range, extending eastward beyond the *Khabour* (Layard, chs. xii.-xiv.), northward to *Mardin*, and southward to the vicinity of Baghdad.

2. *Provinces of Assyria.* — Assyria in Scripture is commonly spoken of in its entirety, and unless the *Huzzab* (הֻצַּב) of Nahum (ii. 7) is an equivalent for the Adiabene of the geographers, no name of a district can be said to be mentioned. The classical geographers, on the contrary, divided Assyria into a number of regions — Strabo (xvi. § 1 and § 4) into *Aturia*, *Arbelitis*, *Artacene*, *Apolloniatis*, *Chalonitis*, *Dolomene*, *Calachene*, *Adiabene*, *Mesopotamia*, &c.; Ptolemy (vi. 1) into *Arrapachitis*, *Adiabene*, the *Garamæan* country, *Apolloniatis*, *Arbelitis*, the country of the *Sambatæ*, *Calacine*, and *Sittacene*. These regions appear to be chiefly named from cities, as Arbelitis from Arbela; Calacene (or Calachine) from Calah or Halah (Gen. x. 11; 2 K. xvii. 6); Apolloniatis from Apollonia; Sittacene from Sittace, &c. Adiabene, however, the richest region of all, derived its appellation from the *Zab* (*Diab*) rivers on which it lay as Ammianus Marcellinus informs us (xxiii. 20) Ptolemy (v. 18) made Mesopotamia (which he understood literally as the whole country between the Euphrates and the Tigris) distinct from Assyria, just as the sacred writers distinguish אֲרַם נַהֲרַיִם from אַשּׁוּר. Strabo (xvi. § 1) extended Assyria to the Euphrates, and even across it into Arabia and Syria!

3. *Chief cities.* — The chief cities of Assyria in the time of its greatness appear to have been the following: — Nineveh, which is marked by the mounds opposite Mosul (*Nebbi-Yunus* and *Koyunjik*): Calah or Halah, now *Nimrud*; Asshur, now *Kileh Sherghat*; Sargina or Dur-Sargina, now *Khorsabad*; Arbela, still *Arbil*; Opis, at the junction of the *Diyaleh* with the Tigris; and Sittace, a little further down the latter river, if this place should not rather be reckoned to Babylonia.

4. *Nations bordering on Assyria.* — Towards the north, Assyria bordered on the strong and mountainous region of Armenia, which may have been at times under Assyrian dominion, but was never reckoned an actual part of the country. (See 2 K. xix. 37.) Towards the east her neighbors were originally a multitude of independent tribes, scattered along the Zagros chain, who have their fitting representatives in the modern Kurds and Lurs — the real sovereigns of that mountain-range. Beyond these tribes lay Media, which ultimately subjected the mountaineers, and was thereby brought into direct contact with Assyria in this quarter. On the south, Elam or Susiana was the border-state east of the Tigris, while Babylonia occupied the same position between the rivers. West of the Euphrates was Arabia, and higher up Syria, and the country of the Hittites, which last reached from the neighborhood of Damascus to Anti-Taurus and Amanus.

5. *History of Assyria — original peopling.* — On the subject of the original peopling and early condition of Assyria we have more information than is generally possessed with regard to the first beginnings of nations. Scripture informs us that Assyria was peopled from Babylon (Gen. x 11), and both classical tradition and the monuments of the country agree in this representation. In Herodotus (i. 7), Ninus, the mythic founder of Nineveh, is the son (descendant) of Belus, the mythic founder of Babylon — a tradition in which the derivation of Assyria from Babylon, and the greater antiquity and superior position of the latter in early times are shadowed forth sufficiently. That Ctesias (ap. Diod. Sic. ii. 7) inverts the relation, making Semiramis (according to him, the wife and successor of Ninus) found Babylon, is only one out of ten thousand proofs of the untrustworthy character of his history. The researches recently carried on in the two countries clearly show, not merely by the statements which are said to have been deciphered on the historical monuments, but by the whole character of the remains discovered, that Babylonian greatness and civilization was earlier than Assyrian, and that while the former was of native growth the latter was derived from the neighboring country. The cuneiform writing, for instance, which is rapidly punched with a very simple instrument upon moist clay, but is only with much labor and trouble inscribed by the chisel upon rock, must

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have been invented in a country where men "had brick for stone" (Gen. xi. 3), and have thence passed to one where the material was unsuited for it. It may be observed also, that while writing occurs in a very rude form in the earlier Babylonian ruins (Loftus's *Chaldæa*, p. 169), and gradually improves in the later ones, it is in Assyria uniformly of an advanced type, having apparently been introduced there after it had attained to perfection.

6. *Date of the foundation of the kingdom.* — With respect to the exact date at which Assyria became a separate and independent country, there is an important difference between classical authorities. Herodotus and Ctesias were widely at variance on this point, the latter placing the commencement of the empire almost a thousand years before the former! Scripture does but little to determine the controversy; that little, however, is in favor of the earlier author. Geographically — as a *country* — Assyria was evidently known to Moses (Gen. ii. 14, xxv. 18; Num. xxiv. 22, 24); but it does not appear in Jewish history as a *kingdom* till the reign of Menahem (ab. B. C. 770). In Abraham's time (B. C. 1900?) it is almost certain that there can have been no Assyrian kingdom, or its monarch would have been found among those who invaded Palestine with Chedorlaomer (Gen. xiv. 1). In the time of the early Judges (B. C. 1400?) Assyria, if it existed, can have been of no great strength; for Chushan-Rishathaim, the first of the foreigners who oppressed Israel (Judg. iii. 8), is master of the whole country between the rivers (*Aram-Naharaim* = "Syria between the two rivers"). These facts militate strongly against the views of Ctesias, whose numbers produce for the founding of the empire the date of B. C. 2182 (Clinton, *F. H.* i. 263). The more modest account of Herodotus is at once more probable in itself, more agreeable to Scripture, and more in accordance with the native writer Berosus. Herodotus relates that the Assyrians were "lords of Asia" for 520 years, when their empire was partially broken up by a revolt of the subject-nations (i. 95). After a period of anarchy, the length of which he does not estimate, the Median kingdom was formed, 179 years before the death of Cyrus, or B. C. 708. He would thus, it appears, have assigned to the foundation of the Assyrian empire a date not very greatly anterior to B. C. 1228. Berosus, who made the empire last 526 years to the reign of Pul (ap. Euseb. *Chron. Can.* i. 4), must have agreed nearly with this view; at least he would certainly have placed the rise of the kingdom within the 13th century. This is, perhaps, the utmost that can be determined with any approach to certainty. If, for convenience' sake, a more exact date be desired, the conjecture of Dr. Brandis has some claim to be adopted, which fixes the year B. C. 1273 as that from which the 526 years of Berosus are to be reckoned (*Rerum Assyriarum Tempora Emendata*, p. 17).

7. *Early kings, from the foundation of the kingdom to Pul.* — The long list of Assyrian kings, which has come down to us in two or three forms, only slightly varied (Clint. *F. H.* i. 267), and which is almost certainly derived from Ctesias, must of necessity be discarded, together with his date for the kingdom. It covers a space of above 2300 years, and bears marks besides of audacious fraud, being composed of names snatched from all quarters, Arian, Semitic, and Greek, — names of gods, names of towns, names of rivers, — and in its estimate of time presenting the impossible average of 34 or 35 years to a reign, and the very improbable phenomenon of reigns in half the instances amounting exactly to a decimal number. Unfortunately we have no authentic list to substitute for the forgery of Ctesias. Berosus spoke of 45 kings as reigning during his period of 526 years, and mentioned all their names (Euseb. l. s. c.); but they have unluckily not been preserved to us. The work of Herodotus on Assyrian history (Herod. i 106 and 184) has likewise entirely perished; and neither Greek nor Oriental sources are available to supply the loss, which has hitherto proved irreparable. Recently the researches in Mesopotamia have done something towards filling up this sad gap in our knowledge; but the reading of names is still so doubtful that it seems best, in the present condition of cuneiform inquiry, to treat the early period of Assyrian history in a very general way, only mentioning kings by name when, through the satisfactory identification of a cuneiform royal designation with some name known to us from sacred or profane sources, firm ground has been reached, and serious error rendered almost impossible.

The Mesopotamian researches have rendered it apparent that the original seat of government was not at Nineveh. The oldest Assyrian remains have been found at *Kileh-Sherghat*, on the right bank of the Tigris, 60 miles south of the later capital, and this place the monuments show to have been the residence of the earliest kings, as well as of the Babylonian governors who previously exercised authority over the country. The ancient name of the town appears to have been identical with that of the country, namely, *Asshur*. It was built of brick, and has yielded but a very small number of sculptures. The kings proved to have reigned there are fourteen in number, divisible into three groups; and their reigns are thought to have covered a space of nearly 350 years, from B. C. 1273 to B. C. 930. The most remarkable monarch of the series was called Tiglath-Pileser. He appears to have been king towards the close of the twelfth century, and thus to have been contemporary with Samuel. He overran the whole country between Assyria Proper and the Euphrates; swept the valley of the Euphrates from south to north, from the borders of Babylon to Mount Taurus; crossed the Euphrates, and contended in northern Syria with the Hittites; invaded Armenia and Cappadocia; and claims to have subdued *forty-two* countries "from the channel of the Lower Zab (*Zab Asfal*) to the Upper Sea of the Setting Sun." All this he accomplished in the first five years of his reign. At a later date he appears to have suffered defeat at the hands of the king of Babylon, who had invaded his territory and succeeded in carrying off to Babylon various idols from the Assyrian temples.

The other monarchs of the *Kileh-Sherghat* series, both before and after Tiglath-Pileser, are comparatively insignificant. The later kings of the series are only known to us as the ancestors of the two great monarchs, Sardanapalus the first, and his son Shalmaneser or Shalmanubar, who were among the most warlike of the Assyrian princes. Sardanapalus the first, who appears to have been the warlike Sardanapalus of the Greeks (Suidas, *s. v.*; comp. Hellan. *Fr.* 158), transferred the seat of government from *Kileh-Sherghat* to *Nimrud* (probably the Scriptural Calah), where he built the first of those magnificent palaces which have recently been

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exhumed by our countrymen. A great portion of the Assyrian sculptures now in the British Museum are derived from this edifice. A description of the building has been given by Mr. Layard (*Nin. and its Remains*, vol. ii. ch. 11). By an inscription repeated more than a hundred times upon its sculptures, we learn that Sardanapalus carried his arms far and wide through Western Asia, warring on the one hand in Lower Babylonia and Chaldæa, on the other in Syria and upon the coast of the Mediterranean. His son, Shalmaneser or Shalmanubar, the monarch who set up the Black Obelisk, now in the British Museum, to commemorate his victories, was a still greater conqueror. He appears to have overrun Cappadocia, Armenia, *Azerbijan*, great portions of Media Magna, the Kurdish mountains, Babylonia, Mesopotamia, Syria, and Phœnicia; everywhere making the kings of the countries tributary to him. If we may trust the reading of certain names, on which cuneiform scholars appear to be entirely agreed, he came in contact with various Scriptural personages, being opposed in his Syrian wars by Benhadad and Hazael, kings of Damascus, and taking tribute from Jehu, king of Israel. His son and grandson followed in his steps, but scarcely equalled his glory. The latter is thought to be identical with the Biblical Pul, Phul, or Phaloch [PUL], who is the first of the Assyrian kings of whom we have mention in Scripture.

8. *The kings from Pul to Esarhaddon.* — The succession of the Assyrian kings from Pul almost to the close of the empire is rendered tolerably certain, not merely by the inscriptions, but also by the Jewish records. In the 2d book of Kings we find the names of Pul, Tiglath-Pileser, Shalmaneser, Sennacherib, and Esarhaddon, following one another in rapid succession (2 K. xv. 19 and 29, xvii. 3, xviii. 13, xix. 37); and in Isaiah we have the name of "Sargon, king of Assyria" (xx. 1), who is a contemporary of the prophet, and who must evidently therefore belong to the same series. The inscriptions, by showing us that Sargon was the father of Sennacherib, fix his place in the list, and give us for the monarchs of the last half of the 8th and the first half of the 7th century B. C. the (probably) complete list of Tiglath-Pileser II., Shalmaneser II., Sargon, Sennacherib, and Esarhaddon. It is not intended in this place to enter into any detailed account of the actions of these kings, which will be more properly related in the articles specially devoted to them. [PUL, SHALMANESER, SARGON, &c.] A few remarks, however, will be made on the general condition of the empire at this period.

9. *Establishment of the Lower Dynasty.* — It seems to be certain that at, or near, the accession of Pul, a great change of some kind or other occurred in Assyria. Berosus is said to have brought his grand dynasty of 45 kings in 526 years to a close at the reign of Pul (Polyhist. ap. Euseb. I. s. c.), and to have made him the first king of a new series. By the synchronism of Menahem (2 K. xv. 19), the date of Pul may be determined to about B. C. 770. It was only 23 years later, as we find by the Canon of Ptolemy, that the Babylonians considered their independence to have commenced (B. C. 747). Herodotus probably intended to assign nearly to this same era the great commotion which (according to him) broke up the Assyrian empire into a number of fragments, out of which were formed the Median and other kingdoms. These traditions may none of them be altogether trustworthy; but their coincidence is at least remarkable, and seems to show that about the middle of the eighth century B. C. there must have been a break in the line of Assyrian kings, — a revolution, foreign or domestic, — and a consequent weakening or dissolution of the bonds which united the conquered nations with their conquerors.

It was related by Bion and Polyhistor (Agathias, ii. 25), that the original dynasty of Assyrian kings ended with a certain Belochus or Beleûs, who was succeeded by a usurper (called by them Beletaras or Balatorus), in whose family the crown continued until the destruction of Nineveh. The general character of the circumstances narrated, combined with a certain degree of resemblance in the names, — for Belochus is close upon Phaloch, and Beletaras may represent the second element in Tiglath-*Pileser* (who in the inscriptions is called "Tiglath-*Palatsira*"), — induce a suspicion that probably the Pul or Phaloch of Scripture was really the last king of the old monarchy, and that Tiglath Pileser II., his successor, was the founder of what has been called the "Lower Empire." It may be suspected that Berosus really gave this account, and that Polyhistor, who repeated it, has been misreported by Eusebius. The synchronism between the revolution in Assyria and the era of Babylonian independence is thus brought almost to exactness, for Tiglath-Pileser is known to have been upon the throne about B. C. 740 (Clinton, *F. H.* i. 278), and may well have ascended it in B. C. 747.

10. *Supposed loss of the empire at this period.* — Many writers of repute — among them Clinton and Niebuhr — have been inclined to accept the statement of Herodotus with respect to the breaking up of the whole empire at this period. It is evident, however, both from Scripture and from the monuments, that the shock sustained through the domestic revolution has been greatly exaggerated. Niebuhr himself observes (*Vorträge über alte Geschichte*, i. 38) that after the revolution Assyria soon "recovered herself, and displayed the most extraordinary energy." It is plain, from Scripture, that in the reigns of Tiglath-Pileser, Shalmaneser, Sargon, Sennacherib, and Esarhaddon, Assyria was as great as at any former era. These kings all warred successfully in Palestine and its neighborhood; some attacked Egypt (Is. xx. 4); one appears as master of Media (2 K. xvii. 6); while another has authority over Babylon, Susiana, and Elymais (2 K. xvii. 24; Ezr. iv. 9). So far from our observing symptoms of weakness and curtailed dominion, it is clear that at no time were the Assyrian arms pushed further, or their efforts more sustained and vigorous. The Assyrian annals for the period are in the most complete accordance with these representations. They exhibit to us the above-mentioned monarchs as extending their dominions further than any of their predecessors. The empire is continually rising under them, and reaches its culminating point in the reign of Esarhaddon. The statements of the inscriptions on these subjects are fully borne out by the indications of greatness to be traced in the architectural monuments. No palace of the old monarchy equalled, either in size or splendor, that of Sennacherib at Nineveh. No series of kings belonging to it left buildings at all to be compared with those which were erected by Sargon, his son, and his grandson. The magnificent remains at *Koyunjik* and *Khorsabad* belong entirely to these later kings, while those at *Nimrud* are about equally divided between them and their

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predecessors. It is further noticeable that the writers who may be presumed to have drawn from Berosus, as Polyhistor and Abydenus, particularly expatiated upon the glories of these later kings. Polyhistor said (ap. Euseb. i. 5) that Sennacherib conquered Babylon, defeated a Greek army in Cilicia, and built there Tarsus, the capital. Abydenus related the same facts, except that he substituted for the Greek army of Polyhistor a Greek fleet; and added, that Esarhaddon (his Axerdis) conquered lower Syria and Egypt (*ibid.* i. 9). Similarly Menander, the Tyrian historian, assigned to Shalmaneser an expedition to Cyprus (ap. Joseph. *Ant. Jud.* ix. 14), and Herodotus himself admitted that Sennacherib invaded Egypt (ii. 141). On every ground it seems necessary to conclude that the second Assyrian kingdom was really greater and more glorious than the first; that under it the limits of the empire reached their fullest extent, and the internal prosperity was at the highest.

The statement of Herodotus is not, however, without a basis of truth. It is certain that Babylon, about the time of Tiglath-Pileser's accession, ventured upon a revolt, which she seems afterwards to have reckoned the commencement of her independence [BABYLON]. The knowledge of this fact may have led Herodotus into his error, for he would naturally suppose that when Babylon became free there was a general dissolution of the empire. It has been shown that this is far from the truth; and it may further be observed that, even as regards Babylon, the Assyrian loss was not permanent. Sargon, Sennacherib, and Esarhaddon all exercised full authority over that country, which appears to have been still an Assyrian fief at the close of the kingdom.

11. *Successors of Esarhaddon.* — By the end of the reign of Esarhaddon the triumph of the Assyrian arms had been so complete that scarcely an enemy was left who could cause her serious anxiety. The kingdoms of Hamath, of Damascus, and of Samaria had been successively absorbed; Phœnicia had been conquered; Judæa had been made a feudatory; Philistia and Idumæa had been subjected, Egypt chastised, Babylon recovered, cities planted in Media. Unless in Armenia and Susiana there was no foe left to chastise, and the consequence appears to have been that a time of profound peace succeeded to the long and bloody wars of Sargon and his immediate successors. In Scripture it is remarkable that we hear nothing of Assyria after the reign of Esarhaddon, and profane history is equally silent until the attacks begin which brought about her downfall. The monuments show that the son of Esarhaddon, who was called Sardanapalus by Abydenus (ap. Euseb. i. 9), made scarcely any military expeditions, but occupied almost his whole time in the enjoyment of the pleasures of the chase. Instead of adorning his residence — as his predecessors had been accustomed to do — with a record and representation of his conquests, Sardanapalus II. covered the walls of his palace at Nineveh with sculptures exhibiting his skill and prowess as a hunter. No doubt the military spirit rapidly decayed under such a ruler, and the advent of fresh enemies, synchronizing with this decline, produced the ruin of a power which had for six centuries been dominant in Western Asia.

12. *Fall of Assyria.* — The fall of Assyria, long previously prophesied by Isaiah (x. 5–19), was effected (humanly speaking) by the growing strength and boldness of the Medes. If we may trust Herodotus, the first Median attack on Nineveh took place about the year B. C. 633. By what circumstances this people, who had so long been engaged in contests with the Assyrians, and had hitherto shown themselves so utterly unable to resist them, became suddenly strong enough to assume an aggressive attitude, and to force the Ninevites to submit to a siege, can only be conjectured. Whether mere natural increase, or whether fresh immigrations from the east, had raised the Median nation at this time so far above its former condition, it is impossible to determine. We can only say that, soon after the middle of the seventh century they began to press upon the Assyrians, and that, gradually increasing in strength, they proceeded, about the year B. C. 633, to attempt the conquest of the country. For some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B. C. 625, or a little earlier, laid final siege to the capital [MEDIA]. Saracus, the last king, — probably the grandson of Esarhaddon, — made a stout and prolonged defense, but at length, finding resistance vain, he collected his wives and his treasures in his palace, and with his own hand setting fire to the building, perished in the flames. This account is given in brief by Abydenus, who probably follows Berosus; and its outline so far agrees with Ctesias (ap. Diod. ii. 27) as to give an important value to that writer's details of the siege. [NINEVEH.] In the general fact that Assyria was overcome, and Nineveh captured and destroyed, by a combined attack of Medes and Babylonians, Josephus (*Ant. Jud.* x. 5) and the book of Tobit (xiv. 15) are agreed. Polyhistor also implies it (ap. Euseb. i. 5); and these authorities must be regarded as outweighing the silence of Herodotus, who mentions only the Medes in connection with the capture (i. 106), and says nothing of the Babylonians.

13. *Fulfillment of prophecy.* — The prophecies of Nahum and Zephaniah (ii. 13–15) against Assyria were probably delivered shortly before the catastrophe. The date of Nahum is very doubtful [NAHUM], but it is not unlikely that he wrote about B. C. 645, towards the close of the reign of Manasseh. Zephaniah is even later, since he prophesied under Josiah, who reigned from B. C. 639 to 608. If B. C. 625 be the date of the destruction of Nineveh, we may place Zephaniah's prophecy about B. C. 630. Ezekiel, writing about B. C. 584, bears witness historically to the complete destruction which had come upon the Assyrians, using the example as a warning to Pharaoh-Hophra and the Egyptians (ch. xxxi.).

It was declared by Nahum emphatically, at the close of his prophecy, that there should be "no healing of Assyria's bruise" (iii. 19). In accordance with this announcement we find that Assyria never rose again to any importance, nor even succeeded in maintaining a distinct nationality. Once only was revolt attempted, and then in conjunction with Armenia and Media, the latter heading the rebellion. This attempt took place about a century after the Median conquest, during the troubles which followed upon the accession of Darius Hystaspis. It failed signally, and appears never to have been repeated, the Assyrians remaining thenceforth submissive subjects of the Persian empire. They were reckoned in the same satrapy with Babylon (Herod. iii. 92; comp. i. 192), and paid an annual tribute of a thousand talents of silver. In

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the Persian armies, which were drawn in great part from the subject-nations, they appear never to have been held of much account, though they fought, in common with the other levies, at Thermopylæ, at Cunaxa, at Issus, and at Arbela.

14. *General character of the empire.* — In considering the general character of the Assyrian empire, it is, in the first place, to be noticed, that like all the early monarchies which attained to any great extent, it was composed of a number of separate kingdoms. In the East, conquest has scarcely ever been followed by amalgamation, and in the primitive empires there was not even any attempt at that governmental centralization which we find at a later period in the satrapial system of Persia. As Solomon "reigned over *all the kingdoms* from the river (Euphrates) unto the land of the Philistines and the border of Egypt," so the Assyrian monarchs bore sway over a number of petty kings — the native rulers of the several countries — through the entire extent of their dominions. These native princes — the sole governors of their own kingdoms — were feudatories of the Great Monarch, of whom they held their crown by the double tenure of homage and tribute. Menahem (2 K. xv. 19), Hoshea (*ibid.* xvii. 4), Ahaz (*ibid.* xvi. 8), Hezekiah (*ibid.* xviii. 14), and Manasseh (2 Chr. xxxiii. 11–13), were certainly in this position, as were many native kings of Babylon, both prior and subsequent to Nabonassar; and this system (if we may trust the inscriptions) was universal throughout the empire. It naturally involved the frequent recurrence of troubles. Princes circumstanced as were the Assyrian feudatories would be always looking for an occasion when they might revolt and reëstablish their independence. The offer of a foreign alliance would be a bait which they could scarcely resist, and hence the continual warnings given to the Jews to beware of trusting in Egypt. Apart from this, on the occurrence of any imperial misfortune or difficulty, such for instance as a disastrous expedition, a formidable attack, or a sudden death, natural or violent, of the reigning monarch, there would be a strong temptation to throw off the yoke, which would lead, almost of necessity, to a rebellion. The history of the kings of Israel and Judah sufficiently illustrates the tendency in question, which required to be met by checks and remedies of the severest character. The deposition of the rebel prince, the wasting of his country, the plunder of his capital, a considerable increase in the amount of the tribute thenceforth required, were the usual consequences of an unsuccessful revolt; to which were added, upon occasion, still more stringent measures, as the wholesale execution of those chiefly concerned in the attempt, or the transplantation of the rebel nation to a distant locality. The captivity of Israel is only an instance of a practice long previously known to the Assyrians, and by them handed on to the Babylonian and Persian governments.

It is not quite certain how far Assyria required a religious conformity from the subject people. Her religion was a gross and complex polytheism, comprising the worship of thirteen principal and numerous minor divinities, at the head of the whole of whom stood the chief god, Asshur, who seems to be the deified patriarch of the nation (Gen. x. 22). The inscriptions appear to state that in all countries over which the Assyrians established their supremacy, they set up "the laws of Asshur," and "altars to the Great Gods." It was probably in connection with this Assyrian requirement that Ahaz, on his return from Damascus, where he had made his submission to Tiglath-Pileser, incurred the guilt of idolatry (2 K. xvi. 10–16). The history of Hezekiah would seem, however, to show that the rule, if resisted, was not rigidly enforced; for it cannot be supposed that he would have consented to reëstablish the idolatry which he had removed, yet he certainly came to terms with Sennacherib, and resumed his position of tributary (2 K. xviii. 14). In any case it must be understood that the worship which the conquerors introduced was not intended to supersede the religion of the conquered race, but was only required to be superadded as a mark and badge of subjection.

15. *Its extent.* — With regard to the extent of the empire very exaggerated views have been entertained by many writers. Ctesias took Semiramis to India, and made the empire of Assyria at least co-extensive with that of Persia in his own day. This false notion has long been exploded, but even Niebuhr appears to have believed in the extension of Assyrian influence over Asia Minor, in the expedition of Memnon — whom he considered an Assyrian — to Troy, and in the derivation of the Lydian Heracleids from the first dynasty of Ninevite monarchs (*Alt. Geschicht.* i. 28–9). The information derived from the native monuments tends to contract the empire within more reasonable bounds, and to give it only the expansion which is indicated for it in Scripture. On the west, the Mediterranean and the river Halys appear to have been the boundaries; on the north, a fluctuating line, never reaching the Euxine nor extending beyond the northern frontier of Armenia; on the east, the Caspian Sea and the Great Salt Desert; on the south, the Persian Gulf and the Desert of Arabia. The countries included within these limits are the following: — Susiana, Chaldæa, Babylonia, Media, Matiene, Armenia, Assyria Proper, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phœnicia, Palestine, and Idumæa. Cyprus was also for a while a dependency of the Assyrian kings, and they may perhaps have held at one time certain portions of Lower Egypt. Lydia, however, Phrygia, Lycia, Pamphylia, Pontus, Iberia, on the west and north, Bactria, Sacia, Parthia, India, — even Carmania and Persia Proper, — upon the east, were altogether beyond the limit of the Assyrian sway, and appear at no time even to have been overrun by the Assyrian armies.

16. *Civilization of the Assyrians.* — The civilization of the Assyrians, as has been already observed, was derived originally from the Babylonians. They were a Semitic race, originally resident in Babylonia (which at that time was Cushite), and thus acquainted with the Babylonian inventions and discoveries, who ascended the valley of the Tigris and established in the tract immediately below the Armenian mountains a separate and distinct nationality. Their modes of writing and building, the form and size of their bricks, their architectural ornamentation, their religion and worship, in a great measure, were drawn from Babylon, which they always regarded as a sacred land — the original seat of their nation, and the true home of all their gods, with the one exception of Asshur. Still, as their civilization developed, it became in many respects peculiar. Their art is of home growth. The alabaster quarries in their neighborhood supplied them with a material unknown to their southern neighbors, on which they could represent

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far better than upon enamelled bricks, the scenes which interested them. Their artists, faithful and laborious, acquired a considerable power of rendering the human and animal forms, and made vivid and striking representations of the principal occupations of human life. If they do not greatly affect the ideal, and do not, in this branch, attain to any very exalted rank, yet even here their emblematic figures of the gods have a dignity and grandeur which is worthy of remark, and which implies the possession of some elevated feelings. But their chief glory is in the representation of the actual. Their pictures of war, and of the chase, and even sometimes of the more peaceful incidents of human life, have a fidelity, a spirit, a boldness, and an appearance of life, which place them high among realistic schools. Their art, it should be also noted, is progressive. Unlike that of the Egyptians, which continues comparatively stationary from the earliest to the latest times, it plainly advances, becoming continually more natural and less uncouth, more life-like and less stiff, more varied and less conventional. The latest sculptures, which are those in the hunting-palace of the son of Esarhaddon, are decidedly the best. Here the animal-forms approach perfection; and in the striking attitudes, the new groupings, and the more careful and exact drawing of the whole, we see the beginnings of a taste and a power which might have expanded under favorable circumstances into the finished excellence of the Greeks.

The advanced condition of the Assyrians in various other respects is abundantly evidenced alike by the representations on the sculptures and by the remains discovered among their buildings. They are found to have understood and applied the arch; to have made tunnels, aqueducts, and drains; to have used the lever and the roller; to have engraved gems; to have understood the arts of inlaying, enamelling, and overlaying with metals; to have manufactured glass, and been acquainted with the lens; to have possessed vases, jars, bronze and ivory ornaments, dishes, bells, ear-rings, mostly of good workmanship and elegant forms — in a word, to have attained to a very high pitch of material comfort and prosperity. They were still, however, in the most important points barbarians. Their government was rude and inartificial; their religion coarse and sensual; their conduct of war cruel; even their art materialistic, and so debasing; they had served their purpose when they had prepared the East for centralized government, and been God's scourge to punish the people of Israel (Is. x. 5–6); they were, therefore, swept away to allow the rise of that Arian race which, with less appreciation of art, was to introduce into Western Asia a more spiritual form of religion, a better treatment of captives, and a superior governmental organization.

(See for the geography Capt. Jones's paper in the xiv^th^ volume of the *Asiatic Society's Journal* (part 2); Col. Chesney's *Euphrates Expedition*; Mr. Layard's Works; Rich's *Kurdistan*, &c. For the historical views, Rawlinson's *Herodotus*, vol. i.; Brandis's *Rerum Assyriarum Tempora Emendata*; Sir H. Rawlinson's *Contributions to the Asiat. Soc. Journ.* and the *Athenæum*; Bosanquet's *Sacred and Profane Chronology*; M. Oppert's *Rapport : son Excellence M. le Ministre de l'Instruction*; Dr. Hincks's *Contributions to the Dublin University Mag.*; Mr. Vance Smith's *Exposition of the Prophecies relating to Nineveh and Assyria*; and comp. B. G. Niebuhr's *Vorträge über alter Geschichte*, vol. i.; Clinton's *Fasti Hell.*, vol. i.; and M. Niebuhr's *Geschichte Assur's und Babel's.*) G. R.

* The work of Mr. Rawlinson, the writer of the preceding article, is now the classical work on this subject: *The Five Great Monarchies of the Ancient Eastern World; or, the History, Geography, and Antiquities of Chaldæa, Assyria, Babylon, Media, and Persia* (vols. i. to iii. London. 1862–65). For some of the important Biblical connections, Dr. Pusey's *Introduction to Jonah* (pp. 247–54) may be read with advantage. There is a good account of the Assyrian inscriptions, and of the progress made in reading them, as well as other information, by Spiegel, in Herzog's *Real-Encyk.*, art. *Ninive und Assyrien*, vol. x. pp. 361–81, and supplementary article, vol. xx. pp. 219–235. See also the elaborate article on Assyria by Brandis, in the 2d ed. (1866) of the first vol. of Pauly's *Real-Encyclopädie*, where will be found a very full account of the literature of the subject. H.

ASSYRIANS (אַשּׁוּר: Ἀσσύριοι, Ἀσσούρ, υἱοὶ Ἀσσούρ: *Assur, Assyrii, filii Assyriorum*). The inhabitants of Assyria. The name in Hebrew is simply *Asshur*, the same as that of the country, and there appears to be no reason in most cases for translating it as a gentilic (Is. x. 5, 24, xiv. 25, xxxi. 8; Lam. v. 6; Ez. xvi. 28; Jud. xii. 13, &c.) W. A. W.

ASTAROTH (עַשְׁתָּרֹת: Ἀσταρώθ: *Astaroth*), Deut. i. 4. [ASHTAROTH.]

ASTARTE. [ASHTORETH.]

ASTATH (Ἀστάθ: *Ezead*), 1 Esdr. viii. 38. [AZGAD.]

* **ASTROLOGER.** [DIVINATION; MAGI; STAR.]

ASTRONOMY. [MAGI; STAR OF THE WISE MEN.]

ASTYAGES (Ἀστυάγης; Herod. Ἀστυάγας, Ctes. Ἀσπιδᾶς), the last king of the Medes B. C. 595–560, or B. C. 592–558, who was conquered by Cyrus (Bel and Dragon, 1). The name is identified by Rawlinson and Niebuhr (*Gesch Assur's*, p. 32) with Deioces = Ashdahâk (*Arm.*) Ajis Dahâka (*Pers.*), "*the biting snake*," the emblem of the Median power. [DARIUS THE MEDE CYRUS.] B. F. W.

ASUPPIM, and HOUSE OF (הָאֲסַפִּים and בֵּית הָאֲסַפִּים: *olkos Ἐσεφίμ, ὁ Ἐσεφίμ*. [Vat. Εσεφειν, -φειμ: Alex. Ασαφειν, Εσεφειμ:] *in quâ parte domus erat seniorum concilium, ubi erat concilium*), 1 Chr. xxvi. 15, 17, literally "house of the gatherings." Some understand it as a proper name of chambers on the south side of the Temple. Gesenius and Bertheau explain it of certain store-rooms, and Fürst, following the Vulgate, of the council-chambers in the outer court of the Temple in which the elders held their deliberations. The same word in A. V. of Neh. xii. 25, is rendered "thresholds," and is translated "lintels" in the Targum of R. Joseph. W. A. W.

ASYNCRITUS (Ἀσύγκριτος [*incomparable, unlike*]: *Asyncritus*), a Christian at Rome, saluted by St. Paul (Rom. xvi. 14).

ATAD, THE THRESHING-FLOOR OF (גֹּרֶן הָאָטָד = *the floor* (or *trodden space*) *of the thorn* Sam. Vers. אדאר עטדה: Saad. العوسج!

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ἅλως Ἀτάδ: *area Atad*), a spot "beyond Jordan," at which Joseph and his brethren, on their way from Egypt to Hebron, made their seven days' "great and very sore mourning" over the body of Jacob; in consequence of which we are told it acquired from the Canaanites the new name of Abel-Mitzraim (Gen. l. 10, 11). According to Jerome (*Onom.* s. v. *Areaatad*) it was in his day called Bethgla or Bethacla (Beth-Hogla), a name which he connects with the gyratory dances or races of the funeral ceremony: "locus gyri; eo quod ibi more plangentium circumierint." Beth-Hoglah is known to have lain between the Jordan and Jericho, therefore on the west side of Jordan [BETH-HOGLAH]; and with this agrees the fact of the mention of the Canaanites, "the inhabitants of the land," who were confined to the west side of the river (see amongst others verse 13 of this chapter), and one of whose special haunts was the sunken district "by the 'side' of Jordan" (Num. xiii. 29).

[CANAAN.] The word עֵבֶר, "beyond," although usually signifying the east of Jordan, is yet used for either east or west according to the position of the speaker. [EBER.] That Jerome should have defined the situation as "*trans* Jordanem," at the same time that he explains it as between the river and Jericho, may be accounted for either by the words being a mere quotation from the text, or by some subsequent corruption of copyists. The passage does not survive in Eusebius. G.

AT'ARAH (עַטָּרָה [*a crown*]: Ἀτάρα: [Alex. Ετερα:] *Atara*), a wife of Jerahmeel, and mother of Onam (1 Chr. ii. 26).

ATAR'GATIS (Ἀταργάτις, Strab. xvi. p. 785, Ἀταργατίου δὲ τὴν Ἀθάραν οἱ Ἕλληνες ἐκάλουν), or according to another form of the word DERCETO (Δερκετώ, Strab. *l. c.*; Luc. *de Syria dea*, p. 884 ed. Bened.; Plin. *H. N.* v. 19, *prodigiosa Atargatis Graecis Derceto*; Ov. *Met.* iv. 45, *Dercetis*), a Syrian goddess, represented generally with the body of a woman and the tail of a fish (Luc. *l. c.*; Ovid. *l. c.* comp. DAGON). Her most famous temples were at Hierapolis (Mabug) and Ascalon. Herodotus identified her with *Aphrodite Urania* (i. 105, compared with Diod. Sic. ii. 4). Lucian compared her with Here, though he allowed that she combined traits of other deities (Aphrodite, Rhea, Selene, &c.; see ASHTORETH). Plutarch (*Crass.* 17) says that some regarded her as "Aphrodite, others as Here, others as the cause and natural power which provides the principles and seeds for all things from moisture" (τὴν ἀρχὰς καὶ σπέρματα πᾶσιν ἐξ ὑγρῶν παρασχοῦσαν αἰτίαν καὶ φύσιν). This last view is probably an accurate description of the attributes of the goddess, and explains her fish-like form and popular identification with Aphrodite. Lucian also mentions a ceremony in her worship at Hierapolis which appears to be connected with the same belief, and with the origin of her name. Twice a year water was brought from distant places and poured into a chasm in the temple; because, he adds, according to tradition, the waters of the Deluge were drained away through that opening (*de Syria dea*, p. 883). Compare Burm. ad Ovid. *Met.* iv. 45, where most of the references are given at length; Movers, *Phönic.* i. 584 ff.

There was a temple of Atargatis (Ἀταργατεῖον, Alex. Ατεργ. — 2 Macc. xii. 26) at Karnaïn (Karnaim, 1 Macc. v. 43; i. e. *Ashtaroth-Karnaim* which was destroyed by Judas Maccabæus (1 Macc v. 44).

The name is rightly derived by Michaelis (*Lex Syr.* pp. 975 f.) from Syr. *Targeto*, an opening (*tarag*, he opened). Comp. Movers, *Phönic.* i. 594 f. Others have deduced it, with little probability, from אֲדֶר גַּד, *greatness of fortune* (?), or אַדִּיר דָּג, *great fish*. Gesenius (*Thes.* s. v. דָּגוֹן) suggests Syr. *dargeto* = *dagto*, a fish. It has been supposed that Atargatis was the tutelary goddess of the first Assyrian dynasty (*Derketadæ*, fr. Derketo: Niebuhr, *Gesch. Assur's*, pp. 131, 138), and that the name appears in *Tiglath-* or *Tilgath-*Pileser (*id.* p. 37).

An interesting coin representing Atargatis is engraved and described in the *Philosophical Transactions*, vol. lxi. pp. 346 ff.

AT'AROTH (עֲטָרוֹת, and once עֲטָרֹת = *crowns*: ἡ Ἀταρώθ: *Ataroth*), the name of several places in Palestine both on the E. and W. of Jordan.

1. [Alex. Αταρων in Num. xxxii. 3.] One of the towns in the "land of Jazer and land of Gilead" (Num. xxxii. 3), taken and "built" by the tribe of Gad (xxxii. 34). From its mention with places which have been identified on the N. E. of the Dead Sea near the mountain of *Jebel Attarûs* (عطروس), a connection has been assumed between Ataroth and that mountain. But *Jebel Attarûs* lies considerably to the S. of Heshbon (*Hesbân*), which was in the tribe of Reuben, and which is named apparently as the southernmost limit of Gad (Josh. xiii. 26), so that some other identification is necessary. Atroth-Shophan was probably in the neighborhood of Ataroth; the Shophan serving as a distinction; but for this see ATROTH.

2. [LXX. corrupt in Josh. xvi. 2.] A place on the (South?) boundary of Ephraim and Manasseh (Josh. xvi. 2, 7). The whole specification of this boundary is exceedingly obscure, and it is not possible to say whether Ataroth is or is not the same place as,

3. [In Josh. xvi., Ἀταρὰθ (Vat. Ασταρωθ) καὶ Ἐρώκ (Vat. M. Ερακ, Comp. Ald. Alex. Ἀδδάρ) in Josh. xviii., Μααταρὼβ Ὀρέχ, Vat. Μααταρωθ ορεκ, Alex. Αταρωθ Αδδαρ, Ald. Ἀταρὰθ Ἐδδάρ: *Ataroth Addar.*] ATAROTH-ADAR, or -ADDAR (עַטְרוֹת אַדָּר), on the west border of Benjamin, "near the 'mountain' that is on the south side of the nether Beth-horon" (Josh. xviii. 13). In xvi. 5 it is accurately rendered Ataroth-addar.

In the Onomasticon mention is made of an Atharoth in Ephraim, in the mountains, 4 miles N. of Sebaste: as well as of two places of the name "not far from" Jerusalem. The former cannot be that seen by Robinson (ii. 265), now *Atâra*. Robinson discovered another about 6 miles S. of Bethel (i. 575). This is too far to the E. of Beth-horon to be Ataroth-addar, and too far S. to be that on the boundary of Ephraim (2).

a * See note on ABEL-MIZRAIM. All that the Scripture account states is that Atad was "beyond the Jordan," the point of reckoning being left indeterminate. H.

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4. "ATAROTH,[a] THE HOUSE OF JOAB" (*i. e.* Ataroth-beth-Joab), a place (?) occurring in the list of the descendants of Judah (1 Chr. ii. 54; Ἀταρὼθ οἴκου Ἰωάβ [Alex. Ἰωβαβ]: *Coronæ domûs Joab*).[b] G.

ATER (אָטֵר, *bound* [perh. *dumb*]: Ἀτήρ; Alex. Αττηρ in Ezr.: *Ater*). 1. The children of Ater were among the porters or gate-keepers of the Temple who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45). They are called in 1 Esdr. v. 28, "the sons of JATAL."

2. The children of Ater of Hezekiah, to the number of ninety-eight, returned with Zerubbabel (Ezr. ii. 16; Neh. vii 21), and were among the heads of the people who signed the covenant with Nehemiah (Neh. x. 17). The name appears in 1 Esdr. v. 15, as ATEREZIAS. W. A. W.

ATEREZI'AS (Ἀτὴρ Ἐζεκίου; [Vat. Αζηρεζεκιου; Wechel Ἀτηρεζίου:] *Aderectis*). A corruption of "Ater of Hezekiah" (1 Esdr. v. 15; comp. Ezr. ii. 16). W. A. W.

ATHACH (עֲתָךְ [*lodging-place*]: Νομβέ; [Vat. Νοο;] Alex. Αθαγ; [Comp. Ἀθδχ:] *Athach*). One of the places in the tribe of Judah, which David and his men frequented during the time of his residence at Ziklag (1 Sam. xxx. 30). As the name does not occur elsewhere, it has been suggested that it is an error of the transcriber for Ether, a town in the low country of Judah (Josh. xv. 42). W. A. W.

ATHA'IAH [3 syl.] (עֲתָיָה: Ἀθαΐα; [Vat. Αθεα: FA. Αθεε;] Alex. Αθαΐας: *Athaïas*). A descendant of Pharez, the son of Judah, who dwelt at Jerusalem after the return from Babylon (Neh. xi. 4), called UTHAI in 1 Chr. ix. 4. W. A. W.

ATHALI'AH (עֲתַלְיָה [*whom Jehovah afflicts*]: Γοθολία: *Athalia*). 1. Daughter of Ahab and Jezebel, married Jehoram the son of Jehoshaphat, king of Judah, and introduced into the S. kingdom the worship of Baal, which had already defiled and overspread the N. After the great revolution by which Jehu seated himself on the throne of Samaria, she killed all the members of the royal family of Judah who had escaped his sword (2 K. x. 14), availing herself probably of her position as *King's Mother* [ASA] to perpetrate the crime. Most likely she exercised the regal functions during Ahaziah's absence at Jezreel (2 K. ix.), and resolved to retain her power, especially after seeing the danger to which she was exposed by the overthrow of the house of Omri and of Baal-worship in Samaria. It was not unusual in those days for women in the East to attain a prominent position, their present degradation being the result of Mohammedanism. Miriam, Deborah, Abigail, are instances from the Bible, and Dido was not far removed from Athaliah, either in birthplace or date, if Carthage was founded B. C. 861 (Joseph. *c. Apion.* i. 18). From the slaughter of the royal house, one infant named Joash, the youngest son of Ahaziah, was rescued by his aunt Jehosheba, daughter of Jehoram (probably by another wife than Athaliah) who had married Jehoiada (2 Chr. xxii. 11) the high-priest (2 Chr. xxiv. 6). The child was brought up under Jehoiada's care, and concealed in the temple for six years, during which period Athaliah reigned over Judah. At length Jehoiada thought it time to produce the lawful king to the people, trusting to their zeal for the worship of God, and loyalty to the house of David, which had been so strenuously called out by Asa and Jehoshaphat. After communicating his design to five "captains of hundreds," whose names are given in 2 Chr. xxiii. 1, and securing the coöperation of the Levites and chief men in the country-towns in case of necessity, he brought the young Joash into the temple to receive the allegiance of the soldiers of the guard. It was customary on the Sabbath for a third part of them to do duty at the palace, while two thirds restrained the crowd of visitors and worshippers who thronged the temple on that day, by occupying the gate of Sur (סוּר, 2 K. xi. 6, called *of the foundation*, יְסוֹד, 2 Chr. xxiii. 5, which Gerlach, *in loco*, considers the right reading in Kings also), and the gate "behind the guard" (*porta quæ est post habitaculum scutariorum*, Vulg.), which seem to have been the N. and S. entrances into the temple, according to Ewald's description of it (*Geschichte*, iii. 306–7). On the day fixed for the outbreak there was to be no change in the arrangement at the palace, lest Athaliah, who did not worship in the temple, should form any suspicions from missing her usual guard, but the latter two thirds were to protect the king's person by forming a long and closely-serried line across the temple, and killing any one who should approach within certain limits. They were also furnished with David's spears and shields, that the work of restoring his descendant might be associated with his own sacred weapons. When the guard had taken up their position, the young prince was anointed, crowned, and presented with the Testimony or Law, and Athaliah was first roused to a sense of her danger by the shouts and music which accompanied the inauguration of her grandson. She hurried into the temple, but found Joash already standing "by a pillar," or more properly *on* it, *i. e.* on the tribunal or throne, apparently raised on a massive column or cluster of columns, which the king occupied when he attended the service on solemn occasions. The phrase in the original is עַל־עַמּוּד, rendered ἐπὶ τοῦ στύλου by the LXX. and *super tribunal* in the Vulgate, while Gesenius gives for the substantive *a stage* or *pulpit*. (Comp. 2 K. xxiii. 3, and Ez. xlvi. 2.) She arrived however too late, and was immediately put to death by Jehoida's commands, without the temple. The only other recorded victim of this happy and almost bloodless revolution, was Mattan the priest of Baal. For the view here given of the details of Jehoiada's plan, see Ewald, *Geschichte*, iii. 574 ff. The latter words of 2 K. xi. 6 in our version, "*that it be not broken down*," are probably wrong: — Ewald translates, "*according to custom*;" Gesenius gives in his Lexicon "*a keeping off*." Clinton's date for Athaliah's usurpation is B. C. 883–877. In modern times the history of Athaliah has been illustrated by the music of Handel and of Mendelssohn, and the stately declamation of Racine. G. E. L. C.

2. (Γοθολία; Alex. Γοθολιας: *Otholia*.) A Benjamite, one of the sons of Jeroham who dwelt at Jerusalem (1 Chr. viii. 26).

3. (Ἀθελία; [Vat. Αθελει;] Alex. Αθλια:

[a] The marginal note to this name in the Bibles of the present day, namely, "Azarites or crowns," &c., is a corruption of Atarites in the edition of 1611.

[b] Rendered in the margin of the A. V "Crowns of the house of Joab."

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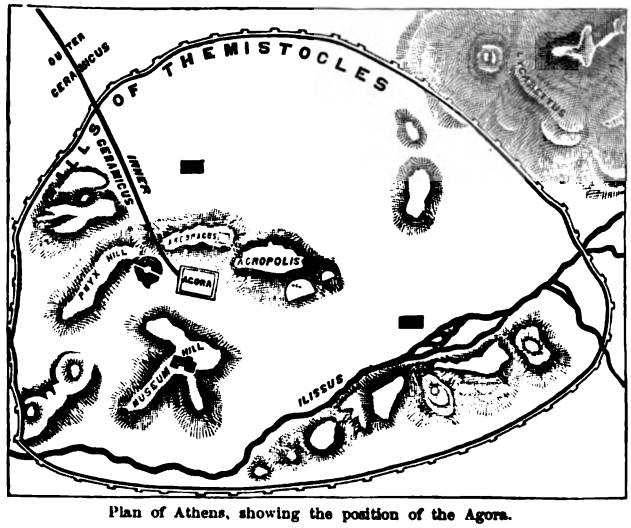
Athaăa.) One of the Bene-Elam, whose son Jeshaiah with seventy males returned with Ezra in the second caravan from Babylon (Ezr. viii. 7.)
W. A. W.

ATHARI'AS (Ἀταθαρίας: *et Astharas*), a corrupt rendering of הַתִּרְשָׁתָא, THE TIRSHATHA (1 Esdr. v. 40).

ATHENO'BIUS (Ἀθηνόβιος: [*Athenobius*]), an envoy sent by Antiochus VII. Sidetes to Simon, the Jewish high-priest (1 Macc. xv. 28–36). He is not mentioned elsewhere. B. F. W.

ATHE'NIANS (Ἀθηναῖοι: *Athenienses*). Natives of Athens (Acts xvii. 21) [and 22. For the character which Paul ascribed to them, see ATHENS].

ATHENS (Ἀθῆναι: *Athenæ*), the capital of Attica, and the chief seat of Grecian learning and civilization during the golden period of the history of Greece. This city is fully described elsewhere (*Dict. of Gr. and Rom. Geogr.* i. 255 ff.); and an account of it would be out of place in the present work. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (Acts xvii. 14, 15 ff.; comp. 1 Thess. iii. 1). During his residence there he delivered his memorable discourse on the Areopagus to the "men of Athens" (Acts xvii. 22-31) [AREOPAGUS]. In order to understand the localities mentioned in the sacred narrative, it may be observed that four hills of moderate height rise within the walls of the city. Of these one to the northeast is the celebrated



Plan of Athens, showing the position of the Agora.

Acropolis, or citadel, being a square craggy rock about 150 feet high. Immediately to the west of the Acropolis is a second hill of irregular form, but inferior height, called the Areopagus. To the southwest rises a third hill, the Pnyx, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the Museum. The Agora or "market," where St. Paul disputed daily, was situated in the valley between the Acropolis, the Areopagus, the Pnyx, and the Museum, being bounded by the Acropolis on the N. E. and E., by the Areopagus on the N., by the Pnyx on the N. W. and W., and by the Museum on the S. The annexed plan shows the position of the Agora. Many writers have maintained that there were two markets at Athens; and that a second market, usually called the new Agora, existed to the north of the Acropolis. If this were true, it would be doubtful in which of the two markets St. Paul disputed; but since the publication of Forchhammer's treatise on the Topography of Athens, it is generally admitted that there was only one Agora at Athens, namely, the one situated in the valley already described. [The subject is discussed at length in the *Dict. of Geogr.* i. 293 ff.] The remark of the sacred historian respecting the inquisitive character of the Athenians (xvii. 21) is attested by the unanimous voice of antiquity. The great Athenian orator rebukes his countrymen for their love of constantly going about in the market, and asking one another, What news? (περιϊόντες αὐτῶν πυνθάνεσθαι κατὰ τὴν ἀγοράν, λέγεταί τι καινόν; Dem. *Philipp.* i. 43, ed. Reiske). Their natural liveliness was partly owing to the purity and clearness of the atmosphere of Attica, which also allowed them to pass much of their time in the open air.

The remark of St. Paul upon the "superstitious" [A. V.][a] character of the Athenians (xvii. 22) is in like manner confirmed by the ancient writers. Thus Pausanias says that the Athenians surpassed all other states in the attention which they paid to the worship of the gods (Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἐστι σπουδῆς, Paus. i. 24, § 3); and hence the city was crowded in every direction with temples, altars, and other sacred buildings. The altar "to the Unknown God," which St. Paul mentions in his address, has been spoken of under ALTAR.

[a] "This rendering is the more unfortunate as it conceals from the reader a remarkable instance of Paul's conciliatory habit in dealing with men when no principle was at stake. The Greek term (δεισιδαιμονεστέρους) is neutral, and means "very religious or "devout." In the same paragraph the rendering should be (instead of *the*) "an unknown God." H.

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Of the Christian church founded by St. Paul at Athens, we have no particulars in the N. T.; but according to ecclesiastical tradition (Euseb. *H. E.* iii. 4) Dionysius the Areopagite, who was converted by the preaching of the apostle, was the first bishop of the church. [DIONYSIUS.]

ATHLAI [2 syl.] (עָתְלַי [*Jehovah afflicts*]: Θαλί; [Vat. Ζαβουθαλει;] Alex. Οθαλι: *Athalai*). One of the sons of Bebai, who put away his foreign wife at the exhortation of Ezra (Ezr. x. 28). He is called AMATHEIS in 1 Esdr. ix. 29.

W. A. W.

ATIPHA (Ἀτεφά; [Ald. Alex. Ἀτιφά:] *Agisti*), 1 Esdr. v. 32. [HATIPHA.]

ATONEMENT, THE DAY OF (יוֹם הַכִּפֻּרִים: ἡμέρα ἐξιλασμοῦ: *dies expiationum*, and *dies propitiationis*; in the Talmud, יוֹמָא, i. e. *the day*; in Philo, νηστείας ἑορτή, *Lib. de Sept.* vol. v. p. 47, edit. Tauchn.; in Acts xxvii. 9, ἡ νηστεία; in Heb. vii. 27, ἡ ἡμέρα, according to Olshausen and others; but see Ebrard's and Bengel's notes), the great day of national humiliation, and the only one commanded in the Mosaic law. [FASTS.] The mode of its observance is described in Lev. xvi., where it should be noticed that in vv. 3 to 10 an outline of the whole ceremonial is given, while in the rest of the chapter certain points are mentioned with more details. The victims which were offered in addition to those strictly belonging to the special service of the day, and to those of the usual daily sacrifice, are enumerated in Num. xxix. 7–11; and the conduct of the people is emphatically enjoined in Lev. xxiii. 26–32.

II. It was kept on the tenth day of Tisri, that is, from the evening of the ninth to the evening of the tenth of that month, five days before the Feast of Tabernacles. [FESTIVALS.] Some have inferred from Lev. xvi. 1, that the day was instituted on account of the sin and punishment of Nadab and Abihu. Maimonides (*More Nevochim*, xviii.) regards it as a commemoration of the day on which Moses came down from the mount with the second tables of the law, and proclaimed to the people the forgiveness of their great sin in worshipping the golden calf.

III. The observances of the day, as described in the law, were as follows. It was kept by the people as a solemn sabbath (σάββατα σαββάτων, LXX.). They were commanded to set aside all work and to afflict their souls," under pain of being "cut off from among the people." It was on this occasion only that the high-priest was permitted to enter into the Holy of Holies. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bullock for a sin-offering and a ram for a burnt-offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot לַיהוָה (*i. e.* for *Jehovah*) was inscribed, and on the other לַעֲזָאזֵל (*i. e.* for *Azazel*). He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before the mercy-seat, eastward.[a]

The goat upon which the lot "*for Jehovah*" had fallen was then slain, and the high-priest sprinkled its blood before the mercy-seat in the same manner as he had done that of the bullock. Going out from the Holy of Holies he purified the holy place, sprinkling some of the blood of both the victims on the altar of incense.[b] At this time no one besides the high-priest was suffered to be present in the holy place.

The purification of the Holy of Holies and of the holy place being thus completed, the high-priest laid his hands upon the head of the goat on which the lot "*for Azazel*" had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose.

The high-priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. They who took away the flesh and the man who had led away the goat had to bathe their persons and wash their clothes as soon as their service was performed.

The accessory burnt-offerings mentioned Num. xxix. 7–11, were a young bullock, a ram, seven lambs, and a young goat. It would seem that (at least in the time of the second temple) these were offered by the high-priest along with the evening sacrifice (see below, V. 7).

It may be seen (as Winer has remarked) that in the special rites of the Day of Atonement there is

[a] See Lev. xvi. 14. The English version, "upon the mercy-seat," appears to be opposed to every Jewish authority. (See Drusius *in loc.* in the *Critici Sacri*.) It has, however, the support of Ewald's authority. The Vulgate omits the clause; the LXX. follows the ambiguity of the Hebrew. The word *eastward* must mean either the direction in which the drops were thrown by the priest, or else *on the east side* of the ark, *i. e.* the side towards the veil. The last clause of the verse may be taken as a repetition of the command, for the sake of emphasis on the number of sprinklings: "And he shall take of the blood of the bullock and sprinkle it before the mercy-seat, on the east; and *seven times* shall he sprinkle the blood with his finger before the mercy-seat.

[b] That the altar of incense was thus purified on the day of atonement we learn expressly from Ex. xxx. 10. Most critics consider that this is what is spoken of in Lev. xvi. 18 and 20. But some suppose that it is the altar of burnt-offerings which is referred to in those verses, the purification of the altar of incense being implied in that of the holy place mentioned in ver. 16. Abenezra was of this opinion (see Drusius *in loc.*). That the expression, "before the Lord," does not necessarily mean within the tabernacle, is evident from Ex. xxix. 11. If the golden altar is here referred to, it seems remarkable that no mention is made in the ritual of the cleansing of the brazen altar. But perhaps the practice spoken of by Josephus and in the Mishna of pouring what remained of the mixed blood at the foot of the large altar, was an ancient one, and was regarded as its purification.

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natural gradation. In the first place the high-priest and his family are cleansed; then atonement is made by the purified priest for the sanctuary and all contained in it; then (if the view to which reference has been made be correct) for the brazen altar in the court, and lastly, reconciliation is made for the people.

IV. In the short account of the ritual of the day which is given by Josephus (*Ant.* iii. 10, § 3) there are a few particulars which are worthy of notice. His words of course apply to the practice in the second temple, when the ark of the covenant had disappeared. He states that the high-priest sprinkled the blood with his finger seven times on the ceiling and seven times on the floor of the most holy place, and seven times towards it (as it would appear, outside the veil), and round the golden altar. Then going into the court he either sprinkled or poured the blood round the great altar. He also informs us that along with the fat, the kidneys, the top of the liver, and the extremities (*αἱ ἐξοχαί*) of the victims were burned.

V. The treatise of the Mishna, entitled *Yoma*, professes to give a full account of the observances of the day according to the usage in the second temple. The following details appear either to be interesting in themselves or to illustrate the language of the Pentateuch.

1. The high-priest himself, dressed in his colored official garments, used, on the Day of Atonement, to perform all the duties of the ordinary daily service, such as lighting the lamps, presenting the daily sacrifices, and offering the incense. After this he bathed himself, put on the white garments, and commenced the special rites of the day. There is nothing in the Old Testament to render it improbable that this was the original practice.

2. The high-priest went into the Holy of Holies four times in the course of the day: first, with the censer and incense, while a priest continued to agitate the blood of the bullock lest it should coagulate; secondly, with the blood of the bullock; thirdly, with the blood of the goat; fourthly, after having offered the evening sacrifice, to fetch out the censer and the plate which had contained the incense. These four entrances, forming, as they do, parts of the one great annual rite, are not opposed to a reasonable view of the statement in Heb. ix. 7, and that in Josephus, *B. J.* v. 5, § 7. Three of the entrances seem to be very distinctly implied in Lev. xvi. 12, 14, and 15.

3. It is said that the blood of the bullock and that of the goat were each sprinkled *eight* times, once towards the ceiling, and seven times on the door. This does not agree with the words of Josephus (see above, IV.).

4. After he had gone into the most holy place the third time, and had returned into the holy place, the high-priest sprinkled the blood of the bullock eight times towards the veil, and did the same with the blood of the goat. Having then mingled the blood of the two victims together and sprinkled the altar of incense with the mixture, he came into the court and poured out what remained at the foot of the altar of burnt-offering.

5. Most careful directions are given for the preparation of the high-priest for the services of the day. For seven days previously he kept away from his own house and dwelt in a chamber appointed for his use. This was to avoid the accidental causes of pollution which he might meet with in his domestic life. But to provide for the possibility of his incurring some uncleanness in spite of this precaution, a deputy was chosen who might act for him when the day came. In the treatise of the Mishna entitled *Pirke Aroth*, it is stated that no such mischance ever befell the high-priest. But Josephus (*Ant.* xvii. 6, § 4) relates an instance of the high-priest Matthias, in the time of Herod the Great, when his relation Joseph took his place in the sacred office. During the whole of the seven days the high-priest had to perform the ordinary sacerdotal duties of the daily service himself, as well as on the Day of Atonement. On the third day and on the seventh he was sprinkled with the ashes of the red heifer in order to cleanse him in the event of his having touched a dead body without knowing it. On the seventh day he was also required to take a solemn oath before the elders that he would alter nothing whatever in the accustomed rites of the Day of Atonement.[a]

6. Several curious particulars are stated regarding the scapegoat. The two goats of the sin-offering were to be of similar appearance, size, and value. The lots were originally of boxwood, but in later times they were of gold. They were put into a little box or urn, into which the high-priest put both his hands and took out a lot in each, while the two goats stood before him, one at the right side and the other on the left. The lot in each hand belonged to the goat in the corresponding position, and when the lot "*for Azazel*" happened to be in the right hand, it was regarded as a good omen. The high-priest then tied a piece of scarlet cloth on the scapegoat's head, called "the scarlet tongue," from the shape in which it was cut. Maimonides says that this was only to distinguish him, in order that he might be known when the time came for him to be sent away. But in the Gemara it is asserted that the red cloth ought to turn white, as a token of God's acceptance of the atonement of the day, referring to Is. i. 18. A particular instance of such a change, when also the lot "*to Azazel*" was in the priest's right hand, is related as having occurred in the time of Simon the Just. It is further stated that no such change took place for forty years before the destruction of Jerusalem. The prayer which the high-priest uttered over the head of the goat was as follows: "O Lord, the house of Israel, thy people, have trespassed, rebelled, and sinned before thee. I beseech thee, O Lord, forgive now their trespasses, rebellions and sins which thy people have committed, as it is written in the law of Moses, thy servant, saying that in that day there shall be 'an atonement for you to cleanse you that ye may be clean from all your sins before the Lord'" (Gemara on *Yoma*, quoted by Frischmuth). The goat was then goaded and rudely treated by the people till it was led away by the man appointed. As soon as it reached a certain spot which seems to have been regarded as the commencement of the wilderness, a signal was made by some sort of telegraphic contrivance, to the high-priest, who waited for it. The man who led the goat is said to have taken him to the top of a high precipice and thrown him down backwards, so

[a] This, according to the Jerusalem Gemara on *Yoma* (quoted by Lightfoot), was instituted in consequence of an innovation of the Sadducean party, who had directed the high-priest to throw the incense upon the censer outside the veil, and to carry it, smoking, into the Holy of Holies.

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as to dash him to pieces. If this was not a mistake of the writer of *Yoma*, it must have been, as Spencer argues, a modern innovation. It cannot be doubted that the goat was originally set free. Even if there be any uncertainty in the words of the Hebrew, the rendering of the LXX. must be better authority than the Talmud — καὶ ὁ ἐξαποστέλλων τὸν χίμαρον τὸν διεσταλμένον εἰς ἄφεσιν κ. τ. λ. Lev. xvi. 26.

7. The high-priest, as soon as he had received the signal that the goat had reached the wilderness, read some lessons from the law, and offered up some prayers. He then bathed himself, resumed his colored garments, and offered either the whole or a great part of the accessory offering (mentioned Num. xxix. 7–11) with the regular evening sacrifice. After this he washed again, put on the white garments, and entered the most holy place for the fourth time, to fetch out the censer and the incense-plate. This terminated the special rites of the day.

8. The Mishna gives very strict rules for the fasting of the people. In the law itself no express mention is made of abstinence from food. But it is most likely implied in the command that the people were to "afflict their souls." According to *Yoma*, every Jew (except invalids and children under 13 years of age) is forbidden to eat anything so large as a date, to drink, or to wash from sunset to sunset.

VI. There has been much discussion regarding the meaning of the word Azazel. The opinions which seem most worthy of notice are the following: —

1. It has been regarded as a designation of the goat itself. This view has been most favored by the old interpreters. They in general supposed it to mean *the goat sent away*, or *let loose*. In accordance with this the Vulgate renders it, *Caper emissarius*; Symmachus, ὁ τράγος ἀπερχόμενος; Aquila, ὁ τράγος ἀπολελυμένος; Luther, *der ledige Bock*; the English translators, *the scapegoat*. The LXX. uses the term ὁ ἀποπομπαῖος, applied to the goat itself. Theodoret and Cyril of Alexandria consider the meaning of the Hebrew to be *the goat sent away*, and regard that as the sense of the word used in the LXX. If they were right, ἀποπομπαῖος is, of course, not employed in its ordinary meaning (*Averruncus*). (See Suicer, *s. v.*) It should also be observed that in the latter clause of Lev. xvi. 10 the LXX. renders the Hebrew term as if it was an abstract noun, translating לַעֲזָאזֵל by εἰς τὴν ἀποπομπήν. Buxtorf (*Heb. Lex.*) and Fagius (*Critici Sacri*, in loc.) in accordance with this view of its meaning, derived the word from עֵז, *a goat*, and אָזַל, *to depart*. To this derivation it has been objected by Bochart, Winer, and others, that עֵז denotes a *she-goat*, not a *he-goat*. It is, however, alleged that the word appears to be epicene in Gen. xxx. 33; Lev. iii. 12, and other places. But the application of עֲזָאזֵל to the goat itself involves the Hebrew text in insuperable difficulties. It can hardly be supposed that the prefix which is common to the designation of the two lots should be used in two different meanings. If one expression is to be rendered *for Jehovah*, it would seem that the other must be *for Azazel*, with the preposition in the same sense. If this is admitted, taking Azazel for the goat itself, it does not seem possible to make sense out of Lev. xvi. 10 and 26. In these verses the versions are driven to strange shifts. We have already referred to the inconsistency of the LXX. In the Vulgate and our own version the first clause of ver. 10 stands "cujus (*sc.* hirci sors) autem in caprum emissarium" — "but the goat on which the lot fell to be the scapegoat." In ver. 26 our version reads "And he that let go the goat for the scapegoat," while the Vulgate cuts the knot to escape from the awkward tautology — "ille vero, qui dimiserit caprum emissarium."

2. Some have taken Azazel for the name of the place to which the goat was sent. (*a.*) Abenezra quotes the words of an anonymous writer referring it to a hill near Mount Sinai. Vatablus adopts this opinion (*Critici Sacri*, in Lev. xvi.). (*b.*) Some of the Jewish writers, with Le Clerc, consider that it denotes the cliff to which the goat was taken to be thrown down, according to *Yoma*. (*c.*) Bochart regarded the word as a pluralis fractus signifying *desert places*, and understood it as a general name for any fit place to which the goat might be sent. But Gesenius remarks that the pluralis fractus, which exists in Arabic, is not found in Hebrew.

3. Many of those who have studied the subject most closely take Azazel for a personal being to whom the goat was sent. (*a.*) Gesenius gives to עֲזָאזֵל the same meaning as the LXX. has assigned to it, if ἀποπομπαῖος is to be taken in its usual sense; but the being so designated he supposes to be some false deity who was to be appeased by such a sacrifice as that of the goat. He derives the word from a root unused in Hebrew, but found in Arabic, عَزَلَ, *to remove* or *take away* (*Heb. Lex.* s. v.). Ewald agrees with Gesenius, and speaks of Azazel as a demon belonging to the pre-Mosaic religion. (*b.*) But others, in the spirit of a simpler faith, have regarded him as an evil spirit, or the devil himself. In the book of Enoch the name Azalzel is given to one of the fallen angels, and assuming, with Spencer, that this is a corruption of Azazel, if the book were written, as is generally supposed, by a Jew, about B. C. 40, it represents an old Jewish opinion on the subject. Origen, adopting the word of the LXX., identifies him with the devil: ἔτι τε ἐν τῷ Λευιτικῷ ἀποπομπαῖος ὃν ἡ Ἑβραικὴ γραφὴ ὠνόμασεν Ἀζαζήλ, οὐδεὶς ἕτερος ἦν (*sc.* ἢ ὁ διάβολος) (c. *Cels.* vi. 305, ed. Spenc.). Of modern writers, Spencer and Hengstenberg have most elaborately defended the same opinion. Spencer derives the word from עַז, *fortis*, and אָזַל, explaining it as *cito recedens*, which he affirms to be a most suitable name for the evil spirit. He supposes that the goat was given up to the devil, and committed to his disposal. Hengstenberg affirms with great confidence that Azazel cannot possibly be anything but another name for Satan. He repudiates the conclusion that the goat was in any sense a sacrifice to Satan, and does not doubt that it was sent away laden with the sins of God's people, now forgiven, in order to mock their spiritual enemy in the desert, his proper abode, and to symbolize by its free gambols their exulting triumph. He considers that the origin of the rite was Egyptian, and that the Jews substituted Satan for Typhon, whose dwelling was the desert. The obvious objection to Spencer's view is that the goat

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formed part of a sin-offering to the Lord, and that it, with its fellow, had been formally presented before the Lord at the door of the Tabernacle. Few, perhaps, will be satisfied with Hengstenberg's mode of meeting this difficulty.[a]

4. An explanation of the word which seems less objectionable, if it is not wholly satisfactory, would render the designation of the lot לַעֲזָאזֵל, "for *complete* sending away." Thus understood, the word would come from עָזַל (the root adopted by Gesenius), being the Pealpal form, which indicates intensity. This view is held by Tholuck (quoted and approved by Thomson), by Bähr, and by Winer.

VII. As it might be supposed, the Talmudists miserably degraded the meaning of the day of atonement. They regarded it as an opportunity afforded them of wiping off the score of their more heavy offenses. Thus *Yoma* (cap. viii.) says, "The day of atonement and death make atonement through penitence. Penitence itself makes atonement for slight transgressions, and in the case of grosser sins it obtains a respite until the coming of the day of atonement, which completes the reconciliation." More authorities to the same general purpose are quoted by Frischmuth (p. 917), some of which seem also to indicate that the peculiar atoning virtue of the day was supposed to rest in the scapegoat.

Philo (*Lib. de Septenario*) regarded the day in a far nobler light. He speaks of it as an occasion for the discipline of self-restraint in regard to bodily indulgence, and for bringing home to our minds the truth that man does not live by bread alone, but by whatever God is pleased to appoint. The prayers proper for the day, he says, are those for forgiveness of sins past and for amendment of life in future, to be offered in dependence, not on our own merits, but on the goodness of God.

It cannot be doubted that what especially distinguished the symbolical expiation of this day from that of the other services of the law, was its broad and national character, with perhaps a deeper reference to the sin which belongs to the nature of man. Ewald instructively remarks that though the least uncleanness of an individual might be atoned by the rites of the law which could be observed at other times, there was a consciousness of secret and indefinite sin pervading the congregation, which was aptly met by this great annual fast. Hence, in its national character, he sees an antithesis between it and the passover, the great festival of social life; and, in its atoning significance, he regards it as a fit preparation for the rejoicing at the ingathering of the fruits of the earth in the feast of tabernacles. Philo looked upon its position in the Jewish calendar in the same light.

In considering the meaning of the particular rites of the day, three points appear to be of a very distinctive character. 1. The white garments of the high-priest. 2. His entrance into the Holy of Holies. 3. The scapegoat. The writer of the Epistle to the Hebrews (ix. 7–25) teaches us to apply the first two particulars. The high-priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his own person of that pure and holy One who was to purify His people and to cleanse them from their sins.

But respecting the meaning of the scapegoat, we have no such light to guide us, and (as has been already implied in what has been stated regarding the word Azazel) the subject is one of great doubt and difficulty.

Of those who take Azazel for the Evil Spirit, some have supposed that the goat was a sort of bribe, or retaining fee, for the accuser of men. Spencer, in supposing that it was given up with its load of sin to the enemy to be tormented, made it a symbol of the punishment of the wicked; while, according to the strange notion of Hengstenberg, that it was sent to mock the devil, it was significant of the freedom of those who had become reconciled to God.

Some few of those who have held a different opinion on the word Azazel, have supposed that the goat was taken into the wilderness to suffer there vicariously for the sins of the people. But it has been generally considered that it was dismissed to signify the carrying away of their sins, as it were, out of the sight of Jehovah.[b]

If we keep in view that the two goats are spoken of as parts of one and the same sin-offering, and that every circumstance connected with them appears to have been carefully arranged to bring them under the same conditions up to the time of the casting of the lots, we shall not have much difficulty in seeing that they form together but one symbolical expression. Why there were two individuals instead of one may be simply this — that a single material object could not, in its nature, symbolically embrace the whole of the truth which was to be expressed. This is implied in the reasoning of the author of the Epistle to the Hebrews on the office and sacrifice of Christ (Heb. ix.). Hence some, regarding each goat as a type of Christ, supposed that the one which was slain represented his death, and that the goat set free signified his resurrection. (Cyril, Bochart, and others, quoted by Spencer.) But we shall take a simpler, and perhaps a truer view, if we look upon the slain goat as setting forth the act of sacrifice, in giving up its own life for others "to Jehovah," in accordance with the requirements of the Divine law; and the goat which carried off its load of sin "for complete removal," as signifying the cleansing influence of faith in that sacrifice. Thus in his degree the devout Israelite might have felt the truth of the Psalmist's words, "As far as the east is from the west, so far hath he removed our transgressions from us." But for us the whole spiritual truth has been revealed in historical fact, in the life, death, and resurrection of Him who was made sin for us, who died for us, and who rose again for our justification. This Mediator, it was necessary, should "in some unspeakable manner unite death and life" (Maurice on Sacrifice, p. 85).

(Spencer, *De Legibus Hebræorum Ritualibus*, lib. iii. Dissertatio viii.; Lightfoot's *Temple Service*,

[a] "In support of the view that Azazel denotes an evil spirit, or Satan, see also Bush, *Azazel*, etc. in the *Amer. Bibl. Repos.* July, 1842, 2d ser., viii. 116–186; Diestel, *Sat-Typhon, Asahel und Satan*, in the *Zeitschr. f. d. hist. Theol.*, 1860, xxx. 159–217; and Valhinger, art. *Azazel* in Herzog's *Real-Encykl.*, vol. i. A.

[b] In the similar part of the rite for the purification of the leper (Lev. xiv. 6, 7), in which a live bird was set free, it must be evident that the bird signified the carrying away of the uncleanness of the sufferer in precisely the same manner.

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, xv.; *Yoma*, with the notes in Surenhusius's ed. of the *Mishna*, vol. ii.; Frischmuth, *Dissertatio de Hirco Emissario*, in the *Thesaurus Theologico-Philologicus;* Ewald, *Die Alterthümer des Volkes Israel*, p. 370 ff.; Hengstenberg, *Egypt and the Books of Moses*, on Lev. xvi. (*English Translation*), and *Christologie, Protevangelium;* Thomson's *Bampton Lectures*, Lect. iii. and notes. For the modes in which the modern Jews have regarded and observed the Day of Atonement, see Buxtorf, *Synagoga Judaica*, cap. xx., and Picart, *Cérémonies Religieuses*, vol. i.) S. C.

ATROTH (עַטְרוֹת [*crowns*]: *Etroth*), a city of Gad, named with Aroer and Jaazer (Num. xxxii. 35). No doubt the name should be taken with that following it, Shophan; the addition serving to distinguish this place from the Ataroth in the same neighborhood. The A. V. follows the Vulgate, *Etroth et Sophan*. In the LXX. it is altogether omitted. G.

* The A. V. makes two places (Atroth, Shophan, but not connected by *and* as by *et* in the Vulg.); but that they should be taken together (Atroth-Shophan) is evident from the construct form of the first, and from the analogy of Atroth-Adar (Josh. xviii. 13) and Atroth-beth-Joab (1 Chr. ii. 54). In both these last cases the A. V. has inaccurately Ataroth for Atroth. [ATAROTH.] H.

ATTAI [2 syl.] (עַתַּי [*opportune*, Ges.]: Ἐθθί; [Vat. Εθθει;] Alex. Ιεθθι, Ιεθθει: *Ethei*). 1. Grandson of Sheshan the Jerahmeelite through his daughter Ahlai, whom he gave in marriage to Jarha his Egyptian slave (1 Chr. ii. 35, 36). His grandson Zabad was one of David's mighty men (1 Chr. xi. 41).

2. (Ἰεθθί; [Vat. Εθοι;] Alex. Εθθει: *Ethi*.) One of the lion-faced warriors of Gad, captains of the host, who forded the Jordan at the time of its overflow, and joined David in the wilderness (1 Chr. xii. 11).

3. (Ἰεττθί; [Vat. Ιεθθει;] Alex. Ιεθθι: *Ethai*.) Second son of Kiug Rehoboam by Maachah the daughter of Absalom (2 Chr. xi. 20).

W. A. W.

ATTALI'A (Ἀτταλεία: [*Attalia*]), a coast-town of Pamphylia, mentioned only very casually in the New Testament (Acts xiv. 25), as the place from which Paul and Barnabas sailed on their return to Antioch from their missionary journey into the inland parts of Asia Minor. It does not appear that they made any stay, or attempted to preach the gospel in Attalia. This city, however, though comparatively modern at that time, was a place of considerable importance in the first century, and has continued to exist till now. Its name since the twelfth century has been *Satalia*, a corruption of which the crusading chronicler, William of Tyre, gives a curious explanation.

Attalus Philadelphus, king of Pergamus, ruled over the western part of the peninsula from the N. to the S., and was in want of a port which should be useful for the trade of Egypt and Syria, as Troas was for that of the Ægean. Thus Attalia was built and named after the monarch. All its remains are characteristic of the date of its foundation.

There has been considerable doubt concerning the exact position of Attalia. There is a discrepancy even between Strabo and Ptolemy, the former placing it to the W. of the river Catarrhactes, the latter to the E. This may probably be accounted for by the peculiar character of this river, the calcareous waters of which are continually making changes in the channels. Beaufort thought that the modern *Satalia* is the ancient Olbia, and that *Laara* is the true Attalia. Forbiger, after Mannert, is inclined to identify the two places. But Spratt and Forbes found the true Olbia further to the west, and have confirmed Leake's opinion, that Attalia is where the modern name would lead us to expect to find it. (Beaufort's *Karamania;* Spratt and Forbes's *Lycia*.) J. S. H.

ATTALUS (Ἄτταλος, a Macedonian name of uncertain origin), the name of three kings of Pergamus who reigned respectively B. C. 241–197, 159–138 (Philadelphus), 138–133 (Philometor). They were all faithful allies of the Romans (Liv. xlv. 13); and the last appointed the Romans his heirs. It is uncertain whether the letters sent from Rome in favor of the Jews (1 Macc. xv. 22) were addressed to Attalus II. (Polyb. xxv. 6, xxxi. 9, xxxii. 3, 5, 8, &c., 25 f.; Strab. xiii. 4; Just. xxxv. 1, xxxvi. 4, 5; App. *Mith.* 62) or Attalus III., as their date falls in B. C. 139–8 [LUCIUS], about the time when the latter succeeded his uncle. Josephus quotes a decree of the Pergamenes in favor of the Jews (*Ant.* xiv. 10, § 22) in the time of Hyrcanus, about B. C. 112: comp. Apoc. ii. 12–17. B. F. W.

ATTHARA'TES (Ἀθαράτης: *Atharathes*), 1 Esdr. ix. 49 (comp. Neh. viii. 9), a corruption of "the Tirshatha;" comp. ATHARIAS.

AU'GIA (Αὐγία: om. in Vulg.). The daughter of Berzelus, or Barzillai, according to 1 Esdr. v. 38. Her descendants by Addus were among the priests whose genealogy could not be substantiated after the return from Babylon. The name does not occur either in Ezra or Nehemiah.

AUGUSTUS CÆSAR (Αὐγοῦστος Καῖσαρ), the first Roman emperor, during whose reign Christ was born (Luke ii. 1 ff.). He was born A. U. C. 691, B. C. 63. His father was Caius Octavius; his mother Atia, daughter of Julia the sister of C. Julius Cæsar. He bore the same name as his father, Caius Octavius. He was principally educated, having lost his father when young, by his great uncle Julius Cæsar. After his murder, the young Octavius came into Italy as Caius Julius Cæsar Octavianus, being by his uncle's will adopted into the Gens Julia as his heir. He was taken into the Triumvirate with Antony and Lepidus, and after the removal of the latter divided the empire with Antony, taking the West for his share. But there was no real concord between them, and the compact resulted in a struggle for the supreme power, which was terminated in favor of Octavianus by the decisive naval battle of Actium, B. C. 31 (Suet. *Octav.* 17; Dion Cass. l. 15 ff.; Vell. Pater ii. 85). On this victory he was saluted Imperator by the senate; and on his offering afterwards to resign the chief power, they conferred on him the title Augustus (B. C. 27.) He managed with consummate tact and skill to consolidate the power conferred on him, by leaving the names and rights of the principal state officers intact, while by degrees he united them all in his own person. The first link binding him to N. T. history is his treatment of Herod after the battle of Actium. That prince, who had espoused Antony's side, found himself pardoned, taken into favor and confirmed, nay even increased in his power (Joseph. *Ant.* xv

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3, § 5 ff.; 7, § 3; 10, § 3). In gratitude Herod built him a temple of marble near the source of the Jordan (*Ant.* xv. 10, § 3), and was through life the fast friend of the imperial family. After Herod's death in A. D. 4, Augustus divided his dominions almost exactly according to his dying directions, among his sons (*Ant.* xvii. 11, § 4); but was soon obliged to exile one of them [ARCHELAUS], and attach his portion, Judæa and Samaria, to the province of Syria (*Ant.* xvii. 13, § 2). Augustus died at Nola in Campania, Aug. 19 A. U. C. 767, A. D. 14, in his 76th year (Suet. *Octav.* 99 f.; Dion Cass. lvi. 29 ff.; Joseph. *Ant.* xviii. 3, § 2, *B. J.* 11, 9, § 1). Long before his death he had associated Tiberius with him in the empire (Suet. *Tiber.* 21; Tacit. *Ann.* 1, 3). See, for a more complete notice, the article AUGUSTUS in the Dictionary of Biography and Mythology. H. A.

* Augustus adopted Tiberius as his successor several years before his death; but according to the best chronologists it was not till A. D. 12, *i. e.* about two years before his death (A. D. 14), that he admitted Tiberius to a share in the government. For the details of the computation, see Greswell's *Dissertations*, i. 344 ff.; Sepp's *Leben Christi*, i. 106 ff.; and Anger *de temporum ratione*, p. 12 f. on Luke iii. 1. For a summary of the facts, see *Life of our Lord* by Mr. S. J. Andrews, pp. 22–28.

Augustus occurs twice as one of the imperial titles in Acts xxv. 21, 25 (A. V. after the Latin for Σεβαστός), where it is used of Nero, the emperor to whom Paul appealed when arraigned before Festus. The Roman Senate conferred this title on Octavius in the first instance (Suet. *Octav.* 7), but it was applied also to his successors (Suet. *Tiber.* 26). H.

AUGUSTUS' BAND (Acts xxvii. 1). [ARMY, p. 164.]

AURA'NUS (τὸν Αὔρανος), leader of a riot at Jerusalem (2 Macc. iv. 40). In the Vatican [Roman edition of the] LXX. and Vulgate the name is rendered τὸν τύραννος, *quidam tyrannus*.

AUTE'AS (Αὐτάλας: Vulg. omits), name of a Levite (Esdr. ix. 48). [HODIJAH.]

A'VA (עַוָּא = Avva: Αὶά; [Comp. Αουάν:] *Avah*), a place in the empire of Assyria, from which colonies were brought to repeople the cities of Samaria after the deportation of the Jews (2 K. xvii. 24). From the names in connection with which it is introduced, it would appear to be the same place with Ivah. [IVAH.] It has been suggested to be identical with Ahava. For other suppositions see Winer, *sub voce*.

AV'ARAN (Αὐαράν: *Abaron*), surname of Eleazar, brother of Judas Maccabæus (1 Macc. ii. 5). [For the meaning of this surname see ELEAZAR 8.]

A'VEN (אָוֶן, *nothingness*: [τὸν Ὦν: *idolum*]). The "plain of Aven" [*marg.* Bikath-aven] (בִּקְעַת־אָוֶן) is mentioned by Amos (i. 5) in his denunciation of Aram (Syria) and the country to the N. of Palestine. It has not been identified with certainty. Michaelis (notes on Amos) heard from a native of Damascus of a valley near that city called Un, and he quotes a Damascene proverb referring thereto; but the information was at best suspicious, and has not been confirmed, although the neighborhood of Damascus has been tolerably well explored by Burckhardt (App. iv.) and by Porter. The prophet, however, would seem to be alluding to some principal district of the country of equal importance with Damascus itself, and so the LXX. have understood it, taking the letters as pointed אָוֹן and expressing it in their version as πεδίον Ὦν. By this they doubtless intend the great plain of Lebanon, Cœle-Syria, in which the renowned idol temple of Baalbek or Heliopolis was situated, and which still retains the very same name by which Amos and Joshua designated it, *el-Bûka'a*. The application of Aven as a term of reproach or contempt to a flourishing idol sanctuary, and the play or paronomasia therein contained, is quite in keeping with the manner of Amos and of Hosea. The latter frequently applies the very same word to Bethel. [BETHAVEN.]

2. In Hos. x. 8, "the high places of Aven" (בָּמוֹת אָוֶן: βωμοὶ Ὦν: *excelsa idoli*), the word is clearly a contraction of Beth-aven, that is Bethel (comp. iv. 15, &c.).

3. In this manner are pointed, in Ex. xxx. 17, the letters of the name which is elsewhere given as On, אוֹן, the sacred city of Heliopolis or On, in Egypt. [ON.] (The LXX. and Vulgate both render it accordingly, Ἡλιούπολις, *Heliopolis*.) The intention of the prophet is doubtless to play upon the name in the same manner as Amos and Hosea. See above, 1. G.

A'VIM, A'VIMS, or A'VITES[a] (הָעַוִּים = the Avvim: οἱ Εὐαῖοι, the word elsewhere used by the LXX. for Hivites: *Hevæi*). 1. An early but perhaps not an aboriginal[b] people among the inhabitants of Palestine, whom we meet with in the S. W. corner of the sea-coast, whither they may have made their way northwards from the Desert (Stanley, *Sinai and Pal.* App. § 83). The only notice of them which has come down to us is contained in a remarkable fragment of primeval history preserved in Deut. ii. 23. Here we see them "dwelling in 'the' villages" (or nomad encampments — *Chatzerim*) in the S. part of the *Shefelah*, or great western lowland, "as far as Gaza." In these rich possessions they were attacked by the invading Philistines, "the Caphtorim which came forth out of Caphtor," and who after "destroying" them and "dwelling in their stead," appear to have pushed them further north. This must be inferred from the terms of the passage in Josh. xiii. 2, 3, the enumeration of the rest of the land still remaining to be conquered. Beginning[c] from "Sihor, which is before Egypt," probably the *Wady-el-Arish*, the list proceeds northwards along the lowland plains of the sea-

[a] It is characteristic of the looseness of the A. V. that this name is given differently each time it occurs, and that they are all inaccurate.

[b] According to Ewald (*Geschichte*, i. 310) and Bertheau, the Avvim were an *Urvolk* of Palestine proper. They may have been so, but there is nothing to prove it, while the mode of their dwellings points rather to the desert as their origin.

[c] The punctuation of this passage in our Bibles is not in accordance with the Hebrew text, which has a full stop at Geshuri (ver. 2), thus: "This is the land that yet remaineth, all the borders of the Philistines and all the Geshurite From Sihor even to the border of Ekron northward, is counted to the Canaanite" &c.

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coast, through the five lordships of the Philistines — all apparently taken in their order from S. to N. — till we reach the Avvim,[a] as if they had been driven up out of the more southerly position which they occupied at the date of the earlier record, into the plains of Sharon.

Nothing more is told us of this ancient people, whose very name is said[b] to signify "ruin." Possibly a trace of their existence is to be found in the town "Avim" (accurately, as in the other cases, 'the Avvim') which occurs among the cities of Benjamin (Josh. xviii. 23), and which may have preserved the memory of some family of the extinct people driven up out of their fertile plains to take refuge in the wild hills of Bethel; just as in the "Zemaraim" of the preceding verse we have probably a reminiscence of the otherwise forgotten Zemarites [ZEMARAIM]. But on the other hand it is possible that the word in this place is but a variation or corruption of the name of Ai. [AI.]

The inhabitants of the north-central districts of Palestine (Galileans) were in later times distinguished by a habit of confounding the gutturals, as, for instance, ע with א (see Lightfoot, *Chor. Cent.* ch. 87; Buxtorf, *Lex. Talm.* גליל). Is it possible that חִוִּי, *Hivite*, is a variation, arising from this cause, of עַוִּי, *Avite*, and that this people were known to the Israelites at the date of the conquest by the name of Hivites? At any rate it is a curious fact that both the LXX. and Jerome, as we have seen above, identified the two names, and also that the town of ha-Avvim was in the actual district of the Hivites, in the immediate neighborhood of Gibeon, Chephirah, and their other chief cities (Josh. ix. 7, 17, compared with xviii. 23–27).

The name of the Avvim has been derived from Avva (Ava), or Ivvah (Ivah), as if they had migrated thence into Palestine; but there is no argument for this beyond the mere similarity of the names.[c]

2. The people of Avva, among the colonists who were sent by the king of Assyria to re-inhabit the depopulated cities of Israel (2 K. xvii. 31). They were idolaters, worshipping gods called Nibhaz and Tartak. [AVA.] G.

[a] It is remarked above (No. 1) that Avim (Josh. xviii. 23) may be the same as Ai (which see). Dr. Thomson, author of *The Land and the Book*, has discovered a site east of Bethel which the natives of that region call *Wadi Ay* (وَادِي أَيّ), the letter Alif being substituted for the letter "Ain" of the old Hebrew name. C. V. A. VAN DYCK.

AVITH (עֲוִית: Γεθθαίμ, [Alex. Γεθθαιμ, in Gen.; in 1 Chr., Γεθαιμ, Vat. Γεθθαιμ, Alex. Γεθθαμ: *Avith*]), the city of Hadad ben-Bedad, one of the kings of Edom before there were kings in Israel (Gen. xxxvi. 35; 1 Chr. i. 46; in the latter passage the Text (*Chetib*) has עִיוֹר, which in the *Keri* is corrected to agree with the reading in Genesis). The name may be compared with *el Ghoweitheh* (الغويثة), a "chain of low hills," mentioned by Burckhardt (375) as lying to the E. of the district of *Kerek* in Moab (Knobel, *Genesis*, 257). G.

AWL (מַרְצֵעַ: ὀπήτιον: *subula*), a tool of which we do not know the ancient form. The only notice of it is in connection with the custom of boring the ear of the slave (Ex. xxi. 6; Deut. xv. 17). W. L. B.

AXE. Seven Hebrew words are rendered "axe" in the A. V.

1. גַּרְזֶן, *Garzen*, from a root signifying "to cut or sever," as "hatchet," from "hack," corresponds to the Lat. *securis*. It consisted of a head of iron (comp. Is. x. 34), fastened, with thongs or otherwise, upon a handle of wood, and so liable to slip off (Deut. xix. 5; 2 K. vi. 5). It was used for felling trees (Deut. xx. 19), and also for shaping the wood when felled, perhaps like the modern adze (1 K. vi. 7).



Egyptian Axe. — (British Museum.)

2. חֶרֶב, *Chereb*, which is usually translated "sword," is used of other cutting instruments, as a "knife" (Josh. v. 2) or razor (Ez. v. 1), or a tool for hewing or dressing stones (Ez. xx. 25), and is once rendered "axe" (Ez. xxvi. 9), evidently denoting a weapon for destroying buildings, a pick-axe.

3. בַּשְׁתִּיל, *Cashtil*, occurs but once (Ps. lxxvii. 6), and is evidently a later word, denoting a large axe. It is also found in the Targum of Jer. xlvi. 22.

4. מַגְזֵרָה, *Magzérâh* (2 Sam. xii. 31), and

5. מְגֵרָה, *Mégérâh* (1 Chr. xx. 3), are found in the description of the punishments inflicted by David upon the Ammonites of Rabbah. The latter word is properly "a saw," and is apparently an error of the transcriber for the former.

6. מַעֲצָד, *Ma'atsâd*, rendered "axe" in the margin of Is. xliv. 12, and Jer. x. 3, was an instrument employed both by the iron-smith and the carpenter, and is supposed to be a curved knife or bill, smaller than

7. קַרְדֹּם, *Kardôm*, a large axe used for felling trees (Judg. ix. 48; 1 Sam. xiii. 20, 21; Ps. lxxiv. 5; Jer. xlvi. 22). The words 1, 5, and 7 have an etymological affinity with each other, the idea of cutting being that which is expressed by their roots.

The "battle-axe," מַפֵּץ, *mappêts* (Jer. li. 20), was probably, as its root indicates, a heavy mace or

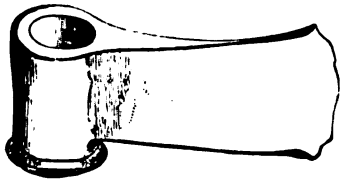
[a] It is perhaps worth notice, where every syllable has some significance, that while "the Gazathite the Ekronite," are all in the singular, "the Avvim" is plural.

[b] Gesenius, *Thesaurus*, p. 1000. Lengerke's explanation of it, as "dwellers in the lowlands," is not obvious nor does he specify any derivation.

[c] See Lengerke's confident hypothesis (*Kenaan*, p 183), for which, as is often the case, he does not condescend to give the shadow of a reason.

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naul, like that which gave his surname to ' harles *Martel*. W. A. W.



Assyrian Axe. — (British Museum.)

AZ'AEL ('Αζαήλος; [Ald. 'Αζαήλ:] *Ezelus*), name of a man (1 Esdr. ix. 14). [ASAHEL].

AZAE'LUS ('Αζαήλος; [Alex. Αζαηλ:] *Dielus*), an Israelite in the time of Esdras: the name is probably merely a repetition of that preceding it (1 Esdr. ix. 34).

A'ZAL (Atzel, אָצֵל, but from the emphatic accent אָצֵל, Atzal: 'Ιασδῆ; Alex. [Comp. Ald.] 'Ασαήλ: *usque ad proximum*), a name only occurring in Zech. xiv. 5. It is mentioned as the limit to which the "ravine" or cleft (גַּיְא) of the Mount of Olives will extend when "Jehovah shall go forth to fight." The whole passage of Zechariah is a highly poetical one: and several commentators agree with Jerome in taking Azal as an appellative, and not a proper name. G.

AZALI'AH (אֲצַלְיָהוּ [*whom Jehovah has spared*]: 'Εζελίας, 'Εσελία; [Vat. Ελιας, Σελια;] Alex. [Εσσελιας in 1 K.] Σελια in 2 Chr.: *Aslia, Eselias*). The father of Shaphan the scribe in the reign of Josiah (2 K. xxii. 3; 2 Chr. xxxiv. 8). W. A. W.

AZANI'AH (אֲזַנְיָה [*whom Jehovah hears*]: 'Αζανία [Vat. -νει-]: *Azanias*). The father or immediate ancestor of Jeshua the Levite in the time of Nehemiah (Neh. x. 9).' W. A. W.

AZA'PHION ('Ασσαπφιώθ; [Vat. Ασσαφειωθ; Alex. Ασαφφιωθ; Ald. 'Ασαπφιών:] *Sephegus*), 1 Esdr. v. 33. Possibly a corruption of SOPHERETH.

AZ'ARA ('Ασαρά: *Attre*), one of the "servants of the temple" (1 Esdr. v. 31). No corresponding name can be traced in the parallel list in Ezra.

AZAR'AEL (the same name as the succeeding one; עֲזַרְאֵל: 'Οζιήλ; [Vat. Alex. FA.[1] -ζει-; Comp. 'Εζριήλ:] *Azareel*), a Levite musician (Neh. xii. 36). [The A. V. ed. 1611, following the Bishops' Bible, incorrectly reads "Asarael."]

AZA'REEL (עֲזַרְאֵל [*whom God helps*]: Οζριήλ; [Vat. -ρει-; Ald.] Alex. 'Ελιήλ; [Comp. Αζαρήλ:] *Azareel*). 1. A Korhite who joined David in his retreat at Ziklag (1 Chr. xii. 6).

2. ('Ασριήλ; [Vat. Αζαρια;] Alex. Εζριηλ.) A Levite musician of the family of Heman in the time of David, 1 Chr. xxv. 18: called UZZIEL in xxv. 4.

3. ('Αζαριήλ; [Vat. Αζαραηλ;] Alex. Εζριηλ: *Ezrihel.*) Son of Jeroham, and prince of the tribe of Dan when David numbered the people (1 Chr. xxvii. 22).

4. ('Εζριήλ: [Vat. Εζερηλ:] *Ezrel.*) One of the sons of Bani, who put away his foreign wife on the remonstrance of Ezra (Ezr. x. 41): apparently the same as ESHII, 1 Esdr. ix. 34.

5. ('Ευδριήλ; [Comp. Ald. 'Εσριήλ; Alex. Εζριηλ:] *Azreel.*) Father, or ancestor, of Maasiai or Amashai, a priest who dwelt in Jerusalem after the return from Babylon (Neh. xi. 13; comp. 1 Chr. ix. 12). W. A. W.

AZARI'AH[a] (עֲזַרְיָה and עֲזַרְיָהוּ: 'Αζαρίας: *Azarias; whom God hath helped*). It is a common name in Hebrew, and especially in the families of the priests of the line of ELEAZAR, whose name has precisely the same meaning as AZARIAH. It is nearly identical, and is often confounded with Ezra as well as with Zerahiah and Seraiah. The principal persons who bore this name were: —

1. Son of Ahimaaz (1 Chr. vi. 9). He appears from 1 K. iv. 2, to have succeeded Zadok, his grandfather, in the high-priesthood, in the reign of Solomon, Ahimaaz having died before Zadok. [AHIMAAZ.] To him, it can scarcely be doubted, instead of to his grandson, Azariah, the son of Johanan, belongs the notice in 1 Chr. vi. 10, "He it is that executed the priest's office in the temple that Solomon built at Jerusalem," meaning that he officiated at the consecration of the temple, and was the first high-priest that ministered in it. The other interpretation which has been put upon these words, as alluding to the Azariah who was high-priest in Uzziah's reign, and resisted the king when he attempted to offer incense, is quite unsuited to the words they are meant to explain, and utterly at variance with the chronology. For this Azariah of 1 Chr. vi. 10 precedes Amariah, the high-priest in Jehoshaphat's reign, whereas Uzziah was king five reigns after Jehoshaphat. Josephus merely mentions Azarias as the son and successor of Ahimaaz.

2. [Rom. 'Οφνία; Vat. Οφνεια.] A chief officer of Solomon's, the son of Nathan, perhaps David's grandson (1 K. iv. 5.)

3. (עֲזַרְיָהוּ, עֻזִּיָּהוּ in 2 K. xv. 6 [*whom Jehovah helps*]: Αζαρίας: *Azarias.*) Tenth king of Judah, more frequently called UZZIAH (2 K. xiv. 21, xv. 1, 6, 7, 8, 17, 23. 27; 1 Chr. iii. 12).

4. [Vat. M. Ζαρεια, H. -ας; Alex. Αζαρια.] Son of Ethan, of the sons of Zerah, where, perhaps, Zerahiah is the more probable reading (1 Chr. ii. 8).

5. Son of Jehu of the family of the Jerahmeelites and descended from Jarha the Egyptian slave of Sheshan (1 Chr. ii. 38, 39). He was probably one of the captains of hundreds in the time of Athaliah mentioned in 2 Chr. xxiii. 1; and there called the son of Obed. This fact assigns the compilation of the genealogy in 1 Chr. ii. 36–41 to the reign of Hezekiah.

6. The son of Johanan, 1 Chr. vi. 10, 11. He must have been high-priest in the reigns of Abijah and Asa, as we know his son Amariah was in the days of Jehoshaphat, the son of Asa. It does not appear what part he took in Asa's zealous reformation (2 Chr. xv.), nor whether he approved the stripping of the house of God of its treasures to induce Benhadad to break his league with Baasha king of Israel, as related 2 Chr. xvi., for his name and his office are never alluded to in the history of Asa's reign, either in the book of Kings or Chronicles. The active persons in the religious movement of the times were the king himself and the

a * The original article has here been combined with that in the *Concise Dictionary*. H.

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two prophets, Azariah the son of Oded, and Hanani. The silence concerning Azariah, the high-priest, is, perhaps, rather unfavorable than otherwise to his religious character. His name is almost lost in Josephus's list of the high-priests. Having lost, as we saw in the article AMARIAH, its termination AΣ, which adhered to the following name, it got by some process transformed into Ισος.

7. Another Azariah is inserted between Hilkiah, in Josiah's reign, and Seraiah, who was put to death by Nebuchadnezzar, in 1 Chr. vi. 13. But Josephus does not acknowledge him, making Seraiah the son of Hilkiah, and there seems to be scarcely room for him. It seems likely that he may have been inserted to assimilate the genealogy to that of Ezr. vii. 1, where, however, the Seraiah and Azariah are probably neither of them the high-priests of those names.

8. Son of Zephaniah, a Kohathite, and ancestor of Samuel the prophet (1 Chr. vi. 36). Apparently the same as UZZIAH in ver. 24.

9. Azariah, the son of Oded (2 Chr. xv. 1), called simply Oded in ver. 8, was a remarkable prophet in the days of king Asa, and a contemporary of Azariah the son of Johanan the high-priest, and of Hanani the seer. He powerfully stirred up the spirit of Asa, and of the people of Judah and Benjamin, in a brief but pithy prophecy, which has been preserved, to put away all idolatrous worship, and to restore the altar of the one true God before the porch of the temple. Great numbers of Israelites from Ephraim, and Manasseh, and Simeon, and all Israel, joined in the national reformation, to the great strengthening of the kingdom; and a season of rest and great prosperity ensued. Oded, the prophet in the days of Ahaz, may probably have been a descendant of Azariah.

10. Son of Jehoshaphat king of Judah (2 Chr. xxi. 2).

11. (עֲזַרְיָהוּ.) Another son of Jehoshaphat, and brother of the preceding (2 Chr. xxi. 2).

12. [Οχοζίας, Vat. -ζει-: *Ochozias.*] At 2 Chr. xxii. 6, Azariah is a clerical error for Ahaziah.

13. (עֲזַרְיָה.) Son of Jeroham, and one of the captains of Judah in the time of Athaliah (2 Chr. xxiii. 1).

14. The high-priest in the reign of Uzziah, king of Judah, whose name, perhaps from this circumstance, is often corrupted into Azariah (2 K. xiv. 21, xv. 1, 6, 7, 8, &c.). The most memorable event of his life is that which is recorded in 2 Chr. xxvi. 17–20. When king Uzziah, elated by his great prosperity and power, "transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense," Azariah the priest, accompanied by eighty of his brethren, went in boldly after him, and withstood him. With unflinching faithfulness, and a high sense of his own responsibility as ruler of the House of God, he addressed the king with the well-merited reproof — "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed: neither shall it be for thine honor from the Lord God." And it is added that when Azariah the chief priest and all the priests looked upon him, behold he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted to go out, because the Lord had smitten him." Uzziah was a leper unto the day of his death, and, as such, was never able again to go to the Lord's House, which he had so presumptuously invaded. Azariah was contemporary with Isaiah the prophet, and with Amos and Joel, and doubtless witnessed the great earthquake in Uzziah's reign (Am. i. 1; Zech. xiv. 5). He is not mentioned in Josephus's list. Ἰούηλος occurs instead possibly the name of the *prophet* inadvertently substituted for that of the *high-priest*. Neither is he in the priestly genealogy of 1 Chr. vi.

15. [Rom. Οὐδελας; Vat. Ουδεια.] Son of Johanan, one of the captains of Ephraim in the reign of Ahaz (2 Chr. xxviii. 12), who sent back the captives and spoil that were taken in the invasion of Judah by Pekah.

16. [Vat. Alex. Ald. Ζαχαρίας.] A Kohathite, father of Joel in the reign of Hezekiah (2 Chr. xxix. 12).

17. [Vat. Ζαχαριας.] A Merarite, son of Jehalelel, in the time of Hezekiah, contemporary with the son of the preceding (2 Chr. xxix. 12).

18. The high-priest in the days of Hezekiah (2 Chr. xxxi. 10–13). He appears to have coöperated zealously with the king in that thorough purification of the temple and restoration of the temple-services which was so conspicuous a feature in Hezekiah's reign. He especially interested himself in providing chambers in the house of the Lord in which to stow the tithes and offerings and consecrated things for the use of the priests and Levites, and in appointing overseers to have the charge of them. For the attendance of priests and Levites, and the maintenance of the temple-services, depended entirely upon the supply of such offerings, and whenever the people neglected them the priests and Levites were forced to disperse themselves to their villages, and so the house of God was deserted (comp. Neh. x. 35–39, xii. 27–30, 44–47). His name seems to be corrupted into Νηρίας in Josephus. He succeeded Urijah, who was high-priest in the reign of Ahaz. Who his successor was is somewhat uncertain. He is not, any more than the preceding, included in the genealogy of 1 Chr. vi.

19. [Vat. Alex. FA. Αζαρια.] Son of Maaseiah, who repaired part of the wall of Jerusalem in the time of Nehemiah (Neh. iii. 23, 24).

20. (Ἀζαρία; Alex. Αζαρεα.) One of the leaders of the children of the province who went up from Babylon with Zerubbabel (Neh. vii. 7). Elsewhere called SERAIAH (Ezr. ii. 2) and ZACHARIAS (1 Esdr. v. 8).

21. [Rom. Vat. Alex. FA. omit; Ald. Ἀζαρίας.] One of the Levites who assisted Ezra in instructing the people in the knowledge of the law (Neh. viii 7). Called AZARIAS in 1 Esdr. ix. 43.

22. [In Neh. x., Ἀζαρία, Comp. -ας, FA. Ζαχαρια; in Neh. xii., Vat. FA. Ζαχαριας.] One of the priests who sealed the covenant with Nehemiah (Neh. x. 2), and probably the same with the Azariah who assisted in the dedication of the city wall (Neh. xii. 33).

23. (Ἀζαρίας.) JEZANIAH (Jer. xliii. 2).

24. The original name of Abed-nego (Dan. i. 6, 7, 11, 19). He appears to have been of the seed royal of Judah, and for this reason selected, with Daniel and his other two companions, for Nebuchadnezzar's especial service. The three children, as they were called, were remarkable for their beauty, and wisdom, and knowledge, and intelligence. They were no less remarkable for their

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piety, their strict adherence to the law of Moses, and the steadfastness of their faith, even unto death, and their wonderful deliverance.

A. C. H. and W. A. W.

AZARI'AS ('Αζαρίας: *Azarias*). 1. (1 Esdr. ix. 21) = UZZIAH, Ezr. x. 21.

2. (1 Esdr. ix. 43) = URIJAH, Neh. viii. 4.

3. (Alex. Αζαρειας: 1 Esdr. ix. 48) = AZARIAH, Neh. viii. 7.

4. (*Azareus.*) Priest in the line of Esdras (2 Esdr. i. 1), elsewhere AZARIAH and EZERIAS.

5. (*Azarias.*) Name assumed by the angel Raphael (Tob. v. 12, vi. 6, 13, vii. 8, ix. 2).

6. A captain in the army of Judas Maccabæus (1 Macc. v. 18, 56, 60). W. A. W.

A'ZAZ (עָזָז [*strong*]: 'Αζούζ; [Vat.] Alex. Οζους; [Comp. 'Αζάζ:] *Azaz*). A Reubenite, father of Bela (1 Chr. v. 8). W. A. W.

* **AZA'ZEL** stands in the margin of the A. V. (Lev. xvi. 8) for "scape-goat" in the text. See ATONEMENT, THE DAY OF, under III. and VI. H.

AZAZI'AH (עַזַזְיָהוּ [*whom Jehovah strengthens*]: 'Οζίας; [Vat. FA. Οζειας:] *Ozaziu*). 1. A Levite musician in the reign of David, appointed to play the harp in the service which attended the procession by which the ark was brought up from the house of Obed-edom (1 Chr. xv. 21).

2. [Vat. Οζειας.] The father of Hosea, prince of the tribe of Ephraim when David numbered the people (1 Chr. xxvii. 20).

3. ([Vat. Οζειας:] Alex. Οζαζας: *Azarias.*) One of the Levites in the reign of Hezekiah, who had charge of the tithes and dedicated things in the Temple under Cononiah and Shimei (2 Chr. xxxi. 13). W. A. W.

AZBAZ'ARETH ('Ασβακαφάς [Vat. -φαθ; Ald. Alex. 'Ασβασαρέθ:] *Asbazareth*), king of the Assyrians, probably a corruption of Esar-haddon (1 Esdr. v. 69). [The A. V. ed. 1611 reads, more correctly, "Asbazareth."]

AZ'BUK (עַזְבּוּק: 'Αζαβούχ; Alex. Αζβουχ: *Azbuc*). Father or ancestor of Nehemiah the prince of part of Bethzur (Neh. iii. 16). W. A. W.

AZE'KAH (עֲזֵקָה, from a root signifying to dig or till the ground,[a] see Gesen. *s. v.*: 'Αζηκά, once 'Ιαζηκά: *Azeca*), a town of Judah, with dependent villages ("daughters") lying in the *Shefelah* or rich agricultural plain, a situation quite in accordance with the derivation of the name given above. It is named with Adullam, Shaaraim, and other places known to have been in that locality (Josh. xv. 35; 2 Chr. xi. 9; Neh. xi. 30), but is most clearly defined as being near Shochoh (that is the northern one) [SHOCHOH] (1 Sam. xvii. 1). Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azekah (Josh. x. 10, 11). Between Azekah and Shochoh, an easy step out of their own territory, the Philistines encamped before the battle in which Goliath was killed (1 Sam. xvii. 1). It was among the cities fortified by Rehoboam (2 Chr. xi. 9), was still standing at the time of the invasion of the kings of Babylon (Jer. xxxiv. 7), and is mentioned as one of the places re-occupied by the Jews after their return from captivity (Neh. xi. 30).

The position of Azekah has not yet been recognized. The above passages would seem to show that it must have been to the N. of the *Shefelah*, near Beth-horon; but by Eusebius and Jerome it is spoken of as lying between (ἀνὰ μέσον) Eleutheropolis and Jerusalem, *i. e.* further S. and in the mountains of Judah. Perhaps like Shochoh, Aphek, &c., there were more than one place of the name. Schwarz (p. 102) would identify it with "Tell Ezakaria" (*Zakariya* on Robinson's Map, 1856) not far from *Ain-shems*, and very possibly correctly. G.

A'ZEL (אָצֵל, in pause אָצֶל: 'Εσήλ; [Comp 'Ασήλ; Sin. in 1 Chr. ix. Εσαηλ:] *Asel*), a descendant of Saul (1 Chr. viii. 37, 38, ix. 43, 44).

A'ZEM (עָצֶם, when not emphasized עֶצֶם [*a bone*]: 'Ασόμ, 'Ιασόν; [Alex. Ασεμ, Ασομ:] *Asem, Esem*), a city in the extreme south of Judah (Josh. xv. 29), afterwards allotted to Simeon (xix. 3). Elsewhere it is EZEM. G.

AZEPHU'RITH, or more properly ARSIPHURITH ['Αρσιφουρίθ; Vat. Αρσειφουρειθ; Alex. Αρσιφουρειθ], a name which in the LXX. of 1 Esdr. v. 16 occupies the place of Jorah in Ezr. ii. 18, and of Hariph in Neh. vii. 24. It is altogether omitted in the Vulgate. Burrington conjectures that it may have originated in a combination of these two names corrupted by the mistakes of transcribers. The second syllable in this case probably arose from a confusion of the uncial Σ with Ε. W. A. W.

AZE'TAS ('Αζηνάν; [Ald.] Alex. 'Αζητάς: *Zelas*). The name of a family which returned with Zorobabel according to 1 Esdr. v. 15, but not mentioned in the catalogues of Ezra and Nehemiah. W. A. W.

AZ'GAD (עַזְגָּד: 'Ασγάδ: [Vat. Ezr. viii. 12, Ασταδ;] Alex. Αβγαδ, Αζγαδ, Αγεταδ: *Azgad*). The children of Azgad, to the number of 1222 (2322 according to Neh. vii. 17) were among the laymen who returned with Zerubbabel (Ezr. ii. 12). A second detachment of 110, with Johanan at their head, accompanied Ezra in the second caravan (Ezr. viii. 12). With the other heads of the people they joined in the covenant with Nehemiah (Neh. x. 15). The name appears as SADAS in 1 Esdr. v. 13, and the number of the family is there given 3222. In 1 Esdr. viii. 38, it is written ASTATH. W. A. W.

AZI'A ('Οζίας; [Vat. -ζει-; Alex. Ιοζίας; Ald 'Αζίας:] *Ozius*), a "servant of the temple" (1 Esdr. v. 31), elsewhere called UZZA.

AZI'EI (2 Esdr. i. 2), one of the ancestors of Esdras, elsewhere called AZARIAH and EZIAS.

A'ZIEL (עֲזִיאֵל: 'Οζιήλ [Vat. FA. -ζει-] *Oziel*), a Levite (1 Chr. xv. 20). The name is a shortened form of JAAZIEL (יַעֲזִיאֵל), which occurs in ver. 18 of same chapter.

AZI'ZA (עֲזִיזָא [*strong*]: 'Οζίζά; [Vat. M Οζεια:] *Aziza*). A layman of the family of Zattu, who had married a foreign wife after the return from Babylon (Ezr. x. 27); called SARDEUS in 1 Esdr. ix. 28. W. A. W.

[a] The verb occurs only in Is. v. 2, where it is rendered in the A. V "fenced;" but by Gesenius in his *Lexicon*, "grub thin um."

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AZMA'VETH (עַזְמָוֶת [*strong unto death, Ges.*]: Ἀσμώθ [Vat.[1] Ἀσβωθ], Ἀζβών; Alex. Ἀζμωθ in 1 Chr.: *Azmaveth, Azmoth*). 1. One of David's mighty men, a native of Bahurim (2 Sam. xxiii. 31; 1 Chr. xi. 33), and therefore probably a Benjamite.

2. (Ἀσμώθ, Γαζμώθ; [Vat. Σαλμων, Γαζαωθ;] Alex. Ἀζμωθ: *Azmoth.*) A descendant of Mephibosheth, or Merib-baal (1 Chr. viii. 36, ix. 42. [In 1 Chr. viii. 36 the A. V. ed. 1611, etc. reads "Asmaveth," following the Bishops' Bible.]

3. (Ἀσμώθ; Alex. Ἀζμωθ.) The father of Jeziel and Pelet, two of the skilled Benjamite slingers and archers who joined David at Ziklag (1 Chr. xii. 3), perhaps identical with 1. It has been suggested that in this passage "sons of Azmaveth" may denote natives of the place of that name.

4. Overseer of the royal treasures in the reign of David (1 Chr. xxvii. 25.) W. A. W.

AZMA'VETH (עַזְמָוֶת: Ἀζμώθ: [Vat. in Ezr., Ασμωθ:] *Azmaveth*), a place to all appearance in Benjamin, being named with Anathoth, Kirjath-jearim and other towns belonging to that tribe. Forty-two of the *Bene-Azmaveth* returned from the captivity with Zerubbabel (Ezr. ii. 24). The "sons of the singers" seem to have settled round it (Neh. xii. 29). The name elsewhere occurs as BETH-AZMAVETH. Azmaveth does not make its appearance in the lists in Joshua, but the name was borne by several Benjamites of the kindred of Saul (1 Chr. viii. 36, ix. 42, xii. 3; in the last passage Bene-A. may merely denote natives of the place, especially as natives of Anathoth, Gibeah, &c. are mentioned in the same verse). G.

AZ'MON (עַצְמֹן or עָצְמוֹן [*strong*]: Ἀσεμωνᾶ, Σελμωνά; [Alex. once Ασελμωνα:] *Asemona*), a place named as being on the S. boundary of the Holy Land, apparently near the torrent of Egypt (*Wadi el-Arish*) (Num. xxxiv. 4, 5; Josh. xv. 4). It has not yet been identified. It is mentioned by Eusebius and Jerome (*Onom.*), but evidently was not actually known to them. G.

* Mr. Williams (*Holy City*, i. 462) would identify Azmon with *Aseimeh*, of which he speaks as west of *Kudeis* (Kedesh). Dr. Robinson in tracing the southern boundary of Judah (as laid down in Josh. xv. 1–4) makes no account of this proposed identification (*Phys. Geogr.* p. 17). Knobel remarks (*Exeget. Handb.* xiii. 414) that the name reminds us of the *'Azâzimeh*, an Arab tribe well known in that part of the desert (Rob. *Res.* i. 196). H.

AZ'NOTH-TA'BOR (אַזְנוֹת תָּבוֹר: Ἀθθαβώρ; [Alex.] Ἀζανωθ Θαβωρ: *Azanotthabor*) = *the ears* (*i. e.* possibly *the summits*) *of Tabor*, one of the landmarks of the boundary of Naphtali (Josh. xix. 34). The town, if town it be, or the reason for the expression contained in the name, has hitherto escaped recognition. By Eusebius (under Ἀζαναθθθ) it is mentioned as lying in the plain in the confines of Dio-cæsarea.

For the use of the word אֹזֶן = *ear*, comp. UZZEN-SHERAH; and for the metaphor involved in the name, comp. CHISLOTH TABOR. G.

A'ZOR (Ἀζώρ: *Azor*), son of Eliakim in the line of our Lord (Matt. i. 13, 14).

AZO'TUS. [ASHDOD.]

AZO'TUS, MOUNT (Ἀζώτου ὄρος, or Ἀζωτος ὄρος: *mons Azoti*). In the fatal battle in which Judas Maccabæus fell, he broke the right wing of Bacchides' army, and pursued them to Mount Azotus (1 Macc. ix. 15). Josephus calls it Aza, or Azara, according to many MSS., which Ewald finds in a mountain west of Birzeit, under the form Atara, the Philistine Ashdod being out of the question. W. A. W.

AZ'RIEL (עַזְרִיאֵל [*help of God*]: om. in Vat. MS. [rather, in the Rom. ed.; Vat. Εσδριηλ; Comp. Ἐζριήλ]; Alex. Ιεζριηλ: *Ezriel*). 1. The head of a house of the half-tribe of Manasseh beyond Jordan, a man of renown (1 Chr. v. 24).

2. (Ὀζιήλ; [Vat. Εσρειηλ:] *Ozriel.*) A Naphtalite, ancestor of Jerimoth the head of the tribe at the time of David's census (1 Chr. xxvii. 19); called UZZIEL in two Heb. MSS., and apparently in the LXX.

3. (Ἐσριήλ; Alex. Εσζριηλ: *Ezriel.*) The father of Seraiah, an officer of Jehoiakim (Jer xxxvi. 26). W. A. W.

AZ'RIKAM (עַזְרִיקָם [*help against the enemy*]: Ἐζρικάμ; [Vat. Εζρεικαν;] Alex. Εσρικαμ: *Ezricam*). 1. A descendant of Zerubbabel, and son of Neariah of the royal line of Judah (1 Chr. iii. 23).

2. ([Vat. Εζρεικαι, Εσδρεικαν;] Alex. Ἐζρικαμ.) Eldest son of Azel, and descendant of Saul (1 Chr. viii. 38, ix. 44).

3. ([Vat. Εσρεικαν, Εζερει;] in Neh. Ἐσρικάμ; Alex. Ἐζρι: *Azaricam.*) A Levite, ancestor of Shemaiah who lived in the time of Nehemiah (1 Chr. ix. 14; Neh. xi. 15).

4. (Ἐζρικάν; [Vat. Εγδρεικαν; Comp. Ἐσρικάμ.]) Governor of the house, or prefect of the palace to king Ahaz, who was slain by Zichri, an Ephraimite hero, in the successful invasion of the southern kingdom by Pekah, king of Israel (2 Chr. xxviii. 7). W. A. W.

AZU'BAH (עֲזוּבָה [*ruins*]: Γαζουβά; Alex. [once] Αζουβα: *Azuba*). 1. Wife of Caleb, son of Hezron (1 Chr. ii. 18, 19).

2. (Ἀζουβά [Vat. in 1 K. Αζαεβα]). Mother of king Jehoshaphat (1 K. xxii. 42; 2 Chr. xx. 31). W. A. W.

A'ZUR, properly **AZ'ZUR** (עַזּוּר [*helper*]: Ἀζώρ: *Azur*). 1. A Benjamite of Gibeon, and father of Hananiah the false prophet (Jer. xxviii. 1). Hitzig suggests that he may have been a priest, as Gibeon was one of the priestly cities.

2. (עַזּוּר: Ἐζερ; Alex. Ιαζερ.) Father of Jaazaniah, one of the princes of the people against whom Ezekiel was commanded to prophesy (Ez. xi. 1). W. A. W.

AZU'RAN (Ἀζαρού; Alex. Αζουρου; [Ald Ἀζουράν:] *Azoroc*). The sons of Azuran are enumerated in 1 Esdr. v. 15, among those who returned from Babylon with Zorobabel, but there is no corresponding name in the catalogues of Ezra and Nehemiah. Azuran may perhaps be identical with Azzur in Neh. x. 17. W. A. W.

AZ'ZAH (עַזָּה [*strong*]: Γάζη, Γάζα: *Gaza*) The more accurate rendering of the name of the well-known Philistine city, Gaza (Deut. ii. 23; 1 K. iv 24; Jer. xxv. 20). [GAZA.] W. A. W.

AZ'ZAN (עַזָּן [perh. *sharp*, Fürst]: Ὀζά: *Ozan*). The father of Paltiel, prince of the tribe

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of Issachar, who represented his tribe in the division of the promised land (Num. xxxiv. 26).

W. A. W.

AZ'ZUR (עַזּוּר [*helper*]: Ἀζούρ; [Vat. Ἀδουρ; Ald. Ἀζζούρ:] *Azur*). One of the heads of the people who signed the covenant with Nehemiah (Neh. x. 17). The name is probably that of a family, and in Hebrew is the same as is elsewhere represented by AZUR. W. A. W.

B.

BA'AL (בַּעַל: Βάαλ: *Baal*), the supreme male divinity of the Phœnician and Canaanitish nations, as ASHTORETH was their supreme female divinity. Both names have the peculiarity of being used in the plural, and it seems certain that these plurals designate not (as Gesenius, *Thes.* s. vv., maintained) statues of the divinities, but different modifications of the divinities themselves. That there were many such modifications of Baal is certain from the fact that his name occurs with numerous adjuncts, both in the O. T. and elsewhere, as we shall have occasion to notice hereafter. The plural Baalim is found frequently alone (*e. g.* Judg. ii. 11, x. 10; 1 K. xviii. 18; Jer. ix. 14; Hos. ii. 17), as well as in connection with Ashtoreth (Judg. x. 6; 1 Sam. vii. 4) and with Asherah, or, as our version renders it, "the groves" (Judg. iii. 7; 2 Chr. xxxiii. 3). There is no difficulty in determining the meaning of the name, since the word is in Hebrew a common noun of frequent occurrence, having the meaning *Lord*, not so much, however, in the sense of Ruler as of *Master*, *Owner*, *Possessor*. The name of the god, whether singular or plural, is always distinguished from the common noun by the presence of the article (הַבַּעַל, הַבְּעָלִים), except when it stands in connection with some other word which designates a peculiar modification of Baal. In the Chaldaic form the word becomes shortened into בְּעֵל, and, thence dropping the guttural, בֵּל, BEL, which is the Babylonian name of this god (Buxtorf, *Lex. Chald. et Talm.*, Gesen., Fürst, Movers; the identity of the two words is, however, doubted by Rawlinson, *Herod.* i. 318).

There can be no doubt of the very high antiquity of the worship of Baal. We find his worship established amongst the Moabites and their allies the Midianites in the time of Moses (Num. xxii. 41), and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-Peor (Num. xxv. 3 ff.; Deut. iv. 3). Notwithstanding the fearful punishment which their idolatry brought upon them in this instance, the succeeding generation returned to the worship of Baal (Judg. ii. 10–13), and with the exception of the period during which Gideon was judge (Judg. vi. 26 ff., viii. 33) this form of idolatry seems to have prevailed amongst them up to the time of Samuel (Judg. x. 10; 1 Sam. vii. 4), at whose rebuke the people renounced the worship of Baalim. Two centuries pass over before we hear again of Baal in connection with the people of Israel, though we can scarcely conclude from this silence that his worship was altogether abandoned. We know that in the time of Solomon the service of many gods of the surrounding nations was introduced, and particularly that of Ashtoreth, with which Baal is so frequently connected. However this may be, the worship of Baal spread greatly, and together with that of Asherah became the religion of the court and people of the ten tribes under Ahab, king of Israel, in consequence of his marriage with Jezebel (1 K. xvi. 31–33; xviii. 19, 22). And though this idolatry was occasionally put down (2 K. iii. 2, x. 28) it appears never to have been permanently or effectually abolished in that kingdom (2 K. xvii. 16). In the kingdom of Judah also Baal-worship extensively prevailed. During the short reign of Ahaziah and the subsequent usurpation of his mother Athaliah, the sister of Ahab, it appears to have been the religion of the court (2 K. viii. 27; comp. xi. 18), as it was subsequently under Ahaz (2 K. xvi. 3; 2 Chr. xxviii. 2), and Manasseh (2 K. xxi. 3).

The worship of Baal amongst the Jews appears to have been appointed with much pomp and ceremonial. Temples were erected to him (1 K. xvi. 32; 2 K. xi. 18); his images were set up (2 K. x. 26); his altars were very numerous (Jer. xi. 13), were erected particularly on lofty eminences (1 K. xviii. 20), and on the roofs of houses (Jer. xxxii. 29); there were priests in great numbers (1 K. xviii. 19), and of various classes (2 K. x. 19); the worshippers appear to have been arrayed in appropriate robes (2 K. x. 22); the worship was performed by burning incense (Jer. vii. 9) and offering burnt-sacrifices, which occasionally consisted of human victims (Jer. xix. 5). The officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention and compassion of the god (1 K. xviii. 26–28; comp. Lucian, *De Syria dea*, 50; Tert. *Apol.* 9; Lucan, i. 565; Tibull. i. 6, 47).

Throughout all the Phœnician colonies we continually find traces of the worship of this god, partly in the names of men such as Adher-bal, Asdrubal, Hanni-bal, and still more distinctly in Phœnician inscriptions yet remaining (Gesen. *Mon. Phœn.* passim). Nor need we hesitate to regard the Babylonian Bel (Is. xlvi. 1) or Belus (Herod. i. 181), as essentially identical with Baal, though perhaps under some modified form. Rawlinson distinguishes between the second god of the first triad of the Assyrian pantheon, whom he names provisionally Bel-Nimrod, and the Babylonian Bel whom he considers identical with Merodach (*Herod.* i. 594 ff.; 627 ff.).

The same perplexity occurs respecting the connection of this god with the heavenly bodies as we have already noticed in regard to Ashtoreth. Creuzer (*Symb.* ii. 413) and Movers (*Phön.* i. 180) declare Baal to be the Sun-god; on the other hand, the Babylonian god is identified with Zeus by Herodotus, and there seems to be no doubt that Bel-Merodach is the planet Jupiter (Rawlinson, *Herod.* l. c.). It is quite likely that in the case of Baal as well as of Ashtoreth the symbol of the god varied at different times and in different localities. Indeed the great number of adjuncts with which the name of Baal is found is a sufficient proof of the diversity of characters in which he was regarded, and there must no doubt have existed a corresponding diversity in the worship. It may even be a question whether in the original notion of Baal there was reference to any of the heavenly bodies, since the derivation of the name does not in this instance, as it does in the case of Ashtoreth point directly to them. If we separate the name Baal from idolatry, we seem, according to its mean

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ng, to obtain simply the notion of Lord and Proprietor of all. With this the idea of productive power is naturally associated, and that power is as naturally symbolized by the sun, whilst on the other hand the ideas of providential arrangement and rule, and so of prosperity, are as naturally suggested by the word, and in the astral mythology these ideas are associated with the planet Jupiter. In point of fact we find adjuncts to the name of Baal answering to all these notions, *e. g.* Βεελσάμην, *Balsamen* (Plaut. *Pœn.* v. 2, 67) = בַּעַל־שָׁמַיִן, "Lord of the heavens;" בַּעַל־חָמָן, Baal-Hamon (Gesen. *Mon. Phœn.* 349), the Sun-Baal, and similarly the name of a city in the O. T. בַּעַל־הָמוֹן (Cant. viii. 11); בַּעַל־גָּד, Baal-Gad, the name of a city (Josh. xi. 17), Baal the Fortune-bringer, which god may be regarded as identical with the planet Jupiter (Gesen. *Thes.* Fürst). Many more compounds of Baal in the O. T. occur, and amongst them a large number of cities, which are mentioned below. We shall first mention those names of men and of gods in which Baal is the first element. It may be noted before proceeding to specify the particular compounds of Baal that the word standing alone occurs in the O. T. in two [three] instances as the name of a man (1 Chr. v. 5, viii. 30, [ix. 36]). Fürst considers that in these instances the latter element of the word is dropped.

1. BA'AL-BE'RITH (בַּעַל בְּרִית: [τῷ Βάαλ διαθήκην,] Βααλβερίθ; [Alex. τον Βααλ Βεερ εις διαθηκην, Βααλ διαθηκης: *Baal fœdus,*] *Baal-berit*). This form of Baal was worshipped at Shechem by the Israelites after the death of Gideon (Judg. viii. 33, ix. 4). The name signifies the *Covenant-Baal*, and has been compared with the Greek Ζεὺς ὅρκιος or the Latin *Deus fidius*. The meaning, however, does not seem to be the god who presides over covenants, but the god who comes into covenant with the worshippers. In Judg. ix. 46 he is called אֵל בְּרִית. We know nothing of the particular form of worship paid to this god.

2. BA'AL-ZE'BUB (בַּעַל זְבוּב: Βάαλ μυῖα: *Beelzebub*), the form of Baal worshipped at Ekron (2 K. i. 2, 3, [6,] 16). The meaning of the name is *Baal* or *Lord of the fly*. Though such a designation of the god appears to us a kind of mockery, and has consequently been regarded as a term of derision (Selden, *De Diis Syris*, p. 375), yet there seems no reason to doubt that this was the name given to the god by his worshippers, and the plague of flies in hot climates furnishes a sufficient reason for the designation. Similarly the Greeks gave the epithet ἀπόμυιος to Zeus (Pausan. v. 14, § 2; Clem. Alex. *Protrept.* ii. 38), and Pliny (xxix. 6, 34, init.) speaks of a Fly-god *Myiodes*. The name occurs in the N. T. in the well-known form BEELZEBUB [properly Beelzebul].

3. BA'AL-HA'NAN (בַּעַל חָנָן, *Baal is gracious*: Βαλλενάν, Βαλαεννάρ; [Alex. Βαλαεννων:] *Balnan*: comp. יְהוֹחָנָן, Ἰωάννης, *Jehovah is gracious*). (1.) The name of one of the early kings of Edom (Gen. xxxvi. 38, 39; 1 Chr. i. 49, 50).

(2.) (Βαλλαναάν, [Vat. Βαλαναs; Alex. Βαλλανα; Comp. Βαλαανάν].) The name of one of David's officers, who had the superintendence of his olive and sycamore plantations (1 Chr. xxvii. 28). He was of the town of Gederah (Josh. xv. 36) or Beth-Gader (1 Chr. ii. 51), and from his name we may conjecture that he was of Canaanitish, not Jewish origin.

4. BA'AL-PE'OR (בַּעַל פְּעוֹר: Βεελφεγώρ: *Beelphegor*). We have already referred to the worship of this god. The narrative (Num. xxv.) seems clearly to show that this form of Baal-worship was connected with licentious rites. Without laying too much stress on the Rabbinical derivation of the word פְּעוֹר, *hiatus*, i. e. "aperire hymenem virgineum," we seem to have reason to conclude that this was the nature of the worship. Baal-peor was identified by the Rabbins and early fathers with Priapus (see the authorities quoted by Selden, *De Diis Syris*, i. 4, 302 ff., who, however, dissents from this view). This is, moreover, the view of Creuzer (ii. 411), Winer, Gesenius, Fürst, and almost all critics. The reader is referred for more detailed information particularly to Creuzer's *Symbolik* and Movers's *Phönizier*. F. W. G.

BA'AL (בַּעַל), *geographical*. This word occurs as the prefix or suffix to the names of several places in Palestine. Gesenius has expressed his opinion (*Thes.* p. 225 *a*) that in these cases it has no reference to any worship of the god Baal, at the particular spot, but merely expresses that the place "possesses" or contains something special denoted by the other part of the name, the word Baal bearing in that case a force synonymous with that of BETH. Without being so presumptuous as to contradict this conclusion, some reasons may (with considerable hesitation) be mentioned for reconsidering it.

(*a.*) Though employed in the Hebrew Scriptures to a certain extent metaphorically, and there certainly with the force of "possession" or "ownership," — as a "lord of hair" (2 K. i. 8), "lord of dreams" (Gen. xxxvii. 19), &c., Baal never seems to have become a naturalized Hebrew word, but frequently occurs so as to betray its Canaanite origin and relationship. Thus it is several times employed to designate the inhabitants of towns either certainly or probably heathen, but rarely if ever those of one undoubtedly Hebrew. It is applied to the men of Jericho before the conquest (Josh. xxiv. 11); to the men of Shechem, the ancient city of Hamor the Hivite, who rose to recover the rights of Hamor's descendants long after the conquest of the land (Judg. ix. 2–51, with Ewald's commentary, *Gesch.* ii. 445–7), and in the account of which struggle, the distinction between the בַּעֲלֵי שְׁכֶם of Shechem, and the אַנְשֵׁי — the Hebrew relations of Abimelech — is carefully maintained. It is used for the men of Keilah, a place on the western confines of Judah, exposed to all the attacks and the influences of the surrounding heathen (1 Sam. xxiii. 11, 12), for Uriah the Hittite (2 Sam. xi. 26), and for others (Is. xvi. 8, &c.). Add to this the consideration that if Baal forms part of the name of a person we are sure to find the name mentioned with some Hebrew alteration, as Jerub-besheth for Jerub-baal, Mephibosheth for Merib-baal, Ish-bosheth for Esh-baal, and others. In Hos. ii. 16 a remarkable instance is preserved of the distinction, noticed above in connection with the record of the revolt at Shechem, between the hea-

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then *Baal* and the Hebrew *Ish* — "at that day, saith Jehovah, men shall call Me 'Ishi,' and shall call Me no more 'Baali,'" both words having the sense of "my husband."

(*b.*) Such places called by this name or its compounds as can be identified, and several of which existed at the time of the conquest, were either near Phœnicia, as Baal-gad, Baal-hermon, Belmarkos (of later times); or in proximity to some other acknowledged seat of heathen worship, as Baal-meon and Bamoth-Baal, near the infamous seat of Baal-peor; or Kirjath-Baal and Baal-tamar, which were in the district containing the early and famous sanctuaries and high places of Gibeon and Bethel.

(*c.*) On more than one occasion Baal forms part of the names of places which we elsewhere discover to have been elevated spots, spots in which the worship of the Canaanites delighted. Thus Baal-hermon is elsewhere called "Mount B." and Baal-Perazim is (very probably) "Mount P." Baalath-beer too is called in the parallel lists Ramath (*i. e.* "height"). Compare the Vulgate rendering of Baalah in 1 Chr. xiii. 6, ad *collem* Cariathiarim.

(*d.*) There is the consideration of the very deep significance with which the name of Baal must always have been invested both for the Israelites and for their predecessors in the country; for those who venerated and those who were commanded to hate him. Surely this significance must have been sufficient to prevent that portentous name from becoming a mere alternative for a term which, like Beth, was in the commonest daily use.

The places in the names of which Baal forms a part are as follows: —

1. BA'AL [Βδαλ; Vat. Βαλαρ: *Baal*], a town of Simeon, named only in 1 Chr. iv. 33, and which from the parallel list in Josh. xix. seems to have been identical with BAALATH-BEER.

2. BA'ALAH (בַּעֲלָה [fem. *possessor*, i. e. of a town = *city* or *state*, Ges.]: Βδαλ; [in Josh. xv. 9, Vat. Ιεβααλ for εἰς Βδαλ; 11, ἐπὶ λίβα, Alex.] Βαλά: *Baala*).

(*a.*) Another name for KIRJATH-JEARIM, or KIRJATH-BAAL, the well-known town, now *Kuriet el Enab*. It is mentioned in Josh. xv. 9, 10; 1 Chr. xiii. 6 (εἰς πόλιν Δαυίδ; *ad collem Cariathiarim*). In Josh. xv. 11, it is called Mount (הַר) Baalah, and in xv. 60, and xviii. 14, Kirjath-Baal. From the expression "Baalah, which is Kirjath-jearim" (comp. "Jebusi, which is Jerusalem," xviii. 28), it would seem as if Baalah were the earlier or Canaanite appellation of the place. In 2 Sam. vi. 2, the name occurs slightly altered as "Baale of Judah" (בַּעֲלֵי יְהוּדָה), ἀπὸ τῶν ἰχόντων Ἰούδα, *de viris Juda*).

(*b.*) [Βαλά; Ald. Alex. Βααλά.] A town in the south of Judah (Josh. xv. 29), which in xix. 3 is called BALAH, and in the parallel list (1 Chr. iv. 29) BILHAH.

3. BA'ALATH (בַּעֲלַת: [Γεβεελάν, Βαλαάθ, om. in 1 K.; Vat. in 2 Chr. Βαλαα; Alex. Βαλααν, Βαλαθ, Βαλααs: *Balaath*, 1 K.] *Baalath*), a town of Dan named with Gibbethon, Gath-rimmon, and other Philistine places (Josh. xix. 44). It is possible that the same town is referred to in 1 K. ix. 18 and 2 Chr. viii. 6 (Βαλαάθ). See Joseph. *Ant.* viii. 6, § 1.

4. BA'ALATH-BE'ER (בַּעֲלַת בְּאֵר, *Baal of the well* = Holy-well: Βαλέκ; [Vat.[1] Βαρεκ; Alex. Βααλ Θερηρραμμωθ; Ald. Βαλέθ Βηραμμώθ; Comp. Βααλάθ Βηραθμώθ:] *Baalath-Beer*), a town among those in the south part of Judah, given to Simeon; and which also bore the name of RAMATH-NEGEB, or "the heights of the South" (Josh. xix. 8). In another list it appears in the contracted form of BAAL. [See 1.]

Other sacred wells in this parched region were the Beer-lahai-roi, the "well of the vision of God:" and Beer-sheba, the "well of the oath."

5. BA'AL-GAD (בַּעַל גָּד: Βαλαγάδ; [Ald Alex. Βαλγάδ; Comp. Βααλγάδ; in Josh. xiii. 5, Γαλγάλ, Comp. Βαελγάδ; xii. 7, Vat. M. Βαλαγαδδα:] *Baalgad*), a place evidently well known at the time of the conquest of Palestine, and as such used to denote the most northern (Josh. xi. 17, xii. 7) or perhaps northwestern (xiii. 5, Hamath being to the extreme northeast) point to which Joshua's victories extended. It was in all probability a Phœnician or Canaanite sanctuary of Baal under the aspect of Gad, or Fortune. [GAD.] No trace of its site has yet been discovered. The words "the plain (בִּקְעָה) of Lebanon" would lead to the supposition that it lay in the great plain between the two ranges of Lebanon and Anti-Lebanon, which is still known by the same Hebrew word *el-Bûkâ'a*; and it has accordingly been identified by Iken and others with Baalbec (Rob. iii. 519). But against this are the too great distance of Baalbec to the north, and the precise expression of the text — "under Mount Hermon" (Jerome: ad radices montis Hermon). The conjecture of Schwarz (p. 60), supported by Robinson with his usual care, is, that the modern representative of Baalgad is *Banias*, a place which long maintained a great reputation as the sanctuary of Pan. [CÆSAREA PHILIPPI.]

6. BA'AL-HA'MON (בַּעַל הָמוֹן, *Baal of multitude*: Βεελαμών: *ea quæ habet populos*), a place at which Solomon had a vineyard, evidently of great extent (Cant. viii. 11). The only possible clue to its situation is the mention in Judith viii. 3, of a Belamôn or Balamôn ([Rom. Βελαμών; Vat. Alex.] Βαλαμων; [Comp. Ald. Βαλαμώ: *Bethulia*:] A. V. BALAMO) near Dothaim; and therefore in the mountains of Ephraim, not far north of Samaria. If so, this vineyard may have been in one of the "fat valleys" of the "drunkards of Ephraim, who are overcome with wine," to which allusion is made in Is. xxviii. 1.

7. BA'AL-HA'ZOR (בַּעַל חָצוֹר, *Baal's village*: Βελασώρ; [Vat. Βαιλασωρ;] Alex. Βεθλασωρ; [Comp. Βααλασώρ:] *Baalhasor*), a place "'by' Ephraim" (עִם־אֶפְרַיִם), where Absalom appears to have had a sheep-farm, and where Amnon was murdered (2 Sam. xiii. 23).

8. MOUNT BA'AL-HER'MON (הַר בַּעַל חֶרְמוֹן, ([τὸ ὄρος τοῦ Ἀερμών, Alex. τ. ὀ. τ. Βαλαερμων, Comp. Ald. τ. ὀ. τ. Βαὰλ Ἑρμών *mons Baal-Hermon*,] Judg. iii. 3), and simply Baal-hermon ([Βαὰλ Ἑρμών, Vat.[1] Βαιλειμ: *Baal Hermon*,] 1 Chr. v. 23)). This is usually considered as a distinct place from Mount Hermon but the only apparent ground for so doing is the statement in the latter of the above passages "unto

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Baal-hermon, and Senir, and a Mount Hermon;" but it is quite possible that the conjunction rendered "and" may be here, as often elsewhere, used as an expletive, — "unto Baal-hermon, even Senir, even Mount Hermon." Perhaps this derives some color from the fact, which we know, that this mountain had at least three names (Deut. iii. 9). May not Baal-hermon have been a fourth, in use among the Phœnician worshippers of Baal, one of whose sanctuaries, Baal-gad, was at the foot of this very mountain?

9. Ba'al-me'on (בַּעַל מְעוֹן: ἡ Βεελμεών; [in 1 Chr., Βεελμασσών; Ald. Alex. Βεελμαών; Comp. Βεελμεών; in Ez., most MSS. om.:] *Baal-meon*, [*Beelmeon*]), one of the towns which were "built" by the Reubenites (Num. xxxii. 38), and to which they "gave other names." Possibly the "Beth," which is added to the name in its mention elsewhere, and which sometimes superseded the "Baal" of the original name, is one of the changes referred to. [Beth-baal-meon: Beth-meon.] It is also named in 1 Chr. v. 8, and on each occasion with Nebo. In the time of Ezekiel it was Moabite, and under that prosperous dominion had evidently become a place of distinction, being noticed as one of the cities which are the "glory of the country" (Ez. xxv. 9). In the days of Eusebius and Jerome (*Onom.* Balmen) it was still a "vicus maximus" called Balmano, 9 miles distant from Heshbon ('Ιέβους, *Esbus*), near the "mountain of the hot springs," and reputed to be the native place of Elisha.

* The site is still known. "Taking a sweep on the fine turf to the southeast" (from *Heshbon*), says Mr. Tristram (*Land of Israel*, p. 540), "we passed by the ruins of *Ma'in* (Baal-meon), situated on a mamelon exactly like Heshbon, and due east of *Nebbah*, shapeless and featureless, at which a cursory glance was sufficient." H.

10. Ba'al-per'azim (בַּעַל פְּרָצִים: *Baal-pharasim*), the scene of a victory of David over the Philistines, and of a great destruction of their images, and so named by him in a characteristic passage of exulting poetry — "'Jehovah hath burst (פָּרַץ) upon mine enemies before me as a burst (פֶּרֶץ) of waters.' Therefore he called the name of that place 'Baal-perazim,'" i. e bursts or destructions (2 Sam. v. 20; 1 Chr. xiv. 11). The place and the circumstance appear to be again alluded to in Is. xxviii. 21, where it is called *Mount* P. Perhaps this may point to the previous existence of a high place or sanctuary of Baal at this spot, which would lend more point to David's exclamation (see Gesenius, *Jes.* 844). The LXX. render the name in its two occurrences, respectively Ἐπάνω διακοπῶν, and Διακοπὴ φαρασίν: [Vat. -ρι-; in 1 Chr. xiv. 11a Βαὰλ Φαρασίν, Alex. -σειν; Vat. Φααλ Φαθσειμ:] the latter an instance of retention of the original word and its explanation side by side; the former uncertain.

11. Ba al-shal'isha (בַּעַל שָׁלִשָׁה: Βαιθαρισά; [Vat. M. Βαιθαρεισα, H. Βαιθσαρεισα; Alex.2] Βαθσαρι, [Alex.1 Βαθσαρισα; Comp. Βαὰλ Σαλισά:] *Baalsalisa*), a place named only in 2 K. iv. 42; apparently not far from Gilgal (comp. v. 38). It was possibly situated in the district, or "land" of the same name. [Shalisha.]

12. Ba'al-ta'mar (בַּעַל תָּמָר, *sanctuary of the palm*: Βαὰλ Θαμάρ: *Baalthamar*), a place named only in Judg. xx. 33, as near Gibeah of Benjamin. The palm-tree (תָּמָר) of Deborah (iv. 5) was situated somewhere in the locality, and is possibly alluded to (Stanley, 145, 6). In the days of Eusebius it was still known under the altered name of Βηθθαμάρ; but no traces of it have been found by modern travellers. G.

13. Ba'al-ze'phon (בַּעַל צְפוֹן, *place of Zephon*: Βεελσεπφών, Βεελσεπφών; [Alex. Βεελσεφων:] *Beelsephon*), a place in Egypt near where the Israelites crossed the Red Sea (Ex. xiv. 2, 9; Num. xxxiii. 7). From the position of Goshen and the indications afforded by the narrative of the route of the Israelites, we place Baal-zephon on the western shore of the Gulf of Suez, a little below its head, which at this time was about 30 or 40 miles northward of the present head. [Goshen; Red Sea, Passage of]. Its position with respect to the other places mentioned with it is clearly indicated. The Israelites encamped before or at Pi-hahiroth, between Migdol and the sea, before Baal-zephon, according to Ex. (xiv. 2, 9), while in Num. Pi-hahiroth is described as being before Baal-zephon, and it is said that when the people came to the former place they pitched before Migdol (Num. xxxiii. 7); and again, that afterwards they departed from before Pi-hahiroth, here in Heb. Hahiroth (v. 8). Migdol and Baal-zephon must therefore have been opposite to one another, and the latter behind Pi-hahiroth with reference to the Israelites. Baal-zephon was perhaps a well-known place, if, as seems likely, it is always mentioned to indicate the position of Pi-hahiroth, which we take to be a natural locality [Red Sea, Passage of; Pi-hahiroth]. The name has been supposed to mean "place of Typhon," or "sacred to Typhon," an etymology approved by Gesenius (*Thes.* s. v.). Zephon would well enough correspond in sound to Typhon, had we any ground for considering the latter name to be either Egyptian or Semitic, but as we have not, the conjecture is a very bold one. Were, however, Typhon an Egyptian word, we could not consider Zephon in Baal-zephon to be its Hebrew transcription, inasmuch as it is joined with the Hebrew form בַּעַל. We would rather connect Baal-zephon, as a Hebrew compound, with the root צָפָה, as if it were named from a watch-tower on the frontier like the neighboring מִגְדֹּל, "the tower." It is noticeable that the name of the son of Gad called Ziphion צְפִיוֹן in Gen. (xlvi. 16) is written Zephon צְפוֹן in Num. (xxvi. 15). The identifications of Baal-zephon that have been proposed depend upon the supposed meaning "place of Typhon." Forster (*Epp. ad Mich.*, pp. 28, 29) thinks it was Heroopolis, Ἡρώων πόλις, which some, as Champollion (*L'Égypte sous les Pharaons*, ii. 87 ff.) consider, wrongly, to be the same as Avaris, the stronghold of the Hycsos, both which places were connected with Typhon (Steph. B. s. v. Ἡρώ; Manetho, ap. Joseph. c. *Apion.* i. 26). Avaris cannot be Heroopolis, for geographical reasons. (Comp., as to the site of Avaris, Brugsch, *Geographische*

a The "unto" in the A. V. is interpolated, though not so marked.

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Inschriften, i. 86 ff.; as to that of Heroopolis, Lepsius, *Chron. d. Ægypt.* i. 344 ff., and p. 342, against the two places being the same.)

R. S. P.

BA'AL (בַּעַל: Ἰωήλ; Alex. Βααλ: *Baal*). 1. A Reubenite, whose son or descendant Beerah was carried off by the invading army of Assyria under Tiglath-Pileser (1 Chr. v. 5).

2. (Βάαλ; [Vat. M. 1 Chr. viii. 30, Βααλακεμ]). The son of Jehiel, father or founder of Gibeon, by his wife Maachah; brother of Kish, and grandfather of Saul (1 Chr. viii. 30, ix. 36).

W. A. W.

BA'ALAH. [BAAL, No. 2.]

BA'ALATH. [BAAL, Nos. 3, 4.]

BA'ALE OF JUDAH. [BAAL, No. 2, *a*.]

* **BAALI** (בַּעֲלִי: Βααλείμ: *Baali*), as employed in Hos. ii. 16, has a twofold sense: first, *my Baal*, the name of the principal god of the Canaanites; and, second, *my lord*, as applied by a woman to her husband (Ex. xxi. 22; 2 Sam. xi. 26). The passage is: "And it shall be at that day, saith the Lord, that thou shalt call me Ishi, and shalt call me no more Baali." The time is coming, the prophet would say, when Israel shall utterly renounce his idolatry, and so far from going after heathen gods, shall not even take upon his lips so much as a word that would revive even a thought of the old idolatry which had been so base a violation of the covenant of marriage between Jehovah and his people. See the next verse (17th) which confirms this view. Consult Manger (*Comment. in Libr. Hos.* p. 132), and Pusey (*Minor Prophets*, Part I. p. 19). The A. V. (*marg.*) translates both terms (*my husband: my lord*). The Vulgate translates the former (*meus vir*), but does not translate the latter. H.

BA'ALIM. [BAAL.]

BA'ALIS (בַּעֲלִיס: Βελεισσα: [Vat. FA.s Βελεισα; Alex. -λι-:] *Baalis*), king of the Bene-Ammon (*βασιλεὺς υἱὸς Ἀμμών*) at the time of the destruction of Jerusalem by Nebuchadnezzar (Jer. xl. 14).

BA'ANA (בַּעֲנָא [*son of affliction*]: Βαανά, [Alex.] Βαανα: *Bana*), the name of several men. 1. The son of Ahilud, Solomon's commissariat officer in Jezreel and the north of the Jordan valley (1 K. iv. 12).

2. [(Βαανά: *Baana.*) The father of Zadok, one of those who repaired the wall of Jerusalem after the captivity] (Neh. iii. 4).

3. [Βαανά: Vulg. corrupt.] (1 Esdr. v. 8.) BAANAH, 4.]

BA'ANAH (בַּעֲנָה [= בַּעֲנָא, see above]: Βααναά; [Vat. in 2 Sam. iv. 5, 9, Βααμ; 6, Βαμμα:] *Baana*). 1. Son of Rimmon, a Benjamite, who with his brother Rechab murdered Ish-bosheth. For this they were killed by David, and their mutilated bodies hung up over the pool at Hebron (2 Sam. iv. 2, 5, 6, 9).

2. [Alex. Βααναα, Βαανα; Rom. Vat. in 1 Chr. Νοοζά; in 2 Sam. om.] A Netophathite, father of Heleb or Heled, one of David's mighty men (2 Sam. xxiii. 29; 1 Chr. xi. 30).

3. (Accurately Baana, בַּעֲנָא: Βαανά; [Alex. Βαανας:] *Baana*), son of Hushai, Solomon's commissariat officer in Asher (1 K. iv. 16).

4. A man who accompanied Zerubbabel on his return from the captivity (Ezr. ii. 2; Neh. vii. 7). Possibly the same person is intended in Neh. x. 27. [BAANA, 3.]

BAANI'AS (Βαναίας; [Vat. M.] Alex. Βαναιας; [Wechel Βααναίας:] *Bannas*). BENAIAH, of the sons of Pharosh (1 Esdr. ix. 26; comp. Ezr. x. 25).

BA'ARA (בַּעֲרָא [*brutish*]: Βααδά; [Vat. Ιβααδα;] Alex. Βααρα: *Bara*), one of the wives of Shaharaim, a descendant of Benjamin (1 Chr. viii. 8).

BAASE'IAH [4 syl.] (בַּעֲשֵׂיָה [*work of Jehovah*]: Βααλα; [Vat. Μααναι:] *Baasia*), a Gershonite Levite, one of the forefathers of Asaph the singer (1 Chr. vi. 40 [25]).

BA'ASHA (בַּעְשָׁא [in some eds. בַּעֲשָׁא]: Βαασά; Joseph. Βασάνης: *Baasa*), third sovereign of the separate kingdom of Israel, and the founder of its second dynasty. The name, according to Gesenius, is from a root *to be wicked*, but this would seem impossible unless it has been altered [ABIJAH], and Calmet suggests that it may mean *in the work*, from בְּ *in*, and עָשָׂה *to make*, or *he who seeks* בָּעָה and *lays waste* שָׁאָה. Baasha was son of Ahijah of the tribe of Issachar, and conspired against King Nadab, son of Jeroboam, when he was besieging the Philistine town of Gibbethon, and killed him with his whole family. He appears to have been of humble origin, as the prophet Jehu speaks of him as having been "exalted out of the dust" (1 K. xvi. 2). In matters of religion his reign was no improvement on that of Jeroboam; he equally forgot his position as king of the nation of God's election, and was chiefly remarkable for his persevering hostility to Judah. It was probably in the 13th year of his reign [ASA] that he made war on its king Asa, and began to fortify Ramah as an ἐπιτείχισμα against it. He was defeated by the unexpected alliance of Asa with Benhadad I. of Damascus, who had previously been friendly to Baasha. Benhadad took several towns in the N. of Israel, and conquered lands belonging to it near the sources of Jordan. Baasha died in the 24th year of his reign, and was honorably buried in the beautiful city of Tirzah (Cant. vi. 4), which he had made his capital. The dates of his accession and death according to Clinton (*F. H* i. 321) are B. C. 953 and B. C. 931 (1 K. xv. 27, xvi 7; 2 Chr. xvi. 1–6). G. E. L. C.

* Fürst derives the name from an obsolete root (existing in Arabic) = *valor, boldness*. H.

BA'BEL, BAB'YLON, &c. (בָּבֶל: Βαβυλών: [*Babel, Babylon*]) is properly the capital city of the country which is called in Genesis *Shinar* (שִׁנְעָר) and in the later Scriptures *Chaldæa*, or the land of the Chaldæans: (כַּשְׂדִּים). The name is connected in Genesis with the Hebrew root בָּלַל, "*confundere*," "because the Lord did there confound the language of all the earth" (Gen. xi. 9); but the native etymology is *Bab-il*, "the gate of the god *Il*," or perhaps more simply "the gate of God;" and this no doubt was the original intention of the appellation as given by Nimrod, though the other sense came to be attached to it after the confusion of tongues. Probably a temple was the

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first building raised by the primitive nomads, and in the gate of this temple justice would be administered in early times (comp. 2 Sam. xix. 8), after which houses would grow up about the gate, and in this way the name would readily pass from the actual portal of the temple to the settlement. According to the traditions which the Greeks derived from the Babylonians in Alexander's age the city was originally built about the year B. C. 2230. The architectural remains discovered in southern Babylonia, taken in conjunction with the monumental records, seem to indicate that it was not at first the capital, nor, indeed, a town of very great importance. It probably owed its position at the head of Nimrod's cities (Gen. x. 10) to the power and preëminence whereto it afterwards attained rather than to any original superiority that it could boast over the places coupled with it. *Erech*, *Ur*, and *Ellasar*, appear to have been all more ancient than Babylon, and were capital cities when *Babil* was a provincial village. The first rise of the Chaldæan power was in the region close upon the Persian Gulf, as Berosus indicated by his fish-god Oannes, who brought the Babylonians civilization and the arts out of the sea (ap. Syncell. p. 28, B.). Thence the nation spread northwards up the course of the rivers, and the seat of government moved in the same direction, being finally fixed at Babylon, perhaps not earlier than about B. C. 1700.

1. *Topography of Babylon — Ancient descriptions of the city.* — The descriptions of Babylon which have come down to us in classical writers are derived chiefly from two sources, the works of Herodotus and of Ctesias. These authors were both of them eye-witnesses of the glories of Babylon — not, indeed, at their highest point, but before they had greatly declined — and left accounts of the city and its chief buildings, which the historians and geographers of later times were, for the most part, content to copy. The description of Herodotus is familiar to most persons. According to this, the city, which was built on both sides of the Euphrates, formed a vast square, inclosed within a double line of high walls, the extent of the outer circuit being 480 stades, or about 56 miles. The entire area included would thus have been about 200 square miles. Herodotus appears to imply that this whole space was covered with houses, which, he observes, were frequently three or four stories high. They were laid out in straight streets crossing each other at right angles, the cross streets leading to the Euphrates being closed at the river end with brazen gates, which allowed or prevented access to the quays wherewith the banks of the Euphrates were lined along its whole course through the city. In each division of the town, Herodotus says, there was a fortress or stronghold, consisting in the one case of the royal palace, in the other of the great temple of Belus. This last was a species of pyramid, composed of eight square towers placed one above the other, the dimensions of the basement tower being a stade — or above 200 yards — each way. The height of the temple is not mentioned by Herodotus. A winding ascent, which passed round all the towers, led to the summit, on which was placed a spacious ark or chapel, containing no statue, but regarded by the natives as the habitation of the god. The temple stood in a sacred precinct two stades (or 400 yards) square, which contained two altars for burnt-offerings and a sacred ark or chapel, wherein was the golden image of Bel. The two portions of the city were united by a bridge, composed of a series of stone piers with movable platforms of wood stretching from one pier to another. Such are the chief features of the description left us by Herodotus (i. 178-186).

According to Ctesias (ap. Diod. Sic. ii. 7, ff.) the circuit of the city was not 480 but 360 stades — which is a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected together by a stone bridge five stades (above 1000 yards) long, and 30 feet broad, of the kind described by Herodotus. At either extremity of the bridge was a royal palace, that in the eastern city being the more magnificent of the two. It was defended by a triple *enceinte*, the outermost 60 stades, or 7 miles round; the second, which was circular, 46 stades, or 4½ miles; and the third 20 stades, or 2½ miles. The height of the second or middle wall was 300 feet, and its towers were 420 feet. The elevation of the innermost circuit was even greater than this. The walls of both the second and the third inclosure were made of colored brick, and represented hunting scenes — the chase of the leopard and the lion — with figures, male and female, regarded by Ctesias as those of Ninus and Semiramis. The other palace was inferior both in size and magnificence. It was inclosed within a single *enceinte*, 30 stades, or 3½ miles in circumference, and contained representations of hunting and battle scenes as well as statues in bronze, said to be those of Ninus, Semiramis, and Jupiter Belus. The two palaces were joined, not only by the bridge, but by a tunnel under the river! Ctesias's account of the temple of Belus has not come down to us. We may gather however, that he represented its general character in much the same way as Herodotus, but spoke of it as surmounted by three statues, one of Bel, 40 feet high, another of Rhea, and a third of Juno or Beltis. He seems further to have described elaborately the famous "hanging gardens" of Nebuchadnezzar (Diod. Sic. ii. 10) but the description, as reported by Diodorus, is not very intelligible. It appears that they were a square of 400 feet each way, and rose in terraces, the topmost terrace being planted with trees of all kinds, which grew to a great size.

In examining the truth of these descriptions, we shall most conveniently commence from the outer circuit of the town. All the ancient writers appear to agree in the fact of a district of vast size, more or less inhabited, having been inclosed within lofty walls, and included under the name of Babylon. With respect to the exact extent of the circuit they differ. The estimate of Herodotus and of Pliny (*H. N.* vi. 26) is 480 stades, of Strabo (xvi. i, § 5) 385, of Q. Curtius (v. 1 § 26) 368, of Clitarchus (ap. Diod. Sic. ii. 7) 365, and of Ctesias (ap. eund.) 360 stades. It is evident that here we have merely the moderate variations to be expected in independent measurements, except in the first of the numbers. Setting this aside, the difference between the greatest and the least of the estimates is little more than ½ per cent.[a] With this near agreement on the part of so many authors, it is the more surprising that in the remaining case we should find the great difference of one third more, or 33½ per cent. Perhaps the true explanation is that Herodotus spoke of the *outer* wall, which could be traced

[a] If the estimate of Ctesias be regarded as 100, that of Clitarchus will be . . . 100·1923
" Q. Curtius 100·2
" Strabo 100·694; but
" Herodotus 133·3

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in his time, while the later writers, who never speak of an inner and an outer barrier, give the measurement of Herodotus's *inner* wall, which may have alone remained in their day. This is the opinion of M. Oppert, who even believes that he has found traces of both inclosures, showing them to have been really of the size ascribed to them. This conclusion is at present disputed, and it is the more general belief of those who have examined the ruins with attention that no vestiges of the ancient walls are to be found, or at least, that none have as yet been discovered. Still it is impossible to doubt that a line of wall inclosing an enormous area originally existed. The testimony to this effect is too strong to be set aside, and the disappearance of the wall is easily accounted for, either by the constant quarrying, which would naturally have commenced with it (Rich, *First Mem.* p. 44), or by the subsidence of the bulwark into the moat from which it was raised. Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100 square miles; nearly five times the size of London! It is evident that this vast space cannot have been entirely covered with houses. Diodorus confesses (ii. 9, *ad fin.*) that but a small part of the enclosure was inhabited in his own day, and Q. Curtius (v. 1. § 27) says that as much as nine-tenths consisted, even in the most flourishing times, of gardens, parks, paradises, fields, and orchards.

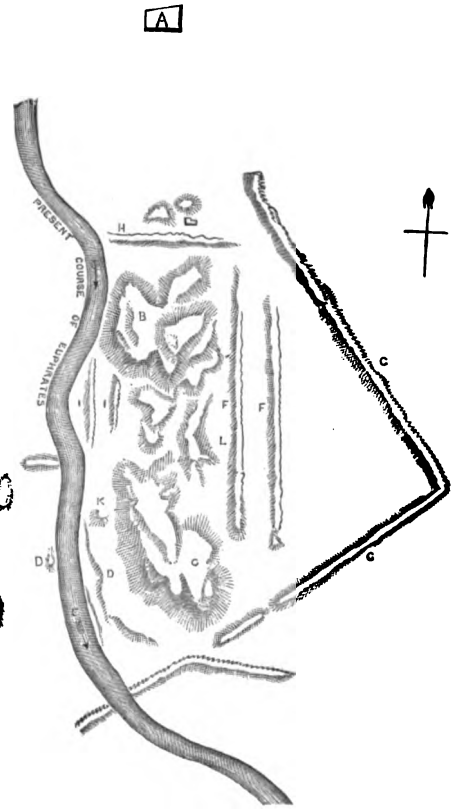
With regard to the height and breadth of the walls there is nearly as much difference of statement as with regard to their extent. Herodotus makes the height 200 royal cubits, or 337½ feet; Ctesias 50 fathoms, or 300 feet; Pliny and Solinus 200 royal feet; Strabo 50 cubits, or 75 feet. Here there is less appearance of independent measurements than in the estimates of length. The two original statements seem to be those of Herodotus and Ctesias, which only differ accidentally, the latter having omitted to notice that the royal scale was used The later writers do not possess fresh data; they merely soften down what seems to them an exaggeration — Pliny and Solinus changing the cubits of Herodotus into feet, and Strabo the fathoms of Ctesias into cubits. We are forced then to fall back on the earlier authorities, who are also the only eye-witnesses; and surprising as it seems, perhaps we must believe the statement, that the vast inclosed space above mentioned was surrounded by walls which have well been termed "artificial mountains," being nearly the height of the dome of St. Paul's! (See Grote's *Greece*, vol. iii. p. 397, and, on the other side, Mure's *Lit. of Greece*; vol. iv. p. 546.) The ruined wall of Nineveh was, it must be remembered, in Xenophon's time 150 feet high (*Anab.* iii. 4, § 10), and another wall which he passed in Mesopotamia was 100 feet (*ibid.* ii. 4, § 12).

The estimates for the thickness of the wall are the following: — Herodotus, 50 royal cubits, or nearly 85 feet; Pliny and Solinus 50 royal, or about 60 common feet; and Strabo, 32 feet. Here again Pliny and Solinus have merely softened down Herodotus; Strabo, however, has a new number. This may belong properly to the inner wall, which, Herodotus remarks (i. 181), was of less thickness than the outer.

According to Ctesias the wall was strengthened with 250 towers, irregularly disposed, to guard the weakest parts (Diod. Sic. ii. 7); and according to Herodotus it was pierced with a hundred gates which were made of brass, with brazen lintels and side-posts (i. 179). The gates and walls are alike mentioned in Scripture, the height of the one and the breadth of the other being specially noticed (Jer. li. 58; comp. l. 15, and li. 53).

Herodotus and Ctesias both relate that the banks of the river as it flowed through the city were on each side ornamented with quays. The stream has probably often changed its course since the time of Babylonian greatness, but some remains of a quay or embankment (E) on the eastern side of the stream still exist, upon the bricks of which is read the name of the last king. The two writers also agree as to the existence of a bridge, and describe it very similarly. Perhaps a remarkable mound (K) which interrupts the long flat valley — evidently the ancient course of the river — closing in the principal ruins on the west, may be a trace of this structure.

2. *Present state of the Ruins.*— Before seeking to identify the principal buildings of ancient Baby-



Present State of the Ruins of Babylon

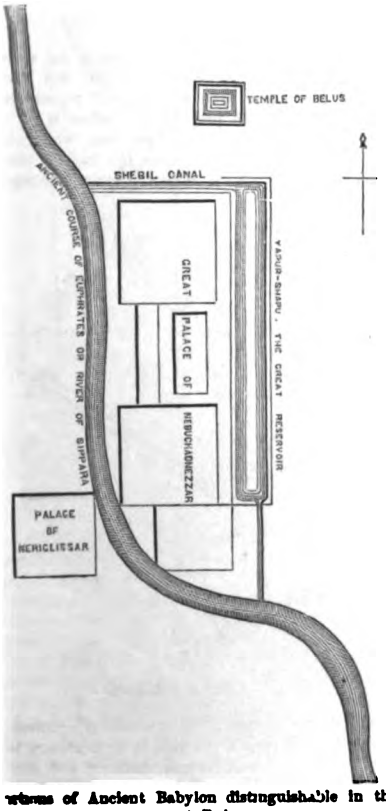
lon with the ruins near Hillah, which are universally admitted to mark the site, it is necessary to give an account of their present character and condition, which the accompanying plan will illustrate.

About five miles above *Hillah*, on the opposite or left bank of the Euphrates, occur a series o-

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artificial mounds of enormous size, which have been recognized in all ages as probably indicating the site of the capital of southern Mesopotamia. They consist chiefly of "three great masses of building — the high pile of unbaked brickwork called by Rich 'Mujellibe,' but which is known to the Arabs as '*Babil*' (A); the building denominated the '*Kasr*' or palace (B); and a lofty mound (C), upon which stands the modern tomb of *Amrám-ibn-'Alí*" (Loftus's *Chaldæa*, p. 17). Besides these principal masses the most remarkable features are two parallel lines of rampart (F F) bounding the chief ruins on the east, some similar but inferior remains on the north and west (I I and H), an embankment along the river-side (E), a remarkable isolated heap (K) in the middle of a long valley, which seems to have been the ancient bed of the stream, and two long lines of rampart (G G) meeting at a right angle, and with the river forming an irregular triangle, within which all the ruins on this side (except *Babil*) are inclosed. On the west, or right bank, the remains are very slight and scanty. There is the appearance of an inclosure, and of a building of moderate size within it (D), nearly opposite the great mound of *Amram*; but otherwise, unless at a long distance from the stream, this side of the Euphrates is absolutely bare of ruins.

Scattered over the country on both sides of the Euphrates, and reducible to no regular plan, are a number of remarkable mounds, usually standing



Ruins of Ancient Babylon distinguishable in the present Ruins.

single, which are plainly of the same date with the great mass of ruins upon the river-bank. Of these, by far the most striking is the vast ruin called the *Birs-Nimrud*, which many regard as the tower of Babel, situated about six miles to the S. W. of Hillah, and almost that distance from the Euphrates at the nearest point. This is a pyramidical mound, crowned apparently by the ruins of a tower, rising to the height of 153½ feet above the level of the plain, and in circumference somewhat more than 2000 feet. As a complete description of it is given under the next article [BABEL, TOWER OF] no more need be said of it here. There is sufficient reason to believe from the inscriptions discovered on the spot, and from other documents of the time of Nebuchadnezzar, that it marks the site of Borsippa, and was thus entirely beyond the limits of Babylon (Beros. *Fr.* 14).

3. *Identification of sites.* — On comparing the existing ruins with the accounts of the ancient writers, the great difficulty which meets us is the position of the remains almost exclusively on the left bank of the river. All the old accounts agree in representing the Euphrates as running through the town, and the principal buildings as placed on the opposite sides of the stream. In explanation of this difficulty it has been urged, on the one hand, that the Euphrates having a tendency to run off to the right has obliterated all trace of the buildings in this direction (Layard's *Nin. and Bab* p. 493); on the other, that by a due extension of the area of Babylon it may be made to include the *Birs-Nimrud*, and that thus the chief existing remains will really lie on the opposite banks of the river (Rich, *Second Memoir*, p. 32; Ker Porter, *Travels*, ii. 383). But the identification of the *Birs* with Borsippa completely disposes of this latter theory; while the former is unsatisfactory, since we can scarcely suppose the abrasion of the river to have entirely removed all trace of such gigantic buildings as those which the ancient writers describe. Perhaps the most probable solution is to be found in the fact that a large canal (called *Shebil*) intervened in ancient times between the *Kasr* mound (B) and the ruin now called *Babil* (A), which may easily have been confounded by Herodotus with the main stream. This would have had the two principal buildings upon opposite sides; while the real river, which ran down the long valley to the west of the *Kasr* and *Amrám* mounds, would also have separated (as Ctesias related) between the greater and the lesser palace. If this explanation be accepted as probable, we may identify the principal ruins as follows: — 1. The great mound of *Babil* will be the ancient temple of Belus. It is an oblong mass, composed chiefly of unbaked brick, rising from the plain to the height of 140 feet, flattish at the top, in length about 200 and in breadth about 140 yards. This oblong shape is common to the temples, or rather temple-towers, of lower Babylonia, which seem to have had nearly the same proportions. It was originally coated with fine burnt brick laid in an excellent mortar, as was proved by Mr. Layard (*Nin. and Bab.* pp. 503-5); and was no doubt built in stages, most of which have crumbled down, but which may still be in part concealed under the rubbish. The statement of Berosus (*Fr.* 14), that it was rebuilt by Nebuchadnezzar, is confirmed by the fact that all the inscribed bricks which have been found in it bear the name of that king. It formed the tower of the temple and was surmounted by a chapel, but

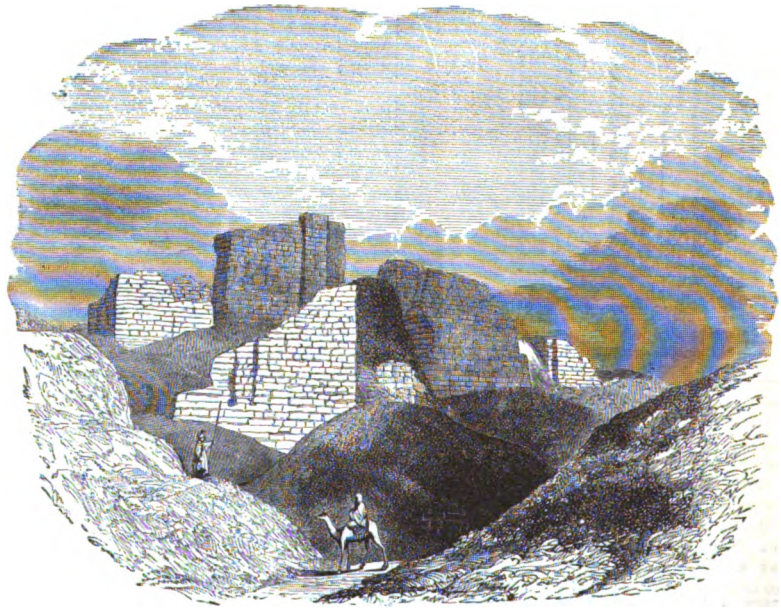
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he main shrine, the altars, and no doubt the residences of the priests, were at the foot, in a sacred precinct. 2. The mound of the *Kasr* will mark the site of the great Palace of Nebuchadnezzar. It is an irregular square of about 700 yards each way, and may be regarded as chiefly formed of the old palace-platform (resembling those at Nineveh, Susa, and elsewhere), upon which are still standing certain portions of the ancient residence whereto the name of "*Kasr*" or "Palace" especially attaches. The walls are composed of burnt bricks of a pale yellow color and of excellent quality, bound together by a fine lime cement, and stamped with the name and titles of Nebuchadnezzar. They



View of Babil, from the West.

"contain traces of architectural ornament — piers, buttresses, pilasters, &c." (Layard, p. 506); and in the rubbish at their base have been found slabs inscribed by Nebuchadnezzar and containing an account of the building of the edifice, as well as a few sculptured fragments and many pieces of enamelled brick of brilliant hues. On these last portions of figures are traceable, recalling the statements of Ctesias (ap. Diod. Sic.) that the brick walls of the palace were colored and represented hunting-scenes. No plan of the palace is to be made out from the existing remains, which are tossed in apparent confusion on the highest point of the mound. 3. The mound of *Amrâm* is thought



View of the Kasr.

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by M. Oppert to represent the "hanging gardens" of Nebuchadnezzar; but this conjecture does not seem to be a very happy one. The mound is composed of poorer materials than the edifices of that prince, and has furnished no bricks containing his name. Again, it is far too large for the hanging-gardens, which are said to have been only 400 feet. each way. The *Amrám* mound is described by Rich as an irregular parallelogram, 1100 yards long by 800 broad, and by Ker Porter as a triangle, the sides of which are respectively 1400, 1100, and 850 feet. Its dimensions therefore very greatly exceed those of the curious structure with which it has been identified. Most probably it represents the ancient palace, coeval with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence. It is the only part of the ruins from which bricks have been derived containing the names of kings earlier than Nebuchadnezzar; and is therefore entitled to be considered the most ancient of the existing remains. 4. The ruins marked DD on either side of the Euphrates, together with all the other remains on the right bank, may be considered to represent the lesser Palace of Ctesias, which is said to have been connected with the greater by a bridge across the river, as well as by a tunnel under the channel of the stream (!). The old course of the Euphrates

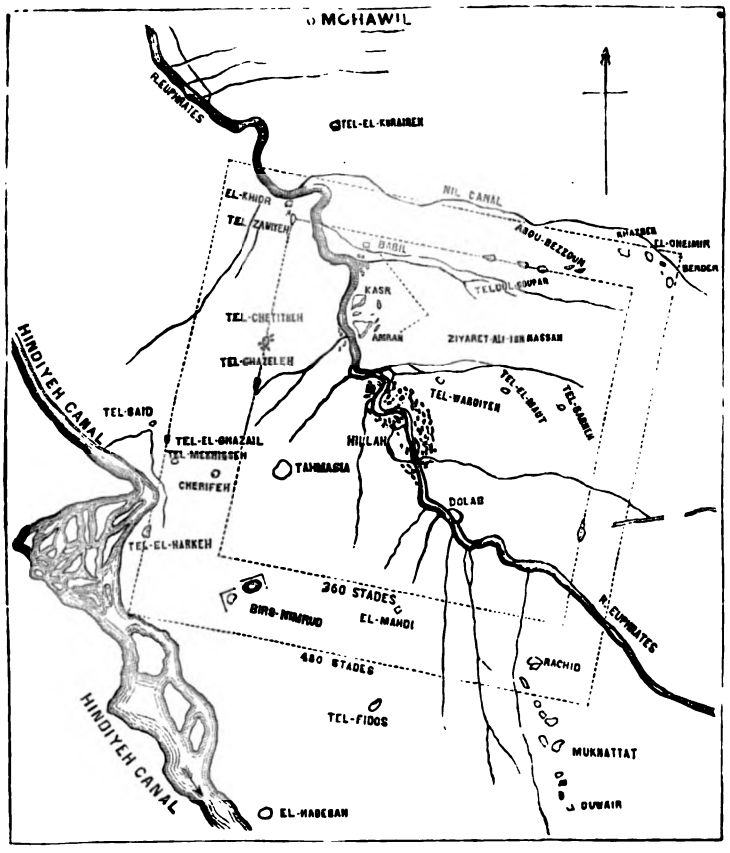


Chart of the country round Babylon, with limits of the ancient City, according to Oppert.

seems to have been a little east of the present one, passing between the two ridges marked I I, and then closely skirting the mound of *Amrám*, so as to have both the ruins marked D upon its right bank. These ruins are of the same date and style. The bricks of that on the left bank bear the name of Neriglissar; and there can be little doubt that this ruin, together with those on the opposite side of the stream, are the remains of a palace built by him. Perhaps (as already remarked) the mound K may be a remnant of the ancient bridge. 5. The two long parallel lines of embankment on the east (F F in the plan) which form so striking a feature in the remains as represented by Porter and Rich, but which are ignored by M. Oppert, may either be the lines of an outer and inner inclosure, of which Nebuchadnezzar speaks as defenses of his palace; or they may represent the embankments of an enormous reservoir, which is often mentioned by that monarch as adjoining his palace towards the east. 6. The embankment (E) is composed of bricks marked with the name of Labynetus or *Nabunit*, and is undoubtedly a portion of the work which Berosus ascribes to the last king (*Fr.* 14).

The most remarkable fact connected with the magnificence of Babylon, is the poorness of the material with which such wonderful results were produced. The whole country, being alluvial, was

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entirely destitute of stone, and even wood was scarce and of bad quality, being only yielded by the palm-groves which fringed the courses of the canals and rivers. In default of these, the ordinary materials for building, recourse was had to the soil of the country — in many parts an excellent clay — and with bricks made from this, either sun-dried or baked, the vast structures were raised, which, when they stood in their integrity, provoked comparison with the pyramids of Egypt, and which even in their decay excite the astonishment of the traveller. A modern writer has noticed as the true secret of the extraordinary results produced, "the unbounded command of naked human strength" which the Babylonian monarchs had at their disposal (Grote's *Hist. of Greece*, vol. iii. p. 401); but this alone will not account for the phenomena, and we must give the Babylonians credit for a genius and a grandeur of conception rarely surpassed, which led them to employ the labor whereof they had the command in works of so imposing a character. With only "brick for stone," and at first only "slime (חֵמָר) for mortar" (Gen. xi. 3), they constructed edifices of so vast a size that they still remain at the present day among the most enormous ruins in the world, impressing the beholder at once with awe and admiration.

4. *History of Babylon.* — The history of Babylon mounts up to a time not very much later than the Flood. The native historian seems to have possessed authentic records of his country for above 2000 years before the conquest by Alexander (Beros. *Fr.* 11); and Scripture represents the "beginning of the kingdom" as belonging to the time of Nimrod, the grandson of Ham and the great-grandson of Noah (Gen. x. 6–10). Of Nimrod no trace has been found in the Babylonian remains, unless he is identical with the god Bel of the Babylonian Pantheon, and so with the Greek Belus, the hero-founder of the city. This identity is possible, and at any rate the most ancient inscriptions appear to show that the primitive inhabitants of the country were really Cushite, *i. e.* identical in race with the early inhabitants of Southern Arabia and of Ethiopia. The seat of government at this early time was, as has been stated, in lower Babylonia, Erech (*Warka*) and Ur (*Mugheir*) being the capitals, and Babylon (if built) being a place of no consequence. The country was called Shinár (שִׁנְעָר), and the people the *Akkadim* (comp. *Accad* of Gen. x. 10). Of the art of this period we have specimens in the ruins of *Mugheir* and *Warka*, the remains of which date from at least the 20th century before our era. We find the use of kiln-baked as well as of sun-dried bricks already begun; we find writing practiced, for the bricks are stamped with the names and titles of the kings; we find buttresses employed to support buildings, and we have probable indications of the system of erecting lofty buildings in stages. On the other hand, mortar is unknown, and the bricks are laid either in clay or in bitumen (comp. Gen. xi. 3); they are rudely moulded, and of various shapes and sizes; sun-dried bricks predominate, and some large buildings are composed entirely of them; in these reed-matting occurs at intervals, apparently used to protect the mass from disintegration. There is no trace of ornament in the erections of this date, which were imposing merely by their size and solidity.

The first important change which we are able to trace in the external condition of Babylon, is its subjection, at a time anterior to Abraham, by the neighboring kingdom of Elam or Susiana. Berosus spoke of a first Chaldæan dynasty consisting of eleven kings, whom he probably represented as reigning from B. C. 2234 to B. C. 1976. At the last mentioned date he said there was a change, and a new dynasty succeeded, consisting of 49 kings, who reigned 458 years (from B. C. 1976 to B. C. 1518). It is thought that this transition may mark the invasion of Babylonia from the East, and the establishment of Elamitic influence in the country, under Chedorlaomer (Gen. xiv.), whose representative appears as a conqueror in the inscriptions. Amraphel, king of Shinar, and Arioch, king of Ellasar (*Larsa*), would be tributary princes whom Chedorlaomer had subjected, while he himself may have become the founder of the new dynasty, which, according to Berosus, continued on the throne for above 450 years. From this point the history of Babylon is almost a blank for above twelve centuries. Except in the mention of the plundering of Job by the Chaldæans (Job i. 17), and of the "goodly Babylonish garment" which Achan coveted (Josh. vii. 21), Scripture is silent with regard to the Babylonians from the time of Abraham to that of Hezekiah. Berosus covered this space with three dynasties; one (which has been already mentioned) of 49 Chaldæan kings, who reigned 458 years; another of 9 Arab kings, who reigned 245 years; and a third of 49 Assyrian monarchs, who held dominion for 526 years; but nothing beyond this bare outline has come down to us on his authority concerning the period in question. The monumental records of the country furnish a series of names, the reading of which is very uncertain, which may be arranged with a good deal of probability in chronological order, apparently belonging to the first of these three dynasties. Of the second no traces have been hitherto discovered. The third would seem to be identical with the Upper Dynasty of Assyria, of which some account has been given in a former article [ASSYRIA]. It would appear then as if Babylon, after having had a native Chaldæan dynasty which ruled for 224 years (Brandis, p. 17), and a second dynasty of Elamitic Chaldæans who ruled for a further period of 458 years, fell wholly under Semitic influence, becoming subject first to Arabia for two centuries and a half, and then to Assyria for above five centuries, and not regaining even a qualified independence till the time marked by the close of the Upper and the formation of the Lower Assyrian empire. This is the conclusion which seems naturally to follow from the abstract which is all that we possess of Berosus: and doubtless it is to a certain extent true. But the statement is too broad to be exact; and the monuments show that Babylon was at no time absorbed into Assyria, or even for very many years together a submissive vassal. Assyria, which she had colonized during the time of the second or great Chaldæan dynasty, to which she had given letters and the arts, and which she had held in subjection for many hundred years, became in her turn (about B. C. 1270) the predominant Mesopotamian power, and the glory of Babylon in consequence suffered eclipse. But she had her native kings during the whole of the Assyrian period, and she frequently contended with her great neighbor, being sometimes even the aggressor. Though much sunk from her former greatness, she continued to be the second power in Asia; and retained a vitality which

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at a later date enabled her to become once more the head of an empire.

The line of Babylonian kings becomes exactly known to us from the year B. C. 747. An astronomical work of the geographer Ptolemy has preserved to us a document, the importance of which for comparative chronology it is scarcely possible to exaggerate. The "Canon of Ptolemy," as it is called, gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from the year B. C. 747, when Nabonassar mounted the throne, to B. C. 331, when the last Persian king was dethroned by Alexander. This document, which from its close accordance with the statements of Scripture always vindicated to itself a high authority in the eyes of Christian chronologers, has recently been confirmed in so many points by the inscriptions that its authentic character is established beyond all possibility of cavil or dispute. As the basis of all accurate calculation for oriental dates previous to Cyrus, it seems proper to transcribe the earlier portion of it in this place. [The dates B. C. are added for convenience sake.]

	Years.	N. E.	B. C.
Nabonassar	14	1	747
Nadius	2	15	733
Chinzinus and Porus	5	17	731
Elulæus	5	22	726
Mardocempalus	12	27	721
Arcæanus	5	39	709
First interregnum	2	44	704
Belibus	3	46	702
Aparanadius	6	49	699
Regibelus	1	55	693
Mesesimordacus	4	56	692
Second interregnum	8	60	688
Asaridanus	13	68	680
Saosduchinus	20	81	667
Cinneladanus	22	101	647
Nabopolassar	21	123	625
Nebuchadnezzar	43	144	604
Iloarudamus	2	187	561
Neriglissolassarus	4	189	559
Nabonadius	17	193	555
Cyrus	9	210	538

Of Nabonassar, the first king in Ptolemy's list, nothing can be said to be known except the fact, reported by Berosus, that he destroyed all the annals of his predecessors for the purpose of compelling the Babylonians to date from himself (*Fr.* 11 a). It has been conjectured that he was the husband, or son, of Semiramis, and owed to her his possession of the throne. But of this theory there is at present no proof. It rests mainly upon a synchronism obtained from Herodotus, who makes Semiramis a Babylonian queen, and places her five generations (167 years) before Nitocris, the mother of the last king. The Assyrian discoveries have shown that there was a Semiramis about this time, but they furnish no evidence of her connection with Babylon, which still continues uncertain. The immediate successors of Nabonassar are still more obscure than himself. Absolutely nothing beyond the brief notation of the Canon has reached us concerning Nadius (or Nabius), Chinzinus (or Chindirus) and Porus or Elulæus, who certainly cannot be the Tyrian king of that name mentioned by Menander (ap. Joseph. *Ant. Jud.* ix. 14, § 2). Mardocempalus, on the contrary, is a monarch to whom great interest attaches. He is undoubtedly the Merodach-Baladan, or Berodach-Baladan [MERODACH-BALADAN] of Scripture, and was a personage of great consequence, reigning himself twice the first time for 12 years, contemporaneously with the Assyrian king Sargon, and the second time for six months only, during the first year of Sennacherib; and leaving a sort of hereditary claim to his sons and grandsons, who are found to have been engaged in hostilities with Esar-haddon and his successor. His dealings with Hezekiah sufficiently indicate the independent position of Babylon at this period, while the interest which he felt in an astronomical phenomenon (2 Chr. xxxii. 31) harmonizes with the character of a native Chaldæan king which appears to belong to him. The Assyrian inscriptions show that after reigning 12 years Merodach-Baladan was deprived of his crown and driven into banishment by Sargon, who appears to have placed Arcæanus (his son?) upon the throne as viceroy, a position which he maintained for five years. A time of trouble then ensued, estimated in the Canon at two years, during which various pretenders assumed the crown, among them a certain Hagisa, or Acises, who reigned for about a month, and Merodach-Baladan, who held the throne for half a year (Polyhist. ap. Euseb.). Sennacherib, bent on reëstablishing the influence of Assyria over Babylon, proceeded against Merodach-Baladan (as he informs us) in his first year, and having dethroned him, placed an Assyrian named *Belîb*, or Belibus, upon the throne, who ruled as his viceroy for three years. At the end of this time, the party of Merodach-Baladan still giving trouble, Sennacherib descended again into Babylonia, once more overran it, removed *Belîb*, and placed his eldest son — who appears in the Canon as Aparanadius — upon the throne. Aparanadius reigned for six years, when he was succeeded by a certain Regibelus, who reigned for one year; after which Mesesimordacus held the throne for four years. Nothing more is known of these kings, and it is uncertain whether they were viceroys, or independent native monarchs. They were contemporary with Sennacherib, to whose reign belongs also the second interregnum, extending to eight years, which the Canon interposes between the reigns of Mesesimordacus and Asaridanus. In Asaridanus critical eyes long ago detected Esar-haddon, Sennacherib's son and successor; and it may be regarded as certain from the inscriptions that this king ruled in person over both Babylonia and Assyria, holding his court alternately at their respective capitals. Hence we may understand how Manasseh, his contemporary, came to be "carried by the captains of the king of Assyria *to Babylon*," instead of to Nineveh, as would have been done in any other reign. [ESAR-HADDON.] Saosduchinus and Ciniladanus (or Cinneladanus), his brother (Polyhist.), the successors of Asaridanus, are kings of whose history we know nothing. *Probably* they were viceroys under the later Assyrian monarchs, who are represented by Abydenus (ap. Euseb.) as retaining their authority over Babylon up to the time of the last siege of Nineveh.

With Nabopolassar, the successor of Cinneladanus, and the father of Nebuchadnezzar, a new era in the history of Babylon commences. According to Abydenus, who probably drew his information from Berosus, he was appointed to the government of Babylon by the last Assyrian king, at the moment when the Medes were about to make their final attack; whereupon, betraying the trust reposed in him, he went over to the enemy, arranged

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a marriage between his son Nebuchadnezzar and the daughter of the Median leader, and joined in the last siege of the city. [NINEVEH.] On the success of the confederates (B. C. 625) Babylon became not only an independent kingdom, but an empire; the southern and western portions of the Assyrian territory were assigned to Nabopolassar in the partition of the spoils which followed on the conquest, and thereby the Babylonian dominion became extended over the whole valley of the Euphrates as far as the Taurus range, over Syria, Phœnicia, Palestine, Idumæa, and (perhaps) a portion of Egypt. Thus, among others, the Jews passed quietly and almost without remark, from one feudal head to another, exchanging dependency on Assyria for dependency on Babylon, and continuing to pay to Nabopolassar the same tribute and service which they had previously rendered to the Assyrians. Friendly relations seem to have been maintained with Media throughout the reign of Nabopolassar, who led or sent a contingent to help Cyaxares in his Lydian war, and acted as mediator in the negotiations by which that war was concluded (Herod. i. 74). At a later date hostilities broke out with Egypt. Neco, the son of Psamatik I., about the year B. C. 608, invaded the Babylonian dominions on the southwest, and made himself master of the entire tract between his own country and the Euphrates (2 K. xxiii. 29, and xxiv. 7). Nabopolassar was now advanced in life, and not able to take the field in person (Beros. *Fr.* 14). He therefore sent his son, Nebuchadnezzar, at the head of a large army, against the Egyptians, and the battle of Carchemish, which soon followed, restored to Babylon the former limits of her territory (comp. 2 K. xxiv. 7 with Jer. xlvi. 2–12). Nebuchadnezzar pressed forward and had reached Egypt, when news of his father's death recalled him; and hastily returning to Babylon, he was fortunate enough to find himself, without any struggle, acknowledged king (B. C. 604).

A complete account of the works and exploits of this great monarch — by far the most remarkable of all the Babylonian kings — will be given in a later article. [NEBUCHADNEZZAR.] It is enough to note in this place that he was great both in peace and in war, but greater in the former. Besides recovering the possession of Syria and Palestine, and carrying off the Jews after repeated rebellions into captivity, he reduced Phœnicia, besieged and took Tyre, and ravaged, if he did not actually conquer, Egypt. But it was as the adorner and beautifier of his native land — as the builder and restorer of almost all her cities and temples — that this monarch obtained that great reputation which has handed down his name traditionally in the East, on a par with those of Nimrod, Solomon, and Alexander, and made it still a familiar term in the mouths of the people. Probably no single man ever left behind him as his memorial upon the earth one half the amount of building which was erected by this king. The ancient ruins and the modern towns of Babylonia are alike built almost exclusively of his bricks. Babylon itself, the capital, was peculiarly the object of his attention. It was here that, besides repairing the walls and restoring the temples, he constructed that magnificent palace, which, with its triple inclosure, its hanging gardens, its plated pillars, and its rich ornamentation of enamelled brick, was regarded in ancient times as one of the seven wonders of the world (Strab. xvi. 1, § 5.)

Nebuchadnezzar died B. C. 561, having reigned for 43 years, and was succeeded by Evil-Merodach, his son, who is called in the Canon Illoarudamus This prince, who "in the year that he began to reign did lift up the head of Jehoiachin, king of Judah, out of prison" (2 K. xxv. 27), was murdered, after having held the crown for two years only, by Neriglissar, his brother-in-law. [EVIL-MERODACH.] Neriglissar — the Nerigassolassar of the Canon — is (apparently) identical with the "Nergal-shar-ezer, Rab-Mag" of Jeremiah (xxxix. 3, 13–14). He bears this title, which has been translated "chief of the Magi" (Gesenius), or "chief priest" (Col. Rawlinson), in the Inscriptions, and calls himself the son of a "king of Babylon." Some writers have considered him identical with "Darius the Mede" (Larcher, Conringius, Bouhier); but this is improbable [DARIUS THE MEDE], and he must rather be regarded as a Babylonian of high rank, who having married a daughter of Nebuchadnezzar raised his thoughts to the crown, and finding Evil-Merodach unpopular with his subjects, murdered him and became his successor. Neriglissar built the palace at Babylon, which seems to have been placed originally on the right bank of the river. He was probably advanced in life at his accession, and thus reigned but four years, though he died a natural death, and left the crown to his son, Laborosoarchod. This prince, though a mere lad at the time of his father's decease, was allowed to ascend the throne without difficulty: but when he had reigned nine months, he became the victim of a conspiracy among his friends and connections, who, professing to detect in him symptoms of a bad disposition, seized him, and tortured him to death. Nabonidus (or Labynetus), one of the conspirators, succeeded; he is called by Berosus "a certain Nabonidus, a Babylonian" (ap. Joseph. c. *Ap.* i. 21), by which it would appear that he was not a member of the royal family; and this is likewise evident from his inscriptions, in which he only claims for his father the rank of "Rab-Mag." Herodotus seems to have been mistaken in supposing him (i. 188) the son of a great queen, Nitocris, and (apparently) of a former king, Labynetus (Nebuchadnezzar?). Indeed it may be doubted whether the Babylonian Nitocris of Herodotus is really a historical personage. His authority is the sole argument for her existence, which it is difficult to credit against the silence of Scripture, Berosus, the Canon, and the Babylonian monuments. She may perhaps have been a wife of Nebuchadnezzar; but in that case she must have been wholly unconnected with Nabonidus, who certainly bore no relation to that monarch.

Nabonidus, or Labynetus (as he was called by the Greeks), mounted the throne in the year B. C. 555, very shortly before the war broke out between Cyrus and Crœsus. He entered into alliance with the latter of these monarchs against the former, and had the struggle been prolonged would have sent a contingent into Asia Minor. Events proceeded too rapidly to allow of this; but Nabonidus had provoked the hostility of Cyrus by the mere fact of the alliance, and felt at once that sooner or later he would have to resist the attack of an avenging army. He probably employed his long and peaceful reign of 17 years in preparations against the dreaded foe, executing the defensive works which Herodotus ascribes to his mother (i. 185), and accumulating in the town abundant

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stores of provisions (*ib.* c. 190). In the year B. C. 539 the attack came. Cyrus advanced at the head of his irresistible hordes, but wintered upon the Diyaleh or Gyndes, making his final approaches in the ensuing spring. Nabonidus appears by the inscriptions to have shortly before this associated with him in the government of the kingdom his son, Bel-shar-ezer or Belshazzar; on the approach of Cyrus, therefore, he took the field himself at the head of his army, leaving his son to command in the city. In this way, by help of a recent discovery, the accounts of Berosus and the book of Daniel — hitherto regarded as hopelessly conflicting — may be reconciled. [BELSHAZZAR.] Nabonidus engaged the army of Cyrus, but was defeated and forced to shut himself up in the neighboring town of Borsippa (marked now by the *Birs-Nimrud*), where he continued till after the fall of Babylon (Beros. ap. Joseph. c. *Ap.* i. 21). Belshazzar guarded the city, but over-confident in its strength kept insufficient watch, and recklessly indulging in untimely and impious festivities (Dan. v.), allowed the enemy to enter the town by the channel of the river (Herod. i. 191; Xen. *Cyrop.* vii. 7). Babylon was thus taken by a surprise, as Jeremiah had prophesied (li. 31) — by an army of Medes and Persians, as intimated 170 years earlier by Isaiah (xxi. 1-9), and as Jeremiah had also foreshown (li. 39), during a festival. In the carnage which ensued upon the taking of the town, Belshazzar was slain (Dan. v. 30). Nabonidus, on receiving the intelligence, submitted, and was treated kindly by the conqueror, who not only spared his life, but gave him estates in Carmania (Beros. *ut supra;* comp. Abyd. *Fr.* 9).

Such is the general outline of the siege and capture of Babylon by Cyrus, as derivable from the fragments of Berosus, illustrated by the account in Daniel and reduced to harmony by aid of the important fact, obtained recently from the monuments, of the relationship between Belshazzar and Nabonidus. It is scarcely necessary to remark that it differs in many points from the accounts of Herodotus and Xenophon; but the latter of these two writers is in his Cyropædia a mere romancer, and the former is very imperfectly acquainted with the history of the Babylonians. The native writer, whose information was drawn from authentic and contemporary documents, is far better authority than either of the Greek authors, the earlier of whom visited Babylon nearly a century after its capture by Cyrus, when the tradition had doubtless become in many respects corrupted.

According to the book of Daniel, it would seem as Babylon was taken on this occasion, not by Cyrus, king of Persia, but by a Median king, named Darius (v. 31). The question of the identity of this personage with any Median or Babylonian king known to us from profane sources, will be discussed hereafter. [DARIUS THE MEDE.] It need only be remarked here that Scripture does not really conflict on this point with profane authorities; since there is sufficient indication, from the terms used by the sacred writer, that "Darius the Mede," whoever he may have been, was not the real conqueror nor king who ruled in his own right, but a monarch intrusted by another with a certain delegated authority (see Dan. v. 31, and ix. 1).

With the conquest by Cyrus commenced the decay and ruin of Babylon. The "broad walls" were then to some extent "broken down" (Beros. ap. Jer. 14) and the "high gates" probably "burnt with fire" (Jer. li. 58). The defenses, that is to say, were ruined; though it is not to be supposed that the laborious and useless task of entirely demolishing the gigantic fortifications of the place was attempted, or even contemplated, by the conqueror. Babylon was weakened, but it continued a royal residence, not only during the life-time of Darius the Mede, but through the entire period of the Persian empire. The Persian kings held their court at Babylon during the larger portion of the year; and at the time of Alexander's conquests it was still the second, if not the first, city of the empire. It had, however, suffered considerably on more than one occasion subsequent to the time of Cyrus. Twice in the reign of Darius (Behist. Ins.), and once in that of Xerxes (Ctes. *Pers.* § 22), it had risen against the Persians, and made an effort to regain its independence. After each rebellion its defenses were weakened, and during the long period of profound peace which the Persian empire enjoyed from the reign of Xerxes to that of Darius Codomannus they were allowed to go completely to decay. The public buildings also suffered grievously from neglect. Alexander found the great temple of Belus in so ruined a condition that it would have required the labor of 10,000 men for two months even to clear away the rubbish with which it was encumbered (Strab. xvi. 1, § 5). His designs for the restoration of the temple and the general embellishment of the city were frustrated by his untimely death, and the removal of the seat of empire to Antioch under the Seleucidæ gave the finishing blow to the prosperity of the place. The great city of Seleucia, which soon after arose in its neighborhood, not only drew away its population but was actually constructed of materials derived from its buildings (Plin. *H. N.* vi. 30). Since then Babylon has been a quarry from which all the tribes in the vicinity have perpetually derived the bricks with which they have built their cities, and (besides Seleucia) Ctesiphon, Al Modain, Baghdad, Kufa, Kerbelah, Hillah, and numerous other towns, have risen from its ruins. The "great city," "the beauty of the Chaldees' excellency," has thus emphatically "become heaps" (Jer. li. 37) — she is truly "an astonishment and a hissing, without an inhabitant." Her walls have altogether disappeared — they have "fallen" (Jer. li. 44), been "thrown down" (l. 15), been "broken utterly" (li. 58). "A drought is upon her waters" (l. 38); for the system of irrigation, on which in Babylonia fertility altogether depends, has long been laid aside; "her cities" are everywhere "a desolation" (li. 43), her "land a wilderness;" "wild beasts of the desert" (jackals) "lie there," and "owls dwell there" (comp. Layard, *Nin. and Bab.* p. 484, with Is. xiii. 21-22, and Jer. l. 39): the natives regard the whole site as haunted, and neither will the "Arab pitch tent, nor the shepherd fold sheep there" (Is. xiii. 20).

(See for the descriptive portions, Rich's *Two Memoirs on Babylon;* Ker Porter's *Travels*, vol. ii.; Layard's *Nineveh and Babylon*, ch. xxii.; Fresnel's *Two Letters to M. Mohl* in the *Journal Asiatique*, June and July, 1853; and Loftus's *Chaldæa*, ch. ii. On the identification of the ruins with ancient sites, compare Rawlinson's Herodotus, vol. ii. Essay iv.; Oppert's Maps and Plans; and Rennell's Essay in Rich's *Babylon and Persepolis.* On the history, compare M. Niebuhr's *Geschichte Assur's und Babel's* Brandis's *Rerum Assyriarum Tempora Emendata;* Bosanquet's *Sacred*

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and Profane Chronology; and Rawlinson's Herodotus, vol. i. Essays vi. and viii. G. R.

* As a fitting close to this article we subjoin from Prof. Rawlinson's new volume (*Monarchies of the Ancient Eastern World*, iii. 516–18) his account of the capture of Babylon by Cyrus, which so remarkably fulfilled the Hebrew predictions: — "When all was prepared, Cyrus determined to wait for the arrival of a certain festival, during which the whole population were wont to engage in drinking and revelling, and then silently in the dead of night to turn the water of the river and make his attack. All fell out as he hoped and wished. The festival was even held with greater pomp and splendor than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt for the besieging army, abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace. Elsewhere the rest of the population was occupied in feasting and dancing. Drunken riot and mad excitement held possession of the town: the siege was forgotten; ordinary precautions were neglected. Following the example of their king, the Babylonians gave themselves up for the night to orgies in which religious frenzy and drunken excitement formed a strange and revolting medley.

"Meanwhile, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river-bed; still more anxiously they watched to see if those within the walls would observe the suspicious circumstances and sound an alarm through the town. Should such an alarm be given, all their labors would be lost. . . . But as they watched no sounds of alarm reached them — only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approach of danger.

"At last shadowy forms began to emerge from the obscurity of the deep river-bed, and on the landing-places opposite the river gates scattered clusters of men grew into solid columns, — the undefended gateways were seized, — a war-shout was raised, — the alarm was taken and spread, — and swift runners started off to 'show the King of Babylon that his city was taken at one end.' In the darkness and confusion of the night a terrible massacre ensued. The drunken revellers could make no resistance. The king, paralyzed with fear at the awful handwriting on the wall, which too late had warned him of his peril, could do nothing even to check the progress of the assailants, who carried all before them everywhere. Bursting into the palace, band of Persians made their way to the presence f the monarch and slew him on the scene of is impious revelry. Other bands carried fire and sword through the town. When morning came, Cyrus found himself undisputed master of the city." H.

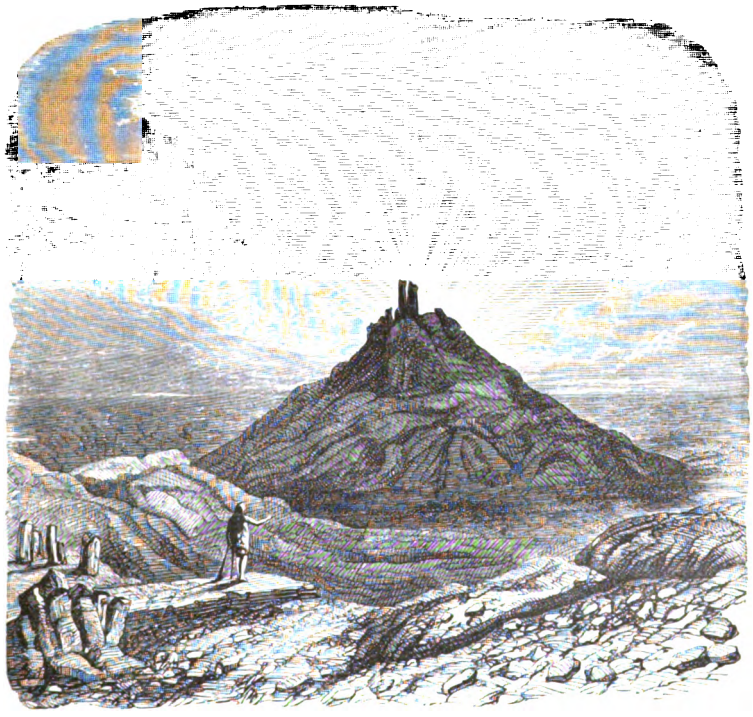
BABEL, TOWER OF. The "tower of Babel" is only mentioned once in Scripture (Gen. xi. 4-9), and then as incomplete. No reference to it appears in the prophetic denunciations of the punishments which were to fall on Babylon for her pride. It is therefore quite uncertain whether the building ever advanced beyond its foundations. As, however, the classical writers universally in their descriptions of Babylon gave a prominent place to a certain tower-like building, which they called the temple (Herod., Diod. Sic., Arrian, Plin &c.), or the tomb (Strabo) of Belus, it has generally been supposed that the tower was in course of time finished, and became the principal temple of the Chaldæan metropolis. Certainly this may have been the case; but while there is some evidence against there is none in favor of it. A Jewish tradition, recorded by Bochart (*Phaleg*, i. 9), declared that fire fell from heaven, and split the tower through to its foundation; while Alexander Polyhistor (*Fr.* 10) and the other profane writers who noticed the tower (as Abydenus, *Frs.* 5 and 6), said that it had been blown down by the winds. Such authorities therefore as we possess, represent the building as destroyed soon after its erection. When the Jews, however, were carried captive into Babylonia, struck with the vast magnitude and peculiar character of certain of the Babylonian temples, they imagined that they saw in them, not merely buildings similar in type and mode of construction to the "tower" (מִגְדָּל) of their Scriptures, but in this or that temple they thought to recognize the very tower itself. The predominant opinion was in favor of the great temple of Nebo at Borsippa, the modern *Birs-Nimrud*, although the distance of that place from Babylon is an insuperable difficulty in the way of the identification. Similarly when Christian travellers first began to visit the Mesopotamian ruins, they generally attached the name of "the tower of Babel" to whatever mass, among those beheld by them, was the loftiest and most imposing. Rawulf in the 16th century found the "tower of Babel" at *Felugiah*, Pietro della Valle in the 18th identified it with the ruin *Babil* near *Hillah*, while early in the present century Rich and Ker Porter revived the Jewish notion, and argued for its identity with the *Birs*. There are in reality no real grounds either for identifying the tower with the Temple of Belus, or for supposing that any remains of it long survived the check which the builders received, when they were "scattered abroad upon the face of the earth," and "left off to build the city" (Gen. xi. 8). All then that can be properly attempted by the modern critic is to show (1.) what was the probable type and character of the building; and (2.) what were the materials and manner of its construction.

With regard to the former point, it may readily be allowed that the *Birs-Nimrud*, though it cannot be the tower of Babel itself, which was at Babylon (Gen. xi. 9), yet, as the most perfect representative of an ancient Babylonian temple-tower, may well be taken to show, better than any other ruin, the probable shape and character of the edifice. This building appears, by the careful examinations recently made of it, to have been a sort of oblique pyramid built in seven receding stages. "Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage — an exact square, 272 feet each way, and 26 feet in perpendicular height Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high; which, however was not placed exactly in the middle of the first, but considerably nearer to the southwestern end which constituted the back of the building. The other stages were arranged similarly — the third being 188 feet, and again 26 feet high; the fourth 146 feet square, and 15 feet high; the fifth 104 feet square, and the same height as the fourth; the

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sixth 62 feet square, and again the same height and the seventh 20 feet square and once more the same height. On the seventh stage there was probably placed the ark or tabernacle, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N. E., and the steeper inclining to the S. W. On the N. E. side was the grand entrance, and here stood the vestibule, a separate building, the débris from which having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction" (Rawlinson's *Herodotus*, vol. ii. pp. 582-3). The *Birs* temple, which was called the "Temple of the Seven Spheres," was ornamented with the planetary colors (see the plan), but this was most likely a peculiarity. The other chief features of it seem to have been common to most, if not all, of the Babylonian temple-towers. The feature of stages is found in the temples at *Warka* and *Mugheir* (Loftus's *Chaldæa*, pp. 129 and 168) which belonged to very primitive times (B. C. 2230); that of the emplacement, so that the four angles face the four cardinal points, is likewise common to those ancient structures; while the square form is universal. On the other hand it may be doubted whether so large a number of stages was common. The *Mugheir* and *Warka* temples have no more than two, and probably never had more than three, or at most, four stages. The great temple of Belus at Babylon (*Babil*) shows only one stage: though, according to the best authorities, it too was a sort of pyramid (Herod., Strabo). The height of the *Birs* is 153½ feet, that of *Babil* 140 (?), that of the *Warka* temple 100, that of the temple at *Mugheir* 50 feet. Strabo's statement that the tomb of Belus was a stade (606 feet) in height would thus seem to be a gross exaggeration. Probably no Babylonian tower ever equalled the Great Pyramid, the original height of which was 480 feet.

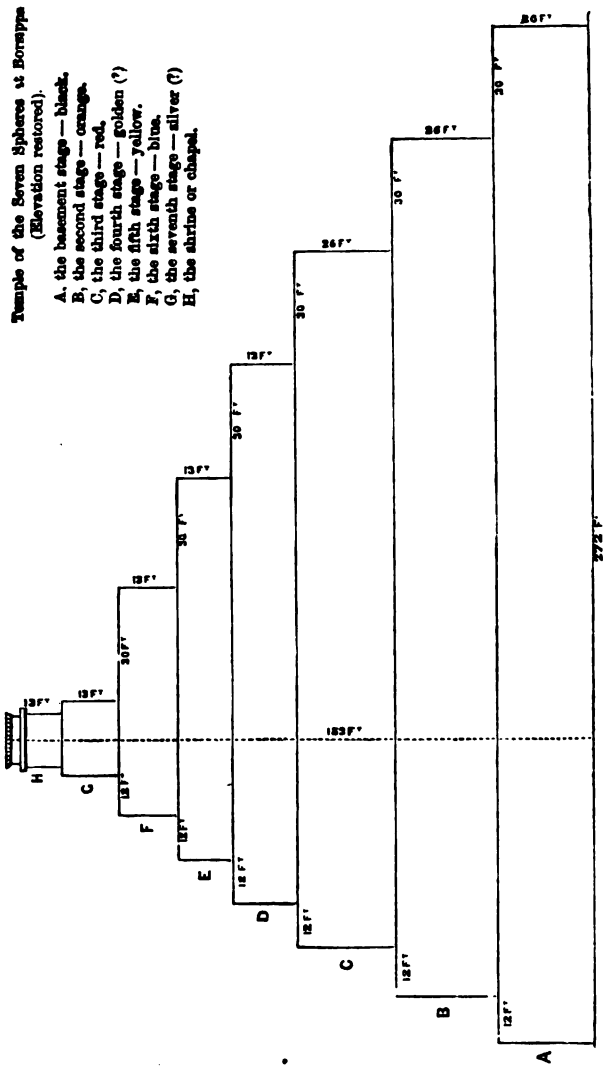
With regard to the materials used in the tower, and the manner of its construction, more light is to be obtained from the *Warka* and *Mugheir* buildings than from the *Birs*. The *Birs* was rebuilt from top to bottom by Nebuchadnezzar, and shows



Temple of Birs-Nimrud of Borsippa.

the mode of construction prevalent in Babylon at the best period; the temples at *Warka* and *Mugheir* remain to a certain extent in their primitive condition, the upper stories alone having been renovated. The *Warka* temple is composed entirely of sun-dried bricks, which are of various shapes and sizes; the cement used is mud; and reeds are largely employed in the construction. It is a building of the most primitive type, and exhibits a ruder style of art than that which we perceive from Scripture to have obtained at the date of the tower. Burnt bricks were employed in the composition of the tower (Gen. xi. 3), and though perhaps it is somewhat doubtful what the *chemar* (חֵמָר) used for mortar may have been (see Fresnel in *Journ. Asiatique* for June, 1853, p. 9), yet on the whole it is most probable that bitumen (which abounds

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in Babylonia) is the substance intended. Now the lower basement of the *Mugheir* temple exhibits this combination in a decidedly primitive form. The burnt bricks are of small size and of an inferior quality; they are laid in bitumen: and they face a mass of sun-dried brick, forming a solid wall outside it, ten feet in thickness. No reeds are used in the building. Writing appears on it, but of an antique cast. The supposed date is B. C. 2300 — a little earlier than the time commonly assigned to the building of the tower. Probably the erection of the two buildings was not separated by a very long interval, though it is reasonable to suppose that of the two the tower was the earlier. If we mark its date, as perhaps we are entitled to do, by the time of Peleg, the son of Eber, and father of Reu (see Gen. x. 25), we may perhaps place it about B. C. 2500.

It is not necessary to suppose that any real idea of "scaling heaven" was present to the minds of those who raised either the Tower of Babel, or any other of the Babylonian temple-towers. The expression used in Genesis (xi. 4) is a mere hyperbole for great height (comp. Deut. i. 28; Dan. iv. 11, &c.), and should not be taken literally. Military defense was probably the primary object of such edifices in early times: but with the wish for this may have been combined further secondary motives, which remained when such defense was otherwise provided for. Diodorus states that the great tower of the temple of Belus was used by the Chaldæans as an observatory (ii. 9), and the careful emplacement of the Babylonian temples with the angles facing the four cardinal points would be a natural consequence, and may be regarded as a strong confirmation, of the reality of this application. M. Fresnel has recently conjectured that they were also used as sleeping-places for the chief priests in the summer-time (*Journ. Asiatique*, June, 1853, pp 529–31). The upper air is cooler, and is free from the insects, especially mosquitos, which abound below; and the description which Herodotus gives of the chamber at the top of the Belus tower (i. 181) goes far to confirm this ingenious view. G. R.

BA'BI (Βαβί; [Vat. Βαηρ;] Alex. Βηβαι *Beer*), 1 Esdr. viii. 37. [BEBAI.]

BABYLON. [BABEL.]

BABYLON (Βαβυλών: *Babylon*). The occurrence of this name in 1 Pet. v. 13 has given rise to a variety of conjectures, which may be briefly enumerated.

1. That Babylon tropically denotes Rome. In support of this opinion is brought forward a tradition recorded by Eusebius (*H. E.* ii. 15), on the authority of Papias and Clement of Alexandria, to the effect that 1 Peter was composed at Rome. Œcumenius and Jerome both assert that Rome was figuratively denoted by Babylon. Although this opinion is held by Grotius, Lardner, Cave, Whitby, Macknight, Hales, and others, it may be rejected as improbable. There is nothing to indicate that the name is used figuratively, and the subscription to an epistle is the last place we should expect to find a mystical appellation.

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2. Cappellus and others take Babylon, with as little reason, to mean Jerusalem.

3. Bar-Hebræus understands by it the house in Jerusalem where the Apostles were assembled on the Day of Pentecost.

4. Others place it on the Tigris, and identify it with Seleucia or Ctesiphon, but for this there is no evidence. The two theories which remain are worthy of more consideration.

5. That by Babylon is intended the small fort of that name which formed the boundary between Upper and Lower Egypt. Its site is marked by the modern *Baboul* in the Delta, a little north of Fostat, or old Cairo. According to Strabo it derived its name from some Babylonian deserters who had settled there. In his time it was the headquarters of one of the three legions which garrisoned Egypt. Josephus (*Ant.* ii. 15, § 1) says it was built on the site of Letopolis, when Cambyses subdued Egypt. That this is the Babylon of 1 Pet. is the tradition of the Coptic Church, and is maintained by Le Clerc, Mill, Pearson, and others. There is, however, no proof that the Apostle Peter was ever in Egypt, and a very slight degree of probability is created by the tradition that his companion Mark was bishop of Alexandria.

The most natural supposition of all is that by Babylon is intended the old Babylon of Assyria, which was largely inhabited by Jews at the time in question (Joseph. *Ant.* xv. 3, § 1; Philo, *De Virt.* p. 1023, ed. Franc. 1691). The only argument against this view is the negative evidence from the silence of historians as to St. Peter's having visited the Assyrian Babylon, but this cannot be allowed to have much weight. Lightfoot's remarks are very suggestive. In a sermon preached at St. Mary's, Cambridge (*Works*, ii. 1144, Eng. folio ed.), he maintained that Babylon of Assyria is intended, because "it was one of the greatest knots of Jews in the world," and St. Peter was the minister of the circumcision. Again, he adds, "Bosor (2 Pet. ii. 15) speaks Peter in Babylon," it being the Chaldee or Syriac pronunciation of Pethor in Num. xxii. 5. This last argument has not, perhaps, much weight, as the same pronunciation may have characterized the dialect of Judæa. Bentley gave his suffrage in favor of the ancient Babylon, quoting Joseph. *c. Ap.* i. 7 (*Crit. Sacr.* p. 81, ed. Ellis).

W. A. W.

* The writer above has mentioned English names only. Of German writers who hold that the Babylon of Assyria is meant (1 Pet. v. 13), are Steiger (on Pet. *Einl.* p. 23); De Wette (*Exeg. Handb.* in loc.); Winer (*Realw.* i. 124); Credner (*Einl. in das N. T.*, p. 643); Bleek (*Einl. in das N. T.*, p. 567); Neander (*Pflanzung*, ii. 590); Fronmüller (on 1 Peter in Lange's *Bibelwerk*, p. 44), and others. Neander thinks that the wife of Peter (συνεκλεκτή) is meant (1 Pet. v. 13), and not the church in Babylon. H.

BABYLON, in the Apocalypse, is the symbolical name by which Rome is denoted (Rev. xiv. 8, xvii., xviii.). The power of Rome was regarded by the later Jews as that of Babylon by their forefathers (comp. Jer. li. 7 with Rev. xiv. 8), and hence, whatever the people of Israel be understood to symbolize, Babylon represents the antagonistic principle. [REVELATION.] W. A. W.

BABYLONIANS (בְּנֵי־בָבֶל, בָּבְלִאָ: Βαβυλώνιοι: *Babylonii, filii Babylonis*). The inhabitants of Babylon, a race of Shemitic origin, who were among the colonists planted in the cities of Samaria by the conquering Assyrians (Ezr. iv 9). At a later period, when the warlike Chaldæans acquired the predominance in the 7th cent. B. C., the names Chaldæan and Babylonian became almost synonymous (Ez. xxiii. 14, 15; comp. Is. xlviii. 14, 20). W. A. W.

BABYLONISH GARMENT, literally (אַדֶּרֶת שִׁנְעָר: ψιλὴ ποικίλη: *pallium coccineum*) "robe of Shinar" (Josh. vii. 21). An ample robe, probably made of the skin or fur of an animal (comp. Gen. xxv. 25), and ornamented with embroidery, or perhaps a variegated garment with figures inwoven in the fashion for which the Babylonians were celebrated. Josephus (*Ant.* v. 1, § 10) describes it as "a royal mantle (χλαμύδα βασίλειον), all woven with gold." Tertullian (*De Habitu muliebri*, c. i.) tells us that while the Syrians were celebrated for dyeing, and the Phrygians for patchwork, the Babylonians inwove their colors. For this kind of tapestry work they had a great reputation (Pliny viii. 74: *Colores diversos picturæ intexere Babylon maxime celebravit, et nomen imposuit*). Compare also Martial (*Ep.* viii. 28):

> Non ego prætulerim Babylonica picta superbe
> Texta, Semiramia quæ variantur acu;

and the *Babylonia peristromata* of Plautus (*Stich.* ii. 2, 54; see also Joseph *B. J.* vii. 5, § 5; Plut. *M. Cato*, iv. 5). Perhaps some of the trade in these rich stuffs between Babylon and the Phœnicians (Ez. xxvii. 24) passed through Jericho, as well as the gold brought by the caravans of Sheba which they may have left in exchange for the products of its fertile soil (Josh. vii. 21). [JERICHO.] Rashi has a story that the king of Babylon had a palace at Jericho, probably founded on the fact that the robe of the king of Nineveh (Jon. iii. 6) is called אַדֶּרֶת, *addereth*. In the *Bereshith Rabb.* (§ 85, fol. 75, 2, quoted by Gill) it is said that the robe was of Babylonian purple. Another story in the same passage is that the king of Babylon had a deputy at Jericho who sent him dates, and the king in return sent him gifts, among which was a garment of Shinar. Kimchi (on Josh. vii. 21) quotes the opinions of R. Chanina bar R. Isaac that the Babylonish garment was of Babylonian purple, of Rab that it was a robe of fine wool, and of Shemuel that it was a cloak washed with alum, which we learn from Pliny (xxxv. 52) was used in dyeing wool. W. A. W.

BA'CA, THE VALLEY OF (עֵמֶק הַבָּכָא: κοιλὰς τοῦ κλαυθμῶνος [Alex. -μονος]: *Vallis lacrymarum*), a valley somewhere in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march towards the sanctuary of Jehovah at Zion (Ps. lxxxiv. 6). The passage seems to contain a play, in the manner of Hebrew poetry, on the name of the trees (בְּכָאִים; MULBERRY) from which the valley probably derived its name, and the "tears" (בְּכִי) shed by the pilgrims in their joy at their approach to Zion. These tears were so abundant as to turn the dry valley in which the Bacaim trees delighted (Niebuhr, quoted by Winer, *s. v.*) into a springy or marshy place (מַעְיָן). That the valley was a

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real locality is most probable, from the use of the definite article before the name (Gesen. *Thes.* p. 205). A valley of the same name (وادي البكا) still exists in the Sinaitic district (Burck. p. 619).

The rendering of the Targum is Gehenna, *i. e.* the Ge-Hinnom or ravine below Mount Zion. This locality agrees well with the mention of Bacaim trees in 2 Sam. v. 23. G.

* This valley, according to the general view of interpreters (Hengstenberg, Tholuck, Hupfeld) is not an actual, but an idealized place. Human life is a pilgrimage (Gen. xlvii. 9), and those who serve God and have faith in Him, bear cheerfully its hardships. His people find cause for thanksgiving and joy under circumstances the most adverse and trying (2 Cor. vi. 4–10; Philip. iv. 6, 7). The later lexicographers (Dietrich, Fürst) discard the old etymology, and derive בָּכָא from the verb בָּכָא, *to flow out, trickle*. Hupfeld finds no allusion to the mulberry tree (which complicates needlessly the idea), but only a mark of the concinnity of the figure: the bitter tears become to us as it were fountains of sweet water (*Die Psalmen*, ii. 429). Dr. Robinson has a note against the idea of a proper name in this passage (*Phys. Geogr.* p. 124). The "valley of the shadow of death" (Ps. xxiii. 4) is no doubt a similar expression. H.

BACCHIDES (Βακχίδης), a friend of Antiochus Epiphanes (Joseph. *Ant.* xii. 10, § 2) and governor of Mesopotamia (*ἐν τῷ πέραν τοῦ ποταμοῦ*, 1 Macc. vii. 8; Joseph. *l. c.*), who was commissioned by Demetrius Soter to investigate the charges which Alcimus preferred against Judas Maccabæus. He confirmed Alcimus in the high priesthood, and having inflicted signal vengeance on the extreme party of the Assidæans [ASSIDEANS] he returned to Antioch. After the expulsion of Alcimus and the defeat and death of Nicanor he led a second expedition into Judæa. Judas Maccabæus fell in the battle which ensued at Laisa (B. C. 161); and Bacchides reëstablished the supremacy of the Syrian faction (1 Macc. ix. 25, *οἱ ἀσεβεῖς ἄνδρες*; Joseph. *Ant.* xiii. 1, § 1). He next attempted to surprise Jonathan, who had assumed the leadership of the national party after the death of Judas; but Jonathan escaped across the Jordan. Bacchides then placed garrisons in several important positions, and took hostages for the security of the present government. Having completed the pacification of the country[a] (Joseph. *Ant.* xiii. 1, 5) he returned to Demetrius (B. C. 160). After two years he came back at the request of the Syrian faction, in the hope of overpowering Jonathan and Simon, who still maintained a small force in the desert; but meeting with ill success, he turned against those who had induced him to undertake the expedition, and sought an honorable retreat. When this was known by Jonathan he sent envoys to Bacchides and concluded a peace (B. C. 158) with him, acknowledging him as governor under the Syrian king, while Bacchides pledged himself not to enter the land again, a condition which he faithfully observed (1 Macc. vii. ix.; Joseph. *Ant.* xii. 10, 11; xiii. 1). B. F. W.

[a] In 1 Macc. ix. 57, his return seems to be referred to the death of Alcimus.

BACCHU'RUS (Βακχοῦρος: *Zoaarus*), one of the "holy singers" (*τῶν ἱεροψαλτῶν*) who had taken a foreign wife (1 Esdr. ix. 24). No name corresponding with this is traceable in the parallel list in Ezra.

BAC'CHUS. [DIONYSUS.]

BACE'NOR (Βακήνωρ: *Bacenor*), apparently a captain of horse in the army of Judas Maccabæus (2 Macc. xii. 35). Or possibly *τοῦ Βακήνορος* may have been the title of one of the Jewish companies or squadrons.

BACH'RITES, THE (הַבַּכְרִי: LXX. omits [in most MSS.; Comp. ὁ Βεχερί]: *fam. Becheritarum*), the family of BECHER, son of Ephraim (Num. xxvi. 35). [BERIAH.]

BADGER-SKINS (עֹרֹת תְּחָשִׁים, *ôróth tĕchâshîm*; תַּחַשׁ, *tachash* (Ex. xvi. 10): δέρματα ὑακίνθινα; Ald. ed. ἰάνθινα; Comp. ὑάνθινα, al. πεπυρωμένα in Ex. xxv. 5; Alex. δέρματα ἅγια in Ex. xxxv. 7; ὑάκινθος; Aq. and Sym. *ἰάνθινα* in Ez. xvi. 10: *pelles ianthinæ, ianthinus*). The Hebrew *tachash*, which the A. V. renders *badger*, occurs in connection with '*ôr*, *ôróth* ("skin," "skins"), in Ex. xxv. 5, xxvi. 14, xxxv. 7, 23, xxxvi. 19; Num. iv. 6, 8, 11, 12, 14, 25. In Ez. xvi. 10 *tachash* occurs without *ôróth*, and is mentioned as the substance out of which women's shoes were made; in the former passages the *tachash skins* are named in relation to the tabernacle, ark, &c., and appear to have formed the exterior covering of these sacred articles. There is much obscurity as to the meaning of the word *tachash*. The ancient versions seem nearly all agreed that it denotes not an animal, but a color, either black or sky-blue; amongst the names of those who adopt this interpretation are Bochart (*Hieroz.* ii. 887), Rosenmüller (*Schol. ad V. T.*, Ex. xxv. 5; Ez. xvi. 10), Bynæus (*de Calceis Hebræorum*, lib. i. ch. 3), Scheuchzer (*Phys. Sacr.* in Ex. xxv. 5), Parkhurst (*Heb. Lex.* s. v.), who observes that "an outermost covering for the tabernacle of azure or sky-blue was very proper to represent the sky or azure boundary of the system." Some versions as the German of Luther and the A. V., led apparently by the Chaldee,[b] and perhaps by a certain similarity of sound between the words *tachash*, *taxus*, *dachs*, have supposed that the badger (*mel taxus*) is denoted; but this is clearly an error, for the badger is not found in the Bible lands. Others, as Gesner and Harenberg (in *Museo Brem.* ii. 312), have thought that some kind of wolf, known by the Greek name *θώς* and the Arabic *Shaghul*, is intended.[c] Hasæus (in *Dissert. Philolog. Sylloge*, diss. ix. § 17) and Büsching, in his preface to the Epitome of Scheuchzer's *Physica Sacra*, are of opinion that *tachash* denotes a cetacean animal, the *Trichechus manatus* of Linnæus which, however, is only found in America and the West Indies. Others with Sebald Rau (*Comment. de iis quæ ex Arab. in usum Tabernac. fuerunt repetita*, Traj. ad Rhen. 1753, ch. ii.) are in favor of *tachash* representing some kind of seal (*Phoca vitulina*, Linn.). Dr. Geddes (*Crit. Rem.* Ex. xxv 5) is of the same opinion. Gesenius understands

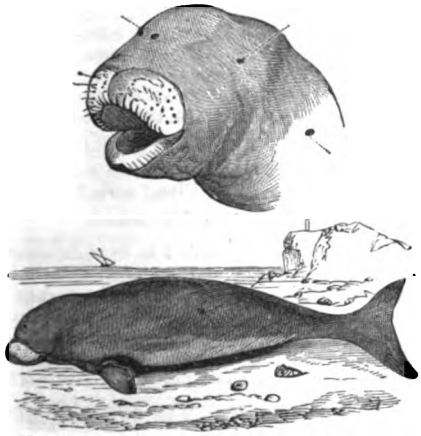
[b] סַמְנוּנָא, "*taxus*, sic dictus quia gaudet et superbit in coloribus multis" (Buxtorf, *Lex. Rab* s. v.).

[c] "The *θώς* of the Greeks is certainly the jackal" (*Canis Aureus*).

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some "kind of seal or badger, or other similar (!) creature." Of modern writers Dr. Kitto (*Pict. Bible* on Ex. xxv. 5) thinks that *tachash* denotes some clean animal, as in all probability the skin of an unclean animal would not have been used for the sacred coverings. Col. H. Smith (*Cyc. Bib. Lit.* [1st ed.] art. *Badger*), with much plausibility, conjectures that *tachash* refers to some ruminant of the Aigocerine or Damaline groups, as these animals are known to the natives under the names of *pacasse*, *thacasse* (varieties, he says, of the word *tachash*), and have a deep gray, or slaty (*hyaginus*) colored skin. Dr. Robinson on this subject (*Bib. Res.* i. 171) writes: "The superior of the convent at Sinai procured for me a pair of the sandals usually worn by the Bedawin of the peninsula, made of the thick skin of a fish which is caught in the Red Sea. The Arabs around the convent called it *Tún*, but could give no farther account of it than that it is a large fish, and is eaten. It is a species of Halicore, named by Ehrenberg[a] (*Symb. Phys. Mammal.* ii.) *Halicora Hemprichii*. The skin is clumsy and coarse, and might answer very well for the external covering of the tabernacle which was constructed at Sinai, but would seem hardly a fitting material for the ornamental sandals belonging to the costly attire of high-born dames in Palestine, described by the prophet Ezekiel" (xvi. 10).

It is difficult to understand why the ancient versions have interpreted the word *tachash* to mean a color, an explanation which has, as Gesenius remarks, no ground either in the etymology or in the cognate languages. Whatever is the substance indicated by *tachash*, it is evident from Ex. xxxv. 23, that it was some material in frequent use amongst



Halicore Tabernaculi, with enlarged drawing of the head.

the Israelites during the Exodus, and the construction of the sentences where the name occurs (for the word *órôth*, "skins," is always, with one exception, repeated with *tachash*), seems to imply that the skin of some animal and not a color is denoted by it. The Arabic *duchas* or *tuchas* denotes a dolphin, but in all probability is not restricted in its application, but may refer to either a seal or a cetacean.[b] The skin of the *Halicore*, from its hardness, would be well suited for making soles for shoes; and it is worthy of remark that the Arabs near Cape Mussendum apply the skin of these animals for a similar purpose (Col. H. Smith, *l. c.*). The *Halicore Tabernaculi* is found in the Red Sea, and was observed by Rüppell (*Mus. Senck.* i. 113, *t.* 6), who gave the animal the above name, on the coral banks of the Abyssinian coast. Or perhaps *tachash* may denote a seal, the skin of which animal would suit all the demands of the Scriptural allusions. Pliny (*H. N.* ii. 55) says seal-skins were used as coverings for tents; but it is quite impossible to come to any satisfactory conclusion in an attempt to identify the animal denoted by the Hebrew word. W. H.

BAG is the rendering of several words in the Old and New Testaments. 1. (חֲרִיטִים: θύλακος: *saccus.*) *Chărîtim*, the "bags" in which Naaman bound up the two talents of silver for Gehazi (2 K. v. 23), probably so called, according to Gesenius, from their long, cone-like shape. The word only occurs besides in Is. iii. 22 (A. V. "crisping-pins"), and there denotes the reticules carried by the Hebrew ladies.

2. (כִּיס: μάρσιππος, μαρσύπιον: *sacculus, saccellus.*) *Cîs*, a bag for carrying weights (Deut. xxv. 13; Prov. xvi. 11; Mic. vi. 11), also used as a purse (Prov. i. 14; Is. xlvi. 6).

3. (כְּלִי: κάδιον: *pera.*) *Cêli*, translated "bag" in 1 Sam. xvii. 40, 49, is a word of most general meaning, and is generally rendered "vessel" or "instrument." In Gen. xlii. 25, it is the "sack" in which Jacob's sons carried the corn which they brought from Egypt; and in 1 Sam. ix. 7, xxi. 5, it denotes a bag or wallet for carrying food (A. V. "vessel"; comp. Jud. x. 5, xiii. 10, 15). The shepherd's "bag" which David had seems to have been worn by him as necessary to his calling, and was probably, from a comparison of Zech. xi. 15, 16 (where A. V. "instruments" is the same word), for the purpose of carrying the lambs which were unable to walk, or were lost, and contained materials for healing such as were sick and binding up those that were broken (comp. Ez. xxxiv. 4, 16).

4. (צְרוֹר: ἔνδεσμος, δεσμός: *succulus.*) *Tsĕrôr*, properly a "bundle" (Gen. xlii. 35; 1 Sam. xxv. 29), appears to have been used by travellers for carrying money during a long journey (Prov vii. 20; Hag. i. 6; comp. Luke xii. 33· Tob. ix. 5). In such "bundles" the priests bound up the money which was contributed for the restoration of the Temple under Jehoiada (2 K. xii. 10, A. V. "put up in bags"). The "bag" (γλωσσόκομον: *loculi*) which Judas carried was probably a small box or chest (John xii. 6, xiii. 29). The Greek

[a] According to Ehrenberg, the Arabs on the coast call this animal *Naba* and *Lottûm*. Arabian naturalists applied the term *ensan alma*, "man of the sea," to this creature.

[b] Rosenmüller (*Schol. in V. T.* on Ex. xxv. 5) questions the use of the Arabic words دخس (*duchas*) and تخس (*tuchas*), as applying to the dolphin or the seal promiscuously. The common Arabic name for the dolphin is دلفين (*dulfin*). Perhaps, therefore, *duchas* and *tuchas* had a wide signification. The Hebrew תַּחַשׁ is of obscure origin.

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word is the same as that used in the LXX. for "chest" in 2 Chr. xxiv. 8, 10, 11, and originally signified a box used by musicians for carrying the mouth-pieces of their instruments. W. A. W.

BA'GO (Βαγώ; [Vat. Βανι; Alex.] Βαγο: Vulg. omits), 1 Esdr. viii. 40. [BIGVAI.]

BAGO'AS (Βαγώας: [Old Lat.] *Bagoas*, [Vulg.] *Vagao*), Jud. xii. 11, [13.] The name is said to be equivalent to eunuch in Persian (Plin. *H. N.* xiii. 4, 9). Comp. Burmann ad *Ovid. Am.* ii. 2, 1. B. F. W.

BAG'OI [3 syl.] (Βαγοί [Vat. Βοσαι]: *Zoroar*), 1 Esdr. v. 14. [BIGVAI.]

BAHARU'MITE, THE. [BAHURIM.]

BAHU'RIM (בָּחֻרִים and בָּחוּרִים [*young men*, or *warriors*]: Βαρακίμ [2 Sam. iii. 16, elsewhere Βαουρίμ; Vat. 2 Sam. iii. 16, Βαρακει; xvi. 5, xix. 16, Βαουρειμ: xvii. 18, Βαορειμ; 2 K. ii. 8, Βαθουρειμ (and so Alex.)]; Alex. [elsewhere] Βαουρειμ; Joseph. Βαχουρής and Βαουρίν: *Bahurim*), a village, the slight notices remaining of which connect it almost exclusively with the flight of David. It was apparently on or close to the road leading up from the Jordan valley to Jerusalem. Shimei the son of Gera resided here (1 K. ii. 8), and from the village, when David having left the "top of the mount" behind him was making his way down the eastern slopes of Olivet into the Jordan valley below, Shimei issued forth, and running along (Joseph. διατρέχων) on the side or "rib" of the hill over against the king's party, flung his stones and dust and foul abuse (2 S. xvi. 5), with a virulence which is to this day exhibited in the East towards fallen greatness, however eminent it may previously have been. Here in the court of a house was the well in which Jonathan and Ahimaaz eluded their pursuers (xvii. 18). In his account of the occurrence, Josephus (*Ant.* vii. 9, § 7) distinctly states that Bahurim lay off the main road (παῖδες ἐκτραπέντες τῆς ὁδοῦ), which agrees well with the account of Shimei's behavior. Here Phaltiel, the husband of Michal, bade farewell to his wife when on her return to King David at Hebron (2 Sam. iii. 16). Bahurim must have been very near the south boundary of Benjamin, but it is not mentioned in the lists in Joshua, nor is any explanation given of its being Benjamite, as from Shimei's residing there we may conclude it was. In the Targum Jonathan on 2 Sam. xvi. 5, we find it given as Almon (עַלְמוֹן). But the situation of Almon (see Josh. xxi. 18) will not at all suit the requirements of Bahurim. Dr. Barclay conjectures that the place lay where some ruins still exist close to a *Wady Ruweby*, which runs in a straight course for 3 miles from Olivet directly towards Jordan, offering the nearest, though not the best route (Barclay, 563, 4).

AZMAVETH "the Barhumite" (הַבַּרְחֻמִי: ὁ Βαρδιαμίτης; [Vat. Βαραιαμειτης;] Alex. Βαρωμειτης: [*de Beromi*] 2 Sam. xxiii. 31), or "the Baharumite" (הַבַּחֲרוּמִי: ὁ Βαρωμί; [Vat. Βεερμειν; Alex. Βαρσαμι: *Bauramites*] 1 Chr. xi. 33), one of the heroes of David's guard, is the only native of Bahurim that we hear of except Shimei. G.

BA'JITH (הַבַּיִת, with the definite article, "the house"), referring not to a place of this name, but to the "temple" of the false gods of Moab, as opposed to the "high places" in the same sentence (Is. xv. 2, and compare xvi. 12) The allusion has been supposed to be to Beth-Baal meon, or Beth-diblathaim, which are named in Jer xlviii. 22, as here, with Dibon and Nebo. But this is mere conjecture, and the conclusion of Gesenius is as above (*Jesaia*, ad loc.); LXX. ἀνεῖσθε ἐφ' ἑαυτούς: *Ascendit domus.* G.

BAKBAK'KAR (בַּקְבַּקַּר [perh. *wasting of the mount*]: Βακβακάρ [Vat. Βακαρ:] *Bacbacar*), a Levite, apparently a descendant of Asaph (1 Chr. ix. 15).

BAK'BUK (בַּקְבּוּק [*bottle*]: Βακβούκ; [Vat. Βακκουκ, Βακβου:] *Bacbuc*). "Children of Bakbuk" were among the Nethinim who returned from captivity with Zerubbabel (Ezr. ii. 51; Neh. vii. 53). [The name corresponds to ACUB, 1 Esdr. v. 31.]

BAKBUKI'AH (בַּקְבֻּקְיָה [*wasting from Jehovah*]: LXX. omits [in most MSS., but FA.^{3} Βακβακιας, Βακβαϊας; Comp. Βοκχείας, Βακβακίας: *Becbecia*]). 1. A Levite in the time of Nehemiah (Neh. xi. 17. xii. 9).

2. [FA.^{3} Comp. Βακβακιας.] A Levite porter, apparently a different person from the preceding (Neh. xii. 25).

BAKING. [BREAD.]

BA'LAAM (בִּלְעָם, *i. e.* Bileam: Βαλαάμ, Joseph. Βάλαμος: *Balaam*), a man endowed with the gift of prophecy, introduced in Numbers (xxii. 5) as the son of Beor. He belonged to the Midianites, and perhaps as the prophet of his people possessed the same authority that Moses did among the Israelites. At any rate he is mentioned in conjunction with the five kings of Midian, apparently as a person of the same rank (Num. xxxi. 8; cf. xxxi. 16). He seems to have lived at Pethor, which is said at Deut. xxiii. 4, to have been a city of Mesopotamia (אֲרַם נַהֲרַיִם). He himself speaks of being "brought from Aram out of the mountains of the East" (Num. xxiii. 7). The reading, therefore, בְּנֵי עַמּוֹ, instead of בְּנֵי עַמּוֹ, which at Num. xxii. 5 is found in some MSS., and is adopted by the Samaritan, Syriac, and Vulgate versions, need not be preferred, as the Ammonites do not appear to have ever extended so far as the Euphrates, which is probably the river alluded to in this place. The name Balaam, according to Gesenius [and Fürst] is compounded of בַּל and עַם, "non-populus, fortasse i. q. peregrinus;" according to Vitringa it is בַּעַל and עַם, *the lord of the people*; according to Simonis, בָּלַע and עַם, *the destruction of the people.* There is a Bela, the son of Beor, mentioned Gen. xxxvi 32, as the first king of Edom. Balaam is called in 2 Pet. ii. 15, "the son of Bosor:" this Lightfoot (*Works*, vii. 80) thinks a Chaldaism for Beor, and infers that St. Peter was then in Babylon. Balaam is one of those instances which meet us in Scripture, of persons dwelling among heathens, but possessing a certain knowledge of the one true God. He was endowed with a greater than ordinary knowledge of God; he was possessed

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of high gifts of intellect and genius; he had the intuition of truth, and could see into the life of things, — in short, he was a poet and a prophet. Moreover, he confessed that all these superior advantages were not his own, but derived from God, and were his gift. And thus, doubtless, he had won for himself among his contemporaries far and wide a high reputation for wisdom and sanctity. It was believed that he whom he blessed was blessed, and he whom he cursed was cursed. Elated, however, by his fame and his spiritual elevation, he had begun to conceive that these gifts *were* his own, and that they might be used to the furtherance of his own ends. He could make merchandise of them, and might acquire riches and honor by means of them. A custom existed among many nations of antiquity of devoting enemies to destruction before entering upon a war with them. At this time the Israelites were marching forward to the occupation of Palestine: they were now encamped in the plains of Moab, on the east of Jordan, by Jericho. Balak, the king of Moab, having witnessed the discomfiture of his neighbors, the Amorites, by this people, entered into a league with the Midianites against them, and dispatched messengers to Balaam with the rewards of *divination* in their hands. We see from this, therefore, that Balaam was in the habit of using his wisdom as a trade, and of mingling with it devices of his own by which he imposed upon others, and perhaps partially deceived himself. When the elders of Moab and Midian told him their message, he seems to have had some misgivings as to the lawfulness of their request, for he invited them to tarry the night with him, that he might learn how the Lord would regard it. These misgivings were confirmed by the express prohibition of God upon his journey. Balaam reported the answer, and the messengers of Balak returned. The king of Moab, however, not deterred by this failure, sent again more and more honorable princes to Balaam, with the promise that he should be promoted to very great honor upon complying with his request. The prophet again refused, but notwithstanding invited the embassy to tarry the night with him, that he might know what the Lord would say unto him further; and thus by his importunity he extorted from God the permission he desired, but was warned at the same time that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. The words of the Psalmist, "Be ye not like to horse and mule which have no understanding, whose mouths must be held with bit and bridle, lest they fall upon thee," had they been familiar to Balaam, would have come home to him with most tremendous force; for never have they received a more forcible illustration than the comparison of Balaam's conduct to his Maker with his treatment of his ass, affords us. The wisdom with which the ractable brute was allowed to "speak with man's voice," and "forbid" the untractable "madness of he prophet," is palpable and conspicuous. He was taught, moreover, that even she had a spiritual perception to which he, though a prophet, was a stranger; and when his eyes were opened to behold the angel of the Lord, "he bowed down his head and fell flat on his face." It is hardly necessary o suppose, as some do, among whom are Hengstenberg and Leibnitz, that the event here referred to happened only in a trance or vision, though such an opinion might seem to be supported by the fact that our translators render the word נֹפֵל in xxiv. 4, 16, "*falling into a trance*," whereas no other idea than that of simple *falling* is conveyed by it. St. Peter refers to it as a real historical event: "the dumb ass, speaking with man's voice, forbad the madness of the prophet" (2 Pet. ii. 16). We are not told *how* these things happened, but that they *did* happen, and that it pleased God thus to interfere on behalf of His elect people, and to bring forth from the genius of a self-willed prophet, who thought that his talents were his own, strains of poetry bearing upon the destiny of the Jewish nation and the church at large, which are not surpassed throughout the Mosaic records. It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave Balak to offer a bullock and a ram on the seven altars he everywhere prepared for him; but he seems to have thought, also, that these sacrifices would be of some avail to change the mind of the Almighty, because he pleads the merit of them (xxiii. 4), and after experiencing their impotency to effect such an object, "he went no more," we are told, "to seek for enchantments" (xxiv. 1). His religion, therefore, was probably such as would be the natural result of a general acquaintance with God not confirmed by any covenant. He knew Him as the fountain of wisdom, how to worship Him he could merely guess from the customs in vogue at the time. Sacrifices had been used by the patriarchs; to what extent they were efficient could only be surmised. There is an allusion to Balaam in the prophet Micah (vi. 5), where Bishop Butler thinks that a conversation is preserved which occurred between him and the king of Moab upon this occasion. But such an opinion is hardly tenable, if we bear in mind that Balak is nowhere represented as consulting Balaam upon the acceptable mode of worshipping God, and that the directions found in Micah are of quite an opposite character to those which were given by the son of Beor upon the high places of Baal. The prophet is recounting "the righteousness of the Lord" in delivering His people out of the hand of Moab under Balak, and at the mention of his name the history of Balaam comes back upon his mind, and he is led to make those noble reflections upon it which occur in the following verses. "The doctrine of Balaam" is spoken of in Rev. ii. 14, where an allusion has been supposed to Νικόλαος, the founder of the sect of the Nicolaitans, mentioned in v. 15, these two names being probably similar in signification. Though the utterance of Balaam was overruled so that he could not curse the children of Israel, he nevertheless suggested to the Moabites the expedient of seducing them to commit fornication. The effect of this is recorded in ch. xxv. A battle was afterwards fought against the Midianites, in which Balaam sided with them, and was slain by the sword of the people whom he had endeavored to curse (Num. xxxi. 8). (Comp. Bishop Butler's *Sermons*, serm.' vii.; Ewald, *Gesch. des Volkes Israel*, ii. 277.) S. L.

* There are but two views that can well be taken of this miracle of "the dumb ass speaking." Did God exert such an influence upon the beast that it saw his messenger which men did not see, and

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without a reasoning mind distinctly uttered the words of a rational being? or did God exert such an influence upon Balaam that the reproof of the messenger of God and the beast on which he rode sounded in his ears and sunk into his heart? In either case the occurrences were realities to Balaam, and were the result of a direct interposition of God, more *palpable* on the former, but not less *real* on the latter supposition.

The arguments for the subjective view (as represented by Tholuck, Hengstenberg and others) on Balaam are the following: 1. The usual manner in which God revealed himself in that age was by visions and dreams, and we have no evidence that he ever revealed himself otherwise to Balaam, whilst in the first two cases he waited until after night, the proper season for visions and dreams, before he gave his answer. 2. No astonishment is indicated at the communication of the ass, or respect such as we should naturally expect to be exhibited to such a messenger of God. On the other hand he says in his impatience, "Because thou hast mocked me, I would there were a sword in my hand, for now would I kill thee." 3. At the time of the revelation, Balaam's two servants (Num. xxii. 22) and probably the Moabitish messengers (xxii. 35) were with him, and yet they do not seem to have been cognizant of any communication to the external senses of Balaam. 4. Balaam himself did not perceive the messenger of God which proved so formidable an obstruction to the ass until after its expostulation, and God had opened his eyes. Compare similar language as preparatory to a vision, or internal illumination, in 2 K. vi. 17; Ps. cxix. 18.

In opposition to this view it may be said: (*a.*) "This occurs in a Historical Book, and unless it is expressly stated, we should not interpret these occurrences as seen in vision." But we reply, that God so often revealed himself in visions, and they were so unquestionably relied upon, that the authors of the Historical Books of the Bible do not consider it necessary to state in what way a particular revelation is made. Compare Gen. xxii. 3; xxviii. 12 ff., xxxii. 2, and many other passages. (*b.*) "We cannot draw the line of demarkation between what was seen in vision, and what occurred before the eyes of all." It is not necessary that we should do this; one mode is as *real* as the other; it is enough when what is narrated belongs to the sphere of ordinary experience, that we then understand it of external events. (*c.*) "The language in Num. xxii. 28, as well as in 2 Pet. ii. 16, implies a direct oral communication." But it is not necessary to so interpret it. There was a direct communication in the way of reproof from God to Balaam, and it matters little whether God put the sound of words into the mouth of the dumb beast, or into the ears of Balaam as coming from the beast.

R. D. C. R.

* The sin of Balaam was one of peculiar aggravation, and is characterized as such in 2 Pet. ii. 15, 16, and Jude 11. To see his conduct in its true light, we must call to mind the geography of the scene. This professed servant and prophet of Jehovah was standing at the time on one of the summits of the Abarim beyond the Jordan, from which Moses was permitted to behold the Land of Promise just before his death. For the range of view under the eye of the spectator from that position, see under NEBO (Amer. ed.). Standing there, Balaam was on a mount consecrated to pagan worship and thronged with idolaters. On his left hand he sees the dark waters of the Dead Sea with its black and desolate shores, which were recognized among all the eastern tribes as a monument of God's wrath against the impious and ungodly. On the right he sees the land of the Amorites, whom Jehovah had just overthrown as proof of His power and purpose to destroy the wicked and to give the victory to His people. In the valley of the Jordan lies spread out before him the camp of Israel, divided according to their tribes, in the midst of which is seen the tabernacle of God, above which hangs the pillar of cloud; while in the distance beyond the camp his eyes rest upon the land which he knew to be promised to the people of Israel. Yet even in this situation, amid so much adapted to show him how fearful a thing it is to sin against the Infinite One, he dared, for the reward with which Balak tempted his avarice, to abuse his office as a holy prophet and to attempt, once and again, to call down curses on those whom God had blessed. How much more vivid is our conception of Balaam's apostasy and guilt, when we thus place ourselves in imagination where he stood in that critical hour of his moral history!

In support of the internal or subjective interpretation, the reader may consult Herder, *Geist der Ebr. Poesie*, i. 237; Tholuck's *Vermischte Schriften*, i. 406–432; Hengstenberg's *Geschichte Bileams u. seine Weissagungen* (Berlin, 1842); and *Prophecies of Balaam* (*Bibl. Sacr.* iii. 347–378, and 699–743). Kurtz maintains the outward or literal view (*Geschichte des A. Bundes*, ii. 477–489).

Later exegetical helps for the study of Balaam's prophecies: Keil and Delitzsch in their *Commentary on the Pentateuch*, iii. 176–202 (Clark's Library); Knobel, *Exeget. Handb.* xiii. 121–148; Bunsen's *Bibelwerk*, i. 261–265; and Wordsworth's *Holy Bible, with Notes and Introductions*, Part II. 159–164 (London, 1864).

Dean Stanley has grouped together with fine effect the characteristic points of this "grandest of all the episodes introduced into the Mosaic narrative" (*History of the Jewish Church*, i. 209–218). Bishop Hall has some good practical reflections on Balaam's character and prophecies (*Contemplations on Historical Passages of the O. and N. T.*, book vii. 4). Keble's noble hymn (*Christian Year: Second Sunday after Easter*) should not be overlooked. The "sculptor's hand" has graphically bodied forth both the sin of the apostate and the warning from it for others, in the lines:

> "No sun or star so bright
> In all the world of light
> That they should draw to Heaven his downward eye;
> He hears th' Almighty's word,
> He sees the Angel's sword,
> Yet low upon the earth his heart and treasure lie."

H.

BA'LAC (ὁ Βαλάκ: *Balac*), Rev. ii. 14. [BALAK.]

BAL'ADAN. [MERODACH-BALADAN.]

BA'LAH (בָּלָה: Βαλά [Alex. Βελβαλα]: *Bala*), Josh. xix. 3. [BAAL, *Geogr.* No. 2, *b.*]

BA'LAK (בָּלָק: Βαλάκ: *Balac*), son of Zippor, king of the Moabites, at the time when the children of Israel were bringing their journeyings in the wilderness to a close. According to Gesenius the name signifies *inanis, vacuus*. Balak entered into a league with Midian and hired Balaam to curse the Israelites; but his designs were frustrated in the manner recorded in Num. xxii.–xxiv.

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He is mentioned also at Josh. xxiv 9; Judg. xi. 25; Mic. vi. 5. [BALAAM.] S. L.

* Balak's name signifies not *inanis, vacuus*, but in the active sense one who makes empty or desolate, "a waster," "spoiler"; a complimentary title such as a king or conqueror might bear. The writer above quotes Gesenius in his *Thesaur.* i. 214; but in his other works Gesenius defines the name in the other way. See his *Hebr. u. Chald. Handw.* (1835): Hoffmann's Latin ed. 1847; and Dietrich's ed. 1863. Fürst adopts the same explanation (i. 194). The last book of the Bible mentions Balak once more, and presents him in the same character as the dupe and instrument of Balaam in leading the people of Israel into gross idolatry and licentiousness (Rev. ii. 14). H.

BAL'AMO. [Jud. viii. 3.] [BAAL, *Geogr.* No. 6.]

BALANCE. Two Hebrew words are thus translated in the A. V.

1. מֹאזְנַיִם. *mózĕnayim* (LXX. ζυγόν, Vulg. *statera*), the dual form of which points to the double scales, like Lat. *bilanx*. The balance in this form was known at a very early period. It is found on the Egyptian monuments as early as the time of Joseph, and we find allusions to its use in the story of the purchase of the cave of Machpelah (Gen. xxiii. 16) by Abraham. Before coinage was introduced it was of necessity employed in all transactions in which the valuable metals were the mediums of exchange (Gen. xliii. 21; Ex. xxii. 17; 1 K. xx. 39; Esth. iii. 9; Is. xlvi. 6; Jer. xxxii. 10, &c.). The weights which were used were at first probably stones, and from this the word "stone" continued to denote any weight whatever, though its material was in later times lead (Lev. xix. 36; Deut. xxv. 13, 15; Prov. xi. 1, xx. 10. 23; Zech. v. 8). These weights were carried in a bag (Deut. xxv. 13; Prov. xvi. 11) suspended from the girdle (Chardin, *Voy.* iii. 422), and were very early made the vehicles of fraud. The habit of carrying two sets of weights is denounced in Deut. xxv. 13 and Prov. xx. 10, and the necessity of observing strict honesty in the matter is insisted upon in several precepts of the Law (Lev. xix. 36; Deut. xxv. 13). But the custom lived on, and remained in full force to the days of Micah (vi. 11), and even to those of Zechariah, who appears (ch. v.) to pronounce a judgment against fraud of a similar kind. The earliest weight to which reference is made is the קְשִׂיטָה, *kĕsîṭâh* (Gen. xxxiii. 19; Josh. xxiv. 32; Job xlii. 11), which in the margin of our version is in two passages rendered "lambs," while in the text it is "piece of money." It may have derived its name from being in the shape of a lamb. We know that weights in the form of bulls, lions, and antelopes were in use among the ancient Egyptians and Assyrians. [MONEY, I. 3.] By means of the balance the Hebrews appear to have been able to weigh with considerable delicacy, and for this purpose they had weights of extreme minuteness, which are called metaphorically "the small dust of the balance" (Is. xl. 15). The "little grain" ῥοπή of the balance in Wisd. xi. 22 is the small weight which causes the scale to turn. In this passage, as in 2 Macc. ix. 8. the Greek word ἀστραγξ, rendered "balance," was originally applied to the whole pan alone.

2. קָנֶה, *kâneh* (ζυγόν: *statera*), rendered "balance" in Is. xlvi. 6, is the word generally used for a measuring-rod, like the Greek κανών, and like it too denotes the tongue or beam of a balance.

פֶּלֶס, *peles*, rendered "weight" (Prov. xvi. 11, LXX. ῥοπή) and "scales" (Is. xl. 12, LXX. σταθμός) is said by Kimchi (on Is. xxvi. 7) to be properly the *beam* of the balance. In his Lexicon he says it is the part in which the tongue moves, and which the weigher holds in his hand. Gesenius (*Thes.* s. v.) supposed it was a steelyard, but there is no evidence that this instrument was known to the Hebrews. Of the material of which the balance was made we have no information.

Sir G. Wilkinson describes the Egyptian balance as follows: — "The beam passed through a ring suspended from a horizontal rod, immediately above and parallel to it; and when equally balanced, the ring, which was large enough to allow the beam to play freely, showed when the scales were equally poised, and had the additional effect of preventing the beam tilting when the goods were taken out of one and the weights suffered to remain in the other. To the lower part of this ring a small plummet was fixed, and this being touched by the hand and found to hang freely, indicated, without the necessity of looking at the beam, that the weight was just" (*Anc. Eg.* ii. 240).

The expression in Dan. v. 27, "thou art weighed in the balances, and art found wanting," has been supposed to be illustrated by the custom of weighing the Great Mogul on his birthday in the presence of his chief grandees. The ceremony is described in a passage from Sir Thomas Roe's *Voyage in India*, quoted in Taylor's Calmet, *Frag.* 186: "The scales in which he was thus weighed, were plated with gold, and so the beam on which they hung by great chains, made likewise of that most precious metal. The king, sitting in one of them was weighed first against silver coin, which immediately after was distributed among the poor; then was he weighed against gold: after that against jewels (as they say); but I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags, on the contrary scale. By his weight (of which his physicians yearly keep an exact account) they presume to guess of the present state of his body; of which they speak flatteringly, however they think it to be." It appears, however, from a consideration of the other metaphorical expressions in the same passage of Daniel that the weighing in balances is simply a figure, and may or may not have reference to such a custom as that above described. Many examples of the use of the same figure of speech among Orientals are given in Roberts's *Oriental Illustrations*, p. 502.

W. A. W.

BALAS'AMUS (Βαλσαμος [Ald. Βαλδασμος]: *Balsamus*), in 1 Esdr. ix. 43. The corresponding name in the list in Ezra is MAASEIAH.

BALDNESS (קָרְחָה: φαλάκρωσις, φαλάκρωμα· and in Lev. xiii. 43, φαλάντωμα). There are two kinds of baldness, namely, artificial and natural. The latter seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squalor and misery (2 K. ii. 23 Is. iii. 24, "instead of well-set hair, baldness, and burning instead of beauty." Is. xv. 2; Jer. xlvii. 5; Ez. vii. 18, &c. For this reason it seems to have been included under the λειχήν and

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φαρά (Lev. xxi. 20, LXX.) which were disqualifications for priesthood. A man bald on the back of the head is called קָרַח, φαλακρός, LXX., Lev. xiii. 40, and if forehead-bald, the word used to describe him is גִּבַּחַ, ἀναφαλαντίας, LXX., Lev. xiii. 41 (*recalvaster*). (Gesen. *s. vv.*) In Lev. xiii. 29 ff., very careful directions are given to distinguish *Bohak*, "a plague upon the head and beard" (which probably is the Mentagra of Pliny, and is a sort of leprosy), from mere natural baldness which is pronounced to be clean, v. 40 (Jahn, *Arch. Bibl.* § 189). But this shows that even natural baldness subjected men to an unpleasant suspicion. It was a defect with which the Israelites were by no means familiar, since Αἰγυπτίους ἂν τις ἐλαχίστους ἴδοιτο φαλακροὺς πάντων ἀνθρώπων, says Herod. (iii. 12); an immunity which he attributes to their constant shaving. They adopted this practice for purposes of cleanliness, and generally wore wigs, some of which have been found in the ruins of Thebes. Contrary to the general practice of the East, they only let the hair grow as a sign of mourning (Herod. ii. 36), and shaved themselves on all joyous occasions: hence in Gen. xli. 14 we have an undesigned coincidence. The same custom obtains in China, and among the modern Egyptians, who shave off all the hair except the shoosheh, a tuft on the forehead and crown of the head (Wilkinson, *Anc. Egypt.* iii. 359 ff.; Lane, *Mod. Egypt.* i. ch. 1).

Baldness was despised both among Greeks and Romans. In *Il.* ii. 219, it is one of the defects of Thersites; Aristophanes (who was probably bald himself, *Pax*, 767, *Eq.* 550) takes pride in not joining in the ridicule against it (οὐδ' ἔσκωψεν τοὺς φαλακρούς, *Nub.* 540). Cæsar was said "calvitii deformitatem iniquissime ferre," and he generally endeavored to conceal it (Suet. *Cæs.* 45; comp. *Dom.* 18).

Artificial baldness marked the conclusion of a Nazarite's vow (Acts xviii. 18; Num. vi. 9), and was a sign of mourning ("quasi calvitio luctus levaretur," Cic. *Tusc. Disp.* iii. 26). It is often alluded to in Scripture; as in Mic. i. 16; Am. viii. 10; Jer. xlvii. 5, &c.; and in Deut. xiv. 1, the reason for its being forbidden to the Israelites is their being "a holy and peculiar people." (Cf. Lev. xix. 27, and Jer. ix. 26, marg.) The practices alluded to in the latter passages were adopted by heathen nations (*e. g.* the Arabs, &c.) in honor of various gods. Hence the expression τροχοκουρίδες. The Abantes (ὄπιθεν κομοῶντες), and other half-civilized tribes, shaved off the forelocks, to avoid the danger of being seized by them in battle. (See also Herod. ii. 36, i. 82.) F. W. F.

BALM (צֳרִי, *tzŏrí*; צְרִי, *tzĕrí*: ῥητίνη: *resina*) occurs in Gen. xxxvii. 25 as one of the substances which the Ishmaelites were bringing from Gilead to take into Egypt; in Gen. xliii. 11, as one of the presents which Jacob sent to Joseph; in Jer. viii. 22, xlvi. 11, li. 8, where it appears that the balm of Gilead had a medicinal value; in Ex. xxvii. 17 (margin, "rosin") as an article of commerce imported by Judah into Tyre.

Many attempts have been made to identify the *tzŏrí* by different writers, not one of which, however, can be considered conclusive. The Syriac version in Jer. viii. 22, and the Samaritan in Gen. xxxvii. 25, suppose *cera*, "wax," to be meant; others, as the Arabic version in the passages cited in Genesis, conjecture *theriaca*, a medical compound of great supposed virtue in serpent bites. Of the same opinion is Castell (*Lex. Hept.* s. v. צרי). Luther and the Swedish version have "salve," "ointment," in the passages in Jeremiah; but in Ez. xxvii. 17 they read "mastic." The Jewish Rabbis, Junius and Tremellius, Deodatius, &c., have "balm" or "balsam," as the A. V. (Celsius, *Hierob.* ii. 180) identifies the *tzŏrí* with the mastic-tree (*Pistacia lentiscus*).

Rosenmüller (*Bibl. Bot.* 169) believes that the pressed juice of the fruit of the *zuckum*-tree (*Elæagnus angustifolius*, Linn. [?]), or narrow-leaved oleaster, is the substance denoted;[a] but the same author, in another place (*Schol. in Gen.* xxxvii. 25), mentions the balsam of Mecca (*Amyris opobalsamum*, Linn.), referred to by Strabo (xvi. 778) and Diodorus Siculus (ii. 132), as being probably the *tzŏrí* (see Kitto, *Phys. Hist. Pal.* p. 273; Hasselquist, *Travels*, p. 293). Dr. Royle (Kitto's *Cycl. Bib. Lit.*) is unable to identify the *tzŏrí* with any of the numerous substances that have been referred to it.

Josephus (*Ant.* viii. 6, § 7) mentions a current opinion amongst the Jews, that the queen of Sheba first introduced the balsam into Judæa, having made Solomon a present of a root. If this be so — but perhaps it was merely a tradition — the *tzŏrí* cannot be restricted to represent the produce of this tree, as the word occurs in Genesis, and the plant was known to the patriarchs as growing in the hilly district of Gilead.

Hasselquist has given a description of the true balsam-tree of Mecca. He says that the exudation from the plant "is of a yellow color, and pellucid. It has a most fragrant smell, which is resinous balsamic, and very agreeable. It is very tenacious or glutinous, sticking to the fingers, and may be drawn into long threads. I have seen it at a Turkish surgeon's, who had it immediately from Mecca, described it, and was informed of its virtues; which are, first, that it is the best stomachic they know, if taken to three grains, to strengthen a weak stomach; secondly, that it is a most excellent and capital remedy for curing wounds, for if a few drops are applied to the fresh wound, it cures it in a very short time" (*Travels*, p. 293).

The trees which certainly appear to have the best claim for representing the Scriptural *tzŏrí* — supposing, that is, that any one particular tree is denoted by the term — are the *Pistacia lentiscus* (mastic), and the *Amyris opobalsamum*, Linn., the *Balsamodendron opobalsamum*, or *Gileadense* of modern botanists (Balm of Gilead). One argument in favor of the first-named tree rests upon the fact that its name in Arabic (*dseri*, *dseru*) is identical with the Hebrew; and the Arabian naturalists have attributed great medicinal virtues to the resin afforded by this tree (Dioscor. i. 90, 91; Plin. xxiv. 7; Avicenna, edit. Arab. pp. 204 and 277, in Celsius). The *Pistacia lentiscus* has been recorded to occur at Joppa both by Rauwolf and Pococke (Strand. *Flor. Palæst.* No. 561). The derivation of the word from a root, "to flow forth,"[b] is opposed to the theory which identifies the pressed oil of the

[a] From Maundrell's description of the *zuckum* Dr. Hooker unhesitatingly identifies it with *Balanites Ægyptiaca*, which he saw abundantly at Jericho.

[b] צָרַר, "to flow as a wound from a cleft." The cognate Syriac and Arabic have a similar meaning.

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zuckum (*Balanites Ægyptiaca* [?]) with the *tzŏri*, although this oil is in very high esteem amongst the Arabs, who even prefer it to the balm of Mecca, as being more efficacious in wounds and bruises (see Mariti, ii. 353, ed. Lond.). Maundrell (*Journey from Alep. to Jerus.*, p. 86), when near the Dead Sea, saw the *zuckum*-tree. He says it is a thorny bush with small leaves, and that "the fruit both in shape and colour resembles a small unripe walnut. The kernels of this fruit the Arabs bray in a mortar, and then, putting the pulp into scalding water, they skim off the oyl which rises to the top: this oyl they take inwardly for bruises, and apply it outwardly to green wounds. I procured a bottle of it, and have found it upon some small tryals a very healing medicine." "This," says Dr. Robinson (*Bib. Res.* ii. 231), "is the modern balsam or oil of Jericho." Perhaps, after all, the *tzŏri* does not refer to an exudation from any particular tree, but was intended to denote any kind of resinous substance which had a medicinal value. The *tzŏri*, then, may represent the gum of the *Pistacia lentiscus*, or that of the *Balsamodendron opobalsamum*. [SPICES; MASTIC.] Compare Winer, *Biblisch. Realwört.* s. v., for numerous references from ancient and modern writers on the subject of the balm or balsam-tree, and Hooker's *Kew Garden Misc.* i. 257. W. H.

BALNU'US (Βαλνοῦος [Vat. Βαλνους]: *Bonnus*), 1 Esdr. ix. 31. [BINNUI.]

BALTHA'SAR (Βαλτάσαρ: *Balthasar*), Bar. i. 11, 12. [BELSHAZZAR.]

BA'MAH (בָּמָה, *a high place*). Though frequently occurring in the Bible to denote the elevated spots or erections on which the idolatrous rites were conducted [HIGH-PLACE], this word appears in its Hebrew form only in one passage (Ez. xx. 29), very obscure, and full of the paronomasia so dear to the Hebrew poets, so difficult for us to appreciate: "What is the high-place (הַבָּמָה) whereunto ye hie (הַבָּאִים)? and the name of it is called Bamah (בָּמָה) unto this day." (LXX. τί ἐστιν ἀβαμὰ καὶ ἐπεκάλεσαν τὸ ὄνομα αὐτοῦ Αβαμά [Vat. Ald. Αβανά; Alex. Αββανα: Vulg. *excelsum*].) Ewald (*Propheten*, 286) pronounces this verse to be an extract from an older prophet than Ezekiel. G.

* Ewald's idea of a quotation is purely conjectural. The passage is certainly obscure. Hävernick understands "the height" as referring to the place of the tabernacle or of the temple, to which the people prone to idolatry through successive ages had been accustomed to apply (down to the prophet's time = "unto this day") the same name, with very much the same feeling, which they applied to the high places of their idol worship (see his *Comm. üb. den Propheten Ezechiel*, p. 316). Professor Fairbairn says: Jehovah "gave the name Bamah to every place of their worship, and held by that as the proper name; for the worship was essentially of a polluted and heathenish character (*Ezekiel and his Prophecy*, p. 211, 2d ed.). Umbreit would find a sarcasm in the expression: "Truly you go not *up*, but *down* when you repair to your 'high place'! Thus the term (בָּמָה) ever in the mouth of the backsliding Israelites became a perpetual reminder of their abominable treachery against the gracious God who would draw them upward, on a very different height, to himself" (*Comm. üb. die Propheten*, iii. 115, ed. 1843). The word after all is really appellative rather than a proper name (A. V H.

BA'MOTH (בָּמוֹת [*heights*]: Βαμώθ: *Bamoth*). A halting-place of the Israelites in the Amorite country on their march to Canaan (Num. xxi. 19, 20). It was between Nahaliel and Pisgah, north of the Arnon. Eusebius (*Onomast.*) calls it "Baboth, a city of the Amorite beyond Jordan on the Arnon, which the children of Israel took." Jerome adds that it was in the territory of the Reubenites. Knobel identifies it with "the high places of Baal" (Num. xxii. 41), or Bamoth Baal, and places it on the modern *Jebel Attârûs*, the site being marked by stone heaps which were observed both by Seetzen (ii. 342) and Burckhardt (*Syria*, p. 370). W. A. W.

BA'MOTH-BA'AL (בָּמוֹת־בַּעַל, *high places of Baal*: Βαμὼν Βαάλ [Alex. Comp. Ald. Βαμὼθ Βαάλ]: *Bamothbaal*), a sanctuary of Baal in the country of Moab (Josh. xiii. 17), which is probably mentioned in the Itinerary in Num. xxi. 19, under the shorter form of Bamoth, or Bamoth-in-the-ravine (20), and again in the enumeration of the towns of Moab in Is. xv. 2. In this last passage the word is translated in the A. V. "the high places," as it is also in Num. xxii. 41, where the same locality is doubtless referred to.[a] Near to Bamoth was another place bearing the name of the same divinity, — BAAL-MEON, or BETH-BAAL-MEON. G.

BAN (Βαενδν [Alex. Ald. Βάν]: *Tubal*), a name in a very corrupt passage (1 Esdr. v. 37); it stands for TOBIAH in the parallel lists in Ezra and Nehemiah.

BANA'IAS [3 syl.] (Βαναίας: *Baneas*) 1 Esdr. ix. 35. [BENAIAH.]

BA'NI (בָּנִי [*built*, perh. *having posterity*]), the name of several men. 1. A Gadite, one of David's mighty men (2 Sam. xxiii. 36; LXX. [ed. Rom.] translate, Πολυδυνάμεως υἱὸς Γαλααδί [Vat. -δει; Alex. πολλυς δυναμεως υιος Γαδδι; Comp. Βανὶ ὁ Γαδί: *Bonni de Gadi*]).

2. [Βανί; Vat. Βανει; Alex. Βαανι: *Boni*.] A Levite of the line of Merari, and forefather to Ethan (1 Chr. vi. 46).

3. [Βουνί; Vat. Alex. om.: *Bonni*.] A man of Judah of the line of Pharez (1 Chr. ix. 4).

4. [Βανουί, Βανί, etc.: *Bani*.] "Children of Bani" returned from captivity with Zerubbabel (Ezr. ii. 10; Neh. x. 14; Ezr. x. 29, 34; 1 Esdr. v. 12). [BINNUI, MANI, and MAANI.]

5. [Βανουί: *Bani*.] An Israelite "of the sons of Bani" (Ezr. x. 38). [BANNUS.]

6. [Βανί; Vat. Alex. Βανει: *Benni*.] A Levite (Neh. iii. 17).

7. [Βαναίας, etc.: *Bani*.] A Levite (Neh. viii 7; ix. 4; LXX transl. καὶ οἱ υἱοὶ Καδμιήλ, 4 x. 13). [ANUS.]

8. Another Levite (Neh. ix. 4; LXX. [ed Rom.] transl. υἱοὶ Χωνεί [Vat. om.: Comp Ald. Alex. Χαν-νί: *Bani*]).

[a] It will be observed that our Translators have, in Num. xxiii 3, rendered by "high place" a totally different word (שְׁפִי) which is devoid of the special meaning of "Bamoth."

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9. [Βανί; Vat. Alex. Βανει: *Bani.*] Another Levite, of the sons of Asaph (Neh. xi. 22).

BA'NID (Βανίας [Vat. -νεν]; Alex. Βανι; [Ald. Βανιδ:] *Bania*), 1 Esdr. viii. 36. This represents a name which has apparently escaped from the present Hebrew text (see Ezr. viii. 10).

BANNAIA [3 syl.] (Ζαβαννᾶιος [Vat. -ους]; Alex. Βαννᾶιους; [Ald. Βαννᾶα:] *Bannus*), 1 Esdr. ix. 33. The corresponding name in the list in Ezra is ZABAD.

* **BANNER.** [ENSIGN.]

BAN'NUS (Βαννοῦς: *Baneas*), 1 Esdr. ix. 34. [BANI, or BINNUI.]

BANQUETS. These, among the Hebrews, were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn festivals, when all the males appeared before the Lord, the family also had its domestic feast, as appears from the place and the share in it to which "the widow, the fatherless, and the stranger" were legally entitled (Deut. xvi. 11). Probably, when the distance allowed, and no inconvenience hindered, both males and females went up (*e. g.* to Shiloh, 1 Sam. i. 9) together, to hold the festival. These domestic festivities were doubtless to a great extent retained, after laxity had set in as regards the special observance by the male sex (Neh. viii. 17). Sacrifices, both ordinary and extraordinary, as amongst heathen nations (Ex. xxxiv. 15; Judg. xvi. 23), included a banquet, and Eli's sons made this latter the prominent part. The two, thus united, marked strongly both domestic and civil life. It may even be said that some sacrificial recognition, if only in pouring the blood solemnly forth as before God, always attended the slaughter of an animal for food. The firstlings of cattle were to be sacrificed and eaten at the sanctuary if not too far from the residence (1 Sam. ix. 13; 2 Sam. vi. 19; Ex. xxii. 29, 30; Lev. xix. 5, 6; Deut. xii. 17, 20, 21, xv. 19–22). From the sacrificial banquet probably sprang the ἀγαπή; as the Lord's supper, with which it for a while coalesced, was derived from the Passover. Besides religious celebrations, such events as the weaning a son and heir, a marriage, the separation or reunion of friends, and sheepshearing, were customarily attended by a banquet or revel (Gen. xxi. 8, xxix. 22, xxxi. 27, 54; 1 Sam. xxv. 2, 36; 2 Sam. xiii. 23). At a funeral, also, refreshment was taken in common by the mourners, and this might tend to become a scene of indulgence, but ordinarily abstemiousness seems on such occasions to have been the rule. The case of Archelaus is not conclusive, but his inclination towards alien usages was doubtless shared by the Herodianizing Jews (Jer. xvi. 5–7; Ez. xxiv. 17; Hos. ix. 4; Eccl. vii. 2; Joseph. *de B. J.* ii. 1). Birthday-banquets are only mentioned in the cases of Pharaoh and Herod (Gen. xl. 20; Matt. xiv. 6). A leading topic of prophetic rebuke is the abuse of festivals to an occasion of drunken revelry, and the growth of fashion in favor of drinking parties. Such was the invitation typically given by Jeremiah to the Rechabites (Jer. xxxv. 5). The usual time of the banquet was the evening, and to begin early was a mark of excess (Is. v. 11; Eccl. x. 16). The slaughtering of the cattle, which was the preliminary of a banquet, occupied the earlier part of the same day (Prov. ix. 2; Is. xxii. 13; Matt. xxii. 4). The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Prov. ix. 2; Cant. viii. 2), were perfumes ointments, garlands or loose flowers, white or brilliant robes, after these, exhibitions of music, singers and dancers, riddles, jesting, and merriment (Is. xxviii. 1; Wisd. ii. 6–8; 2 Sam. xix. 35; Is. xxv. 6, v. 12; Judg. xiv. 12; Neh. viii. 10; Eccl. x 19; Matt. xxii. 11; Am. vi. 5, 6; Luke xv. 25). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Tob. viii. 19; Gen. xxix. 27; Judg. xiv. 12); but if the bride were a widow, three days formed the limit (Buxtorf, *de Conviv. Hebr.*). The reminder sent to the guests (Luke xiv. 17) was, probably, only usual in princely banquets on a large scale, involving protracted preparation. "Whether the slaves who bade the guests had the office (as the *vocatores* or *invitatores* among the Romans) of pointing out the places at table and naming the strange dishes. must remain undecided." (Winer, s. v. *Gastmahle.*) There seems no doubt that the Jews of the O. T. period used a common table for all the guests. In Joseph's entertainment a ceremonial separation prevailed, but there is no reason for supposing a separate table for each, as is distinctly asserted in Tosephot *Tr. Berach.* c. vi. to have been usual (Buxtorf, *l. c.*). The latter custom certainly was in use among the ancient Greeks and Germans (Hom. *Od.* xxiii., xxii. 74; Tac. *Germ.* 22). and perhaps among the Egyptians (Wilkinson, ii. 202, engravings). But the common phrase to "sit at table," or "eat at any one's table," shows the originality of the opposite usage. The posture at table in early times was sitting (סָבַב, יָשַׁב, to sit *round*, 1 Sam. xvi. 11, xx. 5, 18), and the guests were ranged in order of dignity (Gen. xliii. 33; 1 Sam. ix. 22; Joseph. *Ant.* xv. 2, § 4): the words which imply the recumbent posture (ἀνακλίνειν, ἀναπίπτειν, or ἀνακεῖσθαι) belong to the N. T. The separation of the women's banquet was not a Jewish custom (Esth. i. 9). Portions or messes were sent from the entertainer to each guest at table, and a double or even five-fold share when peculiar distinction was intended, or a special part was reserved (1 Sam. i. 5; Gen. xliii. 34; 1 Sam. ix. 23, 24). Portions were similarly sent to poorer friends direct from the banquet-table (Neh. viii. 10; Esth. ix. 19, 22). The kiss on receiving a guest was a point of friendly courtesy (Luke vii. 45). Perfumes and scented oils were offered for the head, beard, and garments. It was strictly enjoined by the Rabbis to wash both before and after eating, which they called the מים ראשונים and מים אחרונים: but washing the feet seems to have been limited to the case of a guest who was also a traveller.

In religious banquets the wine was mixed, by rabbinical regulation, with three parts of water, and four short forms of benediction were pronounced over it. At the passover four such cups were mixed, blessed, and passed round by the master of the feast (ἀρχιτρίκλινος). It is probable that the character of this official varied with that of the entertainment; if it were a religious one, his office would be quasi-priestly; if a revel, he would be the mere συμποσιάρχης or *arbiter bibendi*. H. H

BAN'UAS (Βάννος: *Bamis*), a name occurring in the lists of those who returned from captivity (1 Esdr. v. 26). Banuas and Sudias answer to Hodaviah in the parallel lists of Ezra and Nehemiah.

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BAPTISM (βάπτισμα). I. It is well known that ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice, or as expiatory of sin. The Egyptian priests, in order to be fit for their sacred offices, bathed twice in the day and twice in the night (Herod. ii. 37). The Greeks and Romans used to bathe before sacrifice (*Eo lavatum, ut sacrificem*, Plaut. *Aulular.* iii 6. 43) and before prayer —

"Hæc sanctè ut poscas, Tiberino in gurgite mergis
Mane caput bis terque, et noctem flumine purgas."
Pers. *Sat.* ii. 15.

At the celebration of the Eleusinian mysteries, on the second day of the greater mysteries, the *mystæ* went in solemn procession to the sea-coast, where they were purified by bathing (see *Dict. of Gr. and Rom. Antiq.* p. 453). But, above all, when pollution of any kind had been contracted, as by the being stained with blood in battle, purification by water was thought needful before acts of devotion could be performed or any sacred thing be taken in hand (see Soph. *Ajax*, 665; Virg. *Æn.* ii. 719, &c.). Even the crime of homicide is said to have been expiated by such means.

"Omne nefas omnemque mali purgamina causam
Credebant nostri tollere posse senes.
.
Ah! nimium faciles, qui tristia crimina cædis
Fluminea tolli posse putetis aquâ."
Ovid, *Fasti*, ii. 35, 36, 45, 46.

There is a natural connection in the mind between the thought of physical and that of spiritual pollution. In warm countries this connection is probably even closer than in colder climates; and hence the frequency of ablution in the religious rites throughout the East.

II. The history of Israel and the Law of Moses abound with such lustrations. When Jacob was returning with his wives and children to Bethel, he enjoined his household to "put away all their strange gods, and to be clean, and change their garments" (Gen. xxxv. 2). When the Almighty was about to deliver the Ten Commandments to Moses in the sight of the people of Israel, he commanded Moses to "sanctify them to-day and to-morrow, and let them wash their clothes" (Ex. xix. 10). After the giving of that Law all kinds of ceremonial pollutions required purification by water. He that ate that which died of itself was to wash his clothes and to bathe his flesh (Lev. xvii. 15); he that touched man or woman who was separated for any legal uncleanness, or who touched even their garments or their bed, was to wash his clothes and bathe himself in water (see Lev. xv.; comp. Deut. xxiii. 10); he that touched a dead body was to be unclean till even, and wash his flesh with water (Lev. xxii. 4, 6); he that let go the scapegoat or that burned the skin of the bullock sacrificed for a sin-offering, was to wash his clothes and bathe his flesh in water (Lev. xvi. 26, 28); he that gathered the ashes of the red heifer was to wash his clothes and be unclean till the evening (Num. xix. 10). Before great religious observances such purifications were especially solemn (see John xi. 55). And in the later times of the Jewish history there appear to have been public baths and buildings set apart for this purpose, one of which was probably the pool of Bethesda with its five porches mentioned in John v. 2 (see Spencer, *De Legg. Heb.*

It was natural that, of all people, the priests most especially should be required to purify themselves in this manner. At their consecration Aaron and his sons were brought to the door of the tabernacle and washed with water (Ex. xxix. 4); and whenever they went into the sanctuary they were enjoined to wash their hands and their feet in the laver, which was between the altar and the tabernacle, "that they died not" (Ex. xxx. 20). In Solomon's temple there were ten lavers to wash the things offered for the burnt-offering, and a molten sea for the ablution of priests (2 Chr. iv. 2, 6). The consecration of the high-priest deserves especial notice. It was first by baptism, then by unction, and lastly by sacrifice (Ex. xxix. 4, xl. 12–15; Lev. viii.).

The spiritual significance of all these ceremonial washings was well known to the devout Israelite. "I will wash my hands in innocency," says the Psalmist, "and so will I compass thine altar" (Ps. xxvi. 6). "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Wash me and I shall be whiter than snow" (Ps. li. 2, 7; comp. lxxiii. 13). The prophets constantly speak of pardon and conversion from sin under the same figure. "Wash you, make you clean" (Is. i. 16). "When the Lord shall have washed away the filth of the daughter of Zion" (iv. 4). "O Jerusalem, wash thine heart from wickedness" (Jer. iv. 14). "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1). The significant manner in which Pilate washed his hands, declaring himself innocent of the blood of Jesus, was an expressive picturing to the people in forms rendered familiar to their minds from the customs of their law.

From the Gospel history we learn that at that time ceremonial washings had been greatly multiplied by traditions of the doctors and elders (see Mark vii. 3, 4), and the testimony of the Evangelist is fully borne out by that of the later writings of the Jews. The most important and probably one of the earliest of these traditional customs was the baptizing of proselytes. There is an universal agreement among later Jewish writers that all the Israelites were brought into covenant with God by circumcision, baptism, and sacrifice,[a] and that the same ceremonies were necessary in admitting proselytes. Thus Maimonides (*Issure Biah*, cap. 13), "Israel was admitted into covenant by three things, namely, by circumcision, baptism, and sacrifice. Circumcision was in Egypt, as it is said, 'None uncircumcised shall eat of the passover.' Baptism was in the wilderness before the giving of the Law, as it is said, 'Thou shalt sanctify them to-day and to-morrow, and let them wash their garments.'" And he adds, "So, whenever a Gentile desires to enter into the covenant of Israel, and place himself under the wings of the Divine Majesty, and take the yoke of the Law upon him, he must be circumcised, and baptized, and bring a sacrifice; or if it be a woman, she must be baptized and bring a sacrifice." The same is abundantly testified by earlier writers, as by the Jerusalem and Babylonian Talmud, although no reference to this custom can be found in Philo, Josephus, or the Targum of Onkelos. Its earliest mention appears to be in the Targum of Jonathan on Ex. xii. 44.

[a] במילה וטבילה והרבו

'Thou shalt circumcise him and baptize him."[a] It should be added, that men, women, and children, were all baptized, and either two or three witnesses were required to be present.[b] Some modern writers — Lardner, Ernesti, De Wette, Meyer, Paulus, and others — have doubted or denied that this baptism of proselytes had been in use among the Jews from times so early as those of the Gospel; but it is highly improbable that, after the rise of Christianity, the Jews should have adopted a rite so distinctively Christian as baptism had then become. The frequent use of religious ablution, as enjoined by the Law, had certainly become much more frequent by the tradition of the elders. The motive which may have led to the addition of baptism to the first commanded circumcision is obvious, — circumcision applied only to males, baptism could be used for the admission of female proselytes also. Moreover, many nations bordering upon Canaan, and amongst whom the Jews were afterwards dispersed, such as the Ishmaelites and the Egyptians, were already circumcised, and therefore converts from among them could not be admitted to Judaism by circumcision. There seems, indeed, no good reason to doubt that the custom which may so naturally have grown out of others like it, and which we find prevailing not long after the Christian era, had really prevailed from the period of the Captivity, if not, as many think, from times of still more remote antiquity (see Bengel, *Ueber das Alter der Jüd. Proselytentaufe*, Tubing., 1814, quoted by Kuinoel on Matt. iii. 6).

III. *The Baptism of John.* — These usages of the Jews will account for the readiness with which all men flocked to the baptism of John the Baptist. The teaching of the prophets by outward signs was familiar to the minds of the Israelites. There can be no question but that there was at this period a general expectation of the Messiah's kingdom, an expectation which extended beyond Judæa and prevailed throughout all the east ("Oriente toto," Sueton. *Vespas.* c. iv.). Conquest had made Judæa a province of Rome, and the hope of deliverance rested on the promises of the Redeemer. The last words of Malachi had foretold the coming of the Angel of the Covenant, the rising of the Sun of Righteousness, to be preceded by the prophet Elijah, to turn the hearts of the fathers to the children and of the children to the fathers (Mal. iii. 1, iv. 2, 5). The Scribes therefore taught that "Elias must first come" (Matt. xvii. 10: for this expectation of Elias among the Rabbins, see Lightfoot, *Harmony* on John i. 21, vol. iv. p. 402; Wetstein on Matt. xi. 13). And so, when John preached and baptized, the people, feeling the call to repentance, came to him as to one who was at the same time reproving them for their sins, and giving hope of freedom from the afflictions which their sins had brought upon them. He proclaimed the near approach of the kingdom of heaven — a phrase taken from Dan. ii. 44, vii. 14, in use also among the Jews in later times (see Wetstein and Lightfoot, *H. H.* on Matt. iii. 2) — and preached a baptism of repentance "for the remission of sins" Mark i. 4). They readily coupled in their own minds the necessity of repentance and the expectation of the Messiah, according to a very prevalent belief that the sins of Israel delayed the coming of Christ and that their repentance would hasten it. John's baptism, corresponding with the custom of cleansing by water from legal impurity and with the baptism of proselytes from heathenism to Judaism, seemed to call upon them to come out from the unbelieving and sinful habits of their age, and to enlist themselves into the company of those who were preparing for the manifestation of the deliverance of Israel.

Naturally connected with all this was an expectation and "musing" whether John himself "were the Christ or not" (Luke iii. 15); and when he denied that he was so, the next question which arose was whether he were Elias (John i. 21). But when he refused to be called either Christ or Elias, they asked, "Why, then, baptizest thou?" (John i. 25.) It was to them as a preparation for a new state of things that John's baptism seemed intelligible and reasonable. If he were not bringing them into such a state or making them ready for it, his action was out of place and unaccountable.

There has been some uncertainty and debate as to the nature of John's baptism and its spiritual significance. It appears to have been a kind of transition from the Jewish baptism to the Christian. All ceremonial ablutions under the Law pictured to the eye that inward cleansing of the heart which can come only from the grace of God, and which accompanies forgiveness of sins. So John's baptism was a "baptism of repentance for remission of sins" (*βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν*, Mark i. 4); it was accompanied with confession (Matt. iii. 6); it was a call to repentance; it conveyed a promise of pardon; and the whole was knit up with faith in Him that should come after, even Christ Jesus (Acts xix. 4). It was such that Jesus himself deigned to be baptized with it, and perhaps some of his disciples received no other baptism but John's until they received the special baptism of the Holy Ghost on the great day of Pentecost. Yet John himself speaks of it as a mere baptism with water unto repentance, pointing forward to Him who should baptize with the Holy Ghost and with fire (Matt. iii. 11). And the distinction between John's baptism and Christian baptism appears in the case of Apollos who, though "instructed in the way of the Lord," the faith of Jesus Christ, and fervent in spirit, speaking and teaching diligently the things of the Lord, yet knew only the baptism of John; "whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly" (Acts xviii. 26, 27). Even more observable is the case of the disciples at Ephesus, mentioned Acts xix. 1–6. They were evidently numbered among Christians, or they would not have been called disciples, *μαθηταί*. But when they were asked if they had received the Holy Ghost since they had believed, they said that they had not even heard if there was a Holy Ghost, an answer which may have signified either that they knew not as yet the Christian doctrine of the personality of the Spirit of God, not having been baptized in the name of the Trinity, or that they had

[a] Full information on this subject will be found in Lightfoot, on Matt. iii. 6, *Works*, xi. 53; Hammond on St. Matt. iii. 6; Schoettgen, *H. H.*; Wetstein on Matt. iii. 6; Buxtorf, *Lex. Chald. et Rabbin.* s. v. טבל; Godwyn, *Moses and Aaron*, bk. i. c. 8; Selden, *De Jure Nat. et Gent.* ii. 25; Wall, *Hist. of Inf. Baptism*, Introduct.; Kuinoel on Matt. iii. 6.

[b] See Lightfoot, as above.

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heard nothing of the visible coming of the Spirit in the miraculous gifts of tongues and prophecy. At all events their answer at once suggested to St. Paul that there must have been some defect in their baptism; and when he discovers that they had been baptized only unto John's baptism, he tells them that John baptized only with a baptism of repentance, "saying unto the people that they should believe on Him which should come after him, that is on Jesus Christ. When they heard this they were baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues and prophesied." A full discussion of this history would lead, perhaps, too far from the ground of Biblical exegesis and land us in the region of dogmatic theology. Yet we cannot but draw from it the inference that there was a deeper spiritual significance in Christian baptism than in John's baptism, that in all probability for the latter there was only required a confession of sins, a profession of faith in the Messiah, and of a desire for repentance and conversion of heart (*μετάνοια*), but that for the former there was also a confession of faith in the Father, the Son, and the Holy Ghost (comp. Matt. xxviii. 19); that after Christian baptism there was the laying on of the Apostles' hands and the consequent effusion of the Holy Ghost manifested by miraculous gifts (comp. Acts viii. 17); that though Christian baptism was never repeated, yet baptism in the name of Christ was administered to those who had received John's baptism, with probably the exception of such as after John's baptism had been baptized at Pentecost with the Holy Ghost and with fire.

On the whole it may appear obvious to conclude that, as John was a greater prophet than any that before him had been born of woman, and yet the least in the kingdom of heaven was greater than he, so his baptism surpassed in spiritual import all Jewish ceremony, but fell equally short of the sacrament ordained by Christ.

IV. *The Baptism of Jesus.* — Plainly the most important action of John as a baptist was his baptizing of Jesus. John may probably not have known at first that Jesus was the Christ (see John i. 31). He knew Him doubtless as his kinsman in the flesh, and as one of eminently holy life; but the privacy of the youth of Jesus, and the humility of his carriage may have concealed, even from those nearest to Him, the dignity of his person. Yet, when He came to be baptized, John would have prevented Him, saying, "I have need to be baptized of Thee, and comest Thou to me?" He knew that his own mission was from God, and that it was to call sinners to repentance, warning them to flee from the wrath to come, and to prepare for the kingdom of God; but he was so conscious of the superior holiness of the Lord Jesus, that he thought it unfit that Jesus should submit to baptism from him. The answer of Jesus, "Suffer it to be so now, for so it becometh us to fulfill all righteousness," may probably have meant that our Lord, who had taken on Him the form of a servant, and was born under the Law, was desirous of submitting to every ordinance of God (*ἵνα πᾶσαν δικαιοσύνην = πάντα τὰ δικαιώματα τοῦ Θεοῦ*). He had been circumcised in his infancy; He had been subject to his mother and Joseph; He would now go through the transitional dispensation, being baptized by John in preparation for the kingdom.

No doubt it was his will in the first place, by so submitting to baptism, to set to his seal to the teaching and the ministry of John. Again, as He was to be the Head of his Church and the Captain of our salvation, He was pleased to undergo that rite which He afterwards enjoined on all his followers. And, once more, his baptism consecrated the baptism of Christians forever; even as afterwards his own partaking of the Eucharist gave still further sanction to his injunction that His disciples ever after should continually partake of it. But, beyond all this, his baptism was his formal setting apart for his ministry, and was a most important portion of his consecration to be the High Priest of God. He was just entering on the age of thirty (Luke iii. 23), the age at which the Levites began their ministry and the rabbis their teaching. It has already been mentioned that the consecration of Aaron to the high-priesthood was by *baptism*, *unction*, and *sacrifice* (see Lev. viii. 1). All these were undergone by Jesus. First He was baptized by John. Then, just as the high-priest was anointed immediately after his baptism, so when Jesus had gone up out of the water, the heavens were opened unto Him, and the Spirit of God descended upon Him (Matt. iii. 16); and thus, as St. Peter tells us, "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38). The sacrifice indeed was not till the end of his earthly ministry, when He offered up the sacrifice of Himself; and then at his resurrection and ascension He fully took upon Him the office of priesthood, entering into the presence of God for us, pleading the efficacy of his sacrifice, and blessing those for whom that sacrifice was offered. Baptism, therefore, was the beginning of consecration; unction was the immediate consequent upon the baptism; and sacrifice was the completion of the initiation, so that He was thenceforth perfected, or fully consecrated as a Priest for evermore (*εἰς τὸν αἰῶνα τετελειωμένος*, Heb. vii. 28; see Jackson *on the Creed*, book ix. sect. i. ch. i.).

In this sense, therefore, Christ "came by water" (1 John v. 6); for at baptism He came to his offices of a Priest and an Evangelist; He came forth, too, from the privacy of his youth to manifest Himself to the world. But He came "not by water only," as the Cerinthians, and before them the Nicolaitans, had said (Iren. iii. 11), but by blood also. He had come into the world by birth of the Virgin Mary; He came forth to the world by the baptism of John. Both at his birth and at his baptism the Spirit announced Him to be the Son of God. Thus came He not by baptism only, but by baptism and birth. His birth, his baptism, and the Holy Spirit at both of them, were the three witnesses testifying to the one truth (*εἰς τὸ ἕν*, v. 8), namely, that Jesus was the Son of God (v. 5).

V. *Baptism of the Disciples of Christ.* Whether our Lord ever baptized has been doubted. The only passage which may distinctly bear on the question is John iv. 1, 2, where it is said "that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." We necessarily infer from it, that, as soon as our Lord began his ministry, and gathered to Him a company of disciples, He, like John the Baptist, admitted into that company by the administration of baptism. Normally, however, to say the least of it, the administration of baptism was by the hands of his disciples. Some suppos

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that the first-called disciples had all received baptism at the hands of John the Baptist, as must have pretty certainly been the case with Andrew (see John . 35, 37, 40); and that they were not again baptized with water after they joined the company of Christ Others believe that Christ himself baptized some few of his earlier disciples, who were afterwards authorized to baptize the rest. But in any case the words above cited seem to show that the making disciples and the baptizing them went together; and that baptism was, even during our Lord's earthly ministry, the formal mode of accepting his service and becoming attached to his company.

After the resurrection, when the Church was to be spread and the Gospel preached, our Lord's own commission conjoins the making of disciples with their baptism. The command, "Make disciples of all nations by baptizing them" (Matt. xxviii. 19), is merely the extension of his own practice, "Jesus made disciples and baptized them" (John iv. 1).[a] The conduct of the Apostles is the plainest comment on both; for so soon as ever men, convinced by their preaching, asked for guidance and direction, their first exhortation was to repentance and baptism, that thus the convert should be at once publicly received into the fold of Christ (see Acts ii. 38, viii. 12, 36, ix. 18, x. 47, xvi. 15, 33, &c.).

Baptism then was the initiatory rite of the Christian Church, as circumcision was the initiatory rite of Judaism. The contrast between them is plain: the one was a painful and dangerous, the other is a simple and salutary rite. Circumcision seemed a suitable entrance upon a religion which was a yoke of bondage; baptism is a natural introduction to a law of liberty; and as it was light and easy, like the yoke of Christ, so was it comprehensive and expansive. The command was unlimited, "Make disciples of all nations by baptizing them." The arms of mercy were extended to receive the world. The "Desire of all nations" called all nations to accept his service. Baptism therefore was a witness to Christ's reception of all men — to God's love for all his creatures. But again, as circumcision admitted to the Jewish covenant — to the privileges and the responsibility attaching to that covenant, so baptism, which succeeded it, was the mode of admission to the Christian covenant, to its graces and privileges, to its duties and service. It was to be the formal taking up of the yoke of Christ, the accepting of the promises of Christ. The baptized convert became a Christian as the circumcised convert had become a Jew; and as the circumcised convert had contracted an obligation to obey all the ordinances of Moses, but therewith a share in all the promises to the seed of Abraham, so the baptized convert, while contracting all the responsibility of Christ's service, had a share too in all the promises of God in Christ.

It is obviously difficult to draw out the teaching of the New Testament on the rite of baptism and its significance, without approaching too near to the regions of controversy. We shall endeavor therefore merely to classify the passages which refer to it, and to exhibit them in their simplest form, and to let them speak their own language.

[a] Μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς (Matt. xxviii. 19), compared with μαθητὰς ποιεῖ καὶ βαπτίζει (John iv. 1).

VI. *The Types of Baptism.* — 1. St. Peter (1 Pet. iii. 21) compares the deliverance of Noah in the Deluge to the deliverance of Christians in baptism. The passage is not without considerable difficulty, though its general sense is pretty readily apparent. The apostle had been speaking of those who had perished "in the days of Noah when the ark was a-preparing, in which few, that is eight souls, were saved by water." According to the A. V., he goes on, "The like figure whereunto baptism doth now save us." The Greek, in the best MSS., is Ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα. Grotius well expounds ἀντίτυπον by ἀντίστοιχον, "accurately corresponding." The difficulty is in the relative ὅ. There is no antecedent to which it can refer except ὕδατος, "water;" and it seems as if βάπτισμα must be put in apposition with ὅ, and as in explanation of it. Noah and his company were saved by water, "which water also, that is the water of baptism, correspondingly saves us." Even if the reading were ᾧ, it would most naturally refer to the preceding ὕδατος. Certainly it could not refer to κιβωτοῦ, which is feminine. We must then probably interpret, that, though water was the instrument for destroying the disobedient, it was yet the instrument ordained of God for floating the ark, and so for saving Noah and his family; and it is in correspondence with this that water also, namely, the water of baptism, saves Christians. Augustine, commenting on these words, writes that "the events in the days of Noah were a figure of things to come, so that they who believe not the Gospel, when the Church is building, may be considered as like those who believed not when the ark was preparing; whilst those who have believed and are baptized (*i. e.* are saved by baptism) may be compared to those who were formerly saved in the ark by water" (*Epist.* 164, tom. ii. p. 579). "The building of the ark," he says again, "was a kind of preaching." "The waters of the Deluge presignified baptism to those who believed — punishment to the unbelieving" (*Ib.*).

It would be impossible to give any definite explanation of the words, "baptism doth *save* us," without either expressing a theological opinion or exhibiting in detail different sentiments. The apostle, however, gives a caution which no doubt itself may have need of an interpreter, when he adds, "not the putting away the filth of the flesh, but the answer (ἐπερώτημα) of a good conscience towards God." And probably all will agree that he intended here to warn us against resting on the outward administration of a sacrament, with no corresponding preparation of the conscience and the soul. The connection in this passage between baptism and "the resurrection of Jesus Christ" may be compared with Col. ii. 12.

2. In 1 Cor. x. 1, 2, the passage of the Red Sea and the shadowing of the miraculous cloud are treated as types of baptism. In all the early part of this chapter the wanderings of Israel in the wilderness are put in comparison with the life of the Christian. The being under the cloud and the passing through the sea resemble baptism; eating manna and drinking of the rock are as the spiritual food which feeds the Church; and the different temptations, sins, and punishments of the Israelites on their journey to Canaan are held up as a warning to the Corinthian Church. It appears that the Rabbins themselves speak of a baptism in the cloud (see Wetstein *in h. l.*, who quotes Pirke R. Eliezer 44; see also Schoettgen *in h. l.*) The passage from

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he condition of bondmen in Egypt was through the Red Sea, and with the protection of the luminous cloud. When the sea was passed, the people were no longer subjects of Pharaoh; but were, under the guidance of Moses, forming into a new commonwealth, and on their way to the promised land. It is sufficiently apparent how this may resemble the enlisting of a new convert into the body of the Christian Church, his being placed in a new relation, under a new condition, in a spiritual commonwealth, with a way before him to a better country, though surrounded with dangers, subject to temptations, and with enemies on all sides to encounter in his progress.[a]

3. Another type of, or rather a rite analogous to, baptism, was circumcision. St. Paul (Col. ii. 11) speaks of the Colossian Christians as having been circumcised with a circumcision made without hands, when they were buried with Christ in baptism, in which they were also raised again with Him (*ἐν ᾧ περιετμήθητε συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι*. "The aorist participle, as so often, is contemporary with the preceding past verb." — Alford *in h. l.* The obvious reason for the comparison of the two rites is, that circumcision was the entrance to the Jewish Church and the ancient covenant, baptism to the Christian Church and to the new covenant; and perhaps also, that the spiritual significance of circumcision had a resemblance to the spiritual import of baptism, namely, "the putting off the body of the sins of the flesh," and the purification of the heart by the grace of God. St. Paul therefore calls baptism the circumcision made without hands, and speaks of the putting off of the sins of the flesh by Christian circumcision (*ἐν τῇ περιτομῇ τοῦ Χριστοῦ*), *i. e.* by baptism.

4. Before leaving this part of the subject we ought perhaps to observe that in more than one instance *death* is called a baptism. In Matt. xx. 22, Mark x. 39, our Lord speaks of the cup which He had to drink, and the baptism that He was to be baptized with; and again in Luke xii. 50, "I have a baptism to be baptized with." It is generally thought that baptism here means an inundation of sorrows; that, as the baptized went down into the waters, and water was to be poured over him, so our Lord meant to indicate that He himself had to pass through "the deep waters of affliction" (see Kuinoel on Matt. xx. 22; Schleusner, *s. v.* *βαπτίζω*). "To baptize" was used as synonymous with "to overwhelm;" and accordingly in after times martyrdom was called a baptism of blood. But the metaphor in this latter case is evidently different; and in the above words of our Lord baptism is used without any qualification, whereas in passages adduced from profane authors we always find some words explanatory of the mode of the immersion.[b] Is it not then probable that some deeper significance attaches to the comparison of death, especially of our Lord's death, to baptism when we consider too that the connection of baptism with the death and resurrection of Christ is so much insisted on by St. Paul? (See below.)

VII. *Names of Baptism.* — From the types of baptism referred to in the New Testament, we may perhaps pass to the various names by which baptism seems to be there designated.

1. "Baptism" (*βάπτισμα*: the word *βαπτισμός* occurs only three times, namely, Mark vii. 8; Heb. vi. 2, ix. 10). The verb *βαπτίζειν* (from *βάπτειν*, to dip) is the rendering of טָבַל by the LXX. in 2 K. v. 14; and accordingly the Rabbins used טְבִילָה for *βάπτισμα*. The Latin Fathers render *βαπτίζειν* by *tingere* (*e. g.* Tertull. *adv. Prax.* c. 26, "Novissimè mandavit ut tingerent in Patrem Filium et Spiritum Sanctum"); by *mergere* (as Ambros. *De Sacramentis*, lib. ii. c. 7, "Interrogatus es, Credis in Deum Patrem Omnipotentem? Dixisti, Credo; et mersisti, hoc est sepultus es"), by *mergitare* (as Tertullian, *De Coronâ Militis*, c. 3, "Dehinc ter mergitamur"); see Suicer, *s. v.* *ἀναδύω*. By the Greek Fathers, the word *βαπτίζειν* is often used frequently figuratively, for to immerse or overwhelm with sleep, sorrow, sin, &c. Thus *ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον*, buried in sleep through drunkenness. So *μυρίαις βαπτιζόμενος φρόντισιν*, absorbed in thought (Chrysost.). *Ταῖς βαρυτάταις ἁμαρτίαις βεβαπτισμένοι*, overwhelmed with sin (Justin M.). See Suicer, *s. v.* *βαπτίζω*. Hence *βάπτισμα* properly and literally means *immersion*.[c]

2. "The Water" (*τὸ ὕδωρ*) is a name of baptism which occurs in Acts x. 47. After St. Peter's discourse, the Holy Spirit came visibly on Cornelius and his company; and the apostle asked, "Can any man forbid the water, that these should not be baptized, who have received the Holy Ghost?" In ordinary cases the water had been first administered, after that the Apostles laid on their hands, and then the Spirit was given. But here the Spirit had come down manifestly, before the administration of baptism; and St. Peter argued, that no one could then reasonably withhold baptism (calling it "the water") from those who had visibly received that of which baptism was the sign and seal. With this phrase, *τὸ ὕδωρ*, "the water," used of baptism, compare "the breaking of bread" as a title of the Eucharist, Acts ii. 42.

3. "The Washing of Water" (*τὸ λουτρὸν τοῦ ὕδατος*, "the bath of the water"), is another Scriptural term, by which baptism is signified. It occurs Eph. v. 26. The whole passage runs, "Husbands love your own wives, as Christ also loved the church and gave himself for it, that He might sanctify and cleanse it by the washing of

[a] The Fathers consider the baptism of the sea and the cloud to be as a type of baptism, that the sea represented the water, and the cloud represented the Spirit. (Greg. Nas. *Orat.* xxxix. 634: *ἐβάπτισε Μωϋσῆς, ἀλλ' ἐν ὕδατι, καὶ πρὸ τούτου ἐν νεφέλῃ καὶ ἐν θαλάσσῃ, τυπικῶς δὲ τοῦτο ἦν, ὡς καὶ Παύλῳ δοκεῖ· ἡ θάλασσα τοῦ ὕδατος, ἡ νεφέλη τοῦ Πνεύματος.* See Suicer, *s. v.* *βάπτισμα*.) Εἰς τὸν Μωσῆν is, according to some, by the ministry of Moses; or, according to others, under the guidance of Moses (as Chrysost., Theophylact, and others, *in h. l.*). Most plainly, however, and in the opinion of the most weighty commentators, both ancient and modern, it means "into the religion and law of Moses," who was the mediator of the old Covenant. "Baptised into Moses," therefore, is antithetical to the expression, "baptised into Christ," Rom. vi. 3, Gal. iii. 27.

[b] As, "His mersere malis." — Virg. *Æn.* vi. 512.
Τῇ συμφορᾷ βεβαπτισμένον. — Heliodor. *Æthiop.* ii. 3.

[c] It is unquestionable, however, that in Mark vii. 4 *βαπτίζεσθαι* is used where immersion of the whole body is not intended. See Lightfoot, *in loc.* [For the opposite opinion, see De Wette *in loc.* (*Exeget. Handb.* i. 200), and Meyer *in loc.* (*Komm. üb. d. N. T.* ed. 1864). See especially Fritzsche, *Evang. Marci*, p. 264 ff.]

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water with the word" (*Ἵνα αὐτὴν ἁγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι*, "that He might sanctify it, having purified it by the [well-known] laver of the water in the word," Ellicott). There appears clearly in these words a reference to the bridal bath; but the allusion to baptism is clearer still, baptism of which the bridal bath was an emblem, a type or mystery, signifying to us the spiritual union betwixt Christ and His Church. And as the bride was wont to bathe before being presented to the bridegroom, so washing in the water is that initiatory rite by which the Christian Church is betrothed to the Bridegroom, Christ.

There is some difficulty in the construction and interpretation of the qualifying words, *ἐν ῥήματι*, "by the word." According to the more ancient interpretation they would indicate, that the outward rite of washing and bathing is insufficient and unavailing, without the added potency of the Word of God (comp. 1 Pet. iii. 21, "Not the putting away the filth of the flesh," &c.); and as the *λουτρὸν τοῦ ὕδατος* had reference to the bridal bath, so there might be an allusion to the *words* of betrothal. The bridal bath and the words of betrothal typified the water and the words of baptism. On the doctrine so expressed the language of Augustine is famous: "Detrahe verbum, et quid est aqua nisi aqua? Accedit verbum ad elementum, et fit sacramentum" (*Tract.* 80 *in Johan.*). Yet the general use of *ῥῆμα* in the New Testament and the grammatical construction of the passage seem to favor the opinion, that the Word of God preached to the Church, rather than the words made use of in baptism, is that accompaniment of the laver, without which it would be imperfect (see Ellicott, *ad h. l.*).

4. "The washing of regeneration" (*λουτρὸν παλιγγενεσίας*, "the bath of regeneration") is a phrase naturally connected with the foregoing. It occurs Tit. iii. 5. All ancient and most modern commentators have interpreted it of baptism. Controversy has made some persons unwilling to admit this interpretation; but the question probably should be, not as to the significance of the phrase, but as to the degree of importance attached in the words of the apostle to that which the phrase indicates. Thus Calvin held that the "bath" meant baptism; but he explained its occurrence in this context by saying, that "Baptism is to us the seal of salvation which Christ hath obtained for us." The current of the apostle's reasoning is this. He tells Titus to exhort the Christians of Crete to be submissive to authority, showing all meekness to all men: "for we ourselves were once foolish, erring, serving our own lusts; but when the kindness of God our Saviour, and his love toward man appeared, not by works of righteousness which we performed, but according to his own mercy He saved us, by (through the instrumentality of) the bath of regeneration, and the renewing of the Holy Ghost (*διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου*), which He shed on us abundantly through Jesus Christ our Saviour, that, being justified by his grace, we might be made heirs of eternal life through hope (or according to hope, *κατ' ἐλπίδα*)." The argument is, that Christians should be kind to all men, remembering that they themselves had been formerly disobedient, but that by God's free mercy in Christ they had been transplanted into a better state, even a state of salvation (*ἔσωσεν ἡμᾶς*); and *that* by means of the bath of regeneration and the renewal of the Holy Spirit. If, according to the more ancient and common interpretation, the laver means baptism, the whole will seem pertinent. Christians are placed in a new condition, made members of the Church of Christ, by baptism, and they are renewed in the spirit of their minds by the Holy Ghost. One question naturally arises in this passage. Does *ἀνακαινώσεως* depend on *λουτροῦ*, or on *διά*? If we adopt the opinion of those who make it, with *παλιγγενεσίας*, dependent on *λουτροῦ*, which is the rendering of the Vulgate, we must understand that the renewal of the Holy Ghost is a grace corresponding with, and closely allied to, that of regeneration, and so immediately coupled with it. But it seems the more natural construction to refer *ἀνακαινώσεως* Π. ἁ. to *διά*, if it were only that the relative, which connects with the verse following, belongs of necessity to *Πνεύματος*. Dean Alford, adopting the latter construction, refers the "washing" to the laver of baptism, and the "renewing" to the actual effect, that inward and spiritual grace of which the laver is but the outward and visible sign. Yet it is to be considered, whether it be not novel and unknown in Scripture or theology to speak of *renewal* as the spiritual grace, or thing signified, in baptism. There is confessedly a connection between baptism and *regeneration*, whatever that connection may be. But "the renewal of the Holy Ghost" has been mostly in the language of theologians (is it not also in the language of Scripture?) treated as a further, perhaps a more gradual process in the work of grace, than the first breathing into the soul of spiritual life, called regeneration or new birth.

There is so much resemblance, both in the phraseology and in the argument, between this passage in Titus and 1 Cor. vi. 11, that the latter ought by all means to be compared with the former. St. Paul tells the Corinthians, that in their heathen state they had been stained with heathen vices; "but," he adds, "ye were washed" (lit. ye washed or bathed yourselves, *ἀπελούσασθε*), "but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and by the Spirit of our God." It is generally believed that here is an allusion to the being baptized in the name of the Lord Jesus Christ; though some connect "sanctified" and "justified" as well as "washed," with the words "in the name," &c. (see Stanley, *in loc.*). But, however this may be, the reference to baptism seems unquestionable.

Another passage containing very similar thoughts, clothed in almost the same words, is Acts xxii. 16, where Ananias says to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" (*ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ*). See by all means Calvin's *Commentary* on this passage.

5. "Illumination" (*φωτισμός*). It has been much questioned whether *φωτίζεσθαι*, "enlightened," in Heb. vi. 4, x. 32, be used of baptism or not. Justin Martyr, Clement of Alexandria, and almost all the Greek Fathers, use *φωτισμός* as a synonym for *baptism*. The Syriac version, the most ancient in existence, gives this sense to the word in both the passages in the Epistle to the Hebrews. Chrysostom, Theodoret, Theophylact, and other Greek commentators so interpret it; and they are followed by Ernesti, Michaelis, and many mod

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an interpreters of the highest authority (Wetstein cites from *Orac. Sibyll.* i. βδατι φωτίζεσθαι). On the other hand, it is now very commonly alleged that the use is entirely ecclesiastical, not Scriptural, and that it arose from the undue esteem for baptism in the primitive Church. It is impossible to enter into all the merits of the question here. If the usage be Scriptural, it is to be found only in the two passages in Hebrews above mentioned; but it may perhaps correspond with other figures and expressions in the New Testament. The patristic use of the word may be seen by referring to Suicer, *s. v.* φωτισμός, and to Bingham, *E. A.* bk. xi. ch. i. § 4. The rationale of the name, according to Justin Martyr, is, that the catechumens before admission to baptism were instructed in all the principal doctrines of the Christian faith, and hence "this laver is called illumination, because those who learn these things are illuminated in their understanding" (*Apol.* ii. 94). But, if this word be used in the sense of baptism in the Epistle to the Hebrews, as we have no mention of any training of catechumens in the New Testament, we must probably seek for a different explanation of its origin. It will be remembered that φωταγωγία was a term for admission into the ancient mysteries. Baptism was without question the initiatory rite in reference to the Christian faith (cf. τρία βαπτίσματα μιᾶς μυήσεως, *Can. Apost.* i.). Now, that Christian faith is more than once called by St. Paul the Christian "mystery." The "mystery of God's will" (Eph. i. 9), "the mystery of Christ" (Col. iv. 3; Eph. iii. 4), "the mystery of the Gospel" (Eph. vi. 19), and other like phrases are common in his epistles. A Greek could hardly fail to be reminded by such language of the religious mysteries of his own former heathenism. But, moreover, seeing that "in Him are hid all the treasures of wisdom and knowledge," it seems highly probable, that in three memorable passages St. Paul speaks, not merely of the Gospel or the faith, but of Christ himself, as the great Mystery of God or of godliness. (1.) In Col. i. 27 we read, "the glory of this mystery, which is Christ in you," τοῦ μυστηρίου τούτου, ὅς ἐστιν Χριστὸς ἐν ὑμῖν. (2.) In Col. ii. 2, Lachmann, Tregelles, and Ellicott, as we think on good grounds, adopt the reading τοῦ μυστηρίου τοῦ Θεοῦ, Χριστοῦ, rightly compared by Bp. Ellicott with the preceding passage occurring only four verses before it, and interpreted by him, "the mystery of God, even Christ." (3.) And it deserves to be carefully considered, whether the above usage in Colossians does not suggest a clear exposition of 1 Tim. iii. 16, ὁ τῆς εὐσεβείας μυστήριον ὃς ἐφανερώθη κ. τ. λ. for, if Christ be the "Mystery of God," He may well be called also the "Mystery of godliness;" and the masculine relative is then easily intelligible, as being referred to Χριστός understood and implied in μυστήριον: for, in the words of Hilary, "Deus Christus est Sacramentum."

But, if all this be true, as baptism is the initiatory Christian rite, admitting us to the service of God and to the knowledge of Christ, it may not improbably have been called φωτισμός and afterwards φωταγωγία, as having reference, and as admitting to the *mystery* of the Gospel, and to Christ himself, who is the *Mystery* of God.

VIII. — From the names of baptism we must now pass to a few of the more prominent passages, not already considered, in which baptism is referred to.

1. The passage in John iii. 5 — "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" — has been a well-established battle-field from the time of Calvin. Hooker's statement, that for the first fifteen centuries no one had ever doubted its application to baptism, is well known (see *Eccl. Pol.* v. lix.). Zuinglius was probably the first who interpreted it otherwise. Calvin understood the words "of water and of the Spirit" as a ἓν διὰ δυοῖν, "the washing or cleansing of the Spirit" (or rather perhaps "by the Spirit"), "who cleanses as water," referring to Matt. iii. 11. ("He shall baptize you with the Holy Ghost and with fire") as a parallel usage. Stier (*Words of the Lord Jesus*, in h. l.) observes that Lücke has rightly said that we may regard this interpretation by means of a ἓν διὰ δυοῖν, which erroneously appealed to Matt. iii. 11, as now generally abandoned. Stier, moreover, quotes with entire approbation the words of Meyer (on John iii. 5): — "Jesus speaks here concerning a spiritual baptism, as in chap. vi. concerning a spiritual feeding; in both places, however, with reference to their visible auxiliary means." That our Lord probably adopted expressions familiar to the Jews in this discourse with Nicodemus, may be seen by reference to Lightfoot, *H. H.* in loc.

2. The prophecy of John the Baptist just referred to, namely, that our blessed Lord should baptize with the Holy Ghost and with fire (Matt. iii. 11), may more properly be interpreted by a ἓν διὰ δυοῖν. Bengel well paraphrases it: — "*Spiritus Sanctus*, quo Christus baptizat, igneam vim habet; atque ea vis ignea etiam conspicua fuit oculis hominum" (Acts ii. 3). The Fathers, indeed, spoke of a threefold baptism with fire: first, of the Holy Ghost in the shape of fiery tongues at Pentecost; secondly, of the fiery trial of affliction and temptation (1 Pet. i. 7); thirdly, of the fire which at the last day is to try every man's works (1 Cor. iii. 13). It is, however, very improbable that there is any allusion to either of the last two in Matt. iii. 11. There is an antithesis in John the Baptist's language between his own lower mission and the Divine authority of the Saviour. John baptized with a mere earthly element, teaching men to repent, and pointing them to Christ; but He that should come after, ὁ ἐρχόμενος, was empowered to baptize with the Holy Ghost and with fire. The water of John's baptism could but wash the body; the Holy Ghost, with which Christ was to baptize should purify the soul as with fire.

3. Gal. iii. 27: "For as many as have been baptized into Christ have put on Christ." In the whole of this very important and difficult chapter, St. Paul is reasoning on the inheritance by the Church of Christ of the promises made to Abraham. Christ — *i. e.* Christ comprehending his whole body mystical — is the true seed of Abraham, to whom the promises belong (ver. 16). The Law, which came after, could not disannul the promises thus made. The Law was fit to restrain (or perhaps rather to *manifest*) transgression (ver. 23). The Law acted as a pedagogue, keeping us for, and leading us on to, Christ, that He might bestow on us freedom and justification by faith in Him (ver. 24). But after the coming of faith we are no longer, like young children, under a pedagogue, but we are free, as heirs in our Father's house (ver. 25; comp. ch. iv. 1–5). "For ye all are God's sons (filii emancipati, not παῖδες, but *υἱοί*, Bengel and Ellicott) through the faith in

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Christ Jesus. For as many as have been baptized into Christ, have put on (clothed yourselves in) Christ (see Schoettgen on Rom. xiii. 14). In Him is neither Jew nor Greek, neither bond nor free, neither male nor female; for all ye are one in Christ Jesus" (ver. 26–28). The argument is plain. All Christians are God's sons through union with the Only-begotten. Before the faith in Him came into the world, men were held under the tutelage of the Law, like children, kept as in a state of bondage under a pedagogue. But after the preaching of the faith, all who are baptized into Christ clothe themselves in Him; so they are estemmed as adult sons of his Father, and by faith in Him they may be justified from their sins, from which the Law could not justify them (Acts xiii. 39). The contrast is between the Christian and the Jewish church: one bond, the other free; one infant, the other adult. And the transition-point is naturally that when by baptism the service of Christ is undertaken, and the promises of the Gospel are claimed. This is represented as putting on Christ, and in Him assuming the position of full-grown men. In this more privileged condition there is the power of obtaining justification by faith, a justification which the Law had not to offer.

4. 1 Cor. xii. 13: "For by one Spirit (*or* in one spirit, ἐν ἑνὶ πνεύματι) we were all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." The resemblance of this passage to the last is very clear. In the old dispensation there was a marked division between Jew and Gentile: under the Gospel there is one body in Christ. As in Gal. iii. 16, Christ is the seed (τὸ σπέρμα), so here He is the body (τὸ σῶμα), into which all Christians become incorporated. All distinctions of Jew and Gentile, bond and free, are abolished. By the grace of the same Spirit (or perhaps "in one spirit" of Christian love and fellowship (comp. Eph. ii. 18), without division or separate interests) all are joined in baptism to the one body of Christ, his universal church. Possibly there is an allusion to both sacraments. "We were baptized into one body, we were made to drink of one Spirit (ἓν Πνεῦμα ἐποτισθημεν: Lachm. and Tisch. omit εἰς). Both our baptism and our partaking of the cup in the communion are tokens and pledges of Christian unity. They mark our union with the one body of Christ, and they are means of grace, in which we may look for one Spirit to be present with blessing (comp. 1 Cor. x. 3, 17; see Waterland *on the Eucharist*, ch. x., and Stanley on 1 Cor. xii. 13).

5. Rom. vi. 4 and Col. ii. 12, are so closely parallel that we may notice them together. As the apostle in the two last-considered passages views baptism as a joining to the mystical body of Christ, so in these two passages he goes on to speak of Christians in their baptism as buried with Christ in his death, and raised again with Him in his resurrection.[a] As the natural body of Christ was laid in the ground and then raised up again, so His mystical body, the Church, descends in baptism into the waters, in which also (ἐν ᾧ, sc. βαπτίσματι, Col. ii. 12) it is raised up again with Christ, through "faith in the mighty working of God, who raised Him from the dead." Probably, as in the former passages St. Paul had brought forward baptism as the symbol of Christian unity, so in those now before us he refers to it as the token and pledge of the spiritual death to sin and resurrection to righteousness; and moreover of the final victory over death in the last day, through the power of the resurrection of Christ. It is said that it was partly in reference to this passage in Colossians that the early Christians so generally used trine immersion, as signifying thereby the three days in which Christ lay in the grave (see Suicer, *s. v.* ἀναβύω, II. a).

IX. *Recipients of Baptism.* — The command to baptize was co-extensive with the command to preach the Gospel. All nations were to be evangelized; and they were to be made disciples, admitted into the fellowship of Christ's religion, by baptism (Matt. xxviii. 19). Whosoever believed the preaching of the Evangelists was to be baptized, his faith and baptism placing him in a state of salvation (Mark xvi. 16). On this command the Apostles acted; for the first converts after the ascension were enjoined to repent and be baptized (Acts ii. 37). The Samaritans who believed the preaching of Philip were baptized, men and women (Acts viii. 12). The Ethiopian eunuch, as soon as he professed his faith in Jesus Christ, was baptized (Acts viii. 37, 38). Lydia listened to the things spoken by Paul, and was baptized, she and her house (Acts xvi. 15). The jailer at Philippi, the very night on which he was convinced by the earthquake in the prison, was baptized, he and all his, straightway (Acts xvi. 33).

All this appears to correspond with the general character of the Gospel, that it should embrace the world, and should be freely offered to all men. "Him that cometh unto me I will in no wise cast out" (John vi. 37). Like the Saviour himself, Baptism was sent into the world "not to condemn the world, but that the world might be saved" (John iii. 17). Every one who was convinced by the teaching of the first preachers of the Gospel, and was willing to enroll himself in the company of the disciples, appears to have been admitted to baptism on a confession of his faith. There is no distinct evidence in the New Testament that there was in those early days a body of catechumens gradually preparing for baptism, such as existed in the ages immediately succeeding the Apostles, and such as every missionary church has found it necessary to institute. The Apostles, indeed, frequently insist on the privileges of being admitted to the fellowship of Christ's Church in the initiatory sacrament, and on the consequent responsibilities of Christians; and these are the grounds on which subsequent ages have been so careful in preparing adults for baptism. But perhaps the circumstances of the Apostles' age were so peculiar as to account for this apparent difference of principle. Conviction at that time was likely to be sudden and strong; the church was rapidly forming; the Apostles had the gift of discerning spirits. All this led to the admission to baptism with but little formal preparation for it. At all events it is evident that the spirit of our Lord's ordinance was comprehensive, not exclusive; that all were invited to come, and that all who were willing to come were graciously received.

The great question has been, whether the invitation extended, not to adults only, but to infants also. The universality of the invitation, Christ's declaration concerning the blessedness of infants and their fitness for his kingdom (Mark x. 14) the admission of infants to circumcision and to the

[a] "Mersio in baptismate, vel certè aqua superfusa, sepulturam refert" (Bengel).

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baptism of Jewish proselytes, the mention of whole households, and the subsequent practice of the Church, have been principally relied on by the advocates of infant baptism. The silence of the New Testament concerning the baptism of infants, the constant mention of faith as a prerequisite or condition of baptism, the great spiritual blessings which seem attached to a right reception of it, and the responsibility entailed on those who have taken its obligations on themselves, seem the chief objections urged against pædobaptism. But here, once more, we must leave ground which has been so extensively occupied by controversialists.

X. *The Mode of Baptism.* — The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. John the Baptist baptized in the river Jordan (Matt. iii.). Jesus is represented as "coming up out of the water" (ἀναβαίνων ἀπὸ τοῦ ὕδατος) after his baptism (Mark i. 10).[a] Again, John is said to have baptized in Ænon because there was much water there (John iii. 23; see also Acts viii. 36). The comparison of baptism to burying and rising up again (Rom. vi.; Col. ii.) has been already referred to as probably derived from the custom of immersion (see Suicer, *s. v.* ἀναβύω; Schoettgen, in Rom. vi.; Vossius, *De Baptismo*, Diss. i. thes. vi.). On the other hand, it has been noticed that the family of the jailer at Philippi were all baptized in the prison on the night of their conversion (Acts xvi. 33), and that the three thousand converted at Pentecost (Acts ii.) appear to have been baptized at once: it being hardly likely that in either of these cases immersion should have been possible. Moreover the ancient church, which mostly adopted immersion, was satisfied with affusion in case of clinical baptism — the baptism of the sick and dying.

Questions and Answers. — In the earliest times of the Christian Church, we find the catechumens required to renounce the Devil (see Suicer, *s. v.* ἀποτάσσομαι) and to profess their faith in the Holy Trinity and in the principal articles of the Creed (see Suicer, i. 653). It is generally supposed that St. Peter (1 Pet. iii. 21), where he speaks of the "answer (or questioning, ἐπερώτημα) of a good conscience toward God" as an important constituent of baptism, refers to a custom of this kind as existing from the first (see however, a very different interpretation in Bengelii *Gnomon*). The "form of sound words" (2 Tim. i. 13) and the "good profession professed before many witnesses" (1 Tim. vi. 12) may very probably have similar significance.

XI. *The Formula of Baptism.* — It should seem from our Lord's own direction (Matt. xxviii. 19) that the words made use of in the administration of baptism should be those which the church has generally retained, "I baptize thee in the name f the Father, and of the Son, and of the Holy Ghost:" yet, wherever baptism is mentioned in the Acts of the Apostles, it is only mentioned as in "the name of the Lord Jesus," or "in the name of the Lord" (Acts ii. 38, viii. 16, x. 48, xix. 5). The custom of the primitive church, as far as we can learn from the primitive Fathers, was always to baptize in the names of the three Persons of the Trinity (see Suicer, *s. v.* βαπτίζω); and there is little doubt that the expressions in the Book of Acts mean only that those who were baptized with Christian baptism were baptized into the faith of Christ, into the death of Christ, not that the form of words was different from that enjoined by our Lord in St. Matthew.

Sponsors. — There is no mention of sponsors in the N. T., though there is mention of the "questioning" (ἐπερώτημα). In very early ages of the Church, sponsors (called ἀνάδοχοι, *sponsores*, *susceptores*) were in use both for children and adults. The mention of them first occurs in Tertullian — for infants in the *De Baptismo* (c. 18), for adults, as is supposed, in the *De Coronâ Militis* (c. 3: "Inde susceptî lactis et mellis concordiam prægustamus." See Suicer, *s. v.* ἀναδέχομαι). In the Jewish baptism of proselytes, two or three sponsors or witnesses were required to be present (see above, Lightfoot on Matt. iii. 6). It is so improbable that the Jews should have borrowed such a custom from the Christians, that the coincidence can hardly have arisen but from the Christians continuing the usages of the Jews.

XII. *Baptism for the Dead.* — 1 Cor. xv. 29. "Else what shall they do who are baptized for the dead (ὑπὲρ τῶν νεκρῶν), if the dead rise not at all? Why are they then baptized for the dead" (or, "*for them?*" Lachmann and Tisch. read αὐτῶν).

1. Tertullian tells us of a custom of vicarious baptism (*vicarium baptisma*) as existing among the Marcionites (*De Resur. Carnis*, c. 48; *Adv. Marcion.* lib. v. c. 10); and St. Chrysostom relates of the same heretics, that, when one of their catechumens died without baptism, they used to put a living person under the dead man's bed, and asked whether he desired to be baptized; the living man answering that he did, they then baptized him in place of the departed (Chrys. *Hom.* xl. in 1 Cor. xv.). Epiphanius relates a similar custom among the Cerinthians (*Hæres.* xxviii.), which, he said, prevailed from fear that in the resurrection those should suffer punishment who had not been baptized. The Cerinthians were a very early sect; according to Irenæus (iii. 11), some of their errors had been anticipated by the Nicolaitans, and St. John is said to have written the early part of his Gospel against those errors; but the Marcionites did not come into existence till the middle of the 2d century. The question naturally occurs, Did St. Paul in 1 Cor. xv. 29 allude to a custom of this kind, which even in his days had begun to prevail among heretics and ignorant persons? If so, he no doubt adduced it as an *argumentum ad hominem*. "If the dead rise not at all, what benefit do they expect who baptize vicariously for the dead?" The very heretics, who, from their belief that matter was incorrigibly evil, denied the possibility of a glorious resurrection, yet showed by their superstitious practices that the resurrection was to be expected; for, if there be no resurrection, their baptism for the dead would lose all its significance. It is truly said, that such accommodations to the opinions of others are not uncommon in the writings of St. Paul (comp. Gal. iv. 21–31; and see Stanley, *ad h. l.*). St. Ambrose (in 1 ad Cor. xv.) seems to have acquiesced in this interpretation. His words are, "The Apostle adduces the example

[a] With ἀπό in Mark i. 10 (T. R.), as quoted above, would be only "from"; but Lachmann, Tischendorf and Tregelles read ἐκ there, which would agree with ἐκ being used there). See also Acts viii. 39, where the A. V. errs in just the opposite way. W.

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of those who were so secure of the future resurrection that they even baptized for the dead, when by accident death had come unexpectedly, fearing that the unbaptized might either not rise or rise to evil." Perhaps it may be said, that the greater number of modern commentators have adopted this, as the simplest and most rational sense of the apostle's words. And — which undoubtedly adds much to the probability that vicarious baptism should have been very ancient — we learn from Lightfoot (on 1 Cor. xv.) that a custom prevailed among the Jews of vicarious ablution for such as died under any legal uncleanness.

It is, however, equally conceivable, that the passage in St. Paul gave rise to the subsequent practice among the Marcionites and Cerinthians. Misinterpretation of Scriptural passages has undoubtedly been a fertile source of superstitious ceremony, which has afterwards been looked on as having resulted from early tradition. It is certain that the Greek Fathers, who record the custom in question, wholly reject the notion that St. Paul alluded to it.

2. Chrysostom believes the apostle to refer to the profession of faith in baptism, part of which was, "I believe in the resurrection of the dead," πιστεύω εἰς νεκρῶν ἀνάστασιν. "In this faith," he says, "we are baptized. After confessing this among other articles of faith, we go down into the water. And reminding the Corinthians of this, St. Paul says, If there be no resurrection, why art thou then baptized for the dead, *i. e.* for the dead bodies (τί καὶ βαπτίζῃ ὑπὲρ τῶν νεκρῶν; τουτέστι, τῶν σωμάτων)? For in this faith thou art baptized, believing in the resurrection of the dead" (*Hom.* xl. in 1 Cor. xv.; cf. *Hom.* xiii. *in Epist. ad Corinth.*). St. Chrysostom is followed, as usual, by Theodoret, Theophylact, and other Greek commentators. Indeed, he had been anticipated by Tertullian among the Latins (*Adv. Marcion.* lib. v. c. 10), and probably by Epiphanius among the Greeks (*Hæres.* xxviii.).

The former of the two interpretations above mentioned commends itself to us by its simplicity; the latter by its antiquity, having almost the general consent of the primitive Christians in its favor (see Suicer, i. 642); though it is somewhat difficult, even with St. Chrysostom's comment, to reconcile it wholly with the natural and grammatical construction of the words. In addition to the above, which seem the most probable, the variety of explanations is almost endless. Among them the following appear to deserve consideration.

3. "What shall they do, who are baptized when death is close at hand?" Epiphan. *Hæres.* xxviii. 3, where according to Bengel ὑπέρ will have the sense of *near, close upon.*

4. "Over the graves of the martyrs." That such a mode of baptism existed in after ages, see Euseb. *H. E.* iv. 15; August. *De Civ. Dei*, xx. 9. Vossius adopted this interpretation; but it is very unlikely that the custom should have prevailed in the days of St. Paul.

5. "On account of a dead Saviour;" where an enallage of number in the word νεκρῶν must be understood. See Rosenmüller, *in loc.*

6. "What shall they gain, who are baptized for the sake of the dead in Christ?" *i. e.* that so the πλήρωμα of believers may be filled up (comp. Rom. xi. 12, 25; Heb. xi. 40). that "God may complete the number of his elect, and hasten his kingdom." See Olshausen, *in loc.*

7. "What shall they do, who are baptized in the place of the dead?" *i. e.* who, as the ranks of the faithful are thinned by death, come forward to be baptized, that they may fill up the company of believers. See also Olshausen as above, who appears to hesitate between these last two interpretations.

On the subject of Baptism, of the practice of the Jews, and of the customs and opinions of the early Christians with reference to it, much information is to be found in Vossius, *De Baptismo*; Suicer, *s. vv.* ἀναβύω, βαπτίζω, ἀναδέχομαι, κλινικός, &c.; Wetstein, as referred to above; Bingham, *Eccl. Ant.* bk. xi.; Vicecomes, *Dissertationes*, lib. i.; Lightfoot, *Hor. Hebr.*; and Schoettgen, *Hor. Hebr.*, as referred to above. E. H. B.

* The most elaborate recent work on baptism is J. W. F. Höfling's *Das Sakrament der Taufe*, 2 Bde. Erlangen, 1846–48. See also the art. *Taufe* (by Steitz) in Herzog's *Real-Encykl.* xv. 428–485. References to the controversial literature on the subject cannot well be given here. The essay, however, of Dr. T. J. Conant, *The Meaning and Use of Baptizein philologically and historically investigated*, published as an Appendix to his revised version of the Gospel of Matthew (New York, Amer. Bible Union, 1860), and also issued separately, deserves mention for its copious collection of passages from ancient authors. A.

Supplement to Baptism.

The "Laying on of Hands" was considered in the ancient church as the "Supplement of Baptism."

I. Imposition of hands is a natural form by which benediction has been expressed in all ages and among all people. It is the act of one superior either by age or spiritual position towards an inferior, and by its very form it appears to bestow some gift, or to manifest a desire that some gift should be bestowed. It may be an evil thing that is symbolically bestowed, as when guiltiness was thus transferred by the high-priest to the scapegoat from the congregation (Lev. xvi. 21); but, in general, the gift is of something good which God is supposed to bestow by the channel of the laying on of hands. Thus, in the Old Testament, Jacob accompanies his blessing to Ephraim and Manasseh with imposition of hands (Gen. xlviii. 14); Joshua is ordained in the room of Moses by imposition of hands (Num. xxvii. 18; Deut. xxxiv. 9); cures seem to have been wrought by the prophets by imposition of hands (2 K. v. 11); and the high-priest, in giving his solemn benediction, stretched out his hands over the people (Lev. ix. 22).

The same form was used by our Lord in blessing and occasionally in healing, and it was plainly regarded by the Jews as customary or befitting (Matt. xix. 13; Mark viii. 23, x. 16). One of the promises at the end of St. Mark's Gospel to Christ's followers is that they should cure the sick by laying on of hands (Mark xvi. 18); and accordingly we find that Saul received his sight (Acts ix. 17) and Publius's father was healed of his fever (Acts xxviii. 8) by imposition of hands.

In the Acts of the Apostles the nature of the gift or blessing bestowed by the Apostolic imposition of hands is made clearer. It is called the gift of the Holy Ghost (viii. 17, xix. 6). This gift of the Holy Ghost is described as the fulfillment of Joel's prediction — "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions

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and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy" (ii. 17, 18, and 38). Accordingly visible supernatural powers were the result of this gift — powers which a Simon Magus could see, the capacity of bestowing which he could covet and propose to purchase (viii. 18). In the case of the Ephesian disciples these powers are stated to be, Speaking with tongues and Prophesying (xix. 6). Sometimes they were granted without the ceremony of imposition of hands, in answer to Apostolic prayer (iv. 31), or in confirmation of Apostolic preaching (x. 44). But the last of these cases is described as extraordinary (xi. 17), and as having occurred in an extraordinary manner for the special purpose of impressing a hardly-learned lesson on the Jewish Christians by its very strangeness.

By the time that the Epistle to the Hebrews was written we find that there existed a practice and doctrine of imposition of hands, which is pronounced by the writer of the Epistle to be one of the first principles and fundamentals of Christianity, which he enumerates in the following order: — (1.) The doctrine of Repentance; (2.) of Faith; (3.) of Baptisms; (4.) of Laying on of Hands; (5.) of the Resurrection; (6.) of Eternal Judgment (Heb. vi. 1, 2). Laying on of Hands in this passage can mean only one of three things — Ordination, Absolution, or that which we have already seen in the Acts to have been practiced by the Apostles, imposition of hands for the gift of the Holy Ghost on the baptized. The meaning of Ordination is excluded by the context. We have no proof of the existence of the habitual practice of Absolution at this period nor of its being accompanied by the laying on of hands. Everything points to that laying on of hands which, as we have seen, immediately succeeded baptism in the Apostolic age, and continued to do so in the ages immediately succeeding the Apostles.

The Christian dispensation is specially the dispensation of the Spirit. He, if any, is the Vicar whom Christ deputed to fill his place when He departed (John xvi. 7). The Spirit exhibits himself not only by his gifts, but also, and still more, by his graces. His gifts are such as those enumerated in the Epistle to the Corinthians: "the gift of healing, of miracles, of prophecy, of discerning of spirits, of divers kinds of tongues, of interpretation of tongues" (1 Cor. xii. 10). His graces are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23): the former are classed as the extraordinary, the latter as the ordinary gifts of the Spirit.

It was the will of the Spirit to bestow his gifts at different times, as well as in different ways and on different persons at the same time (1 Cor. xii. 6). His extraordinary gifts were poured out in great abundance at the time when the Christian Church was being instituted. At no definite moment, but gradually and slowly, these extraordinary gifts were withheld and withdrawn. When the Church was now contemplated as no longer in course of formation, but as having been now brought into being, his miracles of power ceased to be wrought (see Trench, *On the Miracles*, Introduction, and Jeremy Taylor, *On Confirmation*). But He continued his miracles of grace. His ordinary gifts never ceased being dispensed through the Church, although after a time the extraordinary gifts were found no longer.

With the Apostolic age, and with the age succeeding the Apostles, we may suppose that the consequences of the imposition of hands which manifested themselves in visible works of power (Acts viii., xix.) ceased. Nevertheless the practice of the imposition of hands continued. Why? Because, in addition to the visible manifestation of the Spirit his invisible working was believed to be thereby increased, and his divine strength therein imparted. That this was the belief in the Apostolic days themselves may be thus seen. The ceremony of imposition of hands was even then habitual and ordinary. This may be concluded from the passage already quoted from Heb. vi. 2, where Imposition is classed with Baptisms as a fundamental: it may possibly also be deduced (as we shall show to have been believed) from 2 Cor. i. 21, 22, compared with Eph. i. 13, iv. 30; 1 John ii 20; and it may be certainly inferred from subsequent universal practice. But although all the baptized immediately after their baptism received the imposition of hands, yet the extraordinary gifts were not given to all. "Are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" (1 Cor. xii. 29). The men thus endowed were, and must always have been, few among many. Why, then, and with what results, was imposition of hands made a general custom? Because, though the visible gifts of the Spirit were bestowed only on those on whom He willed to bestow them, yet there were diversities of gifts and operations (*ib.* 11). Those who did not receive the visible gifts might still receive, in some cases, a strengthening and enlightenment of their natural faculties. "To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit" (*ib.* 8); while all in respect to whom no obstacle existed might receive that grace which St. Paul contrasts with and prefers to the "best gifts," as "more excellent" than miracles, healing, tongues, knowledge and prophesying (*ib.* 31), greater too than "faith and hope" (xiii. 13). This is the grace of "charity," which is another name for the ordinary working of the Holy Spirit in the heart of man. This was doubtless the belief on which the rite of Imposition of Hands became universal in the Apostolic age, and continued to be universally observed in the succeeding ages of the Church. There are numberless references or allusions to it in the early Fathers. There is a possible allusion to it in Theophilus Antiochenus, A. D. 170 (*Ad Autol* l. i. c. 12, al. 17). It is spoken of by Tertullian, A. D. 200 (*De Bapt.* c. viii.; *De Resurr. Carn.* c. viii.); by Clement of Alexandria, A. D. 200 (*apud* Euseb. l. iii. c. 17); by Origen, A. D. 210 (*Hom.* vii. *in Ezek.*); by Cyprian, A. D. 250 (*Ep.* pp. 70, 73); by Firmilian, A. D. 250 (*apud* Cypr. *Ep.* p. 75, § 8); by Cornelius, A. D. 260 (*apud* Euseb. l. vi. c. 43); and by almost all of the chief writers of the 4th and 5th centuries. Cyprian (*loc. cit.*) derives the practice from the example of the Apostles recorded in Acts viii. Firmilian, Jerome, and Augustine refer in like manner to Acts xix. "The Fathers," says Hooker, "everywhere impute unto it that gift or grace of the Holy Ghost, not which maketh us first Christian men, but, when we are made such, assisteth us in all virtue, armeth us against temptation and sin. . . . The Fathers therefore, being thus persuaded, held confirmation as an ordinance Apostolic, always profitable in God's Church, although not always accompanied with equal largeness of those external effects which

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gave it countenance at the first" (*Eccl. Pol.* v. 66, 4).

II. *Time of Confirmation.* — Originally Imposition of Hands followed immediately upon Baptism, so closely as to appear as part of the baptismal ceremony or a supplement to it. This is clearly stated by Tertullian (*De Bapt.* vii, viii.), Cyril (*Catech. Myst.* iii. 1), the author of the Apostolical Constitutions (vii. 43), and all early Christian writers; and hence it is that the names σφραγίς, χρῖσμα, *sigillum*, *signaculum*, are applied to Baptism as well as to Imposition of Hands. (See Euseb. *H. E.* iii. 23; Greg. Naz. *Or.* p. 40; Herm. *Past.* iii. 9, 16; Tertull. *De Spectac.* xxiv.) Whether it were an infant or an adult that was baptized, confirmation and admission to the Eucharist immediately ensued. This continued to be the general rule of the Church down to the ninth century, and is the rule of the Eastern Churches to the present time. The way in which the difference in practice between East and West grew up was the following. It was at first usual for many persons to be baptized together at the great Festivals of Easter, Pentecost, and Epiphany in the presence of the bishop. The bishop then confirmed the newly-baptized by prayer and imposition of hands. But by degrees it became customary for presbyters and deacons to baptize in other places than the cathedrals and at other times than at the great festivals. Consequently, it was necessary either to give to presbyters the right of confirming, or to defer confirmation to a later time, when it might be in the power of the bishop to perform it. The Eastern Churches gave the right to the presbyter, reserving only to the bishop the composition of the chrism with which the ceremony is performed. The Western Churches retained it in the hands of the bishop. (See *Conc. Carthag.* iii. can. 36 and iv. can. 36; *Conc. Tolet.* i. can. 20; *Conc. Autissiodor.* can. 6; *Conc. Bracar.* i. can. 36 and ii. can. 4; *Conc. Eliber.* can. 38 and 77.) Tertullian says that it was usual for the bishop to make expeditions (*excurrat*) from the city in which he resided to the villages and remote spots in order to lay his hands on those who had been baptized by presbyters and deacons, and to pray for the gift of the Holy Spirit upon them (*Cont. Lucif.* iv.). The result was that, in the West, men's minds became accustomed to the severance of the two ceremonies which were once so closely joined — the more, as it was their practice to receive those who had been heretically or schismatically baptized, not by rebaptism, but only by imposition of hands and prayer. By degrees the severance became so complete as to be sanctioned and required by authority. After a time this appendix or supplement to the sacrament of baptism became itself erected into a separate sacrament by the Latin Church.

III. *Names of Confirmation.* — The title of "Confirmatio" is modern. It is not found in the early Latin Christian writers, nor is there any Greek equivalent for it: for τελείωσις answers rather to "consecratio" or "perfectio," and refers rather to baptism than confirmation. The ordinary Greek word is χρῖσμα, which, like the Latin "unctio," expresses the gift of the Holy Spirit's grace. In this general sense it is used in 1 John ii. 20, "Ye have an *unction* from the Holy One," and in 2 Cor. i. 21, "He which hath *anointed* us is God, who hath also sealed us and given the earnest of the Spirit in our hearts." So early a writer as Tertullian not only mentions the act of anointing as being in use at the same time with the imposition of hands (*De Bapt.* vii. and viii.), but he speaks of it as being "de pristina disciplina," even in his day. It is certain, therefore, that it must have been introduced very early, and it has been thought by some that the two Scriptural passages above quoted imply its existence from the very beginning. (See Chrysostom, Hilary, Theodoret, *Comm. in loc.* and Cyril *in Catech.* 3.)

Another Greek name is σφραγίς. It was so called as being the consummation and seal of the grace given in baptism. In the passage quoted from the Epistle to the Colossians "sealing" by the Spirit is joined with being "anointed by God." A similar expression is made use of in Eph. i. 13, "In whom also after that ye believed ye were *sealed* with that Holy Spirit of promise;" and again, "the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption" (Eph. iv. 30). The Latin equivalents are *sigillum*, *signaculum*, and (the most commonly used Latin term) *consignatio*. Augustine (*De Trin.* xv. 26) sees a reference in these passages to the rite of confirmation.

IV. *Definitions of Confirmation.* — The Greek Church does not refer to Acts viii., xix., and Heb. vi. for the origin of confirmation so much as to 1 John ii. and 2 Cor. i. Regarding it as the consummation of baptism she condemns the separation which has been effected in the West. The Russian Church defines it as "a mystery in which the baptized believer, being anointed with holy chrism in the name of the Holy Ghost, receives the gifts of the Holy Ghost for growth and strength in the spiritual life" (*Longer Catechism*). The Latin Church defines it as "unction by chrism (accompanied by a set form of words), applied by the Bishop to the forehead of one baptized, by means of which he receives increase of grace and strength by the institution of Christ" (Liguori after Bellarmine). The English Church (by implication) as "a rite by means of which the regenerate are strengthened by the manifold gifts of the Holy Ghost the Comforter, on the occasion of their ratifying the baptismal vow" (*Confirmation Service*). Were we to criticise these definitions, or to describe the ceremonies belonging to the rite in different ages of the Church, we should be passing from our legitimate sphere into that of a Theological Dictionary.

Literature. — Hooker, *Ecclesiastical Polity*, bk v. § 66, Oxf. 1863; Bellarmine, *De Sacramento Confirmationis*, in libro *De Controversiis*, tom. iii. Col. Agr. 1629; Daillé, *De Confirmatione et Extremâ Unctione*, Genev. 1659; Hammond, *De Confirmatione*, Oxon. 1661; Hall, *On Imposition of Hands*, Works, ii. 876, Lond. 1661; Pearson, *Lectio V. in Acta Apostolorum*, Minor Works, i. 362, Oxf. 1844; Taylor, *A Discourse of Confirmation*, Works, v. 619, Lond. 1854; Wheatly, *Illustration of Book of Common Prayer*, c. ix. Oxf. 1846; Bingham, *Ecclesiastical Antiquities*, bk. xii. Lond. 1856; Liguori, *Theologia Moralis*, iii. 468 Paris, 1845: Hey, *Lectures on Divinity*, Cambr. 1841; Mill, *Prælection on Heb.* vi. 2, Camb. 1843: Palmer, *Origines Liturgicæ: On Confirmation* Lond. 1845; Bates, *College Lectures on Christian Antiquities*, Lond. 1845; Bp. Wordsworth, *Catechesis*, Lond. 1857; Dr. Wordsworth, *Notes on Greek Test. on Acts* viii., xix. *and Heb.* vi., Lond 1860, and *On Confirmation*, Lond. 1861; Wall *On Confirmation*, Lond. 1862. F. M.

BARABBAS (Βαραββᾶς, בַּר־אַבָּא, son of

Ἀββᾶ, see Simonis *Onom. N. T.* 38), a robber (λῃστής, John xviii. 40), who had committed murder in an insurrection (Mark xv. 7; Luke xxiii. 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate. When the Roman governor, in his anxiety to save Jesus, proposed to release him to the people in accordance with the custom that he should release one prisoner to them at the Passover, the whole multitude cried out, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν: which request was complied with by Pilate. According to many [*five*, two of them *a secunda manu*] of the cursive, or later MSS. in Matt. xxvii. 17, his name was Ἰησοῦς Βαραββᾶς; Pilate's question there running, τίνα θέλετε ἀπολύσω ὑμῖν; Ἰησοῦν Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; and this reading is supported by the Armenian version, and cited by Origen (on Matt. vol. v. 35). It has in consequence been admitted into the text by Fritzsche and Tischendorf.[a] But the contrast in ver. 20, "that they should ask Barabbas, and destroy Jesus," seems fatal to it. H. A.

BAR'ACHEL (בָּרַכְאֵל [*whom God has blessed*]: Βαραχιήλ: *Barachel*), "the Buzite," father of Elihu (Job xxxii. 2, 6). [BUZ.]

* **BARACHI'AH**, Zech. i. 1, 7, A.V. ed. 1611, and other early editions. BERECHIAH 7.

BARACHI'AS [Βαραχίας: *Barachias*], Matt. xxiii. 35. [ZACHARIAS.]

BA'RAK (בָּרָק, *lightning*, as in Ex. xix. 16: Βαράκ, LXX.: [*Barac*, Vulg.:] comp. the family name of Hannibal, Barca = "fulmen belli"), son of Abinoam of Kedesh, a refuge-city in Mount Naphthali, was incited by Deborah, a prophetess of Ephraim, to deliver Israel from the yoke of Jabin. Jabin ("prudent") was probably the dynastic name of those kings of northern Canaan, whose capital city was Hazor on Lake Merom. Sisera, his general and procurator, oppressed a promiscuous population at Harosheth. Accompanied, at his own express desire, by Deborah, Barak led his rudely-armed force of 10,000 men from Naphthali and Zebulon to an encampment on the summit of Tabor, where the nine hundred iron chariots of Jabin would be useless. At a signal given by the prophetess, the little army, seizing the opportunity of a providential storm (Joseph. v. 5, § 4) and a wind that blew in the faces of the enemy, boldly rushed down the hill, and utterly routed the unwieldy host of the Canaanites in the plain of Jezreel (Esdraelon), "the battle field of Palestine" (Stanley, *S. & P.* p. 331). From the prominent mention of Taanach (Judg. v. 19, "sandy soil") and of the river Kishon, it is most likely that the victory was partly due to the suddenly swollen waves of that impetuous torrent (χειμάρρους, LXX.), particularly its western branch called Megiddo. The victory was decisive, Harosheth taken (Judg. iv. 16), Sisera murdered, and Jabin ruined. A peace of 40 years ensued, and the next danger came from a different quarter. The victors composed a splendid epinician ode in commemoration of their deliverance (Judg. v.).

It is difficult to decide the date of Barak. He appears to have been a contemporary of Shamgar (Judg. v. 6). If so, he could not have been so much as 178 years after Joshua, where he is generally placed. Lord A. Hervey supposes the narrative to be a repetition of Josh. xi. 1–12 (*Genealogies*, p. 228 ff.). A great deal may be said for this view; the names Jabin and Hazor; the mention of subordinate kings (Judg. v. 19: cf. Josh. xi. 2 ff.); the general locality of the battle the prominence of chariots in both narratives, and especially the name Misrephoth-maim, which seems to mean "burning by the waters," as in the marg. of the A. V., and not "the flow of waters." Many chronological difficulties are also thus removed, but it is fair to add that in Stanley's opinion (*S. & P.*, p. 392, note) there are geographical difficulties in the way. (Ewald, *Gesch. des Volkes Israel*; Lord A. Hervey, *Genealogies*, pp. 225–246 ff.) [DEBORAH.] F. W. F.

* The means we have at present for illustrating the local scene of Barak's victory over Sisera impart a new interest to the narrative, and furnish a remarkable testimony to its accuracy. Though the song of Deborah and Barak was written thousands of years ago, so many of the places mentioned in it have survived to our time and been identified that this battle-field lies now mapped out before us on the face of the country almost as distinctly as if we were reading the account of a contemporary event. Dr. Thomson, who has had his home for a quarter of a century almost in sight of Tabor, at the foot of which the battle was fought, has given a living picture of the movements of the hostile armies, and of the localities referred to, showing that nearly all these still exist and bear their ancient names, and occur precisely in the order that the events of the narrative presuppose. The passage is too long for citation (*Land and Book*, i. 141-144), but will be found to illustrate strikingly the topographical accuracy of Scripture. Stanley has given a similar description (*Sin. and Pal.* p. 331, Amer. ed.). We have monographs on the song of the conquerors (Judg. v.) from Hollmann, *Comment. philol.-crit.* (Lips. 1818); Böttcher, *Aehrenlese zum Alt. Test.* (p. 16 ff.); Gumpach, *Alttestamentliche Studien* (Heidelberg, 1852); and Sack, *Lieder in den historischen Bücher des A. T.* (1864). The exegetical articles (embracing translation and notes) of Dr. Robinson (*Bibl. Repos.* i. 568-612) and of Prof. Robbins (*Bibl. Sacra*, xii. pp. 597-642) are elaborate and valuable. The Commentaries on Judges (those of Studer, Keil, Bertheau, Cassel) give special prominence to the explanation of this remarkable ode. There is a spirited though free translation of the song in Milman's *History of the Jews*, i. pp. 292-295 (Amer. ed.). H.

BARBARIAN (βάρβαρος). Πᾶς μὴ Ἕλλην βάρβαρος is the common Greek definition, quoted by Serv. *ad Virg. Æn.* ii. 504; and in this strict sense the word is used in Rom. i. 14, "I am debtor both to Greeks and barbarians;" where Luther used the term "Ungrieche," which happily expresses its force. Ἕλληνες καὶ βάρβαροι is the constant division found in Greek literature, but Thucydides (i. 3) points out that this distinction is subsequent to Homer, in whom the word does not occur, although he terms the Carians βαρβαρόφωνοι (*Il.* ii. 867, where Eustathius connects the other form Κάρβανος with Κάρ). At first, according to Strabo (xiv. p. 662), it was only used κατ' ὀνοματοποιΐαν

[a] * Tischendorf adopted this reading in his *second* Leipsic edition (1849), but rejected it in his *seventh* edition (1859), and in the eighth, now (1867) in course of publication, assigning his reasons at considerable length. See also Tregelles's *Account of the Printed Text of the Greek N. T.*, pp. 194–196 A

ἐπὶ τῶν δυσκατάρων καὶ σκληρῶν καὶ τραχέως λαλούντων, and its generic use was subsequent. It often retains this primitive meaning, as in 1 Cor. xiv. 11 (of one using an unknown tongue), and Acts xxviii. 4 (of the Maltese, who spoke a Punic dialect). So too Æsch. *Agam.* 2013, χελιδόνος δίκην Ἄγνωτα φωνὴν βάρβαρον κεκτημένη: and even of one who spoke a patois, ἅτε Λέσβιος ὢν καὶ ἐν φωνῇ βαρβάρῳ τεθραμμένος, Plat. *Protag.* 341 c (it is not so strong a word as παλίγλωσσος, Donaldson, *Crat.* § 88); and the often quoted line of Ov. *Trist.* v. 10, 37,—

"Barbarus hic ego sum *quia non intelligor ulli*."

The ancient Egyptians (like the modern Chinese) had an analogous word for all τοὺς μὴ σφίσιν ὁμογλώσσους, Herod. ii. 158; and βάρβαρος is used in the LXX. to express a similar Jewish distinction. Thus in Ps. cxiii. 1, λαὸς βάρβαρος is used to translate לֹעֵז, "peregrino sermone utens" (Schleusn. *Thes.* s. v.), which is also an onomatopœian from לָעַג, to stammer. In 1 Cor. v. 13, 1 Tim. iii. 7, we have οἱ ἔξω, and Matt. vi. 32, τὰ ἔθνη, used Hebraistically for גּוֹיִם, אֻמִּים (in very much the same sort of sense as that of βάρβαροι) to distinguish all other nations from the Jews; and in the Talmudists we find Palestine opposed to אַרְצוֹת, just as Greece was to Barbaria or ἡ βάρβαρος: (cf. Cic. *Fin.* ii. 15; Lightfoot, *Centuria Chorogr. ad init.*) And yet so completely was the term βάρβαρος accepted, that even Josephus and Philo scruple as little to reckon the Jews among them (*Ant.* xi. 7, § 1, &c.), as the early Romans did to apply the term to themselves ("Demophilus scripsit, Marcus vertit barbare;" Plaut. *Asin.* prol. 10). Very naturally the word after a time began to involve notions of cruelty and contempt (θηρὸς βαρβάρου, 2 Macc. iv. 25, xv. 2, &c.), and then the Romans excepted themselves from the scope of its meaning (Cic. *de Rep.* i. 37, § 68). Afterwards only the savage nations were called barbarians; though the Greek Constantinopolitans called the Romans "barbarians" to the very last. (Gibbon, c. 51, vi. 351, ed. Smith; Winer, *s. v.*) F. W. F.

* **BARBAROUS** (βάρβαροι), as employed in Acts xxviii. 2 (A V.), means "foreign," a sense now obsolete, and designates there the Melitæans as speaking a different language from the Greeks. The inhabitants of Melita (*Malta*), were a Phœnician race and spoke the Punic, *i. e.* Phœnician, as spoken at Carthage. A misunderstanding of the term rendered "barbarous" in Acts xxviii. 2 led Coleridge to deny that the Melitæans could be meant there, because they were highly civilized. The "no little kindness" which "the barbarous people showed" to the wrecked mariners obliges us to acquit them of any want of humanity. "Barbarians" (see above) would be less inexact, but leans now towards the same objectionable meaning. H.

BARHU'MITE, THE. [BAHURIM.]

BARI'AH (בָּרִיחָ [*a bolt*]: Βεδδί; [Vat. Μαρει,] Alex. Βερια: *Baria*), one of the sons of Shemaiah, a descendant of the royal family of Judah (1 Chr. iii. 22).

BAR-JE'SUS. [ELYMAS.]

BAR-JO'NA. [PETER.]

BARKOS (בַּרְקוֹס [*painter*]: Βαρκός, [Vat. Βαρκους; in Neh.] Βαρκουέ, [Alex. Βαρκους:] *Bercos*). "Children of Barkos" were among the Nethinim who returned from the captivity with Zerubbabel (Ezr. ii. 53; Neh. vii. 55).

BARLEY (שְׂעֹרָה, *se'ôrâh*: κριθή: *hordeum*) the well-known useful cereal, mention of which is made in numerous passages of the Bible. Pliny (*H. N.* xviii. 7) states that barley is one of the most ancient articles of diet. It was grown by the Egyptians (Ex. ix. 31; Herod. ii. 77; Diodor. i. 34; Plin. xxii. 25); and by the Jews (Lev. xxvii. 16; Deut. viii. 8; Ruth ii. 17, &c.), who used it for baking into bread, chiefly amongst the poor (Judg. vii. 13; 2 K. iv. 42; John vi. 9, 13); for making into bread by mixing it with wheat, beans, lentiles, millet, &c. (Ez. iv. 9); for making into cakes (Ez. iv. 12); as fodder for horses (1 K. iv. 28). Compare also Juvenal (viii. 154); and Pliny (*H. N.* xviii. 14; xxviii. 21), who states that though barley was extensively used by the ancients, it had in his time fallen into disrepute and was generally used as fodder for cattle only. Soninni says that barley is the common food for horses in the East. Oats and rye were not cultivated by the Jews, and perhaps not known to them. [RYE.] (See also Kitto, *Phys. H. of Pal.* 214.) Barley is mentioned in the *Mishna* as the food of horses and asses.

The barley harvest is mentioned Ruth i. 22, ii. 23; 2 Sam. xxi. 9, 10. It takes place in Palestine in March and April, and in the hilly districts as late as May; but the period of course varies according to the localities where the corn grows. Mariti (*Trav.* 416) says that the barley in the plain of Jericho begins to ripen in April. Niebuhr (*Besch. von Arab.* p. 160) found barley ripe at the end of March in the fields about Jerusalem. The barley harvest always precedes the wheat harvest, in some places by a week, in others by fully three weeks (Robinson, *Bib. Res.* ii. 99, 278). In Egypt the barley is about a month earlier than the wheat; whence its total destruction by the hail-storm (Ex. ix. 31). Barley was sown at any time between November and March, according to the season. Niebuhr states that he saw a crop near Jerusalem ripe at the end of March, and a field which had been just newly sown. Dr. Kitto adduces the authority of the Jewish writers as an additional proof of the above statement (*Phys. H. Pal.* 229). This answers to the winter and spring-sown wheat of our own country; and though the former is generally ripe somewhat earlier than the latter, yet the harvest-time of both is the same. Thus it was with the Jews: the winter and spring-sown barley were usually gathered into the garners about the same time; though of course the *very late* spring-sown crops must have been gathered in some time after the others.

Major Skinner (*Adventures in an Overland Journey to India*, i. 330) observed near Damascus a field newly sown with barley, which had been submitted to submersion similar to what is done to rice-fields. Dr. Royle (Kitto's *Cycl. Bib. Lit.* art. "Barley") with good reason supposes that this explains Is. xxxii. 20: "Blessed are ye that sow beside all waters;" and demurs to the explanation which many writers have given, namely, that allusion is made to the mode in which *rice* is cultivated. We cannot, however, at all agree with this writer, that the passage in Eccl. xi. 1 has any reference to irriga-

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tion of newly sown barley-fields. Solomon in the context is enforcing obligations to liberality of that especial nature which looks not for a recompense: as Bishop Hall says, "Bestow thy beneficence on those from whom there is no probability of a return of kindness." It is clear that, if allusion is made to the mode of culture referred to above, either in the case of rice or barley, the force and moral worth of the lesson is lost; for the motive of such a sowing is expectation of an abundant return. The meaning of the passage is surely this: "Be liberal to those who are as little likely to repay thee again, as bread or corn cast into the pool or the river is likely to return again unto thee." Barley, as an article of human food, was less esteemed than wheat. [BREAD.] Compare also Calpurnius (*Ecl.* iii. 84), Pliny (*H. N.* xviii. 7), and Livy (xxvii. 13), who tells us that the Roman cohorts who lost their standards were punished by having barley bread given them instead of wheaten. The Jews according to *Tract. Sanhedr.* c. 9, § 5, had the following law: "Si quis loris cæsus reciderit jussu judicum arcæ inditus *hordeo cibatur*, donec venter ejus rumpatur." That barley bread is even to this day little esteemed in Palestine, we have the authority of modern travellers to show. Dr. Thomson (*Land and Book*, p. 449) says "nothing is more common than for these people to complain that their oppressors have left them nothing but *barley bread* to eat." This fact is important as serving to elucidate some passages in Scripture. Why, for instance, was *barley* meal, and not the ordinary meal-offering of *wheat* flour, to be the jealousy-offering (Num. v. 15)? Because thereby is denoted the low reputation in which the implicated parties were held. The homer and a half of barley, as part of the purchase-money of the adulteress (Hos. iii. 2), has doubtless a similar typical meaning. With this circumstance in remembrance, how forcible is the expression in Ezekiel (xiii. 19), "Will ye pollute me among my people for handfuls of *barley*?" And how does the knowledge of the fact aid to point out the connection between Gideon and the barley-cake, in the dream which the "man told to his fellow" (Judg. vii. 13). Gideon's "family was poor in Manasseh — and he was the least in his father's house;" and doubtless the Midianites knew it. Again, the Israelites had been oppressed by Midian for the space of seven years. Very appropriate, therefore, is the dream and the interpretation thereof. The despised and humble Israelitish deliverer was as a mere vile barley-cake in the eyes of his enemies. On this passage Dr. Thomson remarks, "If the Midianites were accustomed in their extemporaneous songs to call Gideon and his band "*cakes of barley bread*," as their successors the haughty Bedawin often do to ridicule their enemies, the application would be all the more natural." That barley was cultivated abundantly in Palestine is clear from Deut. viii. 8; 2 Chr. ii. 10, 15.

The cultivated barleys are usually divided into "two-rowed" and "six-rowed" kinds. Of the first the *Hordeum distichum*, the common summer barley of England, is an example; while the *H. hexastichum*, or winter barley of farmers, will serve to represent the latter kind. The kind usually grown in Palestine is the *H. distichum*. It is too well known to need further description.[a] W. H.

BARNABAS (בַּר־נַבּא: Βαρνάβας: [*Barnabas*], a name signifying *υἱὸς παρακλήσεως*, "son of prophecy," or "exhortation" (or, but not so probably, "consolation," as A. V.), given by the Apostles (Acts iv. 36) to JOSEPH (or Joses, as the Rec. Text), a Levite of the island of Cyprus, who was early a disciple of Christ (according to Euseb. *H. E.* i. 12, and Clem. Alex. *Strom.* ii. 176 Sylb., one of the Seventy), and in Acts (*l. c.*) is related to have brought the price of a field which he had sold, and to have laid it at the feet of the Apostles. In Acts ix. 27, we find him introducing the newly-converted Saul to the Apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. On tidings coming to the church at Jerusalem that men of Cyprus and Cyrene had been, after the persecution which arose about Stephen, preaching the word to Gentiles at Antioch, Barnabas was sent thither (Acts xi. 19–26), and being a good man, and full of the Holy Ghost, he rejoiced at seeing the extension of the grace of God, and went to Tarsus to seek Saul, as one specially raised up to preach to the Gentiles (Acts xxvi. 17). Having brought Saul to Antioch, he was sent, together with him, to Jerusalem, upon a prophetic intimation of a coming famine, with relief to the brethren in Judæa (Acts xi. 30). On their return to Antioch, the two, being specially pointed out by the Holy Ghost (Acts xiii. 2) for the missionary work, were ordained by the church and sent forth (A. D. 45). From this time, though not of the number of the Twelve, Barnabas and Paul enjoy the title and dignity of apostles. Their first missionary journey is related in Acts xiii., xiv.; it was confined to Cyprus and Asia Minor. Some time after their return to Antioch (A. D. 47 or 48), they were sent (A. D. 50) with some others, to Jerusalem, to determine with the Apostles and Elders the difficult question respecting the necessity of circumcision for the Gentile converts (Acts xv. 1 ff.). On that occasion, Paul and Barnabas were recognized as the Apostles of the uncircumcision. After another stay in Antioch on their return, a variance took place between Barnabas and Paul on the question of taking with them, on a second missionary journey, John Mark, sister's son to Barnabas (Acts xv. 36 ff.). "The contention was so sharp that they parted asunder;" and if we may judge from the hint furnished by the notice that Paul was commended by the brethren to the grace of God, it would seem that Barnabas was in the wrong. He took Mark, and sailed to Cyprus, his native island. And here the Scripture notices of him cease: those found in Gal. ii. 1, 9, 13, belong to an earlier period;[b] see above. From 1 Cor. ix. 6, we infer that Barnabas was a married man; and from Gal. *l. c.*, and the circumstances of the dispute with Paul, his character seems not to have possessed that thoroughness of purpose and determination which was found in

[a] The Hebrew word שִׂעֹרָה is derived from יָעַר, *terrere*; so called from the long, rough awns which are attached to the husk. Similarly, *hordeum* is from *horrere*.

[b] The notice of Barnabas in Gal. ii. 13 was *later*, if we place Paul's rebuke of Peter (Gal. ii. 11) in the interval between the apostle's second and third missionary journey, Acts xviii. 23 (Neander, *Pflanzung*, i 351; Baumgarten, *Apostelgesch.* ii. 351 and others) As to character, some of the Germans compare Barnabas with Melancthon and Paul with Luther. H

the great Apostle. As to his further labors and death, traditions differ. Some say that he went to Milan, and became first bishop of the church there: the Clementine Homilies make him to have been a disciple of our Lord himself, and to have preached in Rome and Alexandria, and converted Clement of Rome: the Clementine Recognitions, to have preached in Rome, even during the life-time of our Lord. There is extant an apocryphal work, probably of the fifth century, *Acta et Passio Barnabæ in Cypro*, which relates his second missionary journey to Cyprus, and his death by martyrdom there; and a still later encomium of Barnabas, by a Cyprian monk Alexander, which makes him to have been brought up with St. Paul under Gamaliel, and gives an account of the pretended finding of his body in the time of the Emperor Zeno (474–490). We have an Epistle in 21 chapters called by the name of Barnabas. Of this, the first four chapters and a half are extant only in a barbarous Latin version; the rest in the original Greek.[a] Its authenticity has been defended by some great names; and it is quoted as the work of Barnabas by Clem. Alex. (seven times), by Origen (thrice), and its authenticity, but not its authority, is allowed by Euseb. (*H. E.* iii. 25) and Jerome (*Catal. Scriptor. Ecclesiast.* c. 6: see Pearson, *Vindiciæ Ignatianæ*, pt. i. c. 4). But it is very generally given up now, and the Epistle is believed to have been written early in the second century. The matter will be found concisely treated by Hefele, in the prolegomena to his edition of the Apostolic Fathers, 1 vol. 8vo., Tübingen, 1847; and more at length in his volume, *Das Sendschreiben des Ap. Barnabas, &c.*, Tübingen, 1840; and in Heberle's article in Herzog's Cyclopædia. [See also Norton's *Genuineness of the Gospels*, 2d ed., vol. i. Add. Notes, pp. ccl.–cclviii., Cambr. 1846, and Donaldson's *Hist. of Christian Literature and Doctrine*, i. 201–211, Lond. 1864. — A.] H. A.

BARO'DIS (Βαροδὶς [Vat. Alex. -δεις]: *Rahotis*), a name inserted in the list of those "servants of Solomon" who returned with Zerubbabel (1 Esdr. v. 34). There is no corresponding name in the list of Ezra or Nehemiah.

* **BARREL.** The Hebrew word (כַּד : ὑδρία: *hydria*) so rendered in 1 K. xvii. 12, 14, 16, xviii. 33, is everywhere else translated PITCHER, which see. In the passages referred to, "pail" (*Eimer*, De Wette) would be a better rendering than "barrel"; Coverdale and Sharpe have "pitcher." A.

BAR'SABAS. [JOSEPH BARSABAS; JUDAS BARSABAS.]

BARTACUS (Βαρτάκος: *Bezax*), the father of Apame, the concubine of king Darius (1 Esdr. iv. 29). "The admirable" (ὁ θαυμαστός) was probably an official title belonging to his rank. The Syriac version has ‏ܒܙܟ‏, a name which recalls that of Artachæas (Ἀρταχαίης), who is named by Herodotus (vii. 22, 117) as being in a high position in the Persian army under Xerxes, and a special favorite of that king (Simonis, *Onom.*; Smith's *Dict. of Biog.* i. 369).

BARTHOL'OMEW (Βαρθολομαῖος, *i. e.* בַּר תַּלְמַי, *son of Talmai*: comp. the LXX [Θολαμί, Θολμί; Alex.] Θολμαι, Θολομαι, Josh xv. 14, 2 Sam. xiii. 37, and Θολομαῖος, Joseph *Ant.* xx. 1, § 1: *Bartholomæus*), one of the Twelve Apostles of Christ (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13). His own name nowhere appears in the three first Gospels; and it has been not improbably conjectured that he is identical with Nathanael (John i. 45 ff.). Nathanael there appears to have been first brought to Jesus by Philip; and in the three first catalogues of the Apostles (cited above) Bartholomew and Philip appear together. It is difficult also to imagine, from the place assigned to Nathanael in John xxi. 2, that he can have been other than an apostle. If this may be assumed, he was born at Cana of Galilee; and is said to have preached the gospel in India (Euseb. *H. E.* v. 10, Jerome, *Vir. Illust.* 36), meaning thereby, probably, Arabia Felix (Ἰνδοὶ οἱ καλούμενοι εὐδαίμονες, Sophron.), which was sometimes called India by the ancients (Mosheim, *De Rebus Christ. ante Constant. M. Commentarii*, p. 206). Some allot Armenia to him as his mission-field, and report him to have been there flayed alive and then crucified with his head downwards (Assemann. *Bibl. Or.* iii. 2, 20). H. A.

BARTIMÆ'US [A. V. Bartime'us] (Βαρτιμαῖος, *i. e.* בַּר טִמַאי, *son of Timai*), a blind beggar of Jericho who (Mark x. 46 ff.) sat by the wayside begging as our Lord passed out of Jericho on his last journey to Jerusalem. Notwithstanding that many charged him to hold his peace, he continued crying, "Jesus, thou son of David, have mercy on me!" Being called, and his blindness miraculously cured, on the ground of his faith, by Jesus, he became thenceforward a disciple. Nothing more is known of him. H. A.

* The account of this miracle as related by all the Synoptists is comparatively full (Matt. xx. 29–34; Mark x. 46–52; Luke xviii. 35–43). In point of vividness of description and moral suggestiveness it is hardly surpassed by any similar narrative in the Gospel. For the circumstances under which the miracle was performed and its import as a symbol of the spiritual relations which men sustain to Christ as the great Healer, the remarks of Trench (*Miracles of our Lord*, pp. 11–15, 341 ff., Amer. ed.) deserve to be read. Westcott classes it among "the miracles of personal faith" so signally exemplified here, both in its degree and its reward (*Introduct. to the Study of the Gospels*, p. 467, Amer. ed.). See also his *Characteristics of the Gospel Miracles*, pp. 48–59. Le Clerc's rule explains the apparent discrepancy that Matthew speaks of two blind men as healed at this time, but Mark and Luke of only one: "Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat." It has been thought more difficult to explain how Luke should seem to say that Jesus was approaching Jericho when he performed the cure, while Matthew and Mark say that he performed it as he was leaving Jericho. One reply to this statement is that Jesus may have healed two blind men, one before he entered the city and the other on his departure from it; the former being the instance that Luke mentions, the latter that

[a] * The recently discovered *Codex Sinaiticus*, published by Tischendorf in 1862 and 1863, contains the entire epistle in Greek. The portion supplied by the *Codex Sinaiticus* is given literally in the second edition of Dressel's *Patrum Apost. Opera*, Lips 1863, and is critically edited, with the rest of the epistle, in Hilgenfeld's *Novum Test. extra Canonem receptum*, fasc. ii., Lips. 1866. A.

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which Mark mentions, while Matthew speaks of the two cases together. So Wieseler (*Synopse der vier Evang.* p. 332) and Ebrard (*Kritik der Evang. Geschich.* p. 467 ff., 2te Aufl.). Neander (note in his *Leben Jesu Christi*, p. 614, 4te Aufl.) inclines to the same view. It is possible also, as Bengel suggests (*Gnomon N. T.* i. 140), that Bartimæus having failed in his first application when Jesus arrived at Jericho, renewed his request the next day in company with another blind man, as Jesus left the house of Zaccheus and the city on his way to Jerusalem. Two additional words in Luke xviii. 38, "And (*on the morrow*) he cried" &c., would thus conciliate the two accounts perfectly; and, really, the confessedly fragmentary character of the narratives allows us, without violence, to suppose that omission. Trench favors this last explanation. H.

BA'RUCH (בָּרוּךְ, *blessed* = *Benedict*: Βαρούχ; Joseph. Βαρούχος: *Baruch*). 1. Son of Neriah, the friend (Jer. xxxii. 12), amanuensis (Jer. xxxvi. 4 ff.; 32) and faithful attendant of Jeremiah (Jer. xxxvi. 10 ff.; Joseph. *Ant.* x. 6, § 2; B. C. 603), in the discharge of his prophetic office. He was of a noble family (Joseph. *Ant.* x. 9, § 1, ἐξ ἐπισήμου σφόδρα οἰκίας; comp. Jer. li. 59; Bar. i. 1, *De tribu Simeon*, Vet. Lat.), and of distinguished acquirements (Joseph. *l. c.* τῇ πατρῴᾳ γλώττῃ διαφερόντως πεπαιδευμένος); and his brother Seraiah held an honorable office in the court of Zedekiah (Jer. li. 59). His enemies accused him of influencing Jeremiah in favor of the Chaldæans (Jer. xliii. 3; cf. xxxvii. 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem B. C. 586 (Joseph. *Ant.* x. 9, § 1). By the permission of Nebuchadnezzar he remained with Jeremiah at Maspatha (Joseph. *l. c.*); but was afterwards forced to go down to Egypt with "the remnant of Judah that were returned from all nations" (Jer. xliii. 6; Joseph. *Ant.* x. 9, § 6). Nothing is known certainly of the close of his life. According to one tradition he remained in Egypt till the death of Jeremiah, and then retired to Babylon, where he died in the 12th year after the destruction of Jerusalem (Bertholdt, *Einl.* 1740 p.). Jerome, on the other hand, states "on the authority of the Jews" (*Hebræi tradunt*), that Jeremiah and Baruch died in Egypt "before the desolation of the country by Nabuchodonosor" (*Comm. in Is.* xxx. 6, 7, p. 405). [JEREMIAH.] B. F. W.

2. The son of Zabbai, who assisted Nehemiah in rebuilding the walls of Jerusalem (Neh. iii. 20).

3. A priest, or family of priests, who signed the covenant with Nehemiah (Neh. x. 6).

4. The son of Col-hozeh, a descendant of Perez, or Pharez, the son of Judah (Neh. xi. 5).

BA'RUCH, THE BOOK OF, is remarkable as the only book in the Apocrypha which is formed on the model of the Prophets; and though it is wanting in originality, it presents a vivid reflection of the ancient prophetic fire. It may be divided into two main parts, i.–iii. 8, and iii. 9–end. The first part consists of an introduction (i. 1–14), followed by a confession and prayer (i. 15–iii. 8). The second part opens with an abrupt address to Israel (iii. 9–iv. 30), pointing out the sin of the people in neglecting the divine teaching of Wisdom (iii. 9–iv. 8), and introducing a noble lament of Jerusalem over her children, through which hope still gleams (iv. 9–30). After this the tone of the book again changes suddenly, and the writer addresses Jerusalem in words of triumphant joy, and paints in the glowing colors of Isaiah the return of God's chosen people and their abiding glory (iv. 30–v. 9).

1. The book at present exists in Greek, and in several translations which were made from the Greek. The two classes into which the Greek MSS. may be divided do not present any very remarkable variations (Fritzsche, *Einl.* § 7); but the Syro-Hexaplaric text of the Milan MS., of which a complete edition is at length announced, is said to contain references to the version of Theodotion (Eichhorn, *Einl. in die Apoc. Schrift.* p. 388 n.), which must imply a distinct recension of the Greek, if not an independent rendering of an original Hebrew text. Of the two Old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other (Carus, Rom. 1688; Sabatier) is more free. The vulgar Syriac and Arabic follow the Greek text closely (Fritzsche, *l. c.*).

2. The assumed author of the book is undoubtedly the companion of Jeremiah, though Jahn denied this; but the details are inconsistent with the assumption. If the reading in i. 1 be correct (ἔτει; De Wette *conj.* μηνί, *Einl.* § 321 a; comp. 2 K. xxv. 8), it is impossible to fix "*the fifth year*" in such a way as to suit the contents of the book, which exhibits not only historical inaccuracies but also evident traces of a later date than the beginning of the Captivity (iii. 9 ff., iv. 22 ff.; i. 3 ff. Comp. 2 K. xxv. 27).

3. The book was held in little esteem among the Jews (Hieron. *Præf. in Jerem.* p. 834 . . . *nec habetur apud Hebræos*; Epiph. *de mens.* οὐ κεῖνται ἐπιστολαὶ (Βαρούχ) παρ' Ἑβραίοις); though it is stated in the Greek text of the Apostolical Constitutions that it was read, together with the Lamentations, "on the tenth of the month Gorpiæus" *i. e.* the day of Atonement; *Const. Ap.* v. 20, 1) But this reference is wanting in the Syriac version (Bunsen, *Anal. Ante-Nic.* ii. 187), and the assertion is unsupported by any other authority. There is no trace of the use of the book in the New Testament, or in the Apostolic Fathers, or in Justin But from the time of Irenæus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah (IREN. *Adv. Hær.* v. 35, 1, *significavit Jeremias*, Bar. iv. 36–v.; TERTULL. *c. Gnost.* 8, *Hieremiæ*, Bar. (Epist.) vi. 3 ff.; CLEM. *Pæd.* i. 10, § 91, διὰ Ἱερεμίου, Bar. iv. 4; id. *Pæd.* ii. 3, § 36, θεία γραφή, Bar. iii. 16-19; ORIG. ap. Euseb. *H. E.* vi. 25; Ἱερεμίας σὺν θρήνοις καὶ τῇ ἐπιστολῇ (?); CYPR. *Test. Lib.* ii. 6, *apud Hieremiam*, Bar. iii. 35, &c.). It was, however, "obelized" throughout in the LXX. as deficient in the Hebrew (*Cod. Chis.* ap. *Daniel*, &c., Romæ, 1772, p. xxi.). On the other hand it is contained as a separate book in the Pseudo-Laodicene Catalogue, and in the Catalogues of Cyril of Jerusalem, Athanasius, and Nicephorus; but it is not specially mentioned in the Conciliar catalogues of Carthage and Hippo, probably as being included under the title Jeremiah. (Comp [ATHAN.] *Syn. S. Script.* ap. Credner, *Zur Gesch des Kan.* 138. HILAR. *Prol. in Psalm.* 15.) It is omitted by those writers who reproduced in the main the Hebrew Canon (*e. g.* Melito, Gregory Nazianzen, Epipnanius). Augustine quotes the words of Baruch (iii. 16) as attributed "more commonly to Jeremiah" (*quidam . . . scriba ejus attribue-*

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runt . . . sed Jeremiæ celebratius habetur. de Civ. xviii. 33), and elsewhere uses them as such (*c. Faust.* xii. 43). At the Council of Trent Baruch was admitted into the Romish Canon; but the Protestant churches have unanimously placed it among the Apocryphal books, though Whiston maintained its authenticity (*l. c.* infra).

4. Considerable discussion has been raised as to the original language of the book. Those who advocated its authenticity generally supposed that it was first written in Hebrew (Huet, Dereser, &c.; but Jahn is undecided: Bertholdt, *Einl.* 1755), and this opinion found many supporters (Bendtsen, Grüneberg, Movers, Hitzig, De Wette, *Einl.* § 323). Others again have maintained that the Greek is the original text (Eichhorn, *Einl.* 388 ff.; Bertholdt, *Einl.* 1757; Hävernick, ap. De Wette, *l. c.*). The truth appears to lie between these two extremes. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebraic character of the first part (i.–iii. 8) is such as to mark it as a translation and not as the work of a Hebraizing Greek: *e. g.* . 14, 15, 22, ii. 4, 9, 25, iii. 8; and several obscurities seem to be mistranslations: *e. g.* i. 2, 8, ii. 18, 29. The second part, on the other hand, which is written with greater freedom and vigor, closely approaches the Alexandrine type. And the imitations of Jeremiah and Daniel which occur throughout the first part (cf. i. 15–18 = Dan. ix. 7–10; ii. 1, 2 = Dan. ix. 12, 13; ii. 7–19 = Dan. ix. 13–18) give place to the tone and imagery of the Psalms and Isaiah.

5. The most probable explanation of this contrast is gained by supposing that some one thoroughly conversant with the Alexandrine translation of Jeremiah, perhaps the translator himself (Hitzig, Fritzsche), found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form. The peculiarities of language common to the LXX. translation of Jeremiah and the first part of Baruch seem too great to be accounted for in any other way (for instance the use of δεσμάτης, ἀποστολή, βόμβησις (βομβεῖν), ἀποικισμός, μάννα, ἀποστρέφειν (*neut.*), ἐργάζεσθαί τινι, ὄνομα ἐπικαλεῖσθαι ἐπί τινι), and the great discrepancy which exists between the Hebrew and Greek texts as to the arrangement of the later chapters of Jeremiah, increases the probability of such an addition having been made to the canonical prophecies. These verbal coincidences cease to exist in the second part, or become very rare; but this also is distinguished by characteristic words: *e. g.* ὁ αἰώνιος, ὁ ἅγιος, ἐπάγειν. At the same time the general unity (even in language, *e. g.* χαρμοσύνη) and coherence of the book in its present form point to the work of one man. (Fritzsche, *Einl.* § 5; Hitzig, *Psalm.* ii. 119; Ewald, *Gesch. d. Volkes Isr.* iv. 232 n.) Bertholdt appears to be quite in error (*Einl.* 1743, 1762) in assigning iii. 1–8 to a separate writer (De Wette, *Einl.* § 322).

6. There are no certain data by which to fix the time of the composition of Baruch. Ewald (*l. c.* p. 230 ff.) assigns it to the close of the Persian period; and this may be true as far as the Hebrew portion is concerned; but the present book must be placed considerably later, probably about the time of the war of liberation (c. B. C. 160), or somewhat earlier.

7 *The Epistle of Jeremiah*, which, according to the authority of some Greek MSS., stands in the English version as the 6th chapter of Baruch, is the work of a later period. It consists of a rhetorical declamation against idols (comp. Jer. x. xxix.) in the form of a letter addressed by Jeremiah "to them which were to be led captive to Babylon." The letter is divided into clauses by the repetition of a common burden: *they are no gods; fear them not* (vv. 16, 23, 29, 66); *how can a man think or say that they are gods?* (vv. 40, 44, 56, 64). The condition of the text is closely analogous to that of Baruch; and the letter found the same partial reception in the Church. The author shows an intimate acquaintance with idolatrous worship, and this circumstance, combined with the purity of the Hellenistic dialect, points to Egypt as the country in which the epistle was written. There is no positive evidence to fix its date, for the supposed reference in 2 Macc. ii. 2 is more than uncertain; but it may be assigned with probability to the first century B. C.

8. A Syriac first Epistle of Baruch "to the nine and a half tribes" (comp. 2 Esdr. xiii. 40, Vers. Arab.) is found in the London and Paris Polyglotts. This is made up of commonplaces of warning, encouragement, and exhortation. Fritzsche (*Einl.* § 8) [with whom Davidson agrees (*Introd. to the O. T.* iii. 424)] considers it to be the production of a Syrian monk. It is not found in any other language. Whiston (*A Collection of Authentic Records*, &c. London, 1727, i. 1 ff., 25 ff.) endeavored to maintain the canonicity of this epistle as well as that of the Book of Baruch.

B. F. W.

* The "First Epistle of Baruch" has also been published in Lagarde's *Libri Vet. Test. Apocr. Syriace*, Berl. 1861, and a Latin translation (taken from the London Polyglott) may be found in Fabricius's *Cod. pseudepigr. V. T.*, ii. 145 ff. Ginsburg, in the 3d ed. of Kitto's *Cyclop. of Bibl. Lit.*, gives a full analysis of the epistle, and expresses his surprise that this "interesting relic" of antiquity has been so unjustly neglected. He supposes it to have been written by a Jew about the middle of the second century B. C.

A.

BAR'ZELAI [3 syl.], 1 Esdr. v. 38, marg [but BERZELUS in the text. See ADDUS].

BARZIL'LAI [3 syl.] (בַּרְזִלַּי, *iron*: Βερζελλί [Vat. Alex. -λει; in Ezr., Βερζελλαί, etc.; in Neh., Alex. Βερζελλαΐ]: *Berzellai*). 1. A wealthy Gileadite who showed hospitality to David when he fled from Absalom (2 Sam. xvii. 27). On the score of his age, and probably from a feeling of independence, he declined the king's offer of ending his days at court (2 Sam. xix. 32–39). David before his death recommended his sons to the kindness of Solomon (1 K. ii. 7). [The descendants of his daughter, who married into a priestly family, were unable, after the Captivity, to prove their genealogy (Ezr. ii. 61; Neh. vii. 63 See 1 Esdr. v. 38).]

2. A Meholathite, whose son Adriel married Michal, Saul's daughter (2 Sam. xxi. 8).

R. W. B.

BAS'ALOTH (Βασαλέμ; [Alex. Βασλωθ [Ald. Βασαλέθ:] *Phasaleth*) 1 Esdr. v. 31 [BAZLITH.]

BAS'CAMA (ἡ Βασκεμα: Jos. Βασκά: *Basama*), a place in Gilead (εἰς τὴν Γαλααδῖτιν) where Jonathan Maccabæus was killed by Trypho, and

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from which his bones were afterwards disinterred and conveyed to Modin by his brother Simon (1 Macc. xiii. 23; Joseph. *Ant.* xiii. 6, § 6). No trace of the name has yet been discovered. G.

BA'SHAN (almost invariably with the definite article, הַבָּשָׁן: Βασάν: *Basan*), a district on the east of Jordan. It is not, like Argob and other districts of Palestine, distinguished by one constant designation, but is sometimes spoken of as the "land of Bashan" (אֶרֶץ הַבָּשָׁן, 1 Chr. v. 11; and comp. Num. xxi. 33, xxxii. 33), and sometimes as "all Bashan" (כָּל־הַבָּשָׁן; Deut. iii. 10, 13; Josh. xii. 5, xiii. 12, 30), but most commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. They "turned" from their road over Jordan and "went up by the way of Bashan" — probably by very much the same route as that now followed by the pilgrims of the Hájj and by the Romans before them — to Edrei on the western edge of the *Lejah*. [EDREI.] Here they encountered Og king of Bashan, who "came out" probably from the natural fastnesses of Argob, only to meet the entire destruction of himself, his sons, and all his people (Num. xxi. 33-35; Deut. iii. 1-3). Argob, with its 60 strongly fortified cities, evidently formed a principal portion of Bashan (Deut. iii. 4, 5), though still only a portion (13), there being besides a large number of unwalled towns (5). Its chief cities were Ashtaroth (*i. e.* Beeshterah, comp. Josh. xxi. 27 with 1 Chr. vi. 71), Edrei, Golan, Salcah, and possibly Mahanaim (Josh. xiii. 30). Two of these cities, namely, Golan and Beeshterah, were allotted to the Levites of the family of Gershom, the former as a "city of refuge" (Josh. xxi. 27; 1 Chr. vi. 71).

The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south to Mount Hermon on the north (Deut. iii. 3, 10, 14; Josh. xii. 5; 1 Chr. v. 23), and from the Arabah or Jordan valley on the west to Salchah (*Sulkhad*) and the border of the Geshurites, and the Maacathites on the east (Josh. xii. 3-5; Deut. iii. 10). This important district was bestowed on the half-tribe of Manasseh (Josh. xiii. 29-31), together with "half Gilead." After the Manassites had assisted their brethren in the conquest of the country west of the Jordan, they went to their tents and to their cattle in the possession which Moses had given them in Bashan (xxii. 7, 8). It is just named in the list of Solomon's commissariat districts (1 K. iv. 13). And here, with the exception of one more passing glimpse, closes the history of Bashan as far as the Bible is concerned. It vanishes from our view until we meet with it as being devastated by Hazael in the reign of Jehu (2 K. x. 33). True the "oaks" of its forests and the wild cattle of its pastures — the "strong bulls of Bashan" — long retained their proverbial fame (Ez. xxvii. 6; Ps. xxii. 12), and the beauty of its high downs and wide sweeping plains could not but strike now and then the heart of a poet (Am. iv. 1; Ps. lxviii. 15; Jer. l. 19; Mic. vii. 14), but history it has none; its very name seems to have given place as quickly as possible to one which had a connection with the story of the founder of the nation (Gen. xxxi. 47-48), and therefore more claim to use. Even so early as the time of the conquest, "Gilead" seems to have begun to take the first place as the designation of the country beyond the Jordan, a place which it retained afterwards to the exclusion of Bashan (comp. Josh. xxii. 9, 15, 32; Judg. xx. 1; Ps. lx. 7, cviii. 8; 1 Chr. xxvii. 21 2 K. xv. 29). Indeed "Bashan" is most frequently used as a mere accompaniment to the name of Og, when his overthrow is alluded to in the national poetry.

After the Captivity, Bashan is mentioned as divided into four provinces — Gaulanitis, Auranitis, Trachonitis, and Batanæa. Of these four, all but the third have retained almost perfectly their ancient names, the modern *Lejah* alone having superseded the Argob and Trachonitis of the Old and New Testaments. The province of *Jaulan* is the most western of the four; it abuts on the sea of Galilee and the lake of Merom, from the former of which it rises to a plateau nearly 3000 feet above the surface of the water. This plateau, though now almost wholly uncultivated, is of a rich soil, and its N. W. portion rises into a range of hills almost everywhere clothed with oak forests (Porter, ii. 259). No less than 127 ruined villages are scattered over its surface. [GOLAN.]

The *Hauran* is to the S. E. of the last named province and S. of the *Lejah*; like *Jaulan*, its surface is perfectly flat, and its soil esteemed amongst the most fertile in Syria. It too contains an immense number of ruined towns, and also many inhabited villages. [HAURAN.]

The contrast which the rocky intricacies of the *Lejah* present to the rich and flat plains of the Hauran and the *Jaulan* has already been noticed. [ARGOB.]

The remaining district, though no doubt much smaller in extent than the ancient Bashan, still retains its name, modified by a change frequent in the Oriental languages. *Ard-el-Bathanyeh* lies on the east of the *Lejah* and the north of the range of *Jebel Hauran* or *ed Druze* (Porter, ii. 57). It is a mountainous district of the most picturesque character, abounding with forests of evergreen oak, and with soil extremely rich; the surface studded with towns of very remote antiquity, deserted it is true, but yet standing almost as perfect as the day they were built.

For the boundaries and characteristics of these provinces, and the most complete researches yet published into this interesting portion of Palestine, see Porter's *Damascus*, vol. ii. [and his *Giant Cities of Bashan*, 1860]. G.

* We have a valuable work for information concerning some parts of Bashan in the *Reisebericht üb. Hauran u. die Trachonen* by Dr. John Wetzstein, Prussian Consul at Damascus (Berlin, 1860). He explored especially that region of almost fabulous wonders, *El-Lejah*, the supposed ARGOB, and by his testimony fully confirms the accounts of other travellers. An excellent map (drawn by Kiepert) accompanies the book, showing, in addition to the names of places, the roads ancient and modern and various geographical features, as *Wadys* or valleys, streams, lakes, and mountains. He paid special attention to the inscriptions (Semitic, Greek, and Latin) found there in great numbers, some of which are copied in this volume. It contains also illustrations (woodcuts) of the architectural remains of this district.

It should be mentioned that Dr. Wetzstein dissents from the view of the great body of scholars that *El-Lejah* (his orthography is *Legâ*) is the Argob of Scripture. His reasons for doing so are mainly negative in their character, and are outweighed by

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those on the other side. He thinks the country could never have been subjugated by the Hebrews. He states as proof of the inaccessibility and strength of this almost impregnable position that Ibrahim Pasha, whose armies made Constantinople itself tremble, in 1838 stormed the place defended by only 5000 men for 6 months, sacrificed 20,000 regular troops, and was obliged at last to withdraw, wholly baffled in his attempt. But the Bible represents the conquests of Moses on the east of the Jordan as confessedly extraordinary (Deut. xxxi. 4: Josh. ii. 10, ix. 10. &c.). If it be necessary to insist on that consideration, we must say that the success of the Hebrew arms could not be doubtful in a warfare in which they stood under a leadership guided and upheld by divine cooperation. He argues also that the territory conquered by the Hebrews on the east of the Jordan could not have included the present *El-Lejah*, and hence that Argob must be sought elsewhere. But the boundaries of the Hebrew territory beyond the Jordan are vaguely described: they were not the same at all periods, and it is going beyond our knowledge to affirm that they could not at the time of the first Hebrew invasion have embraced the region of Argob. For the positive grounds on which the identification of *El-Lejah* with Argob rests, see under ARGOB and CHEBEL.

The Prussian Consul mentions a striking fact in illustration of the fertility of the country assigned to Reuben, Gad, and the half-tribe of Manasseh, and of its adaptation to the wants of a nomadic and pastoral people such as many of these Hebrews were (Num. xxxii. 1–5, 33). He says (*Reisebericht*, p. 82) that the provinces there of *Kanêtra* and *Golân* are the best watered and richest for pasturage not only of Perœa but of all Syria; so that the wandering tribes of nomads alone feed there more than 300,000 camels six months in the year; while, as ascertained from the bureau of tax-registration at Damascus, 42 other Bedouin tribes range there (*nomadisiren*) during the *entire* year. Hence the agricultural population have for centuries been driven away and the cities once found in that quarter lie now in ruins. H.

BA'SHAN-HA'VOTH-JA'IR, a name given to Argob after its conquest by Jair (Deut. iii. 14). [HAVOTH-JAIR.]

BASH'EMATH, or BAS'MATH (בָּשְׂמַת, *fragrant*: Βασεμάθ [etc.]: *Basemath*). 1. Daughter of Ishmael, the last married of the three wives of Esau (Gen. xxxvi. 3, 4, 13), from whose son, Reuel, four tribes of the Edomites were descended. When first mentioned she is called Mahalath (Gen. xxviii. 9); whilst, on the other hand, the name Bashemath is in the narrative (Gen. xxvi. 34) given to another of Esau's wives, the daughter of Elon the Hittite. It is remarkable that all Esau's wives receive different names in the genealogical table of the Edomites (Gen. xxxvi.) from those by which they have been previously mentioned in the history. The diversity will be best seen by placing the names side by side: —

Genealogy (Gen. xxxvi. 2, 3).	Narrative (Gen. xxvi. 34; xxviii. 9).
1. Adah, d. of Elon.	2. Bashemath, d. of Elon.
2. Aholibamah, d. of Anah.	1. Judith, d. of Beeri.
3. Bashemath, d. of Ishmael.	3. Mahalath, d. of Ishmael.

Whatever be the explanation of this diversity of names, there is every reason for supposing that they refer to the same persons respectively; and we may well conclude with Hengstenberg that the change of all the names cannot have arisen from accident and further, that the names in the genealogical table, which is essentially an Edomitish document, are those which these women respectively bore as the wives of Esau (Hengstenberg, *Auth. d. Pent.* ii 277, Eng. transl. ii. 226). This view is confirmed by the fact that the Seirite wife, who is called Judith in the narrative, appears in the genealogical account under the name of AHOLIBAMAH, a name which appears to have belonged to a district of Idumea (Gen. xxxvi. 41). The only ground for hesitation or suspicion of error in the text is the occurrence of this name Bashemath both in the narrative and the genealogy, though applied to different persons. The Samaritan text seeks to remove this difficulty by reading Mahalath instead of Bashemath in the genealogy. We might with more probability suppose that this name (Bashemath) has been assigned to the wrong person in one or other of the passages; but if so it is impossible to determine which is erroneous.

2. [Βασεμμάθ; Alex. Μασεμαθ.] A daughter of Solomon and wife of one of his officers, called in A. V. BASMATH (1 K. iv. 15). F. W. G.

* According to the Masoretic pointing, the name in English in all the passages should be Basemath; for the sibilant is שׂ and not שׁ. The Bishops' Bible has Basemath, except in 1 K. iv. 15, where it is Basmath, as in A. V. H.

BASIN. (1.) מִזְרָק: φιάλη: *phiala*; from זָרַק, *to scatter* (Ges. p. 434); often in A. V. *bowl*. (2.) אַגָּן: κρατήρ: *crater*. (3.) כְּפוֹר: *crater*; in A. V. sometimes *cup*, from כָּפַר, *cover*, a cup with a lid. (4.) סַף, wrongly in LXX. (Ex. xii. 22) θύρα, and in Vulg. *limen* (Ges. p. 965)

1. Between the various vessels bearing in the A. V. the names of basin, bowl, charger, cup and dish, it is scarcely possible now to ascertain the precise distinction, as very few, if any remains are known up to the present time to exist of Jewish earthen or metal ware, and as the same words are variously rendered in different places. We can only conjecture as to their form and material from the analogy of ancient Egyptian or Assyrian specimens of works of the same kind, and from modern Oriental vessels for culinary or domestic purposes. Among the smaller vessels for the Tabernacle or Temple-service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, on the occasion of the great ceremony of purification in the wilderness, put half the blood in "the basins" (מִזְרָקֹת, or bowls, and afterwards sprinkled it on the people (Ex. xxiv. 6, 8, xxix. 21; Lev. i. 5, 15, iii. 2, 8, 13, iv. 5, 34, viii. 23, 24, xiv. 14, 25, xvi. 15, 19, Heb. ix. 19). Among the vessels cast in metal, whether gold, silver, or brass, by Hiram for Solomon besides the laver and great sea, mention is made of basins, bowls, and cups. Of the first (מִזְרָקִים, marg. *bowls*) he is said to have made 100 (2 Chr iv. 8; 1 K. vii. 45, 46. Cf. Ex. xxv. 29 and 1 Chr xxviii. 14, 17). Josephus, probably with great exaggeration, reckons of φιάλαι and σπονδεῖα, 20,000 in gold and 40,000 in silver, besides an equal number in each metal of κρατῆρες, for the

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offerings of flour mixed with oil (*Ant.* viii. 3 §§ 7, 8. Comp. Birch, *Hist. of Pottery*, i. 102).

2. The "basin" from which our Lord washed the disciples' feet, νιπτήρ, was probably deeper and larger than the hand-basin for sprinkling, סִיר (Jer. lii. 18), which, in A. V. "caldrons," Vulg. *lebetes*, is by the Syr. rendered basins for washing the feet (John xiii. 5). (Schleusner, Drusius.) [WASHING OF FEET AND HANDS.]

H. W. P.

BASKET. The Hebrew terms used in the description of this article are as follows: (1.) סַל, so called from the *twigs* of which it was originally made, specially used as the Greek κανοῦν (Hom. *Od.* iii. 442), and the Latin *canistrum* (Virg. *Æn.* i. 701) for holding bread (Gen xl. 16 ff.; Ex. xxix. 3, 23; Lev. viii. 2, 26, 31; Num. vi. 15, 17, 19). The form of the Egyptian bread-basket is delineated in Wilkinson's *Anc. Egypt.* iii. 22?, after the specimens represented in the tomb of Rameses III.



Egyptian Baskets. (From Wilkinson.)

These were made of gold (comp. Hom. *Od.* x. 355), and we must assume that the term *sal* passed from its strict etymological meaning to any vessel applied to the purpose. In Judg. vi. 19, meat is served up in a *sal*, which could hardly have been of wicker-work. The expression סַלֵּי חֹרִי (Gen. xl. 16) is sometimes referred to the material of which the baskets were made (καναῖ βαΐνιναι, Symm.), or the white color of the peeled sticks, or lastly to their being "full of holes" (A. V. margin), *i. e. open work* baskets. (2.) סַלְסִלּוֹת, a word of kindred origin, applied to the basket used in gathering grapes (Jer. vi. 9). (3.) סַנְאָה, in which the first



Egyptian Baskets. (From Wilkinson.)

fruits of the harvest were presented (Deut. xxvi. 2, 4). From its being coupled with the kneading-bowl (A. V. "store"; Deut. xxviii 5, 17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill. The equivalent term in the LXX. for this and the preceding Hebrew words is κάραλλος, which specifically means a basket that tapers downwards (κόφινος ὀξὺς τὰ κάτω, Suid.), similar to the Roman *corbis* This shape of basket appears to have been familiar to the Egyptians (Wilkinson, ii. 401). (4.) כְּלוּב, so called from its similarity to a bird-cage or trap (κάραλλος is used in the latter sense in Ecclus. xi. 30), probably in regard to its having a lid: it was used for carrying fruit (Am. viii. 1, 2); the LXX. gives ἄγγος; Symm. more correctly κάλαθος; the Vulg. *uncinus*. (5.) דּוּד, used like the Greek κάλαθος (LXX.) for carrying fruit (Jer. xxiv. 1, 2), as well as on a larger scale for carrying clay to the brick-yard (Ps. lxxxi. 6; κόφινος, LXX.; *pots*, A. V.), or for holding bulky articles (2 K. x. 7; κάραλλος, LXX.): the shape of this basket and the mode of carrying it usual among the brick-makers in Egypt is delineated in Wilkinson, ii. 99, and aptly illustrates Ps. lxxxi. 6.

The name Sallai (Neh. xi. 8, xii. 20) seems to indicate that the manufacture of baskets was a recognized trade among the Hebrews.

In the N. T baskets are described under the three following terms, κόφινος, σπυρίς, and σαργάνη. The last occurs only in 2 Cor. xi. 33, in describing St. Paul's escape from Damascus: the word properly refers to anything twisted like a rope (Æsch. *Suppl.* 791) or any article woven of rope (πλέγμα τι ἐκ σχοινίου, Suid.); fish-baskets specially were so made (ἀπὸ σχοινίου πλεγμάτιον εἰς ὑποδοχὴν ἰχθύων, Etym. Mag.). With regard to the two former words, it may be remarked that κόφινος is exclusively used in the description of the miracle of feeding the five thousand (Matt. xiv. 20, xvi. 9; Mark vi. 43; Luke ix. 17; John vi. 13), and σπυρίς in that of the four thousand (Matt. xv. 37; Mark viii. 8); the distinction is most definitely brought out in Mark viii. 19, 20. The σπυρίς is also mentioned as the means of St. Paul's escape (Acts ix. 25). The difference between these two kinds of baskets is not very apparent. Their construction appears to have been the same; for κόφινος is explained by Suidas as ἀγγεῖον πλεκτόν, while σπυρίς is generally connected with σπεῖρα. The σπυρίς (*sporta*, Vulg.) seems to have been most appropriately used of the provision basket, the Roman *sportula*. Hesychius explains it as τὸ τῶν πυρῶν ἄγγος; compare also the expression δεῖπνον ἀπὸ σπυρίδος (Athen. viii. 17). The κόφινος seems to have been generally larger. According to Etym. Mag. it is βαθὺ καὶ κοῖλον χώρημα; as used by the Romans (Colum. xi. 3, p. 460) it contained manure enough to make a portable hot-bed [*Dict. of Ant.*, COPHINUS]: in Rome itself it was constantly carried about by the Jews (*quorum cophinus fenumque supellex*, Juv. iii. 14, vi. 542 Greswell (*Diss.* viii. pt. 4) surmises that the use of the *cophinus* was to sleep in, but there is little to support this.

W. L. B.

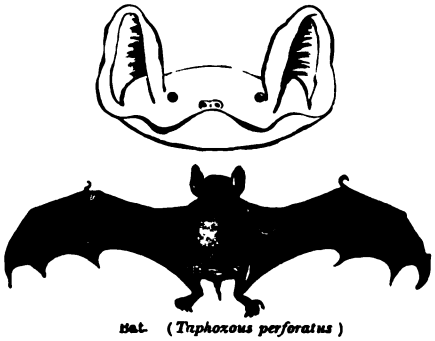
BAS'MATH (בָּשְׂמַת [*fragrant*]: ἡ Βασεμμάθ [Alex. Μασεμαθ]: *Basemath*), a daughter of Solomon, married to Ahimaaz, one of his commissariat officers (1 K. iv. 15). [BASHEMATH.]

BAS'SA (Βασσαί; Alex. [Ald.] Βάσσα: Vulg not recognizable), 1 Esdr. v. 16. [BEZAI.]

BAS'TAI [2 syl.] (Βασθαΐ: *Hastan*), 1 Esdr v. 13. [BESAI.]

BAT (עֲטַלֵּף, *'atallêph*: νυκτερίς: *vesper tilio*). There is no doubt whatever that the A V

is correct in its rendering of this word: the derivation of the Hebrew name,[a] the authority of the old versions, which are all agreed upon the point,[b] and the context of the passages where the Hebrew word occurs, are conclusive as to the meaning. It is true that in the A. V. of Lev. xi. 19, and Deut. xiv. 18, the *'atalléph* closes the lists of "*fowls* that shall not be eaten;" but it must be remembered that the ancients considered the bat to partake of the nature of a bird, and the Hebrew *óph*, "fowls,"



Bat. (*Taphozous perforatus*)

which literally means "a wing," might be applied to any winged creature: indeed this seems clear from Lev. xi. 20, where, immediately after the *'atalléph* is mentioned, the following words, which were doubtless suggested by this name, occur: "All fowls that creep, going upon all four, shall be an abomination unto you." Besides the passages cited above, mention of the bat occurs in Is. ii. 20: "In that day a man shall cast his idols of silver and his idols of gold to the moles and to the bats:" and in Baruch vi. 22 [or Epist. of Jer. 22], in the passage that so graphically sets forth the vanity of the Babylonish idols: "Their faces are blacked through the smoke that cometh out of the temple; upon their bodies and heads sit *bats*, swallows, and birds, and the cats also."



Bat. (*Rhinolophus tridens.*)

Bats delight to take up their abode in caverns and dark places. Several species of these animals are found in Egypt, some of which occur doubtless in Palestine. *Molossus Ruppellii*, *Vespertilio pipistrellus* var. *Ægyptius*, *V. auritus* var. *Ægypt.* *Taphozous perforatus*, *Nycteris Thebaica*, *Rhinopoma microphyllum*, *Rhinolophus tridens*, occur in the tombs and pyramids of Egypt.

Many travellers have noticed the immense numbers of bats that are found in caverns in the East, and Layard says that on the occasion of a visit to a cavern these noisome beasts compelled him to retreat (*Nineveh and Babylon*, p. 307). To this day these animals find a congenial lurking abode "amidst the remains of idols and the sculptured representations of idolatrous practices" (*Script. Nat. H.* p. 8): thus forcibly attesting the meaning of the prophet Isaiah's words. Bats belong to the order *Cheiroptera*, class *Mammalia*. W. H.

BASTARD. Among those who were excluded from entering the congregation, that is, from intermarrying with pure Hebrews (Selden, *Table Talk*, s. v. "Bastard"), even to the tenth generation, was the *mamzér* (מַמְזֵר, A. V. "bastard"), who was classed in this respect with the Ammonite and Moabite (Deut. xxiii. 2). The term is not, however, applied to any illegitimate offspring, born out of wedlock, but is restricted by the Rabbins to the issue of any connection within the degrees prohibited by the Law. A *mamzér*, according to the Mishna (*Yebamoth*, iv. 13), is one, says R. Akiba, who is born of relations between whom marriage is forbidden. Simeon the Temanite says, it is every one whose parents are liable to the punishment of "cutting off" by the hands of Heaven; R. Joshua, every one whose parents are liable to death by the house of judgment, as, for instance, the offspring of adultery. The ancient versions (LXX., Vulg., Syr.), add another class, the children of a harlot, and in this sense the term *mamzer* or *manser* survived in Pontifical law (Selden, *De Succ. in Bon. Defunct.*, c. iii.):

"Manseribus scortum, sed mocha nothis dedit ortum"

The child of a *goi*, or non-Israelite, and a *mamzér* was also reckoned by the Talmudists a *mamzér*, as was the issue of a slave and a *mamzér*, and of a *mamzér* and female proselyte. The term also occurs in Zech. ix. 6, "a bastard shall dwell in Ashdod," where it seems to denote a foreign race of mixed and spurious birth. Dr. Geiger infers from this passage that *mamzér* specially signifies the issue of such marriages between the Jews and the women of Ashdod as are alluded to in Neh. xiii. 23, 24, and applies it exclusively to the Philistine bastard. W. A. W.

BATH, BATHING. This was a prescribed part of the Jewish ritual of purification in cases of accidental, leprous, or ordinary uncleanness (Lev. xv. *pass.*, xvi. 28, xxii. 6; Num. xix. 7, 19; 2 Sam. xi. 2, 4; 2 K. v. 10); as also after mourning which always implied defilement, e. g. Ruth iii. 3; 2 Sam. xii. 20. The high-priest at his inauguration (Lev. xiii. 6) and on the day of atonement, once before each solemn act of propitiation (xvi. 4, 24), was also to bathe. This the rabbis have multiplied into *ten* times on that day. Maimon. (*Constit. de Vasis Sanct.* v. 3) gives rules for the strict privacy of the

[a] From עָטַל = غطل (*ghatal*), "the night was dark," and עוּף "flying": νυκτερίς, from νύξ, "night": *vespertilio*, from "vesper," the evening. *Bat*, perhaps, from *blatta*, *blacta* (see Wedgwood, *Diet Engl. Etymol.*).

[b] With the exception of the Syriac, which has طَوْسَا (*t'vaso*), "a peacock."

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high-priest in bathing. There were bath-rooms in the later Temple over the chambers *Abtines* and *Happarvah* for the priests use (Lightfoot, *Descr. of Temp.* p. 24). A bathing-chamber was probably included in houses even of no great rank in cities from early times (2 Sam. xi. 2); much more in those of the wealthy in later times; often in gardens (Susan. 15). With this, anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Susan. 17; Jud. x. 3; Esth. ii. 12). The "pools," such as that of Siloam, and Hezekiah's (Neh. iii. 15, 16; 2 K. xx. 20; Is. xxii. 11; John ix. 7), often sheltered by porticoes (John v. 2), are the first indications we have of public bathing accommodation. Ever since the time of Jason (Prideaux, ii. 168) the Greek usages of the bath probably prevailed, and an allusion in Josephus (λουσόμενος στρατιωτικώτερον, *B. J.* i. 17, § 7) seems to imply the use of the bath (hence, no doubt, a public one, as in Rome) by legionary soldiers. We read also of a castle luxuriously provided with a volume of water in its court, and of a Herodian palace with spacious pools adjoining, in which the guests continued swimming, &c. in very hot weather from noon till dark (Joseph. *Ant.* xii. 4, § 11, xv. 3, § 3). The hot baths of Tiberias, or more strictly of Emmaus (Euseb. *Onomast.* Αἰθάμ, query Αἰμάθ? Bonfrerius) near it, and of Callirrhoe, near the Eastern shore of the Dead Sea, were much resorted to. (Reland, i. 46; Joseph. *Ant.* xviii. 2, xvii. 6, § 5, *B. J.* i. 33, § 5; Amm. Marcell. xiv. 8; Stanley, 373, 295.) The parallel customs of ancient Egypt, Greece, and Rome, are too well known to need special allusion. (See *Dict. of Gr. and Rom. Ant.*, art. *Balneæ*). H. H.

* The N. T. passages should be noticed. In John xiii. 10 (where λελουμένος is opposed to νίψασθαι) there is an unquestioned reference to the practice of bathing, especially before partaking of the Passover meal. For λουτρόν in Eph. v. 26 and Tit. iii. 5, variously rendered as "bath" or "bathing," see BAPTISM IV. 3, 4; and Meyer and Ellicott on those passages. Whether βαπτίσωνται in Mark vii. 4 refers to bathing the body after coming from market (De Wette, Meyer), or washing by immersion what has been purchased and brought from market (Lange, Bleek), is a point about which interpreters differ. As to the means for bathing which the Jews anciently possessed in the tanks and reservoirs within and around Jerusalem, and which to some extent the inhabitants of that city possess at present, see *Waters*, under JERUSALEM. The traveller in the East finds the synagogues of the modern Jews, *e. g.* those at *Safed* in Galilee, furnished with large bathing rooms for the performance of the washings which they practice in connection with their worship. The synagogues at Jerusalem have a similar arrangement. H.

BATH. [MEASURES.]

BATH-RAB'BIM, THE GATE OF (שַׁעַר בַּת־רַבִּים), one of the gates of the ancient city of Heshbon, by (עַל) which were two "pools,"[a] whereto Solomon likens the eyes of his beloved (Cant. vii. 4 [5]). The "Gate of Bath-rabbim" at Heshbon would, according to the Oriental custom, be the gate pointing to a town of that name. The only place in this neighborhood at all resembling Bath-rabbim in sound is Rabbah (*Ammân*), but the one tank of which we gain any intelligence as remaining at *Heshân*, is on the opposite (S.) side[b] of the town to *Ammân* (Porter, *Handbook*, p. 298). Future investigations may settle this point. The LXX. and Vulg. translate: ἐν πύλαις θυγατρὸς πολλῶν; *in portâ filiæ multitudinis.* G.

BATH'SHEBA [*rather* Bath-she'ba] (בַּת־שֶׁבַע, 2 Sam. xi. 3, &c.; also called Bath-shua, בַּת־שׁוּעַ, in 1 Chr. iii. 5: Βηρσαβεέ; [Alex. Βηθσαβεε in 2 Sam. and 1 K. i. 11;] Joseph. Βεεθσαβή: [*Bethsabee;*] i. e. *daughter of an oath*, or, *daughter of seven*, sc. *years*), the daughter of Eliam (2 Sam. xi. 3), or Ammiel (1 Chr. iii. 5), the wife of Ahithophel (2 Sam. xxiii. 34), the wife of Uriah the Hittite. It is probable that the enmity of Ahithophel towards David was increased, if not caused, by the dishonor brought by him upon his family in the person of Bathsheba. The child which was the fruit of her adulterous intercourse with David died: but after marriage she became the mother of four sons, Solomon (Matt. i. 6), Shimea, Shobab, and Nathan. When, in David's old age, Adonijah, an elder son by Haggith, attempted to set aside in his own favor the succession promised to Solomon, Bathsheba was employed by Nathan to inform the king of the conspiracy (1 K. i. 11, 15, 23). After the accession of Solomon, she, as queen-mother, requested permission of her son for Adonijah to take in marriage Abishag the Shunammite. This permission was refused, and became the occasion of the execution of Adonijah (1 K. ii. 24, 25). [DAVID.] Bathsheba was said by Jewish tradition to have composed and recited Prov. xxxi. by way of admonition or reproof to her son Solomon, on his marriage with Pharaoh's daughter. Calmet, *Dict.* s. v.; Corn. a Lapid. *on Prov.* xxxi. H. W. P.

BATH-SHU'A (בַּת־שׁוּעַ [*daughter of an oath*]: Vat. and Alex. η Βηρσαβεε: *Bethsabee*), a variation of the name of Bathsheba, mother of Solomon, occurring only in 1 Chr. iii. 5. It is perhaps worth notice that Shua was a Canaanite name (comp. 1 Chr. ii. 3, and Gen. xxxviii. 2, 12 — where "Bath-shua" is really the name of Judah's wife), while Bathsheba's original husband was a Hittite.

BATH-ZACHARI'AS (quasi בֵּית זְכַרְיָה [*house of Z.*]: Βαιθζαχαρία; Alex. and Joseph. Βεθζαχαρία: *Bethzachara*), a place, named only 1 Macc. vi. 32, 33, to which Judas Maccabæus marched from Jerusalem, and where he encamped for the relief of Bethsura (Bethzur) when the latter was besieged by Antiochus Eupator. The two places were seventy stadia apart (Joseph. *Ant.* xii. 9, § 4), and the approaches to Bathzacharia were intricate and confined — στενῆς οὔσης τῆς παρόδου (Joseph. *B. J.* i. 1, § 5, and comp. the passage cited above, from which it is evident that Josephus knew the spot). This description is met in every respect by the modern *Beit Sakâriyeh*, which has been discovered by Robinson at nine miles north of *Beit sûr*, "on an almost isolated promontory or

[a] The "fish-pools" of the A. V. is from *piscinæ* of the Vulg. The Hebrew word Berecah is simply a pool or tank.

[b] * Tristram (*Land of Israel*, p. 540) makes it bear southeast of *Heshân*. H

tell, jutting out between two deep valleys, and connected with the high ground south by a low neck between the heads of the valleys, the neck forming the only place of access to what must have been an almost impregnable position" (Rob. iii. 283, 284). The place lies in the entangled country west of the Hebron road, between four and five miles south of Bethlehem. [BETHZUR] G.

* **BATTLE-AXE** (Jer. li. 20). [AXE, 7; MAUL.]

* **BATTLEMENT.** [HOUSE.]

BA'VAI [2 syl.] (בָּוָי [of Persian origin, Ges.]: Βεβεί; [Vat. Βεδει; Comp. Βαβαΐ:] *Bavai*), son of Henadad, ruler (שַׂר) of the "district" (פֶּלֶךְ) of Keilah in the time of Nehemiah (Neh. iii. 18).

BAY-TREE (אֶזְרָח,[a] *ezrâch*: κέδρος τοῦ Λιβάνου: *cedrus Libani*). It is difficult to see upon what grounds the translators of the A. V. have understood the Hebrew word of Ps. xxxvii. 35 to signify a "bay-tree": such a rendering is entirely unsupported by any kind of evidence. Most of the Jewish doctors understand by the term *ezrâch* "a tree which grows in its own soil"—one that has never been transplanted; which is the interpretation given in the margin of the A. V. Some versions, as the Vulg. and the Arabic, follow the LXX., which reads "cedar of Lebanon," mistaking the Hebrew word for one of somewhat similar form.[b] Celsius (*Hierob.* i. 194) agrees with the author of the sixth Greek edition, which gives αὐτόχθων (*indigena*, "one born in the land") as the meaning of the Hebrew word: with this view Rabbi Solomon and Hammond (*Comment. on Ps.* xxxvii.) coincide. Dr. Royle (Kitto's *Cycl. Bib. Lit.* art. "Ezrach") suggests the Arabic *Ashruk*, which he says is described in Arabic works on Materia Medica as a tree having leaves like the *ghar* or "bay-tree." This opinion must be rejected as unsupported by any authority.

Perhaps no tree whatever is intended by the word *ezrâch*, which occurs in several passages of the Hebrew Bible, and signifies "a native," in contradistinction to "a stranger," or "a foreigner." Comp. Lev. xvi. 29: "Ye shall afflict your souls whether it be one of your own country (הָאֶזְרָח, *hâezrâch*) or a stranger that sojourneth among you." The epithet "green," as Celsius has observed, is by no means the only meaning of the Hebrew word; for the same word occurs in Dan. iv. 4, where Nebuchadnezzar uses it of himself: "I was *flourishing* in my palace." In all other passages where the word *ezrâch* occurs, it evidently is spoken of *a man* (Cels. *Hierob.* i. 196). In support of this view we may observe that the word translated "in great power"[c] more literally signifies "to be formidable," or "to cause terror," and that the word which the A. V. translates "spreading himself,"[d] more properly means to "make bare." The passage then might be thus paraphrased: "I have seen the wicked a terror to others, and behaving with barefaced audacity, just as some proud native of the land." In the Levitical Law the oppression of the stranger was strongly forbidden, perhaps therefore some reference to such acts of oppression is made in these words of the psalmist. W. H

BAZ'LITH (בַּצְלִית [*a stripping, nakedness*]). "Children of B." were amongst the NETHINIM who returned with Zerubbabel (Neh. vii. 54). In Ezr. ii. 52, the name is given as BAZLUTH (בַּצְלוּת [which means the same]). LXX. in both places Βασαλώθ; [but Vat. in Ezr. Βασαδαε, in Neh. Βασαωθ:] *Besluth*. [BASALOTH.]

BAZ'LUTH (בַּצְלוּת: Βασαλώθ; [Vat. Βασαδαε:] *Besluth*). BAZLITH (Ezr. ii. 52).

BDELLIUM (בְּדֹלַח, *bedôlach*: ἄνθραξ, κρύσταλλον: *bdellium*), a precious substance, the name of which occurs in Gen. ii. 12, with "gold" and "onyx stone," as one of the productions of the land of Havilah, and in Num. xi. 7, where *manna* is in color compared to *bdellium*. There are few subjects that have been more copiously discussed than this one, which relates to the nature of the article denoted by the Hebrew word *bedôlach*; and it must be confessed that notwithstanding the labor bestowed upon it, we are still as much in the dark as ever, for it is quite impossible to say whether *bedôlach* denotes a mineral, or an animal production, or a vegetable exudation. Some writers have supposed that the word should be written *berôlach* (*beryl*), instead of *bedôlach*, as Wahl (in *Descr. Asiæ*, p. 856) and Hartmann (*de Mulier. Hebraic.* iii. 96), but *beryl*, or *aqua marine*, which is only a pale variety of emerald, is out of the question, for the bdellium was white (Ex. xvi. 31, with Num. xi. 7), while the beryl is yellow or red, or faint blue; for the same reason the ἄνθραξ ("carbuncle") of the LXX. (in Gen. *l. c.*) must be rejected; while κρύσταλλον ("crystal") of the same version, which interpretation is adopted by Reland (*de Situ Paradisi*, § 12), is mere conjecture. The Greek, Venetian, and the Arabic versions, with some of the Jewish doctors, understand "pearls" to be intended by the Hebrew word; and this interpretation Bochart (*Hieroz.* iii. 592) and Gesenius accept; on the other hand the Gr. versions of Aquila, Theodotion, and Symmachus, Josephus (*Ant.* iii. 1, § 6), Salmasius (*Hyl. Iatri.* p. 181), Celsius (*Hierob.* i. 324), Sprengel (*Hist. Rei Herb.* i. 18, and *Comment. in Dioscor.* i. 80), and a few modern writers believe, with the A. V., that *bedôlach* = bdellium, *i. e.* an odoriferous exudation from a tree which is, according to Kæmpfer (*Amæn. Exot.* p. 668) the *Borassus flabelliformis*, Linn., of Arabia Felix; compare Pliny (*H. N.* xii. 9, § 19), where a full description of the tree and the gum is given. The aromatic gum, according to Dioscorides (i. 80) was called μάδελκον or βόλχον; and according to Pliny *brochon*, *malacha*, *maldacon*, names which seem to be allied to the Hebrew *bedôlach*. Plautus (*Curc.* i. 2, 7) uses the word *bdellium*.

As regards the theory which explains *bedôlach* by "pearls," it must be allowed that the evidence in its favor is very inconclusive; in the first place it assumes that Havilah is some spot on the Persian Gulf where pearls are found, a point however, which is fairly open to question; and secondly, it must be

[a] From זָרַח, *ortus est (Sol)*

[b] אֶרֶז.

[c] עָרִיץ.

[d] מִתְעָרֶה. See the Hebrew Lexicons, s. vv.

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remembered that there are other Hebrew words for "pearls," namely, *Dar*,[a] and according to Bochart, *Peninim*,[b] though there is much doubt as to the meaning of this latter word.

The fact that *eben*, "a stone," is prefixed to *shóham*, "onyx," and not to *bedólach*, seems to exclude the latter from being a mineral; nor do we think it a sufficient objection to say "that such a production as bdellium is not valuable enough to be classed with gold and precious stones," for it would be easy to prove that resinous exudations were held in very high esteem by the ancients, both Jews and Gentiles; and it is more probable that the sacred historian should mention, as far as may be in a few words, the *varied* productions, vegetable as well as mineral, of the country of which he was speaking, rather than confine his remarks to its mineral treasures, and since there is a similarity of form between the Greek βδέλλιον, or μάδελκον, and the Hebrew *bedólach*, and as this opinion is well supported by authority, the balance of probabilities appears to us to be in favor of the translation of the A. V., though the point will probably always be left an open one.[c] W. H.

BEALI'AH (בְּעַלְיָה, remarkable as containing the names of both Baal and Jah: Βααλιά; [Vat. FA. Βαδαια; Alex. Βααδια:] *Bualia*;) a Benjamite, who went over to David at Ziklag (1 Chr. xii. 5).

BE'ALOTH (בְּעָלוֹת, the plur. fem. form of Baal: Βαλμαωθ; Alex. Βαλωθ: *Baloth*), a town in the extreme south of Judah (Josh. xv. 24).

BE'AN, CHILDREN [SONS] OF (*υἱοὶ Βαάν*; Joseph. *υἱοὶ τοῦ Βαάνου*: *filii Bean*), a tribe, apparently of predatory Bedouin habits, retreating into "towers" (πύργους) when not plundering, and who were destroyed by Judas Maccabæus (1 Macc. v. 4). The name has been supposed to be identical with BEON; but in the absence of more information this must remain mere conjecture, especially as it is very difficult to tell from the context whether the residence of this people was on the east or west of Jordan. G.

BEANS (פּוֹל,[d] *pól*: κύαμος: *faba*). There appears never to have been any doubt about the correctness of the translation of the Hebrew word. *Beans* are mentioned with various other things in 2 Sam. xvii. 28, as having been brought to David at the time of his flight from Absalom, and again in Ez. iv. 9, *beans* are mentioned with "barley, lentiles, millet, and fitches," which the prophet was ordered to put into one vessel to be made into bread. Pliny (*H. N.* xviii. 12) also states that beans were used for a similar purpose. Beans are cultivated in Palestine, which country grows many of the leguminous order of plants, such as lentils, kidney-beans, vetches, &c. Beans are in blossom in Palestine in January; they have been noticed in flower at Lydda on the 23d, and at Sidon and Acre even earlier (Kitto, *Phys. H. Palest.* 215); they continue in flower till March. In Egypt beans are sown in November and reaped in the middle of February; but in Syria the harvest is later. Dr. Kitto (*ibid.* 319) says that the "stalks are cut down with the scythe, and these are afterwards cut and crushed to fit them for the food of cattle; the beans when sent to market are often deprived of their skins by the action of two small mill-*stones* (if the phrase may be allowed) of clay dried in the sun." Dr. Shaw (*Travels*, i. 257, 8vo ed. 1808) says that in Northern Africa beans are usually full podded at the beginning of March, and continue during the whole spring; that they are "boiled and stewed with oil and garlic, and are the principal food of persons of all distinctions."

Herodotus (ii. 37) states that the Egyptian priests abhor the sight of beans, and consider them impure, and that the people do not sow this pulse at all, nor indeed eat what grows in their country; but a passage in Diodorus implies that the abstinence from this article of food was not general. The remark of Herodotus, therefore, requires limitation. The dislike which Pythagoras is said to have maintained for beans has been by some traced to the influence of the Egyptian priests with that philosopher (see Smith's *Dict. of Gr. and Rom. Biog.* art. "Pythagoras").

Hiller (*Hierophyt.* ii. 130), quoting from the *Mishna*, says that the high-priest of the Jews was not allowed to eat either eggs, cheese, flesh, bruised beans (*fabas fresas*), or lentils on the day before the sabbath.

The bean (*Vicia faba*) is too well known to need description; it is cultivated over a large portion of the old world from the north of Europe to the south of India; it belongs to the natural order of plants called *Leguminosæ*. W. H.

BEAR (דֹּב,[e] Heb. and Ch., or דּוֹב, *dôb*: ἄρκτος, ἄρκος, λύκος in Prov. xxviii. 15; μέριμνα Prov. xvii. 12, as if the word were דְּאָב: *ursus*, *ursa*). This is without doubt the Syrian bear (*Ursus Syriacus*), which to this day is met with occasionally in Palestine. Ehrenberg says that this bear is seen only on one part of the summit of Lebanon, called *Mackmel*, the other peak, *Gebel Sanin*, being strangely enough free from these animals. The Syrian bear is more of a frugivorous habit than the brown bear (*Ursus arctos*), but when pressed with hunger it is known to attack men and animals; it is very fond of a kind of chick-pea (*Cicer arietinus*), fields of which are often laid waste by its devastations. The excrement of the Syrian bear, which is termed in Arabic, *Bar-ed-dub*, is sold in Egypt and Syria as a remedy in ophthalmia; and the skin is of considerable value. Most recent writers are silent respecting any species of bear in Syria, such as Shaw, Volney, Hasselquist, Burckhardt, and Schulz. Seetzen, however, notices a report of the existence of a bear in the province of Hasbeiya on Mount Hermon. Kleder supposed this bear must be the *Ursus arctos*, for

[a] דַּר, Heb.; ﺩُﺭّ, Arab.

[b] פְּנִינִים.

[c] The derivation of בְּדֹלַח is doubtful. First's etymology from בָּדַל, *manare*, *fluere*, "to distill," from root דַּל or טַל (Greek βδάλλ-ειν) is in favor of the bdellium.

[d] פּוֹל, from פָּלַל, "to roll," in allusion to its form. Lat. *bulla*; Dutch, *bol*, "a bean." The Arabic word فُول, *fûl*, is identical. Gesen. *Thes.* s. v

[e] דֹּב, from דָּבַב, *lente incedere*; but Bochart conjectures an Arabic root = "to be hairy." Fosskâl (*Descr. Ara.* p. iv.) mentions the ﺩُﺏّ, *dubb*, amongst the Arabian fauna. Is this the *Ursus arctos*?

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which opinion, however, he seems to have had no authority; and a recent writer, Dr. Thomson (*Land and Book*, p. 573), says that the Syrian bear is still found on the higher mountains of this country, and that the inhabitants of Hermon stand in great fear of him. Hemprich and Ehrenberg (*Symbolæ Phys.* pt. i.) inform us that during the summer months these bears keep to the snowy parts of Lebanon but descend in winter to the villages and gardens. It is probable also that at this period in former days they extended their visits to other



Syrian Bear (*Ursus Syriacus*).

parts of Palestine; for though this species was in ancient times far more numerous than it is now, yet the snowy summits of Lebanon were probably always the summer home of these animals.[a] Now we read in Scripture of bears being found in a wood between Jericho and Bethel (2 K. ii. 24); it is not improbable, therefore, that the destruction of the forty-two children who mocked Elisha took place some time in the winter, when these animals inhabited the low lands of Palestine.

The ferocity of the bear when deprived of its young is alluded to in 2 Sam. xvii. 8; Prov. xvii. 12; Hos. xiii. 8; its attacking flocks in 1 Sam. xvii. 34, &c.; its craftiness in ambush in Lam. iii. 10, and that it was a dangerous enemy to man we learn from Am. v. 19. The passage in Is. lix. 11, would be better translated, "we *groan* like bears," in allusion to the animal's plaintive groaning noise (see Bochart, *Hieroz.* ii. 135; and Hor. *Ep.* xvi. 51, "circumgemit ursus ovile"). The bear is mentioned also in Rev. xiii. 2; in Dan. vii. 5; Wisd. xi. 17; Ecclus. xlvii. 3. W. H.

BEARD (זָקָן: πώγων: *barba*). Western Asiatics have always cherished the beard as the badge of the dignity of manhood, and attached to it the importance of a feature. The Egyptians, on the contrary, sedulously, for the most part, shaved the hair of the face and head, and compelled their slaves to do the like. Herodotus (i. 36) mentions it as a peculiarity of the Egyptians, that they let the beard grow in mourning, being at all other times shaved. Hence Joseph, when released from prison, "shaved his beard" to appear before Pharaoh (Gen. xli. 14). It was, however, the practice among the Egyptians to wear a false beard made of plaited hair, and of a different form according to the rank of the persons, private individuals being represented with a small beard, scarcely two inches long, kings with one of considerable length, square at the bottom, and gods with one turning up at the end (Wilkinson, *Anc. Egypt.* suppl. plate 77 part 2). The enemies of the Egyptians, including probably many of the nations of Canaan, Syria, and Armenia, &c., are represented nearly always bearded. On the tomb of Beni Hassan is represented a train of foreigners with asses and cattle, who all have short beards, as have also groups of various nations on another monument.



Beards. Egyptian, from Wilkinson (top row). Of other nations from Rosellini and Layard (bottom row).

Egyptians of low caste or mean condition are represented sometimes, in the spirit of caricature, apparently with beards of slovenly growth (Wilkinson, ii. 127). In the Ninevite monuments is a series of battle-views from the capture of Lachish by Sennacherib, in which the captives have beards very like some of those in the Egyptian monuments.

There is, however, an appearance of conventionalism both in Egyptian and Assyrian treatment of the hair and beard on monuments, which prevents our accepting it as characteristic. Nor is it possible to decide with certainty the meaning of the precept (Lev. xix. 27, xxi. 5) regarding the "corners of the beard." It seems to imply something in which the cut of a Jewish beard had a ceremonial difference from that of other western Asiatics; and on comparing Herod. iii. 8 with Jer. ix. 26, xxv. 23, xlix. 32, it is likely that the Jews retained the hair on the sides of the face between the ear and eye (κρόταφοι), which the Arabs and others shaved away. Size and fullness of beard are said to be regarded, at the present day, as a mark of respectability and trustworthiness. The beard is the object of an oath, and that on which blessings or shame are spoken of as resting (D'Arvieux, *Mœurs et Coutumes des Arabes*). The custom was and is to shave or pluck it and the hair out in mourning (Is. l. 6, xv. 2; Jer. xli. 5, xlviii. 37; Ezr. ix. 3; Bar. vi. 31 [or Epist. Jer. 31]); to neglect it in seasons of permanent affliction (2 Sam. xix. 24), and to regard any insult to it as the last outrage which enmity can inflict. Thus David resented the treatment of his ambassadors by Hanun (2 Sam. x. 4); so the people of God are figuratively spoken of as "beard" or "hair" which he will shave with "the razor, the king of Assyria" (Is. vii. 20). The beard was the object of salutation, and under this show of friendly reverence

[a] *Mr. Tristram not only found "the tracks of bears" in the snow, on the sides of Hermon (*Land of Israel*, p. 607), but even in *Wady Hamâm* (see Banias), on the west side of the lake of Galilee, saw to his surprise "a brown Syrian bear clumsily but rapidly clamber down the rocks and cross the ravine" (p 447). H.

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...and beguiled Amasa (2 Sam. xx. 9). The dressing, trimming, anointing, &c. of the beard, was performed with much ceremony by persons of wealth and rank (Ps. cxxxiii. 2). The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev. xiv. 9). There is no evidence that the Jews compelled their slaves to wear beards otherwise than they wore their own; although the Romans, when they adopted the fashion of shaving, compelled their slaves to cherish their hair and beard, and let them shave when manumitted (Liv. xxxiv. 52, xlv. 44). H. H.

BEAST. The representative in the A. V. of the following Hebrew words: בְּהֵמָה, בְּעִיר, חַיָּה (חֵיוָא, Chald.).

1. *Behêmâh* (בְּהֵמָה:[a] *τὰ τετράποδα, τὰ κτήνη, τὰ θηρία. jumentum, bestia, animantia, pecus:* "beast," "cattle," A. V.), which is the general name for "domestic cattle" of any kind, is used also to denote "any large quadruped," as opposed to fowls and creeping things (Gen. vii. 2, vi. 7, 20; Ex. ix. 25; Lev. xi. 2; 1 K. iv. 33; Prov. xxx. 30, &c.); or for "beasts of burden," horses, mules, etc., as in 1 K. xviii. 5, Neh. ii. 12, 14, etc.; or the word may denote "wild beasts," as in Deut. xxxii. 24, Hab. ii. 17, 1 Sam. xvii. 44. [BEHEMOTH, *note;* OX.]

2. *Bĕ'ir* (בְּעִיר: *τὰ φορεῖα, τὰ κτήνη: jumentum:* "beast," "cattle") is used either collectively of "all kinds of cattle," like the Latin *pecus* (Ex. xxii. 4; Num. xx. 4, 8, 11; Ps. lxxviii. 48), or specially of "beasts of burden" (Gen. xlv. 17). This word has a more limited sense than the preceding, and is derived from a root, בָּעַר, "to pasture."

3. *Chayyâh* (חַיָּה: *θηρίον, ζῶον, θήρ, τετράπους, κτῆνος, ἑρπετόν, θηριδίωτος, βρωτός: fera, animantia, animal:* "beast," "wild beast." This word, which is the feminine of the adjective חַי, "living," is used to denote any animal. It is, however, very frequently used specially of "wild beast," when the meaning is often more fully expressed by the addition of the word הַשָּׂדֶה (*hassâdeh*, wild beast), "of the field" (Ex. xxiii. 11; Lev. xxvi. 22; Deut. vii. 22; Hos. ii. 14, xiii. 8; Jer. xii. 9, &c.). Similar is the use of the Chaldee חֵיוָא (*cheyvâ*).[b] W. H.

BE'BAI [2 syl.] (בֵּבַי [Pehlevi, *fatherly*]: [In Ezr.,] Βαβαΐ, [Vat. Βαβει, Alex. Βαβαι; in Neh.,] Βηβΐ, Βεβαΐ, [etc.; in 1 Esdr. Βηβαΐ, *Zebes*:] *Bebai*).

1. "Sons of Bebai," 623 (Neh. 628) in number, returned from Babylon with Zerubbabel (Ezr. ii. 11; Neh. vii. 16; 1 Esdr. v. 13), and at a later period twenty-eight more, under Zechariah the son of Bebai, returned with Ezra (Ezr. viii. 11). Four of this family had taken foreign wives (Ezr. x. 28; 1 Esdr. ix. 29). The name occurs also among those who sealed the covenant (Neh. x. 15) [BABI.]

2. (Βαβί [Vat. Alex. Βαβει].) Father of Zechariah, who was the leader of the twenty-eight men of his tribe mentioned above (Ezr. viii. 11).

BE'BAI [2 syl.] (Alex. [Comp. Ald.] Βηβαΐ; [Sin. Αβελβαιμ;] Vat. omits; Vulg. omits), a place named only in Jud. xv. 4. It is possibly a mere repetition of the name Chobai occurring next to it.

BE'CHER (בֶּכֶר: [in Gen.] Βοχόρ, [Alex. Χοβωρ; in Num., Comp. Βεχέρ, the others omit; in 1 Chr., Βαχίρ, Alex. Βοχορ, Vat. Αβαχει in ver. 8, in ver. 6 omits:] *Bechor*, [in Num. *Becher:*] *first-born*, but according to Gesen. a *young camel*, which Simonis also hints at, *Onom.* p. 399).

1. The second son of Benjamin, according to the list both in Gen. xlvi. 21, and 1 Chr. vii. 6; but omitted in the list of the sons of Benjamin in 1 Chr. viii. 1, as the text now stands. No one, however, can look at the Hebrew text of 1 Chr. viii. 1, בִּנְיָמִן הוֹלִיד אֶת־בֶּלַע בְּכוֹרוֹ אַשְׁבֵּל without at least suspecting that בְּכוֹרוֹ, *his first-born*, is a corruption of בֶּכֶר, *Becher*, and that the suffix וֹ is a corruption of ו, and belongs to the following אַשְׁבֵּל, so that the genuine sense in that case would be, *Benjamin begat Bela, Becher, and Ashbel*, in exact agreement with Gen. xlvi. 21. The enumeration, the second, the third, etc., must then have been added since the corruption of the text. There is, however, another view which may be taken, namely, that 1 Chr. viii. 1 is right, and that in Gen. xlvi. 21 and 1 Chr. viii. 8, בֶּכֶר, as a proper name, is a corruption of בְּכֹר, first-born, and so that Benjamin had no son of the name of Becher. In favor of this view it may be said that the position of Becher, immediately following Bela the first-born in both passages, is just the position it would be in if it meant "first-born;" that *Becher* is a singular name to give to a second son; and that the discrepance between Gen. xlvi. 21, where *Ashbel* is the third son, and 1 Chr. viii. 1, where he is expressly called *the second*, and the omission of Ashbel in 1 Chr. vii. 6, would all be accounted for on the supposition of בְּכֹר having been accidentally taken for a proper name, instead of in the sense of "first-born." It may be added further that in 1 Chr. viii. 38, the same confusion has arisen in the case of the sons of Azel, of whom the second is in the A. V. called *Bocheru*, in Hebrew בְּכֹרוֹ, but which in the LXX. is rendered *πρωτότοκος αὐτοῦ*, and another name, Ἀσά, added to make up the six sons of Azel. And that the LXX. are right in their rendering is made highly probable by the very same form being repeated in ver. 39, "*and the sons of Eshek his brother were Ulam his first-born*, בְּכֹרוֹ, *Jehush the second*," &c. The support too which Becher as a proper name derives from the occurrence of the same name in Num. xxvi. 35, is somewhat weakened by the fact that Bered (Βαρδᾶ, LXX.) is substituted for Becher in 1 Chr. vii. 20, and that it is omitted

[a] From the unused root בָּהַם, "to be dumb."

[b] The word צִיִּים is translated by the A. V. "wild beasts of the desert" in Is. xiii. 21, xxxiv. 14; Jer. l. [illegible]

[c] The root is צָיָה, "to be dry;" whence צִי, "a desert;" צִיִּים = "any dwellers in a dry or desert region," jackals, hyenas, &c. Bochart is wrong in limiting the word to mean "wild cats" (*Hieroz.* II. [illegible]).

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altogether in the LXX. version of Num. xxvi. 35. Moreover, which is perhaps the strongest argument of all, in the enumeration of the Benjamite families in Num. xxvi. 38, there is no mention of Becher or the Bachrites, but Ashbel and the Ashbelites immediately follow Bela and the Belaites. Notwithstanding, however, all this, the first supposition was, it can scarcely be doubted, substantially the true one. Becher was one of Benjamin's three sons, Bela, Becher, Ashbel, and came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled in Egypt, namely, Joseph and his two sons Manasseh and Ephraim, Benjamin and his three sons above named, Gera, Naaman, Ehi (אֵחִי, alias אֲחִירָם, Ahiram, Num. xxvi. 38, and אֲחִרַח, Aharah, 1 Chr. viii. 1, and perhaps אֲחוֹחַ and אֲחִיָּה, ver. 4 and 7), and Ard (אַרְד, but in 1 Chr. viii. 3, אַדָּר, Addar), the sons of Bela, Muppim (otherwise Shuppim, and Shephuphan, 1 Chr. vii. 12, 15, viii. 5; but Shupham, Num. xxvi. 39) and Huppim (Huram, 1 Chr. viii. 5, but Hupham, Num. xxvi. 39), apparently the sons of Ahiram or Ehi (Aher, 1 Chr. vii. 12), and Rosh, of whom we can give no account, as there is no name the least like it in the parallel passages, unless perchance it be for Josah (יוֹעֵשׁ), a son of Becher, 1 Chr. vii. 8.[a] And so, it is worthy of observation, the LXX. render the passage, only that they make Ard the son of Gera, great-grandson therefore to Benjamin, and make all the others sons of Bela. As regards the posterity of Becher, we have already noticed the singular fact of there being no family named after him at the numbering of the Israelites in the plains of Moab, as related in Num. xxvi. But the no less singular circumstance of there being a *Becher*, and a family of *Bachrites*, among the sons of Ephraim (ver. 35), seems to supply the true explanation. The slaughter of the sons of Ephraim by the men of Gath, who came to steal their cattle out of the land of Goshen, in that border affray related in 1 Chr. vii. 21, had sadly thinned the house of Ephraim of its males. The daughters of Ephraim must therefore have sought husbands in other tribes, and in many cases must have been heiresses. It is therefore highly probable that Becher,[b] or his heir and head of his house, married an Ephraimitish heiress, a daughter of Shuthelah (1 Chr. vii. 20, 21), and so that his house was reckoned in the tribe of Ephraim, just as Jair, the son of Segub, was reckoned in the tribe of Manasseh (1 Chr. ii. 22; Num. xxxii. 40, 41). The time when Becher first appears among the Ephraimites, namely, just before the entering into the promised land, when the people were numbered by genealogies for the express purpose of dividing the inheritance equitably among the tribes, is evidently highly favorable to this view. (See Num. xxvi. 52–56, xxvii.). The junior branches of Becher's family would of course continue in the tribe of Benjamin. Their names, as given in 1 Chr. vii. 8, were Zemira, Joash, Eliezer, Elioënai, Omri, Jerimoth, and Abiah; other branches possessed the fields round Anathoth and Alameth, called Alemeth vi. 60, and Almon Josh. xxi. 18. Which of the above were Becher's own sons, and which were grandsons, or more remote descendants, is perhaps impossible to determine. But the most important of them, as being ancestor to king Saul, and his great captain Abner (2 Sam. iii. 37), the last-named Abiah, was, it seems, literally Becher's son. The generations appear to have been as follows: Becher — Abiah (Aphiah, 1 Sam. ix. 1) — Bechorath[c] — Zeror — Abiel (Jehiel, 1 Chr. ix. 35) — Ner — Kish — Saul. Abner was another son of Ner, brother therefore to Kish, and uncle to Saul. Abiel or Jehiel seems to have been the first of his house who settled at Gibeon or Gibeah (1 Chr. viii. 29, ix. 35), which[d] perhaps he acquired by his marriage with Maachah, and which became thenceforth the seat of his family, and was called afterwards Gibeah of Saul (1 Sam. xi. 4; Is. x. 29). From 1 Chr. viii. 6 it would seem that before this Gibeon or Geba had been possessed by the sons of Ehud (called Abihud ver. 3) and other sons of Bela. But the text appears to be very corrupt.

Another remarkable descendant of Becher was Sheba the son of Bichri, a Benjamite, who headed the formidable rebellion against David described in 2 Sam. xx.; and another, probably, Shimei the son of Gera of Bahurim, who cursed David as he fled from Absalom (2 Sam. xvi. 5), since he is said to be "a man of the family of the house of Saul." But if so, Gera must be a different person from the Gera of Gen. xlvi. 21 and 1 Chr. viii. 3. Perhaps therefore מִשְׁפָּחָה is used in the wider sense of *tribe*, as Josh. vii. 17, and so the passage may only mean that Shimei was a Benjamite. In this case he would be a descendant of Bela.

From what has been said above it will be seen how important it is, with a view of reconciling apparent discrepancies, to bear in mind the different times when different passages were written, as well as the principle of the genealogical divisions of the families. Thus in the case before us we have the tribe of Benjamin described (1.) as it was about the time when Jacob went down into Egypt; (2.) as it was just before the entrance into Canaan; (3.) as it was in the days of David: and (4.) as it was eleven generations after Jonathan and David, *i. e.* in Hezekiah's reign. It is obvious how in these later times many new heads of houses, called *sons of Benjamin*, would have sprung up, while older ones, by failure of lines, or translation into other tribes, would have disappeared. Even the non-appearance of Becher in 1 Chr. viii. 1 may be accounted for on this principle, without the necessity for altering the text.

2. Son of Ephraim, Num. xxvi. 35, called Bered 1 Chr. vii. 20. Same as the preceding.

A. C. H.

BECHO'RATH (בְּכוֹרַת) [*first-born*]: Βεχίρ [Vat. -χειρ]; Alex. Βεχωραθ: *Bechorath*), son of Aphiah, or Abiah, and grandson of Becher according to 1 Sam. ix. 1; 1 Chr. vii. 8. [BECHER.]

A. C. H.

[a] We are more inclined to think it is a corruption of רֹם, or רֹאשׁ, and belongs to the preceding אֲחִי, Ehi, as *Ahiram* is certainly the right name, as appears by Num. xxvi. 38.

[b] This view suggests the possibility of Becher being really the first-born of Benjamin, but having forfeited his birthright for the sake of the Ephraimitish inheritance.

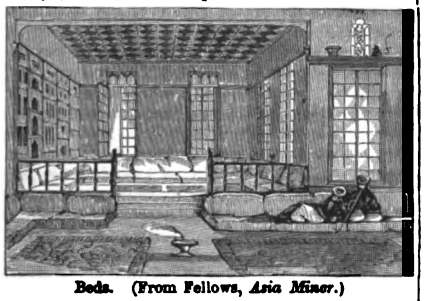
[c] It is possible that Bechorath may be the same person as Becher, and that the order has been accidentally inverted.

[d] Comp. 1 Chr. viii. 14, viii. 5, 6, 29, ix. 35.

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BECTILETH, THE PLAIN OF (τὸ πεδίον Βαικτιλαίθ [Vat. -τει-]; Alex. Βεικτελεθ. [and so Sin.ca; Sin.1 Βαιτουλια]: Syr. ܒܝܬ ܡܩܛܠܐ = *house of slaughter*), mentioned in Jud. ii. 21, as lying between Nineveh and Cilicia. The name has been compared with Βακταϊαλλά, a town of Syria named by Ptolemy; Bactiali in the Peutinger Tables, which place it 21 miles from Antioch. The most important plain in this direction is the Bekaa, or valley lying between the two chains of Lebanon. And it is possible that Bectileth is a corruption of that well-known name: if indeed it be a historical word at all. G.

BED and BED-CHAMBER. We may distinguish in the Jewish bed five principal parts:—(1.) the substratum; (2.) the covering; (3.) the pillow; (4.) the bedstead or analogous support for 1.; (5.) the ornamental portions.



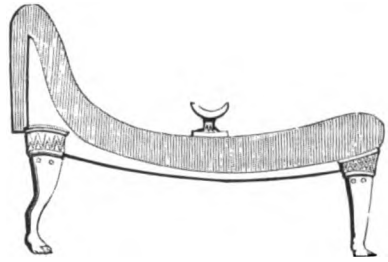
Beds. (From Fellows, *Asia Minor.*)

1. This substantive portion of the bed was limited to a mere mat, or one or more quilts.

2. A quilt finer than those used in 1. In summer a thin blanket or the outer garment worn by day (1 Sam. xix. 13) sufficed. This latter, in the case of a poor person, often formed both 1. and 2. and that without a bedstead. Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deut. xxiv. 13).

3. The only material mentioned for this, is that which occurs 1 Sam. xix. 13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's hair. It is clear, however, that it was something hastily adopted to serve as a pillow, and is not decisive of the ordinary use. In Ez. xiii. 18 occurs the word כְּסָת (προσκεφάλαιον, LXX.), which seems to be the proper term. Such pillows are common to this day in the East, formed of sheep's fleece or goat's skin, with a stuffing of cotton, &c. We read of a "pillow" [rower's cushion; see SHIP, 13.] also, in the boat in which our Lord lay asleep (Mark iv. 38) as he crossed the lake. The block of stone such as Jacob used, covered perhaps with a garment, was not unusual among the poorer folk, shepherds, &c.

4. The bedstead was not always necessary, the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding. (See preceding cut.) Yet some slight and portable frame seems implied among the senses of the word מִטָּה, which is used for a "bier" (2 Sam. iii. 31), and for the ordinary bed (2 K. iv. 10), for the litter on which a sick person might be carried (1 Sam. xix. 15), for Jacob's bed of sickness (Gen. xlvii 31), and for the couch on which guests reclined at a banquet (Esth. i. 6). Thus it seems the comprehensive and generic term. The proper word for a bedstead appears to be עֶרֶשׂ, used Deut. iii. 11, to describe that on which lay the giant Og, whose vast bulk and weight required one of iron.

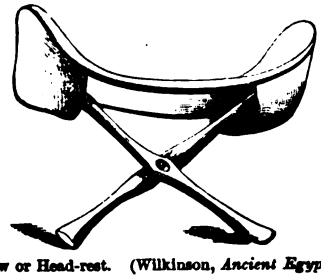


Bed and Head-rest. (Wilkinson, *Ancient Egyptians.*)

5. The ornamental portions, and those which luxury added, were pillars and a canopy (Jud. xiii. 9); ivory carvings, gold and silver (Joseph. *Ant.* xii. 21, 14), and probably mosaic work, purple and fine linen, are also mentioned as constituting parts of beds (Esth. i. 6; Cant. iii. 9, 10) where the word אַפִּרְיוֹן, LXX. φορεῖον, seems to mean "a litter" (Prov. vii. 16, 17; Amos vi. 4). So also are perfumes.

There is but little distinction of the *bed* from sitting furniture among the Orientals, the same article being used for nightly rest, and during the day. This applies both to the divan and bedstead in all its forms, except perhaps the litter. There was also a garden-watcher's bed, מְלוּנָה, rendered variously in the A. V. "cottage" and "lodge," which seems to have been slung like a hammock, perhaps from the trees (Is. i. 8, xxiv. 20).

Josephus (*Ant.* xii. 4, 11) mentions the bed chambers in the Arabian palace of Hyrcanus.



Pillow or Head-rest. (Wilkinson, *Ancient Egyptians.*)

The ordinary furniture of a bed-chamber in private life is given in 2 K. iv. 10. The "bed-chamber" in the temple where Joash was hidden, was, as Calmet suggests (*Dict. of Bib.*, art. *Beds*), probably a store-chamber for keeping beds, not a mere bedroom, and thus better adapted to conceal the fugitives (2 K. xi. 2; 2 Chr. xxii. 11. חֲדַר הַמִּטּוֹת "chamber of beds," not the usual חֲדַר מִשְׁכָּב "chamber of reclining," Ex. viii. 3 and *passim*.

The position of the bed-chamber in the most remote and secret parts of the palace seems marked in the passages Ex. viii. 3; 2 K. vi. 12. H. H.

BEDAD (בְּדַד [*separation*]: Βαράδ; [Comp

Βαδάδ:] *Badad*), the father of one of the kings of Edom, "Hadad ben-Bedad" (Gen. xxxvi. 35; 1 Chr. i. 46).

* **BEDA'IAH** (3 syl.), Ezr. x. 35. [BEDEIAH.]

BE'DAN (בְּדָן [*servile*, Ges.]: [Βαράκ:] *Badan*). 1. Mentioned 1 Sam. xii. 11, as a Judge of Israel between Jerubbaal (Gideon) and Jephthah. As no such name occurs in the book of Judges, various conjectures have been formed as to the person meant, most of which are discussed in Pole (*Synopsis*, in loc.). Some maintain him to be the Jair mentioned in Judg. x. 3, who, it must then be supposed, was also called Bedan to distinguish him from the older Jair, son of Manasseh (Num. xxxii. 41), a Bedan being actually named among the descendants of Manasseh in 1 Chr. vii. 17. The Chaldee Paraphrast reads Samson for Bedan in 1 Sam. xii. 11, and many suppose Bedan to be another name for Samson, either a contraction of Ben-Dan (the son of Dan or Danite), or else meaning *in* or *into Dan* (בְּ) with a reference to Judg. xiii. 25. Neither explanation of the word is very probable, or defended by any analogy, and the order of the names does not agree with the supposition that Bedan is Samson, so that there is no real argument for it except the authority of the Paraphrast. The LXX., Syr., and Arab. all have Barak, a very probable correction except for the order of the names. Ewald suggests that it may be a false reading for Abdon. After all, as it is clear that the book of Judges is not a complete record of the period of which it treats, it is possible that Bedan was one of the Judges whose names are not preserved in it, and so may perhaps be compared with the Jael of Judg. v. 6, who was probably also a Judge, though we know nothing about the subject except from Deborah's song. The only objection to this view is, that as Bedan is mentioned with Gideon, Jephthah, and Samuel, he would seem to have been an important Judge, and therefore not likely to be omitted in the history. The same objection applies in some degree to the views which identify him with Abdon or Jair, who are but cursorily mentioned. G. E. L. C.

2. (Βαδάμ; [Vat. (Ουλαμ) βαδαμ;] Alex. Βαδαν.) Son of Ulam, the son of Gilead (1 Chr. vii. 17). W. A. W.

BEDE'IAH [3 syl.] (עִבְדְיָה [*servant of Jehovah*]: Βαδαΐα; [Vat. Βαραια:] *Badaias*), one of the sons of Bani, in the time of Ezra, who had taken a foreign wife (Ezr. x. 35). [The A. V. ed. 1611, etc., reads Bedaiah.]

BEE (דְּבוֹרָה,[a] *debórah*: μέλισσα, μελισσών: *apis*). Mention of this insect occurs in Deut. i. 44, "The Amorites which dwelt in that mountain came out against you, and chased you as bees do;" in Judg. xiv. 8, "There was a swarm of bees and honey in the carcase of the lion;" in Ps. cxviii. 12, "They compassed me about like *bees*;" and in Is. vii. 18, "It shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt, and for the *bee* that is in the land of Assyria." That Palestine abounded in bees is evident from the description of that land by Moses, for it was a land "flowing with milk and honey;" nor is there any reason for supposing that this expression is to be understood otherwise than in its literal sense. Modern travellers occasionally allude to the bees of Palestine Dr. Thomson (*Land and Book*, p. 299) speaks of immense swarms of bees which made their home in a gigantic cliff of Wady Kurn. "The people of M'alia, several years ago," he says, "let a man down the face of the rock by ropes. He was entirely protected from the assaults of the bees, and extracted a large amount of honey; but he was so terrified by the prodigious swarms of bees that he could not be induced to repeat the exploit." This forcibly illustrates Deut. xxxii. 13, and Ps. lxxxi. 16, as to "honey out of the stony rock," and the two passages out of the Psalms and Judges quoted above, as to the fearful nature of the attacks of these insects when irritated.

Maundrell (*Trav.* p. 66) says that in passing through Samaria he perceived a strong smell of honey and of wax; and that when he was a mile from the Dead Sea he saw bees busy among the flowers of some kind of saline plant. Mariti (*Trav.* iii. 139) assures us that bees are found in great multitudes amongst the hills of Palestine, and that they collect their honey in the hollows of trees and in clefts of rocks; (comp. *Land and Book*, p. 566). That bees are reared with great success in Palestine, we have the authority of Hasselquist (*Trav.* p. 236) and Dr. Thomson (*ib.* p. 253) to show.

English naturalists, however, appear to know but little of the species of bees that are found in Palestine. Dr. Kitto says (*Phys. H. Pal.* p. 421) there are two species of bees found in that country, *Apis longicornis*, and *Apis mellifica*. *A. longicornis*, however, which = *Eucera longicor.*, is a European species; and though Klug and Ehrenberg, in the *Symbola Physica*, enumerate many Syrian species, and amongst them some species of the genus *Eucera*, yet *E. longicor.* is not found in their list. Mr. F. Smith, our best authority on the Hymenoptera, is inclined to believe that the honey-bee of Palestine is distinct from the honey-bee (*A. mellifica*) of this country. And when it is remembered that the last-named writer has described as many as seventeen species of true honey-bees (the genus *Apis*), it is very probable that the species of our own country and of Palestine are distinct. There can be no doubt that the attacks of bees in Eastern countries are more to be dreaded than they are in more temperate climates. Swarms in the East are far larger than they are with us, and, on account of the heat of the climate, one can readily imagine that their stings must give rise to very dangerous symptoms. It would be easy to quote from Aristotle, Ælian, and Pliny, in proof of what has been stated; but let the reader consult Mungo Park's *Travels* (ii. 37, 38) as to the incident which occurred at a spot he named "Bees' Creek" from the circumstance. Compare also Oedmann (*Vermisch. Samml.* pt. vi. c. 20). We can well, therefore, understand the full force of the Psalmist's complaint, "They came about me like bees."[b]

[a] From דָּבַר, *autime duxit; coëgit* (*examen*). Ges. Thes. s. v.

[b] It is very curious to observe that in the passage Deut. i. 44, the Syriac version, the Targum of Onkelos, and an Arabic MS., read, "Chased you as bees that are smoked;" showing how ancient the custom is of taking bees' nests by means of smoke. Constant allusion is made to this practice in classical authors. Wasps' nests were taken in the same way. See Bochart (*Hieroz.* iii. 360).

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The passage about the swarm of bees and honey in the lion's carcase (Judg. xiv. 8) admits of easy explanation. The lion which Samson slew had been dead some little time before the bees had taken up their abode in the carcase, for it is expressly stated that "after a time," Samson returned and saw the bees and honey in the lion's carcase, so that "if," as Oedmann has well observed, "any one here represents to himself a corrupt and putrid carcase, the occurrence ceases to have any true similitude, for it is well known that in these countries at certain seasons of the year the heat will in the course of twenty-four hours so completely dry up the moisture of dead camels, and that without their undergoing decomposition, that their bodies long remain, like mummies, unaltered and entirely free from offensive odor." To the foregoing quotation we may add that very probably the ants would help to consume the carcase, and leave perhaps in a short time little else than a skeleton. Herodotus (v. 114) speaks of a certain Onesilus who had been taken prisoner by the Amathusians and beheaded, and whose head having been suspended over the gates, had become occupied by a swarm of bees; compare also Aldrovandus (*De Insect.* i. 110). Dr. Thomson (*Land and Book*, p. 566) mentions this occurrence of a swarm of bees in a lion's carcase as an extraordinary thing, and makes an unhappy conjecture, that perhaps "hornets," *debabir* in Arabic, are intended, "if it were known," says he, "that they manufactured honey enough to meet the demands of the story." It is known, however, that hornets do *not* make honey, nor do any of the family *Vespidæ*, with the exception, as far as has been hitherto observed, of the Brazilian *Nectarina mellifica*. The passage in Is. vii. 18, "the Lord shall hiss for the bee that is in the land of Assyria," has been understood by some to refer to the practice of "calling out the bees from their hives by a hissing or whistling sound to their labor in the fields, and summoning them again to return" in the evening (Harris, *Nat. H. of Bible*, art. *Bee*). Bochart (*Hieroz.* iii. 358) quotes from Cyril, who thus explains this passage, and the one in Is. v. 26. Columella, Pliny, Ælian, Virgil, are all cited by Bochart in illustration of this practice; see numerous quotations in the *Hierozoicon*. Mr. Denham (in Kitto's *Cyc. Bib. Lit.* art. *Bee*) makes the following remarks on this subject: — "No one has offered any proof of the existence of such a custom, and the idea will itself seem sufficiently strange to all who are acquainted with the habits of bees." That the custom existed amongst the ancients of calling swarms to their hives, must be familiar to every reader of Virgil,

"Tinnitusque cie, et Martis quate cymbala circum,"

and it is curious to observe that this practice has continued down to the present day. Many a cottager believes the bees will more readily swarm if he beats together pieces of tin or iron. As to the real use in the custom, this is quite another matter; but no careful entomologist would hastily adopt any opinion concerning it.

In all probability however, the expression in Isaiah has reference, as Mr. Denham says, "to the custom of the people in the East of calling the attention of any one by a significant *hiss*, or rather *hist*."

The LXX. has the following eulogium on the bee in Prov. vi. 8: "Go to the bee, and learn how diligent she is, and what a noble work she produces, whose labors kings and private men use for their health; she is desired and honored by all, and though weak in strength, yet since she values wisdom, she prevails." This passage is not found in any Hebrew copy of the Scriptures: it exists, however in the Arabic, and it is quoted by Origen, Clemens Alexandrinus, Jerome, and other ancient writers. As to the proper name, see DEBORAH.

The bee belongs to the family *Apidæ*, of the *Hymenopterous* order of insects. W. H.

* On this subject of bees in Palestine, Mr. Tristram furnishes important testimony (*Land of Israel*, pp. 86, 87). After speaking of "bee-keeping" in that country, carried so far that almost "every house possesses a pile of bee-hives in its yard," he adds respecting the number of wild bees as follows: "The innumerable fissures and clefts of the limestone rocks, which everywhere flank the valleys, afford in their recesses secure shelter for any number of swarms, and many of the Bedouin, particularly in the wilderness of Judæa, obtain their subsistence by bee-hunting, bringing into Jerusalem jars of that wild honey on which John the Baptist fed in the wilderness and which Jonathan had long before unwittingly tasted, when the comb had dropped on the ground from the hollow of the tree in which it was suspended. The visitor to the Wady Kurn, when he sees the busy multitudes of bees about its clefts, cannot but recall to mind the promise, 'With honey out of the stony rock would I have satisfied thee.' There is no epithet of the land of promise more true to the letter, even to the present day, than this, that it was 'a land flowing with milk and honey.'" H.

BEELI'ADA (בְּעֶלְיָדָע = *known by Baal*: Ἐλιαδέ; [Vat. FA. Βαλεγδαε;] Alex. Βαλλιαδα: *Bauliada*), one of David's sons, born in Jerusalem (1 Chr. xiv. 7). In the lists in Samuel the name is ELIADA, El being substituted for Baal.

BEEL'SARUS (Βεελσάρος: *Beelsaro*), 1 Esdr. v. 8. [BILSHAN.]

BEELTETH'MUS (Βεέλτεθμος; Alex. [Βαελτεθμος,] Βεελτεμωθ: *Balthemus*), an officer of Artaxerxes residing in Palestine (1 Esdr. ii. 16, 25). The name is a corruption of בַּעַל טְעַם = *lord of judgment*, A. V. "chancellor;" the title of Rehum, the name immediately before it (Ezr. iv. 8).

BEEL'ZEBUL (Βεελζεβούλ: *Beelzebub*), the title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25, xii. 24; Mark iii. 22; Luke xi. 15 ff.). The correct reading is without doubt *Beelzebul*, and not *Beelzebub* [A. V.] as given in the Syriac, the Vulg., and some other versions; the authority of the MSS. is decisive in favor of the former, the alteration being easily accounted for by a comparison with 2 K. i. 2, to which reference is made in the passages quoted. [BAAL, p. 207, No. 2.] Two questions present themselves in connection with this subject (1.) How are we to account for the change of the final letter of the name? (2.) On what grounds did the Jews assign to the Baal-zebub of Ekron the peculiar position of ὁ ἄρχων τῶν δαιμονίων? The sources of information at our command for the answer of these questions are scanty. The names are not found elsewhere. The LXX. translates Baal-zebub Βάαλ μυῖα, as also does Josephus (*Ant.* ix 2, § 1); and the Talmudical writers are silent on the subject.

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1. The explanations offered in reference to the change of the name may be ranged into two classes, according as they are based on the *sound* or the *meaning* of the word. The former proceeds on the assumption that the name Beelzebub was offensive to the Greek ear, and that the final letter was altered to avoid the double *b*, just as Habakkuk became in the LXX. Ἀμβακούμ (Hitzig, *Vorbemerk.* in Habakkuk), the choice of *l*, as a substitute for *b*, being decided by the previous occurrence of the letter in the former part of the word (Bengel, *Gnomon* in Matt. x. 25, comparing Μελχόλ in the LXX. as = Michal). It is, however, by no means clear why other names, such as Magog, or Eldad, should not have undergone a similar change. We should prefer the assumption, in connection with this view, that the change was purely of an accidental nature, for which no satisfactory reason can be assigned. The second class of explanations carries the greatest weight of authority with it. These proceed on the ground that the Jews intentionally changed the pronunciation of the word, so as either to give a significance to it adapted to their own ideas, or to cast ridicule upon the idolatry of the neighboring nations, in which case we might compare the adoption of Sychar for Sychem, Beth-aven for Beth-el. The Jews were certainly keenly alive to the significance of names, and not unfrequently indulged in an exercise of wit, consisting of a play upon the meaning of the words, as in the case of Nabal (1 Sam. xxv. 25), Abraham (Gen. xvii. 5), and Sarah (Gen. xvii. 15). Lightfoot (*Exercitations*, Matt. xii. 24) adduces instances from the Talmudical writers of opprobrious puns applied to idols. The explanations, which are thus based on etymological grounds, branch off into two classes; some connect the term with זְבוּל, *habitation*, thus making Beelzebul = οἰκοδεσπότης (Matt. x. 25), *the lord of the dwelling*, whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the lower world (Paulus, quoted by Olshausen, *Comment.* in Matt. x. 25), or as inhabiting human bodies (Schleusner, *Lex.* s. v.), or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology (Movers, *Phönix.* i. 260, quoted by Winer, *Realwört.* art. *Beelzebub*; comp. Michaelis, *Suppl. ad Lex.* p. 205, for a similar view). Others derive it from זֶבֶל, *dung* (a word, it must be observed, not in use in the Bible itself, but frequently occurring in Talmudical writers), thus making Beelzebul, literally, *the lord of dung*, or *the dunghill*; and in a secondary sense, as *zebel* was used by the Talmudical writers as = *idol* or *idolatry* (comp. Lightfoot, *Exercit.* Matt. xii. 24; Luke xi. 15), *the lord of idols*, *prince of false gods*, in which case it = ἄρχων τῶν δαιμονίων. It is generally held that the former of these two senses is more particularly referred to in the N. T. (Carpzov. *Appar.* p. 498, comparing the term גִּלּוּלִים as though connected with גַּל, *dung*; Olshausen, *Comment.* in Matt. x. 25). The latter, however, is adopted by Lightfoot and Schleusner. We have lastly to notice the ingenious conjecture of Hug (as quoted by Winer) that the fly, under which Baal-zebub was represented, was the *Scarabæus pilularius* or *dunghill beetle*, in which case Baal-zebub and Beelzebul might be used indifferently.

2. The second question hinges to a certain extent on the first. The reference in Matt. x. 25 [xii. 24] may have originated in a fancied resemblance between the application of Ahaziah to Baal-zebub, and that of the Jews to our Lord for the ejection of the unclean spirits. As no human remedy availed for the cure of this disease, the Jews naturally referred it to some higher power and selected Baal-zebub as the heathen deity to whom application was made in case of severe disease. The title ἄρχων τῶν δαιμονίων may have special reference to the nature of the disease in question, or it may have been educed from the name itself by a fancied or real etymology. It is worthy of special observation that the notices of Beelzebul are exclusively connected with the subject of demoniacal possession, a circumstance which may account for the subsequent disappearance of the name. W. L. B.

BEER (בְּאֵר = *well*: τὸ φρέαρ: *puteus*).

1. One of the latest halting-places of the Israelites, lying beyond the Arnon, and so called because of the well which was there dug by the "princes" and "nobles" of the people, and is perpetuated in a fragment of poetry (Num. xxi. 16–18).[a] This is possibly the BEER-ELIM, or "well of heroes," referred to in Is. xv. 8. The "wilderness" (מִדְבָּר) which is named as their next starting point in the last clause of verse 18, may be that before spoken of in 13, or it may be a copyist's mistake for מִמַּתָּנָה. It was so understood by the LXX., who read the clause, καὶ ἀπὸ φρέατος — "and from the well," *i. e.* "from Beer."

According to the tradition of the Targumists — a tradition in part adopted by St. Paul (1 Cor. x. 4) — this was one of the appearances, the last before the entrance on the Holy Land, of the water which had "followed" the people, from its first arrival at Rephidim, through their wanderings. The water — so the tradition appears to have run — was granted for the sake of Miriam, her merit being that, at the peril of her life, she had watched the ark in which lay the infant Moses. It followed the march over mountains and into valleys, encircling the entire camp, and furnishing water to every man at his own tent door. This it did till her death (Num. xx. 1), at which time it disappeared for a season, apparently rendering a special act necessary on each future occasion for its evocation. The striking of the rock at Kadesh (Num. xx. 10) was the first of these; the digging of the well at Beer by the staves of the princes, the second. Miriam's well at last found a home in a gulf or recess in the sea of Galilee, where at certain seasons its water flowed and was resorted to for healing purposes (Targums Onkelos, and Ps. Jon. Num. xx. 1, xxi. 18, and also the quotations from the Talmud in Lightfoot on John v. 4 [and Wetstein on 1 Cor. x. 4]).

2. A place to which Jotham, the son of Gideon, fled for fear of his brother Abimelech (Judg. ix. 21). There is nothing in the text or elsewhere to indicate its position (LXX. Vat. Βαιήρ; the Alex.

[a] There is no connection between the "gathering" in ver. 16 and that in xx. 8. From the A. V. it might be inferred that the former passage referred to the event described in the latter; but the two words rendered "gather" are radically different, — הָקְהֵל in xx., אָסַף in xxi.

entirely alters the passage — καὶ ἐπορεύθη ἐν ὁδῷ καὶ ἔφυγεν εἰς Ῥαμά; Vulg. *in Bera*). G.

* Some have thought this second Beer to be the same as Beeroth (which see), to which the objection is that Jotham would not have been secure in a place so near Shechem. Dr. Robinson heard of a deserted village *el-Bireh* near the border of the plain of Philistia, of course much more remote from Shechem, and affording an opportunity of ready escape thence into the desert if necessary; and he inquires whether Beer may not possibly have been there (*Res.* ii. 132). A name like this must have been given to many places. H.

BEERA (בְּאֵרָא [*a well*]: Βεηρά; [Vat. Βαιαλα:] *Bera*), son of Zophah, of the tribe of Asher (1 Chr. vii. 37).

BEERAH (בְּאֵרָה [*a well*]: Βεήλ; Alex. Βεηρα: *Beera*), prince (נָשִׂיא) of the Reubenites, carried away by Tiglath-Pileser (1 Chr. v. 6).

BEER-ELIM (בְּאֵר אֵלִים, *well of heroes*: φρέαρ τοῦ Αἰλείμ [Sin. Αιλιμ, Comp. Alc. Ἐλείμ]: *puteus Elim*), a spot named in Is. xv. 8 as on the "border of Moab," apparently the south, Eglaim being at the north end of the Dead Sea. The name points to the well dug by the chiefs of Israel on their approach to the promised land, close by the "border of Moab" (Num. xxi. 16; comp. 13), and such is the suggestion of Gesenius (*Jesaia*, 533). [BEER, 1.] Beer-elim was probably chosen by the Prophet out of other places on the boundary on account of the similarity between the sound of the name and that of יְיַלֵּלָה — the "howling" which was to reach even to that remote point (Ewald, *Proph.* i. 233). G.

BEERI (בְּאֵרִי, *fontanus*, Gesen.; *illustrious*, Fürst:[a] [Βεάχ, Alex.] Βεηρ, Gen., Βεηρεί, Hos.: *Beeri*). 1. The father of Judith, one of the wives of Esau (Gen. xxvi. 34). There need be no question that Judith, daughter of Beeri, is the same person as is called in the genealogical table (Gen. xxxvi. 2) Aholibamah, daughter of Anah, and consequently Beeri and Anah must be regarded as names of the same person. There is the further difficulty that Beeri is spoken of as a Hittite, whilst Anah is called a Horite and also a Hivite, and we have thus three designations of race given to the same individual. It is stated under ANAH that Hivite is most probably to be regarded as an error of transcription for Horite. With regard to the two remaining names the difficulty does not seem to be formidable. It is agreed on all hands that the name Horite (חֹרִי) signifies one who dwells in a hole or cave, a Troglodyte: and it seems in the highest degree probable that the inhabitants of Mount Seir were so designated because they inhabited the numerous caverns of that mountainous region. The name therefore does not designate them according to their race, but merely according to their mode of life, to whatever race they might belong. Of their race we know nothing except indeed what the conjunction of these two names in reference to the same individual may teach us: and from this case we may fairly conclude that these Troglodytes or Horites belonged in part at least to the widely extended Canaanitish tribe of the Hittites. On this supposition the difficulty vanishes, and each of the accounts gives us just the information we might expect. In the narrative, where the stress is laid on Esau's wife being of the race of Canaan, her father is called a Hittite; whilst in the genealogy, where the stress is on Esau's connection by marriage with the previous occupants of Mount Seir, he is most naturally and properly described under the more precise term Horite.

2. Father of the prophet Hosea (Hos. i. 1). F. W. G.

BEER-LAHAI-ROI (בְּאֵר לַחַי רֹאִי *well of the living and seeing [God]*: φρέαρ οὗ ἐνάπιον εἶδον; τὸ φρέαρ τῆς ὁράσεως: *puteus viventis et videntis me*), a well, or rather a living spring[b] (A. V. *fountain*, comp. Gen. xvi. 7), between Kadesh and Bered, in the wilderness, "in the way to Shur," and therefore in the "south country" (Gen. xxiv. 62), which, according to the explanation of the text, was so named by Hagar because God saw her (רֹאִי) there (Gen. xvi. 14). From the fact of this etymology not being in agreement with the formation of the name, it has been suggested (Ges. *Thes.* 175) that the origin of the name is Lechi (comp. Judg. xv. 9, 19). It would seem, however, that the Lechi of Samson's adventure was much too far north to be the site of the well Lachai-roi.

By this well Isaac dwelt both before and after the death of his father (Gen. xxiv. 62, xxv. 11). In both these passages the name is given in the A. V. as "the well Lahai-roi."

Mr. Rowland announces the discovery of the well Lahai-roi at *Moyle* or *Moilahi*, a station on the road to Beer-sheba, 10 hours south of *Ruheibeh*; near which is a hole or cavern bearing the name of *Beit Hagar* (Ritter, *Sinai*, 1086, 7); but this requires confirmation.

This well is not to be confounded with that near which the life of Ishmael was preserved on a subsequent occasion (Gen. xxi. 19) and which, according to the Moslem belief, is the well *Zem-zem* at Mecca. G.

BEEROTH (בְּאֵרוֹת, *wells*: Βηρώτ, Βεηρωθά, Βηρώθ: *Beroth*) one of the four cities of the Hivites who deluded Joshua into a treaty of peace with them, the other three being Gibeon, Chephirah, and Kirjath-Jearim (Josh. ix. 17). Beeroth was with the rest of these towns allotted to Benjamin (xviii. 25), in whose possession it continued at the time of David, the murderers of Ishbosheth being named as belonging to it (2 Sam. iv. 2). From the notice in this place (verse 2, 3) it would appear that the original inhabitants had been forced from the town, and had taken refuge at Gittaim (Neh xi. 33), possibly a Philistine city.

Beeroth is once more named with Chephirah and Kirjath-Jearim in the list of those who returned from Babylon (Ezr. ii. 25; Neh. vii. 29; 1 Esdr. v. 19). [BEROTH.]

Beeroth was known in the times of Eusebius, and his description of its position (*Onom. Beeroth*, with the corrections of Reland, 618, 9; Rob. i. 452, note) agrees perfectly with that of the modern *el-Bireh*, which stands at about 10 miles north of

[a] According to Fürst, *Erklärer*, "explainer" (not "illustrious" as represented above). F.

[b] One of the very few cases in which the two words עַיִן, *Ain*, a living spring, and בְּאֵר, *Beer* an artificial well, are applied to the same thing.

Jerusalem by the great road to *Nâblus*, just below a ridge which bounds the prospect northwards from the Holy city (Rob. i. 451, 2; ii. 262). No mention of Beeroth beyond those quoted above is found in the Bible, but one link connecting it with the N. T. has been suggested, and indeed embodied in the traditions of Palestine, which we may well wish to regard as true, namely, that it was the place at which the parents of "the child Jesus" discovered that he was not among their "company" (Luke ii. 43-45). At any rate the spring of *el-Bireh* is even to this day the customary resting-place for caravans going northward, at the end of the first day's journey from Jerusalem (Stanley, 215; Lord Nugent, ii. 112; Schubert in Winer, *s. v.*).

Besides Rimmon, the father of Baanah and Rechab, the murderers of Ishbosheth [2 Sam. iv. 2, 5, 9] we find Nahari "the Beerothite" (הַבְּאֵרֹתִי: Βηθωραῖος; [Vat.^{2} Alex. Βηρωθαιος:] 2 Sam. xxiii. 37), or "the Berothite" (הַבֵּרֹתִי: ὁ Βηρωθί; [Alex. Βηρωθ,] 1 Chr. xi. 39), one of the "mighty men" of David's guard. G.

* As liable to less molestation from the Samaritans, especially when the object of going to Jerusalem was to keep the festivals (comp. Luke ix. 53), it may be presumed that the Galilean caravans would usually take the longer route through Perœa; and hence in returning they would be likely to make the first day's halt near the eastern foot of the Mount of Olives (about 2 miles). It is not customary in the East to travel more than 1 or 2 hours the first day; and in this instance they would encamp earlier still, because to go further would have been to encounter the night-perils of the desert between Jerusalem and Jericho. The συνοδία (Luke ii. 44) shows that the holy family travelled in a caravan. Books of travel abundantly illustrate this custom as to the extent of the first day's journey. See, for example, Maundrell's *Journey from Aleppo to Jerusalem* (1697) p. 1; Richardson's *Travels along the Mediterranean*, ii. 174; Beldam's *Recollections of Scenes in the East*, i. 281; Miss Martineau's *Eastern Life*, ii. 194; Burckhardt's *Reisen in Syrien*, i. 113.[a] It is not surprising, under such circumstances, that Jesus was not missed till the close of this first brief day. The time to Beeroth (*Bireh*) would be greater, but not so great as to make the separation a cause of anxiety to the parents; and so much the less, as one of the objects of stopping so soon was to see whether the party was complete — whether all had arrived at the place of rendezvous. On this incident, see *Life of our Lord*, by Mr. Andrews, p. 103. H.

BEE'ROTH OF THE CHILDREN OF JA'AKAN (בְּאֵרֹת בְּנֵי־יַעֲקָן: Βηρὼθ υἱῶν Ἰακίμ; [Vat.] Alex. Ἰακειμ: *Beroth filiorum Jacan*), the wells of the tribe of Bene-Jaakan, which formed one of the halting-places of the Israelites in the desert (Deut. x. 6). In the lists in Num. xxxiii., the name is given as BENE-JAAKAN only. G.

BEE'ROTHITE. [BEEROTH.]

BE'ER-SHE'BA (בְּאֵר שָׁבַע, בְּאֵר שֶׁבַע, *well of swearing*, or *of seven*: Φρέαρ ὁρκισμοῦ, and Φρέαρ τοῦ ὅρκου, in Genesis; Βηρσαβεέ in Joshua and later books; Jos. Βηρσουβαί· ὄρκιον δὲ φρέαρ λέγοιτο ἄν: *Bersabee*), the name of one of the oldest places in Palestine, and which formed, according to the well-known expression, the southern limit of the country.

There are two accounts of the origin of the name.[b] 1. According to the first, the well was dug by Abraham, and the name given, because there he and Abimelech the king of the Philistines "sware" (נִשְׁבְּעוּ) both of them (Gen. xxi. 31). But the compact was ratified by the setting apart of "seven ewe lambs;" and as the Hebrew word for "seven" is שֶׁבַע, *Sheba*, it is equally possible that this is the meaning of the name. It should not be overlooked that here, and in subsequent earlier notices of the place, it is spelt *Beer-shaba* (בְּאֵר שָׁבַע).

2. The other narrative ascribes the origin [or reaffirmation] of the name to an occurrence almost precisely similar, in which both Abimelech the king of the Philistines, and Phichol his chief captain, are again concerned, with the difference that the person on the Hebrew side of the transaction is Isaac instead of Abraham (Gen. xxvi. 31-33). Here there is no reference to the "seven" lambs, and we are left to infer the derivation of Shibeah (שִׁבְעָה, not "Shebah," as in the A. V.) from the mention of the "swearing" (נִשְׁבְּעוּ) in ver. 31.

If we accept the statement of verse 18 as referring to the same well as the former account, we shall be spared the necessity of inquiring whether these two accounts relate to separate occurrences, or refer to one and the same event, at one time ascribed to one, at another time to another of the early heroes and founders of the nation. There are at present on the spot two principal wells, and five smaller ones. They are among the first objects encountered on the entrance into Palestine from the south, and being highly characteristic of the life of the Bible, at the same time that the identity of the site is beyond all question, the wells of Beer-sheba never fail to call forth the enthusiasm of the traveller.

The two principal wells — apparently the only ones seen by Robinson — are on or close to the northern bank of the *Wady es-Seba'*. They lie just a hundred yards apart, and are so placed as to be visible from a considerable distance (Bonar, *Land of Prom.* 1). The larger of the two, which lies to the east, is, according to the careful measurements of Dr. Robinson, 12½ feet diam., and at the time of his visit (Apr. 12) was 44½ feet to the surface of the water: the masonry which incloses the well reaches downward for 28½ feet.

The other well is 5 feet diam. and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round." Round the larger well there are nine, and round the smaller five large stone troughs — some much worn and broken, others nearly entire, lying at a distance of 10 or 12 feet from the edge of the well. There were formerly ten of these troughs at the larger well. The circle

a * Dr. Friedr. Strauss in his *Helon's Wallfahrt nach Jerusalem* (i. 63) with the accuracy so characteristic of that charming work, makes the first day's journey of the pilgrims but 1½ hour, after starting from Alexandria on their march. H.

b * Two accounts, one probably of the origin, and the other of a renewal, of the name, after a long interval. H.

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ground is carpeted with a sward of fine short grass with crocuses and lilies (Bonar, 5, 6, 7). The water is excellent, the best, as Dr. R. emphatically records, which he had tasted since leaving Sinai.

The five lesser wells — apparently the only ones seen by Van de Velde — are according to his account and the casual notice of Bonar, in a group in the bed of the wady, not on its north bank, and at so great a distance from the other two that the latter were missed by Lieut. V.

On some low hills north of the large wells are scattered the foundations and ruins of a town of moderate size. There are no trees or shrubs near the spot. So much for the actual condition of Beer-sheba.

After the digging of the well Abraham planted a "grove" (אֶשֶׁל, *'eshel*) as a place for the worship of Jehovah, and here he lived until the sacrifice of Isaac, and for a long time afterwards, xxi. 23 — xxii. 1, 19. Here also Isaac was dwelling at the time of the transference of the birthright from Esau to Jacob (xxvi. 33, xxviii. 10), and from the patriarchal encampment round the wells of his grandfather, Jacob set forth on the journey to Mesopotamia which changed the course of his whole life. Jacob does not appear to have revisited the place until he made it one of the stages of his journey down to Egypt. He then halted there to offer sacrifice to "the God of his father," doubtless under the sacred grove of Abraham.

From this time till the conquest of the country we lose sight of B., only to catch a momentary glimpse of it in the lists of the "cities" in the extreme south of Judah (Josh. xv. 28) given to the tribe of Simeon (xix. 2; 1 Chr. iv. 28). Samuel's sons were judges in Beer-sheba (1 Sam. viii. 2), its distance no doubt precluding its being among the number of the "holy cities" (LXX. τοῖς ἡγιασμένοις πόλεσι) to which he himself went in circuit every year (vii. 16). By the times of the monarchy it had become recognized as the most southerly place of the country. Its position as the place of arrival and departure for the caravans trading between Palestine and the countries lying in that direction would naturally lead to the formation of a town round the wells of the patriarchs, and the great Egyptian trade begun by Solomon must have increased its importance. Hither Joab's census extended (2 Sam. xxiv. 7; 1 Chr. xxi. 2), and here Elijah bade farewell to his confidential servant (יְהוָה נַעֲרוֹ) before taking his journey across the desert to Sinai (1 K. xix. 3). From Dan to Beer-sheba (Judg. xx. 1, &c.), or from Beer-sheba to Dan (1 Chr. xxi. 2; comp. 2 Sam. xxiv. 2), now became the established formula for the whole of the promised land; just as "from Geba to B." (2 K. xxiii.), or "from B. to Mount Ephraim" (2 Chr. xix. ' was that for the southern kingdom after the ısruption. After the return from the Captivity ,he formula is narrowed still more, and becomes from B. to the Valley of Hinnom" (Neh. xi. 30).

One of the wives of Ahaziah, king of Judah, Zibiah mother of Joash, was a native of Beer-sheba (2 K. xii. 1; 2 Chr. xxiv. 1). From the incidental references of Amos, we find that, like Bethel and Gilgal, the place was at this time the seat of an idolatrous worship, apparently connected in some intimate manner with the northern kingdom (Am. v. 5, viii. 14). But the allusions are so slight that nothing can be gathered from them, except that in the latter of the two passages quoted above we have perhaps preserved a form of words or an adjuration used by the worshippers, "Live the 'way' of Beer-sheba!"[a] After this, with the mere mention that Beer-sheba and the villages round it ("daughters") were re-inhabited after the Captivity (Neh. xi. 30), the name dies entirely out of the Bible records; like many other places, its associations are entirely confined to the earlier history, and its name is not even once mentioned in the New Testament.

But though unheard of, its position insured a continued existence to Beer-sheba. In the time of Jerome it was still a considerable place (*oppidum*. Quæst. ad Gen. xvii. 30; or *vicus grandis*, Onom.), the station of a Roman præsidium; and later it is mentioned in some of the ecclesiastical lists as an episcopal city under the Bishop of Jerusalem (Reland, p. 620). Its present condition has been already described. It only remains to notice that the place retains its ancient name as nearly similar in sound as an Arabic signification will permit — *Bîr es-Sebâ* — the "well of the lion," or "of seven.' G.

BEESH'TERAH (בְּעֶשְׁתְּרָה: ἡ Βοσορά, Alex. Βεεθαρα; [Comp. Ald. Βεεσθερά:] *Bosra*), one of the two cities allotted to the sons of Gershom, out of the tribe of Manasseh beyond Jordan (Josh. xxi. 27). By comparison with the parallel list in 1 Chr. vi. 71, Beeshterah appears to be identical with Ashtaroth. In fact the name is considered by Gesenius as merely a contracted form of Beth-Ashtaroth, the house of A. (*Thes.* 196; comp. 175). [Bosor.] G.

BEETLE. See *Chargôl* (חַרְגֹּל), *s. v.* Locust.

BEHEADING. [Punishments.]

BEHE'MOTH (בְּהֵמוֹת:[b] θηρία: *Behemoth*). This word has long been considered one of the *dubia vexata* of critics and commentators, some of whom, as Vatablus, Druisius, Grotius (*Crit. Sac. Annot. ad Job.* xl.), Pfeiffer (*Dubia vexata S S.*, p. 594, Dresd. 1679), Castell (*Lex. Hept.* p. 292), A. Schultens (*Comment. in Job* xl.), Michaelis[c] (*Suppl. ad Lex. Heb.* No. 208), have understood thereby the elephant; while others, as Bochart (*Hieroz.* iii. 705), Ludolf (*Hist. Æthiop.* i. 11), Shaw (*Trav.* ii. 299, 8vo. Lond.), Scheuchzer (*Phys. Sac.* on Job xl.), Rosenmüller (*Not. ad Bochart. Hieroz.* iii. 705, and *Schol. ad Vet. Test.* in Job xl.), Taylor (*Appendix to Calmet's Dict. Bibl.* No. lxv.), Harmer (*Observations*, ii. 319),

[a] There is a correspondence worth noting between the word "way" or "manner" in this formula (הַדֶּרֶךְ, literally "the road"), and the word ἡ ὁδός, "the way" (A. V. incorrectly "that way"), by which the new religion is designated in the Acts of the Apostles (see ix. 2 &c.).

[b] Bochart, Gesenius, Fürst, Jablonski, and others, are disposed to assign to this word an Egyptian origin, *Pehemous*, or *Pehemout*, i. e. *bos maximus*. Bochart, and Gesenius after him, believe the word is the *plural majestatis* of בְּהֵמָה. Rosenmüller's objection to the Coptic origin of the word is worthy of observation, — that, if this was the case, the LXX. interpreters would not have given θηρία as its representative.

[c] Michaelis translates בְּהֵמוֹת by *jumenta*, and thinks the name of the elephant has dropped out "Mihi videtur nomen elephantis forte פִּיל excidisse."

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Gesenius (*Thes.* s. v. בְּהֵמוֹת), Fürst (*Concord. Heb.* s. v.), and English commentators generally, believe the hippopotamus to be denoted by the origina. word. Other critics, amongst whom is Lee (*Comment. on Job* xl., and *Lex. Heb.* s. v. בְּהֵמוֹר), consider the Hebrew term as a plural noun for "cattle" in general; it being left to the reader to apply to the Scriptural allusions the particular animal, which may be, according to Lee, "either the horse or wild ass or wild bull"(!);[a] compare also Reiske, *Conjecturæ in Job.* p. 167. Dr. Mason Good (*Book of Job literally translated*, p. 473, Lond. 1712) has hazarded a conjecture that the *behemoth* denotes some extinct pachyderm like the mammoth, with a view to combine the characteristics of the hippopotamus and elephant, and so to fulfill all the Scriptural demands; compare with this Michaelis (*Sup. ad Lex. Heb.* No. 208), and Hasæus (in *Dissertat. Syllog.* No. vii. § 37 and § 38, p. 506), who rejects with some scorn the notion of the identity of behemoth and mammoth. Dr. Kitto (*Pict. Bib.* Job xl.) and Col. Hamilton Smith (Kitto's *Cycl. Bib. Lit.*, art. *Behemoth*), from being unable to make *all* the Scriptural details correspond with any one particular animal, are of opinion that behemoth is a plural term, and is to be taken "as a poetical personification of the great pachydermata generally, wherein the idea of hippopotamus is predominant." The term *behemoth* would thus be the counterpart of *leviathan*, the animal mentioned next in the book of Job; which word, although its signification in that passage is restricted to the crocodile, does yet stand in Scripture for a python, or a whale, or some other huge monster of the deep. [LEVIATHAN.] We were at one time inclined to coincide with this view, but a careful study of the whole passage (Job xl. 15–24) has led us to the full conviction that the hippopotamus alone is the animal denoted, and that *all* the details descriptive of the behemoth accord entirely with the ascertained habits of that animal.[b]

Gesenius and Rosenmüller have remarked that, since in the first part of Jehovah's discourse (Job



Hippopotamus amphibius.

xxxviii., xxxix.) *land animals and birds* are mentioned, it suits the general purpose of that discourse better to suppose that *aquatic or amphibious* creatures are spoken of in the last half of it; and that since the leviathan, by almost universal consent, denotes the crocodile, the behemoth seems clearly to point to the hippopotamus, his associate in the Nile. Harmer (*Observ.* ii. 319) says "there is a great deal of beauty in the ranging the descriptions of the behemoth and the leviathan, for in the Mosaic pavement the people of an Egyptian barque are represented as darting spears or some such weapons at one of the river-horses, as another of them is pictured with two sticking near his shoulders. It was then a customary thing with the old Egyptians thus to attack these animals (see also Wilkinson, *Anc. Egypt.* iii. 71); if so, how beautiful is the arrangement: there is a most happy gradation; after a grand but just representation of the terribleness of the river-horse, the Almighty is represented as going on with his expostulations something after this manner: — 'But dreadful as this animal is, barbed irons and spears have sometimes prevailed against him; but what wilt thou do with the crocodile? Canst thou fill his skin with barbed irons?'" &c., &c. In the *Lithostrotum Prænestinum*, to which Mr. Harmer refers, there are two crocodiles, associates of three river-horses, which are represented without spears sticking in them, though they seem to be within shot.

It has been said that some parts of the description in Job cannot apply to the hippopotamus: the 20th verse for instance, where it is said, "the mountains bring him forth food." This passage, many writers say, suits the elephant well, but cannot be applied to the hippopotamus, which is never seen on mountains. Again, the 24th verse — "his nose pierceth through snares" — seems to be spoken of the trunk of the elephant, "with its extraordinary delicacy of scent and touch, rather than to the obtuse perceptions of the river-horse." In answer to the first objection it has been stated, with great reason, that the word *hârim* (הָרִים) is not necessarily to be restricted to what we understand commonly by the expression "mountains." In the Prænestine pavement alluded to above, there are to be seen here and there, as Mr. Harmer has observed, "hillocks rising above the water." In Ez. xliii. 15 (margin), the altar of God, only ten cubits high and fourteen square, is called "the mountain of God." "The eminences of Egypt, which appear as the inundation of the Nile decreases, may undoubtedly be called *mountains* in the poetical language of Job." But we think there is no occasion for so restricted an explanation. The hippopotamus, as is well known, frequently leaves the water and the river's bank as night approaches, and makes inland excursions for the sake of the pasturage, when he commits sad work among the growing crops (Hasselquist, *Trav.* p. 188). No doubt he might be often observed on the hill-sides near the spots frequented by him. Again, it must be remembered that the "mountains" are mentioned by way of contrast to the natural habits of aquatic animals generally, which never go far from the water and the banks of the river: but the behemoth, though passing much of his time in the water and in "the covert of the reed and fens," eateth grass like cattle, and feedeth on the hill-sides in company with the beasts of the field.[c] There is much beauty in the passages which contrast the habits of the hippopotamus, an amphibious animal,

[a] Most disappointing are the arguments of the late Professor Lee as to "Behemoth" and "Leviathan," both critically and zoölogically.

[b] See Dr. Conant's note (*Translation of Job*, p. 155) in accordance with this opinion. H.

[c] A recent traveller in Egypt, the Rev. J. L. Errington, writes to us — "The valley of the Nile in Upper Egypt and Nubia is in parts so very narrow that the mountains approach within a few hundred yards, and even less, to the river's bank; the hippopotamus therefore might well be said to get its food from the mountains, on the sides of which it would grow."

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with those of herbivorous land-quadrupeds: but if the elephant is to be understood, the whole description is comparatively speaking tame.

With respect to the second objection, there is little doubt that the marginal reading is nearer the Hebrew than that of the text. "Will any take him in his sight, or bore his nose with a gin?" Perhaps this refers to leading him about alive with a ring in his nose, as, says Rosenmüller, "the Arabs are accustomed to lead camels," and we may add the English to lead bulls, "with a ring passed through the nostrils." The expression in verse 17, "he bendeth his tail like a cedar," has given occasion to much discussion; some of the advocates for the elephant maintaining that the word *zánáb* (זָנָב) may denote either extremity, and that here the elephant's trunk is intended. The parallelism, however, clearly requires the posterior appendage to be signified by the term. The expression seems to allude to the stiff, unbending nature of the animal's tail, which in this respect is compared to the trunk of a strong cedar which the wind scarcely moves.

The description of the animal's lying under "the shady trees," amongst the "reeds" and willows, is peculiarly applicable to the hippopotamus.[a] It has been argued that such a description is equally applicable to the elephant; but this is hardly the case, for though the elephant is fond of frequent ablutions, and is *frequently* seen near water, yet the *constant* habit of the hippopotamus, as implied in verses 21, 22, seems to be especially made the subject to which the attention is directed. The whole passage (Job xl. 15–24) may be thus literally translated: —

"Behold now behemoth, whom I made with thee;[b] he eateth grass[c] like cattle.

"Behold now, his strength is in his loins, and his power in the muscles of his belly.

"He bendeth his tail like a cedar: the sinews of his thighs interweave one with another.

"His bones[d] are as tubes of copper; his (solid) bones each one[e] as a bar of forged iron.

"He is (one of) the chief of the works of God; his Maker hath furnished him with his scythe (tooth).[f]

"For the hills bring him forth abundant food, and all the beasts of the field have their pastime there.

"Beneath the shady trees[g] he lieth down, in the covert of the reed, and fens.[h]

"The shady trees cover him with their shadow; the willows of the stream surround him.

"Lo! the river swelleth proudly against him, yet he is not alarmed: he is securely confident though a Jordan[i] burst forth against his mouth.

"Will any one capture him when in his sight?[k] will any one bore his nostril in the snare?"

[a] "At every turn there occurred deep, still pools, and occasional sandy islands densely clad with lofty reeds. Above and beyond these reeds stood trees of immense age, beneath which grew a rank kind of grass on which the sea-cow delights to pasture" (G. Cumming, p. 297).

[b] עִמָּךְ Bochart says, "near thee," *i. e.* not far from thy own country. Gesenius and Rosenmüller translate the word "pariter atque te." Cary (*note* on *l. c.*) understands it "at the same time as I made thee."

חָצִיר, "grass," not "hay," as the Vulg. has it, and some commentators: it is from the Arabic حَصَرَ, "to be green." The Hebrew word occurs in Num. xi. 5, in a limited sense, to denote "leeks."

[d] עֲצָמָיו seems to refer here to the bones of the legs more particularly; the marrow bones.

[e] גִּידָיו perhaps here denotes the rib bones, as is proveable from the singular number גִּיד הַנָּשֶׁה which appears to be distributive and thereby emphatic. See Rosenmüll. *Schol.* in *l. c.*

[f] "With these apparently combined teeth the hippopotamus can cut the grass as neatly as if it were mown with the scythe, and is able to sever, as if with shears, a tolerably stout and thick stem" (Wood's *Nat. Hist.* i. 762). חַרְבּוֹ perhaps = the Greek ἄρπη. See Bochart (iii. 722), who cites Nicander (*Theriac.* 365) as comparing the tooth of this animal to a scythe. The next verse explains the purpose and use of the "scythe" with which God has provided his creature; namely, in order that he may eat the grass of the hills.

[g] תַּחַת־צֶאֱלִים: ὑπὸ πανσοβενὰ δένδρα: *sub umbra*. A. Schultens, following the Arabic writers Saadias and Abulwalid, was the first European commentator to propose "the lotus-tree" as the signification of the Hebrew יְאֵאל, which occurs only in this and the following verse of Job. He identifies the Hebrew word with the Arabic ضَال, which according to some authorities is another name for the سِدْر (*sidr*), the lotus of the ancient "lotophagi," *Zizyphus lotus*. It would appear, however, from Abu'lfidli, cited by Celsius (*Hierob.* ii. 191), that the *Dhâl* is a species distinct from the *Sidr*, which latter plant was also known by the names *Salam* and *Nabk*. Sprengel identifies the *Dhâl* with the Jujube-tree (*Zizyphus vulgaris*). But even if it were proved that the צֵאל and the ضَال were identical, the explanation of the ضَال by Freytag, "Arbor quæ remota a fluminibus nonnisi pluviâ rigatur, *aliis* lotus, Kam. Dj." does not warrant us in associating the tree with the reeds and willows of the Nile. Gesenius, strange to say, supposes the reeds, out of which numerous birds are flying in the subjoined woodcut from Sir G. Wilkinson's work, and which are apparently intended to represent the *papyrus* reeds, to be the lote lilies. His words are "At any rate, on a certain Egyptian monument which represents the chase of the hippopotamus, I observe this animal concealing himself in a wood of water-lotuses — *in loti aquaticæ sylvâ*" (Wilkinson, *Manners and Customs*, iii. 71). We prefer the rendering of the A. V. "shady trees;" and so read the Vulg., Kimchi, and Aben Ezra, the Syriac and the Arabic, with Bochart Rosenmüller takes יְאֵלִים, "more Aramæo pro יְלָלִים, ut יְמָאֵם pro יְמָסֵם supra vii. 5, et Ps. lviii. 8" (*Schol. ad Job.* xl. 21).

[h] See woodcut. Compare also Bellonius, quoted by Bochart: "Vivit arundinibus et cannis sacchari et follis papyri herbæ."

[i] יַרְדֵּן, from יָרַד, "to descend." The name of Jordan is used poetically for any river, as the Greek poets use Ida for any mountain and Acheloüs for any water (Rosenmüll. *Schol.*), or perhaps in its original meaning, as simply a "rapid river." (See Stanley, *S & P.* § 37.) This verse seems to refer to the inundation of the Nile.

[k] This seems to be the meaning implied. Compare it the case of *Leviathan*, ch. xli. 2, 5; but see also Cary's rendering "He receiveth it (the river) up to his eyes.

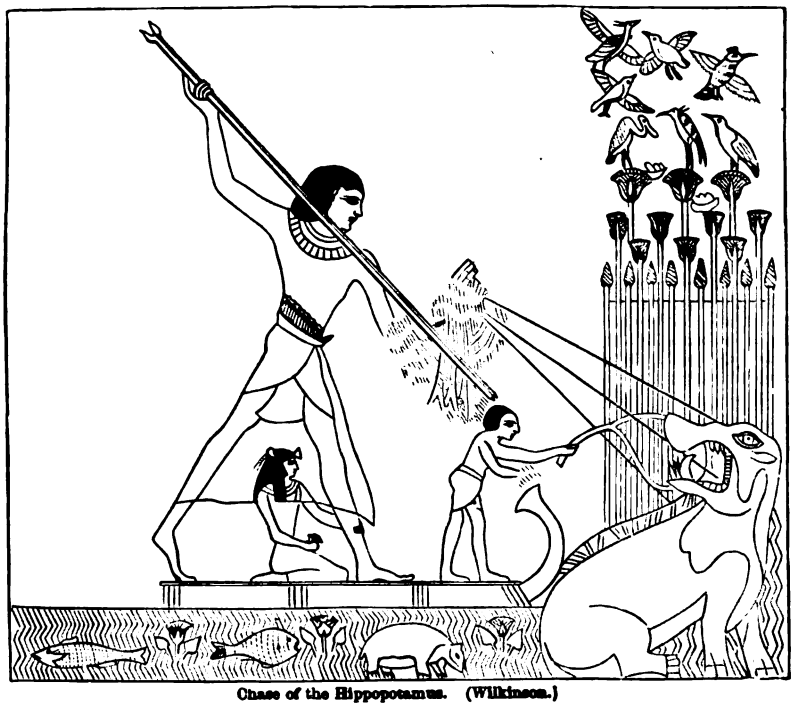
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This description agrees in every particular with the hippopotamus, which we fully believe to be the representative of the behemoth of Scripture.

According to the Talmud, Behemoth is some huge land-animal which daily consumes the grass off a thousand hills; he is to have at some future period a battle with leviathan. On account of his grazing on the mountains, he is called "the bull of the high mountains." (See Lewysohn, *Zool. des Talmuds*, p. 355.) "The 'fathers,' for the most part," says Cary (Job, p. 402) "surrounded the object with an awe equally dreadful, and in the behemoth here, and in the leviathan of the next chapter, saw nothing but mystical representations of the devil; others again have here pictured to themselves some hieroglyphic monster that has no real existence; but these wild imaginations are surpassed by that of Bolducius, who in the behemoth actually beholds Christ!"

The skin of the hippopotamus is cut into whips by the Dutch colonists of S. Africa, and the monuments of Egypt testify that a similar use was made of the skin by the ancient Egyptians (*Anc. Egypt.* iii. 73). The inhabitants of S. Africa hold the flesh of the hippopotamus in high esteem; it is said to be not unlike pork.

The hippopotamus belongs to the order *Pachydermata*, class *Mammalia*. W. H.



Chase of the Hippopotamus. (Wilkinson.)

BE'KAH. [Weights.]

BEL. [Baal.]

BEL AND DRAGON. [Daniel, Apocryphal additions to.]

BE'LA (בֶּלַע: Βαλά, and Βαλέ, and Βαλάκ, Gen. xiv. 2, 8: *Bela; a swallowing up*, or *destruction*. In the *Liber Nom. Hebr.*, in St. Jerome's works, tom. ii., it is corrupted to Ζαλαί, in the Cod. Reg.; but in the Cod. Colbert. it is written Βάλλα,[a] and interpreted *καταποντισμός* (see Ps. lv. (liv.) 9, Sept.). Jerome appears to confound it with בָּעַל, where he renders it "*habens*, sive *devorans*;" and with בָּלָה, where he says, "Balla, *absorpta* sive *inveterata*").

1. [Βαλάκ: *Bala.*] One of the five cities of the plain which was spared at the intercession of Lot, and received the name of Zoar (צוֹעַר), *smallness*, i. e. *a little one* (Gen. xiv. 2, xix. 22). It lay on the southern extremity of the Dead Sea, on the frontier of Moab and Palestine (Jerome on Is. xv.), and on the route to Egypt; the connection in which it is found, Is. xv. 5; Jer. xlviii. 34; Gen. xiii. 10. We first read of Bela in Gen. xiv. 2, 8, where it is named with Sodom, Gomorrha, Admah, and Zeboiim, as forming a confederacy under their respective kings, in the vale of Siddim, to resist the supremacy of the king of Shinar and his associates. It is singular that the king of Bela is the only one of the five whose name is not given, and this suggests the probability of *Bela* having been his own name, as well as the name of his city, which may have been so called from him. The tradition of the Jews was that it was called *Bela* from having been repeatedly engulfed by earthquakes; and in the passage Jer. xlviii. 34, "From Zoar even unto Horonaim (have they uttered their voice) as a heifer[b] of three years old," and Is. xv. 5, they

[a] Βαλλά is also the LXX.'s version of *Bera*, Gen. xiv. 2

[b] There can be no doubt that in both passages the cry of the distressed Moabites is compared to the lowing

absurdly fancied an allusion to its destruction by three earthquakes (Jerome, *Quæst. Heb. in Gen.* xiv.). There is nothing improbable in itself in the supposed allusion to the *swallowing up* of the city by an earthquake, which בָּלַע exactly expresses (Num. xvi. 30); but the repeated occurrence of בָּלַע, and words compounded with it, as names of men, rather favors the notion of the city having been called *Bela* from the name of its founder. This is rendered yet more probable by *Bela* being the name of an Edomitish king in Gen. xxxvi. 32. For further information see De Saulcy's *Narrative*, i. 457–481, and Stanley's *S. & P.* 285. [ZOAR.]

2. [Βαλάκ: *Bela, Bile* in 1 Chr.] Son of Beor, who reigned over Edom in the city of Dinhabah, eight generations before Saul, king of Israel, or about the time of the Exodus. Bernard Hyde, following some Jewish commentators (Simon. *Onomast.* 142, note), identifies this Bela with Balaam the son of Beor; but the evidence from the name does not seem to prove more than identity of family and race. There is nothing whatever to guide us as to the age of Beor, or Bosor, the founder of the house from which Bela and Balaam sprung. As regards the name of Bela's royal or native city Dinhabah, which Fürst and Gesenius render "place of plunder," it may be suggested whether it may not possibly be a form of דַּהֲבָה, the Chaldee for *gold*, after the analogy of the frequent Chaldee resolution of the dageah forte into nun. There are several names of places and persons in Idumea which point to gold as found there — as DIZAHAB, Deut. i. 1, "place of gold;" MEZAHAB, "waters of gold," or "gold-streams," Gen. xxxvi. 39.[a] Compare Dehebris, the ancient name of the Tiber, famous for its yellow waters. If this derivation for Dinhabah be true, its Chaldee form would not be difficult to account for, and would supply an additional evidence of the early conquests of the Chaldees in the direction of Idumea. The name of Bela's ancestor Beor, בְּעֹר, is of a decidedly Chaldee or Aramæan form, like Peor פְּעֹר, Pethor פְּתוֹר, Rehob רְחֹב, and others; and we are expressly told that Balaam the son of Beor dwelt in Pethor, which is by the river of the land of the children of his people, *i. e.* the river Euphrates; and he himself describes his home as being in Aram (Num. xxii. 5, xxiii. 7). Saul again, who reigned over Edom after Samlah, came from Rehoboth by the river Euphrates (Gen. xxxvi. 37). We read in Job's time of the Chaldæans making incursions into the land of Uz, and carrying off the camels, and slaying Job's servants (Job i. 17). In the time of Abraham we have the king of Shinar apparently extending his empire so as to make the kings on the borders of the Dead Sea his tributaries, and with his confederates extending his conquests into the very country which was afterwards the land of Edom (Gen. xiv. 6). Putting all this together, we may conclude with some confidence that Bela the son of Beor, who reigned over Edom, was a Chaldæan by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam. Hadad, of which name there were two kings (Gen. xxxvi. 35, 39), is probably another instance of an Aramæan king of Edom, as we find the name Benhadad as that of the kings of Syria, or Aram, in later history (1 K. xx.). Compare also the name of Hadad-ezer, king of Zobah, in the neighborhood of the Euphrates (2 Sam. viii. 3, &c.). The passage Gen. xxxvi. 31–39, is given in duplicate 1 Chr. i. 43–51.

3. [Βαλά, Βαλέ, etc.: *Bela*]. Eldest son of Benjamin, according to Gen. xlvi. 21,[b] Num. xxvi. 38, 1 Chr. vii. 6, viii. 1, and head of the family of the Belaites. The houses of his family, according to 1 Chr. viii. 3–5, were Addar, Gera, Abihud (read *Ehud* אֵהוּד for אֲבִיהוּד), Abishua, Naaman, Ahoah, Shupham, and Harам. Of these Ehud is the most remarkable. The exploit of Ehud the son of Gera, who shared the peculiarity of so many of his Benjamite brethren, in being left-handed (Judg. xx. 16), in slaying Eglon the king of Moab, and delivering Israel from the Moabitish yoke, is related at length Judg. iii. 14–30. The greatness of the victory subsequently obtained may be measured by the length of the rest of 80 years which followed. It is perhaps worth noticing that as we have Husham by the side of Bela among the kings of Edom, Gen. xxxvi. 34, so also by the side of Bela, son of Benjamin, we have the Benjamite family of Hushim (1 Chr. vii. 12), sprung apparently from a foreign woman of that name, whom a Benjamite took to wife in the land of Moab (1 Chr. viii. 8–11). [BECHER.]

4. [Βαλέκ; Alex. Βαλε: *Bala.*] Son of Ahaz, a Reubenite (1 Chr. v. 8). It is remarkable that his country too was "in Aroer, even unto Nebo and Baal-meon; and eastward he inhabited unto the entering in of the wilderness from the river Euphrates" (8, 9). A. C. H.

BE'LAH. [BELA, 3.]

BE'LAITES, THE (הַבָּלְעִי: ὁ Βαλί; [Vat. Alex. -λει: *Belaitæ*]), Num. xxvi. 38. [BELA, 3.]

BELEMUS (Βήλεμος: *Balsamus*), 1 Esdr. ii. 16. [BISHLAM.]

BE'LIAL. The translators of our A. V., following the Vulgate, have frequently treated the word בְּלִיַּעַל as a proper name, and given it in the form *Belial*, in accordance with 2 Cor. vi. 15 This is particularly the case where it is connected with the expressions אִישׁ, *man of*, or בֶּן *son of*: in other instances it is translated *wicked* or some equivalent term (Deut. xv. 9; Ps. xli. 8, ci. 3 Prov. vi. 12, xvi. 27, xix. 28; Nah. i. 11, 15). There can be no question, however, that the word is not to be regarded as a proper name in the O. T.; its meaning is *worthlessness*, and hence *recklessness, lawlessness*. Its etymology is uncertain: the first part בְּלִי = *without*; the second part has been variously connected with יוּל, *yoke*, as in the Vulg. (Judg. xix. 22) *Belial, id est absque jugo*, in the sense of *unbridled, rebellious*; with עָלָה, *to ascend*, as = *without ascent*, that is, *of the lowest condition*; and lastly with יָעַל, *usefulness* = *without*

of a heifer whose calf has been taken from her The ך of comparison is very frequently omitted in Hebrew poetry.

[a] In מְדִינַת הָעֲבָה, "the golden city," Is. xiv. 4, the reading is doubtful (Gesen. *in* v.).

[b] In A. V. "Belah," the ע being rendered by ה Comp. SHUAH [3]; HEZRON, 2].

worthlessness, that is, *good for nothing* (Gesen. *Thesaur.* p. 209): the latter appears to be the most probable, not only in regard to sense, but also as explaining the unusual fusion of the two words, the ו at the end of the one and at the beginning of the other leading to a *crasis*, originally in the pronunciation, and afterwards in the writing. The expression *son* or *man of Belial* must be understood as meaning simply a worthless, lawless fellow (παράνομος, LXX.): it occurs frequently in this sense in the historical books (Judg. xix. 22, xx. 13; 1 Sam. i. 16, ii. 12, x. 27, xxv. 17, 25, xxx. 22; 2 Sam. xvi. 7, xx. 1; 1 K. xxi. 10; 2 Chr. xiii. 7), and only once in the earlier books (Deut. xiii. 13). The adjunct אִישׁ is occasionally omitted, as in Sam. xxiii. 6, and Job xxxiv. 18, where בְּלִיַּעַל stands by itself, as a term of reproach. The later Hebrews used βακά and μωρέ in a similar manner (Matt. v. 22): the latter is perhaps the most analogous; in 1 Sam. xxv. 25, Nabal (נָבָל = μωρός) is described as a man of Belial, as though the terms were equivalent.

In the N. T. the term appears in the form Βελίαρ and not Βελίαλ, as given in the A. V. The change of λ into ρ was common; we have an instance even in Biblical Hebrew מַזָּרוֹת (Job xxxviii. 32) for מַזָּלוֹת 2 K. xxiii. 5); in Chaldee we meet with חַרְצָא for חַלְצִים, and various other instances; the same change occurred in the Doric dialect (φαῦρος for φαῦλος), with which the Alexandrine writers were most familiar. The term as used in 2 Cor. vi. 15 is generally understood as an appellative of Satan, as the personification of all that was bad: Bengel (*Gnomon* in loc.) explains it of Antichrist, as more strictly the opposite of Christ (*omnem colluviem antichristianam notare videtur*). W. L. B.

BELLOWS (מַפֻּחַ: φυσητήρ, LXX.). The word occurs only in Jer. vi. 29, "The bellows are burned;" where their use is to heat a smelting furnace. They were known even in the time of Moses, and perhaps still earlier, since the operations of a foundry would be almost impossible without them. A picture of two different kinds of bellows, both of highly ingenious construction, may be found in Wilkinson, *Anc. Egypt.* iii. 338. "They consisted," he says, "of a leather, secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked



Egyptian Bellows. (F. Cailliard, *Recherches sur les Arts des Anciens Egyptiens.*)

by the feet, the operator standing upon them, with one under each foot, and pressing them alternately while he pulled up each exhausted skin with a string he held in his hand. In one instance we observe from the painting, that when the man left the bellows, they were raised as if inflated with air and this would imply a knowledge of the valve The pipes even in the time of Thothmes III., [supposed to be] the contemporary of Moses, appear to have been simply of reed, tipped with a metal point to resist the action of the fire."

Bellows of an analogous kind were early known to the Greeks and Romans. Homer (*Il.* xviii. 470) speaks of 20 φῦσαι in the forge of Hephaestos, and they are mentioned frequently by ancient authors (*Dict. of Ant.*, art. *Follis*). Ordinary hand-bellows, made of wood and kid's-skin, are used by the modern Egyptians, but are not found in the old paintings. They may however have been known, as they were to the early Greeks. F. W. F.

BELLS. There are two words thus translated in the A. V., namely, פַּעֲמוֹן, Ex. xxviii. 33 (from פָּעַם, *to strike*; κώδωνες, LXX.), and מְצִלּוֹת, Zech. xiv. 20 (τὸ ἐπὶ τὸν χαλινὸν τοῦ ἵππου, LXX.; A. V., marg. "bridles," from צָלַל, *to strike*).

In Ex. xxviii. 33 the bells alluded to were the golden ones, according to the Rabbis 72 in number (Winer, s. v. *Schellen*), which alternated with the three-colored pomegranates round the hem of the high-priest's ephod. The object of them was "that his sound might be heard when he went in unto the holy place, and when he came out, that he die not" (Ex. xxviii. 35), or "that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people" (Ecclus. xlv. 9). No doubt they answered the same purpose as the bells used by the Brahmins in the Hindoo ceremonies, and by the Roman Catholics during the celebration of mass (comp. Luke i. 21). To this day bells are frequently attached, for the sake of their pleasant sound, to the anklets of women. [ANKLET.] The little girls of Cairo wear strings of them round their feet (Lane, *Mod. Egypt.* ii. 370, and at Koojar, Mungo Park saw a dance "in which many performers assisted, all of whom were provided with little bells fastened to their legs and arms."

In Zech. xiv. 20 "bells of the horses" (where our marg. Vers. follows the LXX.) is probably a wrong rendering. The Hebrew word is almost the same as מְצִלְתַּיִם "a pair of cymbals," and as they are supposed to be inscribed with the words "Holiness unto the Lord," it is more probable that they are not bells, but "concave or flat pieces of brass, which were sometimes attached to horses for the sake of ornament" (Jahn, *Arch. Bibl.* § 96). Indeed they were probably the same as the שַׁרְסְרִים, μηνίσκοι (Is. iii. 18; Judg. viii. 21), *lunulæ* of gold, silver, or brass used as ornaments, and hung by the Arabians round the necks of their camels, as we still see them in England on the harness of horses. They were not only ornamental, but useful, as their tinkling tended to enliven the animals: and in the caravans they thus served the purpose of our modern sheep-bells. The comparison to the κώδωνες used by the Greeks to test horses seems out of place; and hence Archbishop Secker's explanation of the verse as meaning that

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war-horses would become useless, and their trappings would be converted to sacred purposes, is untenable. The general meaning, as obvious from the context, is that true religion will then be universally professed. F. W. F.

BELMA'IM (Βελθέμ; [Vat.] Alex. Βελβαιμ; [Sin. Αβελβαιμ; Comp. Βελματμ:] *Belma*), a place which, from the terms of the passage, would appear to have been south of Dothaim (Jud. vii. 3). Possibly it is the same as BELMEN, though whether this is the case, or indeed whether either of them ever had any real existence, it is at present impossible to determine. [JUDITH.] The Syriac has Abel-mechola. G.

BEL'MEN ([Rom. Comp.] Βελμέν; [Sin.] Alex. Βελμαιν; [Vat. Βαιλμαιν]: Vulg. omits), a place named amongst the towns of Samaria as lying between Beth-horon and Jericho (Jud. iv. 4). The Hebrew name would seem to have been Abel-maim; but the only place of that name in the O. T. was far to the north of the locality here alluded to. [ABEL-MAIM.] The Syriac version has Abel-meholah, which is more consistent with the context. [ABEL-MEHOLAH; BELMAIM.] G.

BELSHAZ'ZAR (בֶּלְשַׁאצַּר, Dan. v. 1, and בֶּלְטְשַׁאצַּר, vii. 1: Βαλτάσαρ [Alex. Βαρτασαρ in Dan. v. 1]: *Baltasar*), the last king of Babylon. According to the well-known scriptural narrative, he was warned of his coming doom by the handwriting on the wall which was interpreted by Daniel, and was slain during a splendid feast in his palace. Similarly Xenophon (*Cyrop.* vii. 5, 3) tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand the narratives of Berosus in Josephus (*c. Apion.* i. 20) and of Herodotus (i. 184 ff.) differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius (*Nabu-nit* or *Nabonahit*, i. e. *Nebo blesses*, or *makes prosperous*), and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to the neighboring city of Borsippus or Borsippa (Birs-i-Nimrud), called by Niebuhr (*Lect. on Anc. Hist.* xii.) "the Chaldæan Benares, the city in which the Chaldæans had their most revered objects of religion, and where they cultivated their science." Being blockaded in that city, Nabonnedus surrendered, his life was spared, and a principality or estate given to him in Carmania, where he died. According to Herodotus the last king was called Labynetus, a name easy to reconcile with the Nabonnedus of Berosus, and the Nabannidochus of Megasthenes (Euseb. *Præp. Evang.* ix. 41). Cyrus, after defeating Labynetus in the open field, appeared before Babylon, within which the besieged defied attack and even blockade, as they had walls 300 feet high, and 75 feet thick, forming a square of 15 miles to a side, and had stored up previously several years' provision. But he took the city by drawing off for a time the waters of the Euphrates, and then marching in with his whole army along its bed, during a great Babylonian festival, while the people, feeling perfectly secure, were scattered over the whole city in reckless amusement. These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson; and the histories of profane writers, far from contradicting the Scriptural narrative, are shown to explain and confirm it. In 1854 he deciphered the inscriptions on some cylinders found in the ruins of Um-Qeer (the ancient Ur of the Chaldees), containing memorials of the works executed by Nabonnedus. From these inscriptions it appears that the eldest son of Nabonnedus was called Bel-shar-ezar and admitted by his father to a share in the government. This name is compounded of Bel (the Babylonian god), Shar (*a king*), and the same termination as in Nabopolassar, Nebuchadnezzar, &c., and is contracted into Belshazzar, just as Neriglissar (again with the same termination) is formed from Nergal-sharezar. In a communication to the Athenæum, No. 1377, Sir Henry Rawlinson says, "we can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honorable retirement in Carmania." In accordance with this view we arrange the last Chaldæan kings as follows:—Nebuchadnezzar, his son Evil-merodach, Neriglissar, Laborosoarchod (his son, a boy, killed in a conspiracy), Nabonnedus or Labynetus, and Belshazzar. Herodotus says that Labynetus was the son of Queen Nitocris; and Megasthenes (Euseb. *Chr. Arm.* p. 60) tells us that he succeeded Laborosoarchod, but was not of his family. Ναβαννίδοχον ἀποδεικνῦσι βασιλέα, προσήκοντά οἱ οὐδέν. In Dan. v. 2, Nebuchadnezzar is called the father of Belshazzar. This of course need only mean grandfather or ancestor. Now Neriglissar usurped the throne on the murder of Evil-merodach (Beros. *ap.* Joseph. *Apion.* i.): we may therefore well suppose that on the death of his son Laborosoarchod, Nebuchadnezzar's family was restored in the person of Nabonnedus or Labynetus, possibly the son of that king and Nitocris, and father of Belshazzar. The chief objection to this supposition would be that if Neriglissar married Nebuchadnezzar's daughter (Joseph. *c. Apion.* i. 21) [20, Didot's ed.], Nabonnedus would through her be connected with Laborosoarchod. This difficulty is met by the theory of Rawlinson (*Herod.* Essay viii. § 25), who connects Belshazzar with Nebuchadnezzar through his mother, thinking it probable that Nabu-nahit, whom he does not consider related to Nebuchadnezzar, would strengthen his position by marrying the daughter of that king, who would thus be Belshazzar's maternal grandfather. A totally different view is taken by Marcus Niebuhr (*Geschichte Assur's und Babel's seit Phul*, p. 91), who considers Belshazzar to be another name for Evil-merodach, the son of Nebuchadnezzar. He identifies their characters by comparing Dan. v. with the language of Berosus about Evil-merodach, προστὰς τῶν πραγμάτων ἀνόμως καὶ ἀσελγῶς. He considers that the capture of Babylon described in Daniel, was not by the Persians, but by the Medes, under Astyages (i. e. Darius the Mede), and that between the reigns of Evil-merodach or Belshazzar, and Neriglissar, we must insert a brief period during which Babylon was subject to the Medes. This solves a difficulty as to the age of Darius (Dan. v. 31; cf. Rawlinson, Essay iii § 11), but most people will probably prefer the actual facts discovered by Sir Henry Rawlinson to the theory (though doubtless

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very ingenious) of Niebuhr. On Rawlinson's view, Belshazzar died B. C. 538, on Niebuhr's B. C. 550.
G. E. L. C.

BELTESHAZ'ZAR. [DANIEL.]

BEN (בֵּן [*son*]: LXX. omits: *Ben*), a Levite "of the second degree," one of the porters appointed by David to the service of the ark (1 Chr. xv. 18).

BENA'IAH [3 syl.] (בְּנָיָה and בְּנָיָהוּ = *built by Jah*: Βαναίας: *Banaïas*), the name of several Israelites: —

1. BENAIAHU; the son of Jehoiada the chief priest (1 Chr. xxvii. 5), and therefore of the tribe of Levi, though a native of Kabzeel (2 Sam. xxiii. 20; 1 Chr. xi. 22), in the south of Judah; set by David (1 Chr. xi. 25) over his body-guard of Cherethites and Pelethites (2 Sam. viii. 18; 1 K. i. 38; 1 Chr. xviii. 17; 2 Sam. xx. 23) and occupying a middle rank between the first three of the Gibborim, or "mighty men," and the thirty "valiant men of the armies" (2 Sam. xxiii. 22, 23; 1 Chr. xi. 25, xxvii. 6; and see Kennicott, *Diss.* p. 177). The exploits which gave him this rank are narrated in 2 Sam. xxiii. 20, 21; 1 Chr. xi. 22. He was captain of the host for the third month (1 Chr. xxvii. 5).

Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1 K. i. 8, 10), a matter in which he took part in his official capacity as commander of the king's body-guard (1 K. i. 32. 38, 44); and after Adonijah and Joab had both been put to death by his hand, he was raised by Solomon into the place of the latter as commander-in-chief of the whole army (ii. 35, iv. 4).

Benaiah appears to have had a son, called after his grandfather, Jehoiada, who succeeded Ahithophel about the person of the king (1 Chr. xxvii. 34). But this is possibly a copyist's mistake for "Benaiah the son of Jehoiada."

2. [Vat. Alex. om. in 2 Sam.; Vulg. in 2 Sam. and 1 Chr. xi. *Banaia.*] BENAIAH the PIRATHONITE; an Ephraimite, one of David's thirty mighty men (2 Sam. xxiii. 30; 1 Chr. xi. 31), and the captain of the eleventh monthly course (1 Chr. xxvii. 14).

3. [In 1 Chr. xv. 18, Βαναΐα.] BENAIAHU; a Levite in the time of David, who "played with a psaltery on Alamoth" (1 Chr. xv. 18, 20, xvi. 5).

4. [1 Chr. xv. 24, Βαναΐα; Vat. Alex. FA. Βανα.] BENAIAHU; a priest in the time of David, appointed to blow the trumpet before the ark (1 Chr. xv. 24, xvi. 6).

5. [Vat. om.] BENAIAH; a Levite of the sons of Asaph (2 Chr. xx. 14).

6. [Vat. Θανα βανιας.] BENAIAHU; a Levite in the time of Hezekiah, one of the "overseers (פְּקִידִים) of offerings" (2 Chr. xxxi. 13).

7. [Vat. om.; Alex. Βανια: *Banaia.*] BENAIAH; one of the "princes" (נְשִׂיאִים) of the families of Simeon (1 Chr. iv. 36).

8. BENAIAH; four laymen in the time of Ezra who had taken strange wives. [Βανία: Vulg. 1, *Banea*; 3, *Baneas*; 4, *Banaia.*] 1 (Ezr. x. 25). [BAANIAS.] 2 (Ezr. x. 30). [NAIDUS.] 3 (Ezr. x. 35), and 4 (x. 43). [BANAIAS.]

9. BENAIAHU; father of Pelatiah, "a prince of the people" in the time of Ezekiel (xi. 1, 13).

BEN-AM'MI (בֶּן־עַמִּי, *son of my kindred*), the son of the younger daughter of Lot, and the progenitor of the Ammonites (Gen. xix. 38). The reading of the LXX. and Vulgate differs from the Hebrew text by inserting the name of Ammon as well as the exclamation which originated it: καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἀμμὰν λέγουσα Τὸ. γένους μου [Alex. Αμμαν ο υιος του γενους μου] *Ammon, id est filius populi mei.*

BEN'E-BE'RAK (בְּנֵי־בְרַק [*sons of lightning* or *of Barak*]: Βαναβακάρ; Alex. Βαννβαραμ: *et Bane et Barach*: Syr. ܒܢܝ ܒܪܩ), one of the cities of the tribe of Dan, mentioned only in Josh. xix. 45. The paucity of information which we possess regarding this tribe (omitted entirely from the lists in 1 Chr. ii.–viii., and only one family mentioned in Num. xxvi.) makes it impossible to say whether the "sons of Berak" who gave their name to this place belonged to Dan, or were, as we may perhaps infer from the name, earlier settlers dispossessed by the tribe. The reading of the Syriac, Baal-debac, is not confirmed by any other version. By Eusebius the name is divided (comp. Vulg.), and Βαραχαί is said to have been then a village near Azotus. No trace has been found of it.
G.

* Knobel (*Josua*, p. 471) identifies it with *Ibn Abrak*, an hour's distance from *el-Yehúdiyeh* (Jehud), according to Scholz (*Reise*, p. 256). A.

BEN'E-JA'AKAN (בְּנֵי יַעֲקָן, *children* [*sons*] *of Jaakan* [perh. *sagacious, wise*, Fürst]: Βαναλα; Alex. Βανικαν: *Benejaacan*), a tribe who gave their name to certain wells in the desert which formed one of the halting-places of the Israelites on their journey to Canaan. [BEEROTH BENE-JAAKAN.] In Num. xxxiii. 31, 32, the name is given in the shortened form of Bene-jaakan. The tribe doubtless derived its name from Jaakan, the son of Ezer, son of Seir the Horite (1 Chr. i. 42), whose name is also given in Genesis as Akan. [AKAN; JAKAN.]

The situation of these wells has not been yet identified. In the time of Eusebius (*Onom. Beroth fil. Jacin*, Ἰακείμ) the spot was shown 10 miles from Petra on the top of a mountain. Robinson suggests the small fountain *et-Taiyibeh*, at the bottom of the Pass *er-Rubdy* under Petra, a short distance from the Arabah. The word Beeroth, however, suggests not a spring but a group of artificial wells.

In the Targ. Ps. Jon. the name is given in Numbers as Aktha, בֵּירֵי עַקְתָא.
G.

BEN'E-KE'DEM (בְּנֵי קֶדֶם, *the children* [*sons*] *of the East*), an appellation given to a people, or to peoples, dwelling to the east of Palestine. It occurs in the following passages of the O. T.: (1.) Gen. xxix. 1, "Jacob came into the land of the people of the East," in which was therefore reckoned Haran. (2.) Job i. 3, Job was "the greatest of all the men of the East" [JOB]. (3.) Judg. vi. 3, 33, vii. 12, viii. 10. In the first three passages the Bene-Kedem are mentioned together with the Midianites and the Amalekites; and in the fourth the latter peoples seem to be included in this common name: "Now Zebah and Zalmunna [were] in Karkor, and their hosts with them, about fifteen thousand [men], all that were left of all the hosts of the children of the East." In the events to which these passages of Judges relate, we find a

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curious reference to the language spoken by these eastern tribes, which was understood by Gideon and his servant (or one of them) as they listened to the talk in the camp; and from this it is to be inferred that they spoke a dialect intelligible to an Israelite: an inference bearing on an affinity of race, and thence on the growth of the Semitic languages. (4.) 1 K. iv. 30, "Solomon's wisdom excelled the wisdom of all the children of the East country." (5.) Is. xi. 14; Jer. xlix. 28; Ez. xxv. 4, 10. From the first passage it is difficult to deduce an argument, but the other instances, with their contexts, are highly important. In Ezekiel, Ammon is delivered to the "men of the East," and its city Rabbah is prophesied to become "a stable for *camels*, and the Ammonites a couching-place for *flocks*;" referring, apparently, to the habits of the wandering Arabs; while "palaces" and "dwellings," also mentioned and thus rendered in the A. V., may be better read "*camps*" and "*tents*." The words of Jeremiah strengthen the supposition just mentioned: "Concerning Kedar, and concerning Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord, Arise ye, go up to Kedar, and spoil the men of the East. Their *tents* and their *flocks* shall they take away: they shall take to themselves their *curtains* [i. e. *tents*], and all their vessels, and their *camels*."

Opinions are divided as to the extension of the appellation of Bene-Kedem; some (as Rosenmüller and Winer) holding that it came to signify the Arabs generally. From a consideration of the passages above cited, and that which makes mention of the land of Kedem, Gen. xxv. 6 [ISHMAEL], we think (with Gesenius) that it primarily signified the peoples of the Arabian deserts (east of Palestine and Lower Egypt), and chiefly the tribes of Ishmael and of Keturah, extending perhaps to Mesopotamia and Babylonia (to which we may suppose Kedem to apply in Num. xxiii. 7, as well as in Is. ii. 6); and that it was sometimes applied to the Arabs and their country generally. The only positive instance of this latter signification of Kedem occurs in Gen. x. 30, where "Sephar, a mount of the *East*," is by the common agreement of scholars situate in Southern Arabia [ARABIA; SEPHAR].

In the O. T. עֲרָב, with its conjugate forms, seems to be a name of the peoples otherwise called Bene-Kedem, and with the same limitations. The same may be observed of ἡ ἀνατολή in the N. T. (Matt. ii. 1 ff.). אֶרֶץ בְּנֵי קֶדֶם, בְּנֵי קֶדֶם, אֶרֶץ קֶדֶם, and יְדֵם (in the passages above referred to), are translated by the LXX. and in the Vulg., and sometimes transcribed (Κεδέμ) by the former; except LXX. in 1 K. iv. 30, and LXX. and Vulg. in Is. ii. 6, where they make Kedem to relate to ancient time. E. S. P.

BENHA'DAD [more correctly BEN-HADAD] (בֶּן־הֲדַד, *son of Hadad*: υἱὸς Ἀδερ: *Benadad*), the name of three kings of Damascus. *Hadad* or *Adad* was a Syrian god, probably the Sun (Macrob. *Saturnalia*, i. 23), still worshipped at Damascus in the time of Josephus (*Ant.* ix. 4, 6), and from it several Syrian names are derived, as Hadadezer, i. e. *Hadad has helped*. The "*son of Hadad*," therefore, means worshipper of Hadad. Damascus, after having been taken by David (2 Sam. viii. 5, 6), was delivered from subjection to his successor by Rezon (1 K. xi. 24), who "was an adversary to Israel all the days of Solomon."

BENHADAD I. was either son or grandson to Rezon, and in his time Damascus was supreme in Syria, the various smaller kingdoms which surrounded it being gradually absorbed into its territory. Benhadad must have been an energetic and powerful sovereign, and his alliance was courted both by Baasha of Israel and Asa of Judah. He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the N. of Israel, thereby enabling Asa to pursue his victorious operations in the S. From 1 K. xx. 34, it would appear that he continued to make war upon Israel in Omri's time, and forced him to make "streets" in Samaria for Syrian residents. [AHAB.] This date is B. C. 950.

BENHADAD II., son of the preceding, and also king of Damascus. Some authors call him *grandson*, on the ground that it was unusual in antiquity for the son to inherit the father's name. But Benhadad seems to have been a religious title of the Syrian kings, as we see by its reappearance as the name of Hazael's son, Benhadad III. Long wars with Israel characterized the reign of Benhadad II., of which the earlier campaigns are described under AHAB. His power and the extent of his dominion are proved by the thirty-two vassal kings who accompanied him to his first siege of Samaria. Some time after the death of Ahab, probably owing to the difficulties in which Jehoram of Israel was involved by the rebellion of Moab, Benhadad renewed the war with Israel, and after some minor attempts which were frustrated by Elisha, attacked Samaria a second time, and pressed the siege so closely that there was a terrible famine in the city, and atrocities were committed to get food no less revolting than those which Josephus relates of the siege of Jerusalem by Titus. But when the Syrians were on the very point of success, they suddenly broke up in the night in consequence of a sudden panic, under which they fancied that assistance was coming to Israel from Egypt or some Canaanitish cities as Tyre or Ramoth. Jehoram seems to have followed up this unhoped-for deliverance by successful offensive operations, since we find from 2 K. ix. 1 that Ramoth in Gilead was once more an Israelitish town. [AHAB.] Soon after Benhadad fell sick, and sent Hazael, one of his chief officers, with vast presents, to consult Elisha, who happened to be in Damascus, as to the issue of his malady. Elisha replied that the sickness was not a mortal one, but that still he would certainly die, and he announced to Hazael that he would be his successor, with tears at the thought of the misery which he would bring on Israel. On the day after Hazael's return Benhadad was murdered, but not, as is commonly thought from a cursory reading of 2 K. viii. 15, by Hazael. Such a supposition is hardly consistent with Hazael's character, would involve Elisha in the guilt of having suggested the deed, and the introduction of Hazael's name in the latter clause of ver. 15 can scarcely be accounted for, if he is also the subject of the first clause. Ewald, from the Hebrew text and a general consideration of the chapter (*Gesch des V. I.* iii. 523, *note*), thinks that one or more of Benhadad's own servants were the murderers: Calmet (*Fragm.* vii.) believes that the wet cloth which caused his death, was intended to effect his cure. This view he supports by a reference to Bruce's *Travels*, iii. 33. Hazael succeeded him perhaps because he had no natural heirs, and with

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him expired the dynasty founded by Rezon. Benhadad's death was about B. C. 890, and he must have reigned some 30 years.

BENHADAD III., son of the above-mentioned Hazael, and his successor on the throne of Syria. His reign was disastrous for Damascus, and the vast power wielded by his father sank into insignificance. In the striking language of Scripture, "Jehoahaz [the son of Jehu] besought the Lord, and the Lord hearkened unto him, for he saw the oppression of Israel, because the king of Syria oppressed them; and the Lord gave Israel a savior" (2 K. xiii. 4, 5). This savior was Jeroboam II. (cf. 2 K. xiv. 27), but the prosperity of Israel began to revive in the reign of his father Jehoash, the son of Jehoahaz. When Benhadad succeeded to the throne of Hazael, Jehoash, in accordance with a prophecy of the dying Elisha, recovered the cities which Jehoahaz had lost to the Syrians, and beat him in Aphek (2 K. xiii. 17) in the plain of Esdraelon, where Ahab had already defeated Benhadad II. [AHAB.] Jehoash gained two more victories, but did not restore the dominion of Israel on the E. of Jordan. This glory was reserved for his successor. The date of Benhadad III. is B. C. 840. His misfortunes in war are noticed by Amos i. 4.

G. E. L. C.

BEN-HA'IL (בֶּן־חַיִל, *son of the host*, i. e. *warrior: Benhail*), one of the "princes" (שָׂרִים) whom king Jehoshaphat sent to teach in the cities of Judah (2 Chr. xvii. 7). The LXX. translates, *τοὺς ἡγουμένους αὐτοῦ καὶ τοὺς υἱοὺς τῶν δυνατῶν.*

BEN-HA'NAN (בֶּן־חָנָן [*son of the merciful*]: *υἱὸς Φανέ*; Alex. [*υἱος*] *Ανανι: filius Hanan*), son of Shimon, in the line of Judah (1 Chr. iv. 20).

BENI'NU (בִּנֵינוּ [*our son*]: *Βανουαΐ*; [Vat. FA. *Βενιαμειν*;] Alex. *Βανουαιαΐ*; [Ald. *Βανουναΐ*; Comp. *Βανουνέ*:] *Baninu*), a Levite; one of those who sealed the covenant with Nehemiah (Neh. x. 13 [14]).

BEN'JAMIN (בִּנְיָמִין: *Βενιαμίν, Βενιαμείν: Benjamin*). 1. The youngest of the children of Jacob, and the only one of the thirteen (if indeed there were not more: comp. "all his daughters," Gen. xxxvii. 35, xlvi. 7), who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance — "a length of earth" — from the latter, and his mother Rachel died in the act of giving birth to him, naming him with her last breath Ben-oni, "son of my sorrow" (comp. 1 Sam. iv. 19–22). This was by Jacob changed into Benjamin (*Binyamin*) (Gen. xxxv. 16–18).

The name is worthy some attention. From the terms of the story it would appear to be implied that it was bestowed on the child in opposition to the desponding, and probably ominous, name given him by his dying mother, and on this assumption it has been interpreted to mean "Son of the right hand," *i. e.* fortunate, dexterous, *Felix;* as if בֶּן־יָמִין. This interpretation is inserted in the text of the Vulgate and the margin of the A. V. and has the support of Gesenius (*Thes.* 219). On the other hand the Samaritan Codex gives the name in an altered form as בני ימ, son of days, *i. e.* son of my old age (comp. Gen. xliv. 20), which is accepted by Philo, Aben-Ezra, and others. Both these interpretations are of comparatively late date, and it is notorious that such explanatory glosses are not only often invented long subsequently to the original record, but are as often at variance with the real meaning of that record. The meaning given by Josephus — *διὰ τὴν ἐπ' αὐτῷ γενομένην ὀδύνην τῇ μητρί* (*Ant.* i. 21, § 3) — is completely different from either of the above. However this may be, the name is not so pointed as to agree with any interpretation founded on "son of" — being בֶּן, and not בֶּן־. Moreover in the adjectival forms of the word the first syllable is generally suppressed, as בְּנֵי־יְמִינִי or בְּנֵי הַיְמִינִי, *i. e.* "sons of Yemini," for sons of Benjamin; אִישׁ יְמִינִי, "man of Yemini," for man of Benjamin (1 Sam. ix. 1; Esth. ii. 5); אֶרֶץ יְמִינִי, land of Yemini for land of Benjamin (1 Sam. ix. 4); as if the patriarch's name had been originally יָמִין, Yamin (comp. Gen. xlvi. 10), and that of the tribe Yeminites. These adjectival forms are carefully preserved in the LXX. [In Judg. iii. 15 and 1 Sam. ix. 1 the A. V. reads in the margin "son of Jemini," and "son of a man of Jemini."]

Until the journeys of Jacob's sons and of Jacob himself into Egypt we hear nothing of Benjamin, and as far as he is concerned those well-known narratives disclose nothing beyond the very strong affection entertained towards him by his father and his whole-brother Joseph, and the relation of fond endearment in which he stood, as if a mere darling child (comp. Gen. xliv. 20), to the whole of his family. Even the harsh natures of the elder patriarchs relaxed towards him. But Benjamin can hardly have been the "lad" which we commonly imagine him to be, for at the time that the patriarchs went down to reside in Egypt, when "every man with his house went with Jacob," ten sons are ascribed to Benjamin, — a larger number than to any of his brothers, — and two of these, from the plural formation of their names, were themselves apparently families (Gen. xlvi. 21).[a]

And here, little as it is, closes all we know of the life of the patriarch himself; henceforward the history of Benjamin is the history of the tribe. And up to the time of the entrance on the Promised Land that history is as meagre as it is afterwards full and interesting. We know indeed that shortly after the departure from Egypt it was the smallest tribe but one (Num. i. 36; comp. verse 1); that during the march its position was on the west of the tabernacle with its brother tribes of Ephraim and Manasseh (Num. ii. 18–24). We have the names of the "captain" of the tribe, when it set forth on its long march (Num. ii. 22); of the "ruler" who went up with his fellows to spy out the land (xiii. 9); of the families of which the tribe consisted when it was marshalled at the great halt in the plains of Moab by Jordan-Jericho (Num. xxvi. 38–41, 63), and of the "prince" who was chosen to assist in the dividing of the land (xxxiv. 21). These are indeed preserved to us. But there is nothing to indicate what were the characteristics and behavior of the tribe which sprang from the orphan darling of his father and brothers. No touches of personal biography like those with which

[a] According to other lists, some of these "children would seem to have been grandchildren (comp. Num xxvi. 38–41; 1 Chr. vii. 6–12, viii. 1).

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are are favored concerning Ephraim (1 Chr. vii 20–23): no record of zeal for Jehovah like Levi (Ex. xxxii. 26): no evidence of special bent as in the case of Reuben and Gad (Num. xxxii.). The only foreshadowing of the tendencies of the tribe which was to produce Ehud, Saul, and the perpetrators of the deed of Gibeah, is to be found in the prophetic gleam which lighted up the dying Jacob, "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. xlix. 27).

The proximity of Benjamin to Ephraim during the march to the Promised Land was maintained in the territories allotted to each. Benjamin lay immediately to the south of Ephraim and between him and Judah. The situation of this territory was highly favorable. It formed almost a parallelogram, of about 26 miles in length by 12 in breadth. Its eastern boundary was the Jordan, and from thence it extended to the wooded district of Kirjath-jearim, a point about eight miles west of Jerusalem, while in the other direction it stretched from the valley of Hinnom, under the "Shoulder of the Jebusite" on the south, to Bethel on the north. Thus Dan intervened between Benjamin and the Philistines, while the communications with the valley of the Jordan were in their own power. On the south the territory ended abruptly with the steep slopes of the hill of Jerusalem; on the north it melted imperceptibly into the possessions of the friendly Ephraim. The smallness of this district, hardly larger than the county of Middlesex [Eng.], was, according to the testimony of Josephus, compensated for by the excellence of the land (διὰ τὴν τῆς γῆς ἀρετήν, *Ant.* v. 1).[a] In the degenerate state of modern Palestine few traces remain of this excellence. But other and more enduring natural peculiarities remain, and claim our recognition, rendering this possession one of the most remarkable among those of the tribes.

(1.) The general level of this part of Palestine is very high, not less than 2000 feet above the maritime plain of the Mediterranean on the one side, or than 3000 feet above the deep valley of the Jordan on the other, besides which this general level or plateau is surmounted, in the district now under consideration, by a large number of eminences — defined, rounded hills — almost every one of which has borne some part in the history of the tribe. Many of these hills carry the fact of their existence in their names. Gibeon, Gibeah, Geba or Gaba, all mean "hill;" Ramah and Ramathaim, "eminence;" Mizpeh, "watch-tower;" while the "ascent of Beth-horon," the "cliff Rimmon," the "pass of Michmash" with its two "teeth of rock," all testify to a country eminently broken and hilly.

The special associations which belong to each of these eminences, whether as sanctuary or fortress, many of them arising from the most stirring incidents in the history of the nation, will be best examined under the various separate heads.

(2.) No less important than these eminences are the torrent beds and ravines by which the upper country breaks down into the deep tracts on each side of it. They formed then, as they do still, the only mode of access from either the plains of Philistia and of Sharon on the west, or the deep valley of the Jordan on the east[b] — the latter steep and precipitous in the extreme, the former more gradual in their declivity. Up these western passes swarmed the Philistines on their incursions during the times of Samuel and of Saul, driving the first king of Israel right over the higher district of his own tribe to Gilgal in the hot recesses of the Arabah, and establishing themselves over the face of the country from Michmash to Ajalon. Down these same defiles they were driven by Saul after Jonathan's victorious exploit, just as in earlier times Joshua had chased the Canaanites down the long hill of Beth-horon, and as centuries after the forces of Syria were chased by Judas Maccabæus (1 Macc. iii. 16–24).

The passes on the eastern side are of a much more difficult and intricate character than those on the western. The principal one, which, now unfrequented, was doubtless in ancient times the main ascent to the interior, leaves the Arabah behind the site of Jericho, and breaking through the barren hills with many a wild bend and steep slope, extends to and indeed beyond the very central ridge of the table-land of Benjamin, to the foot of the eminence on which stand the ruins of *Bîreh*, the ancient Beeroth. At its lower part this valley bears the name of *Wady Fûwâr*, but for the greater part of its length it is called *Wady Suweinit*. It is the main access, and from its central ravine branch out side valleys, conducting to Bethel, Michmash, Gibeah, Anathoth, and other towns. After the fall of Jericho this ravine must have stood open to the victorious Israelites, as their natural inlet to the country. At its lower end must have taken place the repulse and subsequent victory of Ai, with the conviction and stoning of Achan, and through it Joshua doubtless hastened to the relief of the Gibeonites, and to his memorable pursuit of the Canaanites down the pass of Beth-horon, on the other side of the territory of Benjamin.

Another of these passes is that which since the time of our Saviour has been the regular road between Jericho and Jerusalem, the scene of the parable of the Good Samaritan.

Others lie further north by the mountain which bears the traditional name of Quarantania; first up the face of the cliff, afterwards less steep, and finally leading to Bethel or Taiyibeh, the ancient Ophrah (Rob. i. 570).

These intricate ravines may well have harbored the wild beasts, which, if the derivation of the names of several places in this locality are to be trusted, originally haunted the district — *zeboim*, hyenas (1 Sam. xiii. 18), *shual* and *shualbim*, foxes or jackals (Judg. i 35; 1 Sam. xiii. 17), *ajalon*, gazelles.[c]

[a] A trace of the pasture lands may be found in the mention of the "herd" (1 Sam. xi. 5); and possibly others in the names of some of the towns of Benjamin: as hap-Parah, "the cow;" Zelah-ha-eleph, "the ox-rib" (Josh. xviii. 28, 28).

[b] It is perhaps hardly fanciful to ask if we may not account in this way for the curious prevalence among the names of the towns of Benjamin of the titles of tribes. Ha-Avvim, the Avites; Zemaraim, the Zemarites; ha-Ophni, the Ophnite; Chephar ha-Ammonai, the village of the Ammonites; ha-Jebusi, the Jebusite, — are all among the names of places in Benjamin; and we can hardly doubt that in these names is preserved the memory of many an ascent of the wild tribes of the desert from the sultry and open plains of the low level to the fresh air and secure fastnesses of the upper district.

[c] The subject of the connection between the topography of Benjamin and the events which took place there is treated in the most admirable manner in the 4th chapter of Mr. Stanley's *Sinai and Palestine*.

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Such were the limits and such the character of the possession of Benjamin as fixed by those who originally divided the land. But it could not have been long before they extended their limits, since in the early lists of 1 Chr. viii. we find mention made of Benjamites who built Lod and Ono, and of others who were founders of Aijalon (12, 13), all which towns were beyond the spot named above as the westernmost point in their boundary. These places too were in their possession after the return from the Captivity (Neh. xi. 35).

The contrast between the warlike character of the tribe and the peaceful image of its progenitor has been already noticed. That fierceness and power are not less out of proportion to the smallness of its numbers and of its territory. This comes out in many scattered notices. (*a.*) Benjamin was the only tribe which seems to have pursued archery to any purpose, and their skill in the bow (1 Sam. xx. 20, 36; 2 Sam. i. 22; 1 Chr. viii. 40, xii. 2; 2 Chr. xvii. 17) and the sling (Judg. xx. 16) are celebrated. (*b.*) When, after the first conquest of the country, the nation began to groan under the miseries of a foreign yoke, it is to a man of Benjamin, Ehud the son of Gera, that they turn for deliverance. The story seems to imply that he accomplished his purpose on Eglon with less risk, owing to his proficiency in the peculiar practice of using his left hand, a practice apparently confined to Benjamites, though by them greatly employed (Judg. iii. 15, and see xx. 16; 1 Chr. xii. 2). (*c.*) Baanah and Rechab, "the sons of Rimmon the Beerothite of the children of Benjamin," are the only Israelites west of the Jordan named in the whole history as captains of marauding predatory "bands" (גְּדוּדִים), and the act of which they were guilty — the murder of the head of their house — hardly needed the summary vengeance inflicted on them by David to testify the abhorrence in which it must have been held by all Orientals however warlike. (*d.*) The dreadful deed recorded in Judg. xix. though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. Of their obstinacy there is a remarkable trait in 1 Sam. xxii. 7–18. Though Saul was not only the king of the nation, but the head of the tribe, and David a member of a family which had as yet no claims on the friendship of Benjamin, yet the Benjamites resisted the strongest appeal of Saul to betray the movements of David, and after those movements had been revealed by Doeg the Edomite (worthy member — as he must have seemed to them — of an accursed race!) they still firmly refused to lift a hand against those who had assisted him.

And yet — to return to the deed of Gibeah — in one or two of the expressions of that antique and simple narrative — the phrase "Benjamin my brother" — the anxious inquiry, "what shall we do for wives for them that remain?" — and the entreaty to be favorable to them "for our sakes" — we seem to hear as it were an echo of those terms of fond affection which have given the son of Rachel's grief so distinct a place in our minds.

That frightful transaction was indeed a crisis in the history of the tribe: the narrative undoubtedly is intended to convey that the six hundred who took refuge in the cliff Rimmon, and who were afterwards provided with wives partly from Jabesh Gilead (Judg. xxi. 10), partly from Shiloh (xxi. 21), were the only survivors. A long interval must have elapsed between so abject a condition and the culminating point at which we next meet with the tribe.[a]

Several circumstances may have conduced to its restoration to that place which it was now to assume. The Tabernacle was at Shiloh in Ephraim during the time of the last Judge; but the Ark was in Benjamin at Kirjath-jearim. Ramah, the official residence of Samuel, and containing a sanctuary greatly frequented (1 Sam. ix. 12, &c.), — Mizpeh, where the great assemblies of "all Israel" took place (1 Sam. vii. 5), — Bethel, perhaps the most ancient of all the sanctuaries of Palestine, and Gibeon, specially noted as "the great high place" (2 Chr. i. 3), were all in the land of Benjamin. These must gradually have accustomed the people who resorted to these various places to associate the tribe with power and sanctity, and they tend to elucidate the anomaly which struck Saul so forcibly, "that all the desire of Israel" should have been fixed on the house of the smallest of its tribes (1 Sam. ix. 21).

The struggles and contests which followed the death of Saul arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favor of Judah. Had it been Ephraim, the case might have been different, but Judah had as yet no connection with the house of Joseph, and was besides the tribe of David, whom Saul had pursued with such unrelenting enmity. The tact and sound sense of Abner, however, succeeded in overcoming these difficulties, though he himself fell a victim in the very act of accomplishing his purpose, and the proposal that David should be "king over Israel" was one which "seemed good to the whole house of Benjamin," and of which the tribe testified its approval, and evinced its good faith, by sending to the distant capital of Hebron a detachment of 3000 men of the "brethren of Saul" (1 Chr. xii. 29). Still the insults of Shimei and the insurrection of Sheba are indications that the soreness still existed, and we do not hear of any cordial coöperation or firm union between the two tribes until a cause of common quarrel arose at the disruption, when Rehoboam assembled "all the house of Judah with the tribe of Benjamin to fight against the house of Israel, to bring the kingdom again to the son of Solomon" (1 K. xii. 21; 2 Chr. xi. 1). Possibly the seal may have been set to this by the fact of Jeroboam having just taken possession of Bethel, a city of Benjamin, for the calf-worship of the northern kingdom[b] (1 K. xii. 29). On the other hand Rehoboam fortified and garrisoned several cities of Benjamin, and wisely dispersed the members of his own family through them (2 Chr. xi. 10–12). The alliance was further strengthened by a covenant solemnly undertaken (2 Chr. xv. 9), and by the employment

very much of the above article is drawn from that source.

[a] A fair argument in favor of the received chronology of the book of Judges may be drawn from this circumstance — since no shorter period would have been sufficient for the tribe to have recovered [from] such almost total extermination, and to have reached the numbers and force indicated in the lists of 1 Chr xii. 1–8, vii. 6–12, viii. 1–40.

[b] Bethel, however, was on the very boundary line and centuries before this date was inhabited by both Ephraimites and Benjamites (Judg. xix. 16).

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of Benjamites in high positions in the army of Judah (2 Chr. xvii 17). But what above all must have contributed to strengthen the alliance was the fact that the Temple was the common property of both tribes. True, it was founded, erected, and endowed by princes of "the house of Judah," but the city of "the Jebusite" (Josh. xviii. 28), and the whole of the ground north of the Valley of Hinnom, was in the lot of Benjamin. In this latter fact is literally fulfilled the prophecy of Moses (Deut. xxxiii. 12): Benjamin "dwelt between" the "shoulders" of the ravines which encompass the Holy City on the west, south, and east (see a good treatment of this point in Blunt's *Undes. Coincidences*, pt. II. § xvii.).

Henceforward the history of Benjamin becomes merged in that of the southern kingdom. That the tribe still retained its individuality is plain from the constant mention of it in the various censuses taken of the two tribes, and on other occasions, and also from the lists of the men of Benjamin who returned with Zerubbabel (Ezr. ii.; Neh. vii.) and took possession of their old towns (Neh. xi. 31–35). At Jerusalem the name must have been always kept alive, if by nothing else, by the name of "the high gate of Benjamin" (Jer. xx. 2). [JERUSALEM.]

But though the tribe had thus given up to a certain degree its independent existence, it is clear that the ancient memories of their house were not allowed to fade from the recollections of the Benjamites. The genealogy of Saul, to a late date, is carefully preserved in the lists of 1 Chr. (viii. 33–40, ix. 39–44); the name of Kish recurs as the father of Mordecai (Esth. ii. 5), the honored deliverer of the nation from miseries worse than those threatened by Nahash the Ammonite. But it was reserved for a greater than these to close the line of this tribe in the sacred history. The royal name once more appears, and "Saul who also is called Paul" has left on record under his own hand that he was "of the stock of Israel, of the tribe of Benjamin." It is perhaps more than a mere fancy to note how remarkably the chief characteristics of the tribe are gathered up in his one person. There was the fierceness, in his persecution of the Christians; and there were the obstinacy and persistence, which made him proof against the tears and prayers of his converts, and "ready not to be bound only, but also to die for the name of the Lord Jesus" (Acts xxi. 12, 13). There were the force and vigor to which natural difficulties and confined circumstances formed no impediment; and lastly, there was the keen sense of the greatness of his house, in his proud reference to his forefather "Saul the son of Cis, a man of the tribe of Benjamin."

Be this as it may, no nobler hero could be found to close the rolls of the worthies of his tribe — no prouder distinction could be desired for Benjamin than that of having produced the first judge of its nation, the first king, and finally, when Judaism gave place to Christianity, the great Apostle of the Gentiles.

2. [Βενιαμίν; Vat. Alex. -μειν.] A man of the tribe of Benjamin, son of Bilhan, and the head of a family of warriors (1 Chr. vii. 10).

3. [Βενιαμίν; Vat. Alex. FA. -μειν.] One of the "sons of Harim;" an Israelite in the time of Ezra, who had married a foreign wife (Ezr. x. 32).

G.

BEN'JAMIN, HIGH GATE, OR GATE, OF (שַׁעַר בִּ֫נְיָמִין), Jer. xx. 2, xxxvii. 13, xxxviii. 7; Zech. xiv. 10. [JERUSALEM.]

* **BEN'JAMITE** (בִּנְיָמִינִי, Judg. xix. 16; 1 Sam. ix. 21, xxii. 7; 2 Sam. xvi. 11; 1 K. ii. 8; 1 Chr. xxvii. 12; Ps. vii., title; with the article, הַבִּנְיָמִינִי, Judg. iii. 15; 2 Sam. xvi. 11, xix. 16 (Heb. 17); LXX. *υἱὸς τοῦ Ἰεμενί, τ. Ἰεμιναίου, τ. Ἰεμινί, υἱὸς Βενιαμίν*, etc.; Vulg. *filius Jemini*; — בֶּן־אִישׁ יְמִינִי, *υἱὸς ἀνδρὸς Ἰεμιναίου, filius viri Jemini*, 1 Sam. ix. 1; — אִישׁ יְמִינִי, *ἀνὴρ ὁ Ἰεμινί*, etc., *vir Jemineus*, etc., 2 Sam. xx 1: Esth. ii. 5; — בִּנְיָמִין, *Βενιαμίν*, etc., *Benjamin*, etc., Judg. xx. 35, 36, 40, 43; — יְמִינִי, Ἰεμίν, Vat. Ιακειμ, Alex. *ο Ιεμειναιος, Jemini*, 1 Sam. ix. 4), an appellation of the descendants of Benjamin. On the Hebrew forms noted above, see BENJAMIN, p. 276. A.

BE'NO (בְּנוֹ [*his son*]: LXX. translates *υἱοῦ*: *Benno*), a Levite of the sons of Merari (1 Chr. xxiv. 26, 27).

BEN-O'NI (בֶּן־אוֹנִי, *son of my sorrow*, or *of my strength*, i. e. of *my last effort*, Hiller, *Onom.* 300, &c.: *υἱὸς ὀδύνης μου*: *Benoni, id est filius doloris mei*), the name which the dying Rachel gave to her newly-born son, but which by his father was changed into BENJAMIN (Gen. xxxv. 18).

BEN-ZO'HETH (בֶּן־זוֹחֵת: *υἱοὶ Ζωάθ*; Alex. [*υἱοι*] *Ζωχαθ*: *Benzoheth*), a name occurring among the descendants of Judah (1 Chr. iv. 20). The passage appears to be a fragment, and as if the name of a son of the Zoheth just mentioned had originally followed. A. V. follows Vulgate.

BE'ON (בְּעֹן: *Βαιάν*; Alex. *βαμα*: *Beon*), a place on the east of Jordan (Num. xxxii. 3), doubtless a contraction of BAAL-MEON (comp. ver. 38).

BE'OR (בְּעוֹר [*a torch*]: *Βεώρ*; [Alex. in 1 Chr. *Βαιωρ*:] *Beor*). 1. The father of BELA, one of the early Edomite kings (Gen. xxxvi. 32; 1 Chr. i. 43).

2. [Vat. *Βαιωρ, Βεωρ.*] Father of Balaam (Num. xxii. 5, xxiv. 3, 15; xxxi. 8; Josh. xiii. 22, xxiv. 9; Mic. vi. 5). He is called BOSOR in the N. T. [BELA.]

BE'RA (בֶּרַע [*son, or in evil = wicked*]: Vat. [Rom.] and Alex. *Βαλλά*; Joseph. *Βαλλάς*: *Bara*), king of Sodom at the time of the invasion of the five kings under Chedorlaomer (Gen. xiv. 2; also 17 and 21).

BERA'CHAH (בְּרָכָה [*blessing*]: *Βερχία*, [Vat. FA. *Βερχεια*; Alex. *βαραχια*:] *Baracha*), a Benjamite, one of "Saul's brethren," who attached himself to David at Ziklag (1 Chr. xii. 3).

BERA'CHAH, VALLEY OF (עֵמֶק בְּרָכָה [*valley of blessing*]: *Κοιλὰς Εὐλογίας*: *vallis benedictionis*), a valley (Joseph. *τινα κοῖλον καὶ φαραγγώδη τόπον*) in which Jehoshaphat and his people assembled to "bless" Jehovah after the overthrow of the hosts of Moabites, Ammonites, and Mehunim who had come against them, and which from that fact acquired its name of "the valley of blessing" (2 Chr. xx. 26). The place is remarkable as furnishing one of the latest instances

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in the O. T. of a name bestowed in consequence of an occurrence at the spot.

The name of *Bereikût* (بريكوت) still survives, attached to ruins in a valley of the same name lying between *Tekû'a* and the main road from Bethlehem to Hebron, a position corresponding accurately enough with the locality of the battle as described in 2 Chr. xx. (Rob. iii. 275: the discovery is due to Wolcott; see Ritter, *Jordan*, 635.) It must not be confounded with Caphar-barucha, now probably *Beni Naim*, an eminence on very high ground, 3 or 4 miles east of Hebron, commanding an extensive view of the Dead Sea, and traditionally the scene of Abraham's intercession for Sodom. The tomb of Lot has been shown there since the days of Mandeville (see Reland, 685; Rob. i. 489–91). G.

BERACHI'AH (בְּרַכְיָהוּ, Berechiahu [*Jehovah will bless*]: Βαραχία: *Barachia*), a Gershonite Levite, father of Asaph the singer (1 Chr. vi. 39). [The name is written "Berechiah" in some eds. of the A. V. See BERECHIAH 6.]

BERA'IAH [3 syl.] (בְּרָאיָה [*whom I created*]: Βαραΐα: *Baraia*), son of Shimhi, a chief man of Benjamin (1 Chr. viii. 21).

BERE'A (Βεροία: [*Berœa*]). 1. A city of Macedonia, to which St. Paul retired with Silas and Timotheus, in the course of his first visit to Europe, on being persecuted in Thessalonica (Acts xvii. 10), and from which, on being again persecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (*ib.* 14, 15). The community of Jews must have been considerable in Berea, and their character is described in very favorable terms (*ib.* 11). Sopater, one of St. Paul's missionary companions, was from this place (Βεροιαῖος, Acts xx. 4). He accompanied the apostle on his return from the second visit to Europe (*ib.*); and he appears to have previously been with him, in the course of that second visit, at Corinth, when he wrote the Epistle to the Romans (Rom. xvi. 21).

Berea, now called *Verria* or *Kara-Verria*, is fully described by Leake (*Northern Greece*, vol. iii. 290 ff.), and by Cousinéry (*Voyage dans la Macédoine*, i. 69 ff.). Situated on the eastern slope of the Olympian mountain-range, with an abundant supply of water, and commanding an extensive view of the plain of the Axius and Haliacmon, it is regarded as one of the most agreeable towns in Rumili, and has now 15,000 or 20,000 inhabitants. A few ancient remains, Greek, Roman, and Byzantine, still exist here. Two roads are laid down in the Itineraries between Thessalonica and Berea, one passing by Pella.[a] St. Paul and his companions may have travelled by either of them. Two roads also connect Berea with Dium, one passing by Pydna. It was probably from Dium that St. Paul sailed to Athens, leaving Silas and Timotheus behind; and possibly 1 Thess. iii. 2 refers to a journey of Timotheus from Berea, not from Athens. [TIMOTHY.] The coin in *Akerman's Numismatic Illustrations of the N. T.* p. 46, is erroneously assigned to the Macedonian Berea, and belongs to the following.

2. [Vulg. om.] The modern *Aleppo*, mentioned in 2 Macc. xiii. 4 in connection with the invasion of Judæa by Antiochus Eupator, as the scene of the miserable death of Menelaus. This seems to be the city in which Jerome says that certain persons lived who possessed and used St. Matthew's Hebrew Gospel (*De Vir. Illust.* c. 3).

3. [BE'REA] (Βερέα: [*Berea*]), a place in Judæa, apparently not very far from Jerusalem, where Bacchides, the general of Demetrius, encamped shortly before the engagement in which Judas Maccabæus was slain (1 Macc. ix. 4. See Joseph. *Ant.* xii. 11, § 1). J. S. H.

BERECHI'AH (בְּרֶכְיָה and בְּרֶכְיָהוּ [*Jehovah will bless*]: Βαραχία; [Vat. Βαραχαι:] *Barachias*). 1. One of the sons of Zerubbabel, and a descendant of the royal family of Judah (1 Chr. iii. 20).

2. [Vat. Neh. iii. 30, Βαρχεια, vi. 18, Βαραχεια.] A man mentioned as the father of Meshullam who assisted in rebuilding the walls of Jerusalem (Neh. iii. 4, 30; vi. 18).

3. [Vat. Βαραχει; Alex. Βαραχιας: *Barachia.*] A Levite of the line of Elkanah (1 Chr. ix. 16).

4. [*Barachias.*] A doorkeeper for the ark (1 Chr. xv. 23).

5. [Βαραχίας; Vat. Ζαχαριας.] Berechiahu, one of the chief men of the tribe of Ephraim in time of king Ahaz (2 Chr. xxviii. 12).

6. Berechiahu, father of Asaph the singer (1 Chr. xv. 17). [BERACHIAH.]

7. [Βαραχίας.] Berechiahu, father of Zechariah the prophet (Zech. i. 1, also 7). [Here A V. ed. 1611 reads "Barachiah."] G.

BE'RED (בֶּרֶד [*hail*]: Βαρδδ: *Barad*). 1. A place in the south of Palestine, between which and Kadesh lay the well Lachai-roi (Gen. xvi. 14). The name is variously given in the ancient versions: Peshito, *Gadar*, ? = Gerar; Arab. *Jared*, يرد, probably a mere corruption of the Hebrew name; Onkelos, *Chagra*, חַגְרָא (elsewhere employed in the Targums for "Shur;" can it be connected with Hagar, הָגָר, הַגְרִי?): Ps.-Jonathan, *Chalutza*, חַלוּצָא, *i. e.* the Elusa, Ἔλουσα of Ptolemy and the ecclesiastical writers, now *el-Khâlasah*, on the Hebron road, about 12 miles south of Beer-sheba (Rob. i. 201, 2; Stewart, 205; Reland, 755). We have the testimony of Jerome (*Vita S. Hilarionis*) that Elusa was called by its inhabitants *Barec*, which would be an easy corruption of Bered, ר being read for ד. Chalutza is the name elsewhere given in the Arabic version for "Shur" and for "Gerar."

2. [Vat. om.: *Bared.*] A son or descendant of Ephraim (1 Chr. vii. 20), possibly identical with Becher in Num. xxvi. 35, by a mere change of letters (ברד for בכר). G.

BERENI'CE. [BERNICE.]

a * The "Notes on Macedonia" (*Bibl. Sacr.* xi. 880) by the late Rev. Edward M. Dodd, who was a missionary at Thessalonica, describe minutely the route between that city and Berea. The population of Berea is overstated in the article above. Mr. Dodd says that it is "6000; about 200 Jews, 1500 Turks, and the remainder Greeks. They have one synagogue, 1 mosques, and 60 Greek churches" (which last, I should be said, except 3 or 4, are not ἐκκλησίαι properly so called, but ἐκκλησίδια as the modern Greeks term them, *i. e.* chapels or shrines). H.

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BE'RI (בֵּרִי [*fountain*]: Βαρίν: [Vat. Σαδρει; Alex. Βαρι; Comp. Βηρεί] *Beri*), son of Zophah, of the tribe of Asher (1 Chr. vii. 36).

BERI'AH (בְּרִיעָה, *in evil*, or *a gift*, see No. 2: Βαριά: *Beria, Brie*). 1. A son of Asher (Gen. xlvi. 17; Num. xxvi. 44, 45), from whom descended the "family of the Beriites," בְּרִיעִי, Βαριαί [Alex. Βαραι], *familia Briesitarum* (Num. xxvi. 44).

2. [Βεριά; Alex. Βαρια: *Beria.*] A son of Ephraim, so named on account of the state of his father's house when he was born. "And the sons of Ephraim: Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath [that were] born in [that] land slew" [*lit.* "and the men . . . slew them"], "because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house" [*lit.* "because evil" or "a gift" "was to his house:" כִּי בְּרָעָה הָיְתָה בְּבֵיתוֹ, ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου, LXX.: "eo quod in malis domus ejus ortus esset," Vulg.] (1 Chr. vii. 20–23). With respect to the meaning of the name, Gesenius prefers the rendering "in evil" to "a gift," as probably the right one. In this case בְּרָעָה in the explanation would be, according to him, רָעָה with *Beth essentiæ* (*Thes.* s. v.). It must be remarked, however, that the supposed instances of *Beth essentiæ* being prefixed to the subject in the O. T. are few and inconclusive, and that it is disputed by the Arabian grammarians if the parallel "redundant Bé" of the Arabic be ever so used (comp. *Thes.* pp. 174, 175, where this use of "redundant Bé" is too arbitrarily denied). The LXX. and Vulg. indicate a different construction, with an additional variation in the case of the former ("my house" for "his house"), so that the rendering "in evil" does not depend upon the construction proposed by Gesenius. Michaelis suggests that בְּרָעָה may mean a spontaneous gift of God, beyond expectation and the law of nature, as a son born to Ephraim now growing old might be called (*Suppl.* pp. 224, 225). In favor of this meaning, which, with Gesenius, we take in the simple sense of "gift," it may be urged, that it is unlikely that four persons would have borne a name of an unusual form, and that a case similar to that here supposed is found in the naming of Seth (Gen. iv. 25). This short notice is of no slight historical importance; especially as it refers to a period of Hebrew history respecting which the Bible affords us no other like information. The event must be assigned to the time between Jacob's death and the beginning of the oppression. The indications that guide us are, that some of Ephraim's sons must have attained to manhood, and that the Hebrews were still free. The passage is full of difficulties. The first question is: What sons of Ephraim were killed? The persons mentioned do not all seem to be his sons. Shuthelah occupies the first place, and a genealogy of his descendants follows as far as a second Shuthelah, the words "his son" indicating a direct descent, as Houbigant (ap. Barrett, *Synopsis in loc.*) remarks, although he very needlessly proposes conjecturally to omit them. A similar genealogy from Beriah to Joshua is given in 1 Chr. vii. 25–27. As the text stands, there are but three sons of Ephraim mentioned before Beriah — Shuthelah, Ezer, and Elead — all of whom seem to have been killed by the men of Gath, though it is possible that the last two are alone meant, and the first of whom is stated to have left descendants. In the enumeration of the Israelite families in Numbers four of the tribe of Ephraim are mentioned, sprung from his sons Shuthelah, Becher, and Tahan, and from Eran, son or descendant of Shuthelah (xxvi. 35, 36). The second and third families are probably those of Beriah and a younger son, unless the third is one of Beriah, called after his descendant Tahan (1 Chr. vii. 25); or one of them may be that of a son of Joseph, since it is related that Jacob determined that sons of Joseph who might be born to him after Ephraim and Manasseh should "be called after the name of their brethren in their inheritance" (Gen. xlviii. 6). See however BECHER. There can be no doubt that the land in which the men of Gath were born is the eastern part of Lower Egypt, if not Goshen itself. It would be needless to say that they were born in their own land. At this time very many foreigners must have been settled in Egypt, especially in and about Goshen. Indeed Goshen is mentioned as a non-Egyptian country in its inhabitants (Gen. xlvi 34), and its own name as well as nearly all the names of its cities and places mentioned in the Bible, save the cities built in the oppression, are probably Semitic. In the book of Joshua, Shihor, the Nile, here the Pelusiac branch, is the boundary of Egypt and Canaan, the Philistine territories apparently being considered to extend from it (Josh. xiii. 2, 3). It is therefore very probable that many Philistines would have settled in a part of Egypt so accessible to them and so similar in its population to Canaan as Goshen and the tracts adjoining it. Or else these men of Gath may have been mercenaries like the Cherethim (in Egyptian Shayratana) who were in the Egyptian service at a later time, as in David's, and to whom lands were probably allotted as to the native army. Some suppose that the men of Gath were the aggressors, a conjecture not at variance with the words used in the relation of the cause of the death of Ephraim's sons, since we may read "when (כִּי) they came down," &c., instead of "because," &c. (Bagster's *Bible, in loc.*), but it must be remembered that this rendering is equally consistent with the other explanation. There is no reason to suppose that the Israelites at this time may not have sometimes engaged in predatory or other warfare. The warlike habits of Jacob's sons are evident in the narrative of the vengeance taken by Simeon and Levi upon Hamor and Shechem (Gen. xxxiv. 25–29), and of their posterity in the account of the fear of that Pharaoh who began to oppress them lest they should, in the event of war in the land, join with the enemies of his people, and by fighting against them get them out of the country (Ex. i. 8–10). It has been imagined, according to which side was supposed to have acted the aggressor, that the Gittites descended upon the Ephraimites in a predatory excursion from Palestine, or that the Ephraimites made a raid into Palestine. Neither of these explanations is consistent with sound criti-

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sism, because the men of Gath are said to have been born in the land, that is, to have been settled in Egypt, as already shown, and the second one, which is adopted by Bunsen (*Egypt's Place*, i. 177, 178), is inadmissible on the ground that the verb used, יָרַד, "he went down," or "descended," is applicable to going into Egypt, but not to coming from it. The Rabbinical idea that these sons of Ephraim went to take the Promised Land needs no refutation. (For these various theories see *Poli Synopsis* in loc.)

3. [Βεριά; Vat. Βεριγα, Βαρειγα; Alex. Βαριγα: *Baria.*] A Benjamite. He and his brother Shema were ancestors of the inhabitants of Ajalon, and expelled the inhabitants of Gath (1 Chr. viii. 13, 16).

4. [Βεριά; Alex. ver. 10 omits, ver. 11 Βαρια: *Baria.*] A Levite (1 Chr. xxiii. 10, 11).

R. S. P.

BERITES. [BERIAH, 1.]

BE'RITES, THE (הַבְּרִים [*the wells*, i. e. people of]: ἐν Χαρρί [Vat. Alex. -ρει]), a tribe or people who are named with Abel and Beth-maachah — and who were therefore doubtless situated in the north of Palestine — mentioned only as having been visited by Joab in his pursuit after Sheba the son of Bichri (2 Sam. xx. 14). The expression is a remarkable one, "all the Berites" (כָּל־הַבֵּרִי; comp. "all the Bithron"). The Vulgate has a different reading — omnesque viri electi congregati fuerant — apparently reading for הַבְּרִים by an easy transposition and change of letters בָּחוּרִים, i. e. *the young men*, and this is in Ewald's opinion the correct reading (*Gesch.* iii. 249, *note*).

G.

BE'RITH, THE GOD (אֵל בְּרִית [i. e. *of the covenant:* Βαιθηλβεριθ; Vat. Βαιθηρβεριθ; Alex. Βααλ διαθηκης: *deus Berith*]), Judg. ix. 46. [BAAL-BERITH, p. 207.]

BERNI'CE and BERENI'CE (Βερνίκη, [*victorious*], also in Joseph.: *Bernice* = Φερενίκη, see Sturz, *Dial. Maced.* p. 31; the form *Beronice* is also found), the eldest daughter of Herod Agrippa I. (Acts xii. 1, &c.). She was first married to her uncle Herod, king of Chalcis (Joseph. *Ant.* xix. 5, § 1), and after his death (A. D. 48) she lived under circumstances of great suspicion with her own brother Agrippa II. (Joseph. *Ant.* xx. 7, 3; Juvenal *Sat.* vi. 156 ff.), in connection with whom she is mentioned Acts xxv. 13, 23, xxvi. 30, as having visited Festus on his appointment as Procurator of Judæa. She was a second time married, to Polemon, king of Cilicia, but soon left him, and returned to her brother (Joseph. *ibid.*). She afterwards became the mistress of Vespasian (Tacit. *Hist.* ii. 81), and of his son Titus (Sueton. *Tit.* 7).

H. A.

BERO'DACH BAL'ADAN [בְּרֹאדַךְ בִּלְאֲדָן: Μαρωδαχ Βαλαδάν (Vat. Βαλδαν); Alex. Μερωδαχ B.; Comp. Βαρωδὰχ B.: *Berolach Baladan*], 2 K. xx. 12. [MERODACH-BALADAN.]

BE'ROTH (Βηρώγ; [Vat. Βηρογ; Ald.] Alex. Βηρωθ), 1 Esdr. v. 19. [BEEROTH.]

BERO'THAH, BERO'THAI [3 syl.] בְּרוֹתָה, בְּרוֹתַי: [In Ez., Vat. Alex. corrupt; Ald. Βηρωθά. Comp. Βερωθά:] *Berotha, Ber. &c.*) The first of these two names, each of which occurs once only, is given by Ezekiel (xlvii. 16) in connection with Hamath and Damascus as forming part of the northern boundary of the promised land. The second is mentioned (2 Sam. viii. 8) as the name of a city of Zobah taken by David, also in connection with Hamath and Damascus. The slightness of these references makes it impossible to identify the names with any degree of probability, or even to decide whether they refer to the same locality or not. The well known city *Beirût* (Berytus) naturally suggests itself as identical with one at least of the names; but in each instance the circumstances of the case seem to require a position further east, since Ezekiel places Berothah between Hamath and Damascus, and David's war with the king of Zobah led him away from the sea-coast towards the Euphrates (2 Sam. viii. 3). In the latter instance the difficulty is increased by the Hebrew text reading in 1 Chr. xviii. 8, CHUN instead of Berothai, and by the fact that both in Samuel and Chronicles the Greek translators, instead of giving a proper name, translate by the phrase ἐκ τῶν ἐκλεκτῶν πόλεων, clearly showing that they read either the same text in each passage, or at least words which bore the same sense. Fürst regards Berothah and Berothai as distinct places, and identifies the first with Berytus. Mislin (*Saints Lieux*, i. 244) derives the name from the wells (*Beeroth*), which are still to be seen bored in the solid rock at *Beirût*.

F. W. G.

BE'ROTHITE, THE (1 Chr. xi. 39). [BEEROTH.]

BERYL (תַּרְשִׁישׁ *tarshish:* χρυσόλιθος, Θαρσεὶς, ἄνθραξ, λίθος ἄνθρακος: *chrysolithus, hyacinthus, mare*) occurs in Ex. xxviii. 20, xxxix. 13; Cant. v. 14; Ez. i. 16, x. 9, xxviii. 13; Dan. x. 6. The *tarshish* was the first precious stone in the fourth row of the high-priest's breastplate. In Ezekiel's vision "the appearance of the wheels and their work was like unto the color of a *tarshish*;" it was one of the precious stones of the king of Tyre; the body of the man whom Daniel saw in his vision was like the *tarshish*.

It is impossible to say with any degree of certainty what precious stone is denoted by the Hebrew word; Luther reads the "turquoise;" the LXX. supposes either the "chrysolite" or the "carbuncle" (ἄνθραξ); Onkelos and the Jerusalem Targum have *kerum jama*, by which the Jews appear to have understood "a white stone like the froth of the sea," which Braun (*de Vest. Sacer.* ii. c. 17) conjectures may be the "opal." For other opinions, which are, however, mere conjectures, see the chapter of Braun just quoted.

It is generally supposed that the *tarshish* derives its name from the place so called, respecting the position of which see TARSHISH. Josephus (*Ant.* iii. 7, § 5) and Braun (*l. c.*) understand the *chrysolite* to be meant; not, however, the *chrysolite* of modern mineralogists, but the *topaz;* for it certainly does appear that by a curious interchange of terms the ancient chrysolite is the modern topaz, and the ancient topaz the modern chrysolite (see Plin. *H. N.* xxxvii. 8; Hill on Theophrastus, *De Lapid.*; King's *Antique Gems*, p. 57), though Bellermann, *Die Urim und Thummim*, p. 62, Berlin 1824) has advanced many objections to this opinion and has maintained that the topaz and the chrysolite of the ancients are identical with the gems now

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so called. Braun, at all events, uses the term *chrysolithus* to denote the topaz, and he speaks of its brilliant golden color. There is little or nothing in the passages where the *tarshish* is mentioned to lead us to anything like a satisfactory conclusion as to its identity, excepting in Cant. v. 14, where we do seem to catch a glimmer of the stone denoted: "His hands are orbs of gold adorned with the tarshish stone." This seems to be the correct rendering of the Hebrew. The orbs or rings of gold, as Cocceius has observed, refer not to rings on the fingers, but to the fingers themselves, as they gently press upon the thumb and thus form the figure of an orb or a ring. The latter part of the verse is the causal expletive of the former. It is not only said in this passage that the hands are called orbs of gold, but the reason why they are thus called is immediately added — specially on account of the beautiful chrysolites with which the hands were adorned (Braun, *de V. S.* ii. 13). Pliny says of the *chrysolithos*, "it is a transparent stone with a refulgence like that of gold." Since then the *golden stone*, as the name imports, is admirably suited to the above passage in Canticles, and would also apply, though in a less degree, to the other Scriptural places cited; as it is supported by Josephus, and conjectured by the LXX. and Vulg.; the ancient *chrysolite* or the modern yellow *topaz* appears to have a better claim than any other gem to represent the *tarshish* of the Hebrew Bible, certainly a better claim than the *beryl* of the A. V., a rendering which appears to be unsupported by any kind of evidence. W. H.

BERZE'LUS (Φαηζελδαΐος; Alex. Ζορζελλεος; [Ald. Βερζελλαΐος:] *Phargoleu*), 1 Esdr. v. 38. [BARZILLAI.]

BE'SAI [2 syl.] (בֵּסַי [*conqueror*, Fürst]: Βασί, Βησί; [Vat. -σει; Alex. Βασι, Βησει:] *Besee*, [*Besai*]). "Children of Besai" were among the Nethinim who returned to Judæa with Zerubbabel (Ezr. ii. 49; Neh. vii. 52). [BASTAI.]

BESODE'IAH [3 syl.] (בְּסוֹדְיָה [*intimate of Jehovah*]: Βασωδία; [Vat. Βαδια; FA.] Αβδεια: *Besodia*), father of Meshullam, and one of the repairers of the wall of Jerusalem (Neh. iii. 6).

BE'SOR, THE BROOK (נַחַל הַבְּשׂוֹר): χειμάρρους τοῦ Βοσόρ; [1 Sam. xxx. 21, Vat. Βεωας, Alex. Βεχωρ:] *torrens Besor*), a torrent-bed or wady in the extreme south of Judah, of which mention occurs only in 1 Sam. xxx. 9, 10, 21. It is plain from the conditions of the narrative that it must have been south of Ziklag, but hitherto the situation of neither town nor wady has been identified with any probability. The name may signify "fresh" or "cool" (Fürst). G.

* Dr. Robinson holds that the Brook Besor, in all probability, is the *Wady 'Ar'ārah*, the southeastern branch of *Wady es-Seba'*, running from Aroer to Beersheba. For the grounds of this opinion, see his *Phys. Geography*, pp. 121–123. Dietrich supposes Besor to mean *grassy, verdant* (Gesen. *Wörterb.* 6te Aufl.). H.

* **BESTEAD** (from the Anglo Saxon *stede*, a place: comp. our *instead*, *homestead*, &c.), found only in Is. viii. 21 (A. V.), means "placed" or "situated" (well or ill), and hence accompanied as Is., as above, by "harily," *i. e.* severely, the two words together give the sense of נִקְשֶׁה, namely, "brought into difficulty" or "distress." Eastwood and Wright's *Bible Word-Book* (p. 62) illustrates this archaism from the older English writers. H.

BE'TAH (בֶּטַח [*confidence*]: ἡ Μετεβδα, quasi מִפְּטָבַח; Alex. η Μασβαχ; [Vat. η Μασβαα; Comp. Βατδα:] *Bete*), a city belonging to Hadadezer, king of Zobah, mentioned with Berothai as having yielded much spoil of brass to David (2 Sam. viii. 8). In the parallel account, 1 Chr. xviii. 8, the name is called, by an inversion of letters, Tibchath. Ewald (*Gesch.* ii. 195) pronounces the latter to be the correct reading, and compares it with Tebach (Gen. xxii. 24). G.

BETA'NE (Βετάνη; [Vat. Βαιτανη; Sin. Βατανη;] Alex. Βλιτανη, *i. e.* prob. Βαιτανη: Vulg. omits), a place apparently south of Jerusalem (Jud i. 9), and possibly identical with Βηθανίν of Eusebius (*Onom.* Ἀρί, *Ain*), two miles from the Terebinth of Abraham and four from Hebron. This has been variously identified with *Beth-anoth*, *Beit 'Ainûn*, and *Betineh* or Ecbatana in Syria, placed by Pliny (v. 17) on Carmel (Winer, s. v. *Betane*). Bethany is inadmissible from the fact of its unimportance at the time, if indeed it existed at all. G.

BETEN (בֶּטֶן [*belly* or *womb*]: Βαιθόκ; Alex. Βατνε; [Comp. Βεθέν:] *Beten*), one of the cities on the border of the tribe of Asher (Josh. xix. 25, only). By Eusebius (*Onom.* Βατναί) it is said to have been then called Bebeten, and to have lain eight miles east of Ptolemias. No other trace of its existence has been discovered elsewhere. G.

BETH (בַּיִת, according to Gesenius (*Thes.* and *Lex.*), from a root, בּוּת, to pass the night, or from בָּנָה, to build, as δόμος, *domus*, from δέμω), the most general word for a house or habitation. Strictly speaking it has the force of a settled, stable dwelling, as in Gen. xxxiii. 17, where the building of a "house" marks the termination of a stage of Jacob's wanderings (comp. also 2 Sam. vii. 2, 6, and many other places); but it is also employed for a dwelling of any kind, even for a tent, as in Gen. xxiv. 32, where it must refer to the tent of Laban; also Judg. xviii. 31, 1 Sam. i. 7, to the tent of the tabernacle, and 2 K. xxiii. 7, where it expresses the textile materials (A. V. "hangings") for the tents of Astarte. From this general force the transition was natural to a house in the sense of a family, as Ps. cvii. 41, "families" (Prayer-Book, "households"), or a pedigree, as Ezr. ii. 59. In 2 Sam. xiii. 7, 1 K. xiii. 7, and other places, it has the sense of "home," *i. e.* "to the house." Beth also has some collateral and almost technical meanings, similar to those which we apply to the word "house," as in Ex. xxv. 27 for the "places" or sockets into which the bars for carrying the table were "housed;" and others.

Like *Ædes* in Latin and *Dom* in German, Beth has the special meaning of a temple or house of worship, in which sense it is applied not only to the tabernacle (see above) or temple of Jehovah (1 K. iii. 2, vi. 1, &c.), but to those of false gods — Dagon (Judg. xvi. 27; 1 Sam. v. 2), Rimmon (2 K. v. 18), Baal (2 K. x. 21), Nisroch (2 K. xix. 37), and other gods (Judg. ix. 27). "Bajith" in Is. xv. 2 is really ha-Bajith = "the Temple" — meaning some well-known idol fane in Moab [BAJITH.]

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Beth is more frequently employed in commutation with other words to form the names of places than either Kirjath, Hatzer, Beer, Ain, or any other word. A list of the places compounded with Beth is given below in alphabetical order; but in addition to these it may be allowable here to notice two, which, though not appearing in that form in the A. V., yet do so in the LXX., probably with greater correctness.

BETH-E'KED (בֵּית עֵקֶד: [Βαιθακάθ; Alex. Βαιθακαδ:] *camera pastorum*), the "shearing-house," at the pit or well (בּוֹר) of which the forty-two brethren of Ahaziah were slain by Jehu (2 K. x. 12). It lay between Jezreel and Samaria according to Jerome (*Onom.*), 15 miles from the town of Legio, and in the plain of Esdraelon.

BETH-HAG'GAN (בֵּית הַגָּן [*house of the garden*]: Βαιθγάν; [Vat. Βαιθαν; Comp. Βαιθαγάν:] *Domus horti*), A. V. "the garden-house" (2 K. ix. 27), one of the spots which marked the flight of Ahaziah from Jehu. It is doubtless the same place as EN-GANNIM, "spring of gardens," the modern *Jenín*, on the direct road from Samaria northward, and overlooking the great plain (Stanley, p. 349, note). G.

BETHAB'ARA (Βηθαβαρά, quasi בֵּית עֲבָרָה, *house of ford* or *ferry:* [*Bethania*]), a place beyond Jordan, πέραν τοῦ Ἰορ., in which, according to the Received Text of the N. T., John was baptizing (John i. 28), apparently at the time that he baptized Christ (comp. ver. 29, 39, 35). If the reading of the Received Text be the correct one, Bethabara may be identical with Beth-barah, the ancient ford of Jordan, of which the men of Ephraim took possession after Gideon's defeat of the Midianites [BETH-BARAH]; or, which seems more likely, with Beth-nimrah, on the east of the river, nearly opposite Jericho. [BETH-NIMRAH.] But the oldest MSS. (A B) and the Vulgate[a] have not Bethabara but Bethany, a reading which Origen (*ad loc.*) states to have obtained in almost all the copies of his time, σχέδον πάντα τὰ ἀντίγραφα, though altered by him in his edition of the Gospel on topographical grounds. In favor of Bethabara are, (*a.*) the extreme improbability of so familiar a name as Bethany being changed by copyists into one so unfamiliar as Bethabara, while the reverse — the change from an unfamiliar to a familiar name — is of frequent occurrence. (*b.*) The fact that Origen, while admitting that the majority of MSS. were in favor of Bethany, decided, notwithstanding, for Bethabara. (*c.*) That Bethabara was still known in the days of Eusebius (*Onomasticon*, s. v.), and greatly resorted to by persons desirous of baptism (*vitali gurgite baptizantur*).

Still the fact remains that the most ancient MSS. have "Bethany," and that name has been accordingly restored to the text by Lachmann, Tischendorf, and other modern editors. At this distance of time, and in the absence of any careful research on the east of Jordan, it is impossible to decide on evidence so slight and conflicting. It must not be overlooked that, if Bethany be accepted, the definition "beyond Jordan" still remains, and therefore another place must be intended than the well-known residence of Lazarus. G.

[a] In the *Onomasticon*, however, Jerome has Bethabara.

* It has been claimed that Bethabara or Bethany must have been one of the upper crossing-places of the Jordan, not far south of the Sea of Tiberias, and not so low down as opposite Jericho, because Jesus went thence to Galilee (John i. 44) in a single day (Stanley, *Sin. and Pal.* p 305). But this depends on how we are to reckon the "third day" in John ii. 1; for unless we count the day of Christ's calling the first disciples (John i. 35) as the first, and that of the marriage at Cana as "the third" (ii. 1), there may have been three or more days spent on the journey. But instead of its occupying one day only, the third day may have been the third after the arrival in Galilee, or according to Lücke (*Evang. des Johannes*, i. 467), the third from the calling of Nathanael (John i. 46). With either of these last computations we must place Bethabara much further south than any ford near the south end of the Galilean sea. It stands, on Kiepert's *Wandkarte von Palästina*, off against the upper part of the plain of Jericho.

It confers additional interest on Bethabara, if, as many suppose, it was the place where Jesus himself was baptized. If τὸ πρῶτον in John x. 40 means that when John began his career as the baptizer, he baptized first at Bethabara beyond the Jordan; and if the desert of Judæa lay in part on the east of the Jordan so as to embrace Bethabara, then Jesus may have received his baptism there; for John came at first baptizing in "the wilderness of Judæa" (Matt. iii. 1), and Jesus, without any intimation of a change of place, is said to have come and been baptized in the Jordan (Matt. iii. 13). But against this conclusion stands the fact that the wilderness (ἔρημος) of Judæa lay in all probability wholly on the west of the Jordan and the Dead Sea. See JUDÆA, WILDERNESS OF (Amer. ed.). Further, τὸ πρῶτον may signify only "at the first," referring in a general way to this place beyond the Jordan, where Jesus spent some of the last months or weeks of his life, as the same place where John had *formerly* baptized. H.

BETH-A'NATH (בֵּית עֲנָת [*house of answer*, sc. *to prayer*]: Βαιθαμέ, Βαιθανάχ, Βαιθενέθ; [Alex. Βαιναβαθ, Βαιθενεθ, Βεθενεκ:] *Bethanath*), one of the "fenced cities" of Naphtali, named with Beth-shemesh (Josh. xix. 38); from neither of them were the Canaanites expelled (Judg. i. 33). By Eusebius and Jerome (*Onom.* s. v. Ἀνείρ. Βαθμά, Βηθαναθά) it is spoken of as a village called Batanæa, 15 miles eastward of Cæsarea (Diocæsarea, or Sepphoris), and reputed to contain medicinal springs, λουτρὰ ἰάσιμα. Nothing, however, is known to have been discovered of it in modern times. G.

BETH-A'NOTH (בֵּית עֲנוֹת [*house of echo*, Fürst]: Βαιθανάμ; [Alex. Βαιθανωθ; Comp. Ald Βηθανάθ:] *Bethanoth*), a town in the mountainous district of Judah, named with Halhul, Beth-zur and others, in Josh. xv. 59 only. It is very probably the modern *Beit 'Ainún*, the remains of which, near to those of *Halhúl* and *Beit Súr*, were discovered by Wolcott and visited by Robinson (iii 281). G.

BETH'ANY (quasi בֵּית תְּיָנִי, *house of dates* [or from בֵּית עֲנִיָּה, *house of sorrow*] Βηθανία: *Bethania*), a village which, scanty as are the notices of it contained in Scripture, is more in

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mately associated in our minds than perhaps any other place with the most familiar acts and scenes of the last days of the life of Christ. It was at Bethany that He raised Lazarus from the dead, and from Bethany that He commenced his "triumphal entry" into Jerusalem. It was his nightly resting place during the time immediately preceding his passion; and here, at the houses of Martha and Mary and of Simon the leper, we are admitted to view Him, more nearly than elsewhere, in the circle of his domestic life.

Though it was only at a late period of the life of our Lord that his connection with Bethany commenced, yet this is fully compensated for by its having been the scene of his very last acts on earth. It was somewhere here, on these wooded slopes beyond the ridge of Olivet, that the Apostles stood when they last beheld his figure, as, with "uplifted hands" — still, to the very moment of disappearance, "blessing" them — He was "taken up" into the "cloud" which "received" and hid Him from their "steadfast" gaze, the words still ringing in their ears, which prove that space and time are no hinderance to the connection of Christians with their Lord — "Lo! I am with you always, even to the end of the world."

The little information we possess about Bethany is entirely gathered from the N. T., neither the O. T. nor the Apocrypha having apparently any allusion to it.[a] It was situated "at" (πρός) the Mount of Olives (Mark xi. 1; Luke xix. 29), about fifteen stadia from Jerusalem (John xi. 18), on or near the usual road from Jericho to the city (Luke xix. 29, comp. 1; Mark xi. 1, comp. x. 46), and close by and west (?) of another village called BETHPHAGE, the two being several times mentioned together.

There never appears to have been any doubt as to the site of Bethany, which is now known by a name derived from Lazarus—*el-'Azarîyeh*[b] (العازرية). It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent towards the Jordan valley (Lindsay, p. 91, and De Saulcy, p. 120). The spot is a woody hollow more or less planted with fruit-trees, — olives, almonds, pomegranates, as well as oaks and carobs; the whole lying below a secondary ridge or hump, of sufficient height to shut out the village from the summit of the mount (Rob. i. 431, 432; Stanley, p. 189; Bonar, pp. 38–9).

From a distance the village is, to use the emphatic words of the latest published description, "remarkably beautiful" — "the perfection of retirement and repose" — "of seclusion and lovely peace" (Bonar, pp. 139, 230, 310, 337; and see Lindsay, p. 69). It is difficult to reconcile these glowing descriptions with Mr. Stanley's words (p. 189), or with the impression which the present writer derived from the actual view of the place. Possibly something of the difference is due to the different time of year at which the visits were made.

El-'Azarîyeh itself is a ruinous and wretched village, a "wild mountain hamlet" of "some twenty families," the inhabitants of which display even less than the ordinary eastern thrift and industry (Rob. i. 432; Stanley, p. 189; Bonar, p. 310). In the village are shown the traditional sites of the house and tomb of Lazarus; the former the remains of a square tower, apparently of old date, though certainly not of the age of the kings of Judah, to which De Saulcy assigns it (p. 128) — the latter a deep vault excavated in the limestone rock, the bottom reached by 26 steps. The house of Simon the leper is also exhibited. As to the real age and character of these remains there is at present no information to guide us.

Schwarz maintains *el-'Azarîyeh* to be AZAL; and would fix Bethany at a spot which, he says, the Arabs call Beth-hanan, on the Mount of Offense above Siloam (pp. 263, 135).

These traditional spots are first heard of in the 4th century, in the *Itinerary* of the Bourdeaux Pilgrim, and the *Onomasticon* of Eusebius and Jerome; and they continued to exist, with certain varieties of buildings and of ecclesiastical establishments in connection therewith, down to the 16th century, since which the place has fallen gradually into its present decay. This part of the history is well given by Robinson (i. 432–3). By Mandeville and other mediæval travellers the town is spoken of as the "Castle of Bethany," an expression which had its origin in *castellum* being employed in the Vulgate as the translation of κώμη in John xi. 1.

N.B. The derivation of the name of Bethany given above — that of Lightfoot and Reland — is doubtless more correct than the one proposed by Simonis (*Onom.* s. v.), namely, בֵּית עֲנִיָּה, *locus depressionis*, which has no special applicability to this spot more than any other, while it lacks the correspondence with Bethphage, "House of *Figs*," and with the "Mount of *Olives*," which gives so much color to this derivation, although it is true that the dates have disappeared, and the figs and olives alone are now to be found in the neighborhood of Bethany. This has been well brought out by Stanley (*S. & P.* pp. 186, 187). It may also be remarked that the use of the Chaldee word חִינְנֵי, for the fruit of the date-palm, is consistent with the late period at which we first hear of Bethany.

G.

* The etymology is still unsettled. The various conjectures are stated by Arnold in Herzog's *Real-Encyk.* ii. 116. The one that he prefers makes it the Chaldee or Aramæan עֲנִיָּא עֵירָא (Buxt. *Lex. Chald.* col. 1631 f.), i. e. *domus miseri*, "house of the afflicted." Origen, Theophylact and others express a similar idea in their οἶκος ὑπαχοῆς, as if related to עָנָה, i. e., where the prayer of the needy is heard and answered.

H.

* BETHANY BEYOND THE JORDAN (according to the true text in John i. 28). For this, see BETHABARA.

H.

[a] It has been suggested (Hitzig, *Jesaia*) that the word rendered "poor" in the A. V. of Is. x. 30 (עֲנִיָּה) — "poor Anathoth" — is an abbreviated form of the name of Bethany, as Nimrah is of Beth-nimrah, &c.; but apart from any other difficulty, there is the serious one that Bethany does not lie near the other places mentioned in the passage, and is quite out of the line of Sennacherib's advance.

[b] The Arabic name is given above from Robinson. Lord Lindsay, however, denies that this is correct, and asserts, after frequently hearing it pronounced, that the name is *Lazarieh*.

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BETH-AR'ABAH (בֵּית הָעֲרָבָה, *house of the desert*: Βαιθαραβά, Θαραβαδμί; [Alex. in Josh. xv. 6] Βηθαραβα: *Betharaba*), one of the six cities of Judah which were situated down in the Arabah, *i. e.* the sunk valley of the Jordan and Dead Sea ("wilderness," Josh. xv. 61), on the north border of the tribe, and apparently between Bethhoglah and the high land on the west of the Jordan valley (xv. 6). It is also included in the list of the towns of Benjamin (xviii. 22. Βαιθαβαρά, Vat. [Alex. Βαιθαραβα]). G.

BETH-A'RAM (accurately BETH-HARAM, בֵּית הָרָם: [Θαργαί, Vat. -γαει; Alex. Βηθαραμ:] *Betharam*), one of the towns of Gad on the east of Jordan, described as in "the valley" (הָעֵמֶק, not to be confounded with the Arabah or Jordan valley), Josh. xiii. 27, and no doubt the same place as that named BETH-HARAN in Num. xxxii. 36. No further mention is found of it in the Scriptures; but Eusebius and Jerome (*Onomast.*) report that in their day its appellation (*a Syris dicitur*) was Bethramtha, Βηθραμφθά (see also the quotations from the Talmud in Schwarz, p. 231; the Syriac and other versions, however, have all Beth-haran, with no material variation), and that, in honor of Augustus, Herod had named it Libias (Λιβιάς). Josephus's account is that Herod (Antipas), on taking possession of his tetrarchy, fortified Sepphoris and the city (πόλις) of Betharamphtha, building a wall round the latter, and calling it Julias in honor of the wife of the emperor. As this could hardly be later than B. C. 1 — Herod the Great, the predecessor of Antipas, having died in B. C. 4 — and as the empress Livia did not receive her name of Julia until after the death of Augustus, A. D. 14, it is probable that Josephus is in error as to the new name given to the place, and speaks of it as having originally received that which it bore in his own day. It is curious that he names Libias long before (*Ant.* xiv. 1, § 4) in such connection as to leave no doubt that he alludes to the same place. Under the name of Amathus he again mentions it (*Ant.* xvii. 10, § 6; comp. *B. J.* ii. 4, § 2), and the destruction of the royal palaces there by insurgents from Perœa.

Ptolemy gives the locality of Libias as 31° 26′ at. and 67° 10′ long. (Ritter, *Jordan*, p. 573); and Eusebius and Jerome (*Onomasticon*) state that it was five miles south of Bethnabran, or Bethamnaran (*i. e.* Beth-nimrah?). This agrees with the position of the *Wady Seir*, or *Sîr*, which falls into the Ghôr opposite Jericho, and half way between *Wady Hesbân* and *Wady Shoaib*. No one appears to have explored this valley. Seetzen heard that it contained a castle and a large tank in masonry (*Reisen*, 1854, ii. 318). These may turn out to be the ruins of Libias. G.

BETH-AR'BEL (בֵּית אַרְבֵּאל: ἐκ τοῦ οἴκου τοῦ Ἱεροβοάμ; Alex. Ἱεροβααλ), named only in Hos. x. 14, as the scene of a sack and massacre by Shalman (Shalmaneser). No clew is given to its position; it may be the ancient stronghold of ARBELA in Galilee, or (as conjectured by Hitzig) another place of the same name near Pella, of which mention is made by Eusebius in the *Onomasticon*. In the Vulgate Jerome has translated the name to mean "e domo ejus qui judicavit Baal," *i. e.* Jerubbaal (יְרֻבַּעַל) or Gideon, understanding Salman as Zalmunna, and the whole passage as a reference to Judg. viii. G.

* The weight of opinion is in favor of identifying also this Arbel with the *Irbid* which represents the Greek Arbela in 1 Macc. ix. 2, between Tiberias and Sepphoris (Robinson iii. 281; Raumer's *Palästina*, p. 108; Ritter's *Erdkunde*, viii. 2, 328, Porter, *Handb.* p. 418). Travellers who turn to the left inland from the shore of Gennesaret, after proceeding a short distance beyond *Mejdel* (Magdala) in ascending the hills to *Safed* have before them the site of Arbela at the entrance into *Wady Hamâm* (valley of Doves), just back of the remarkable caverns which appear there in the face of the almost perpendicular rocks, reaching the height of 1,500 feet (Tristram, *Land of Israel*, p. 446). In addition to the name so well preserved (though the change of *l* to *d* is not common) it is distinctly implied in the prophet's associating it with "the fortresses" deemed so impregnable, that Arbela (Hos. x. 14) was a place of great natural security, which we find to be so eminently true of this *Irbid* or Arbela at the mouth of *Wady Hamâm*. For a description of the site see *Land and Book*, ii. 114. On the contrary Ewald knows that the prophet's Arbel was the famous city of that name on the Tigris, which Shalman, an Assyrian king otherwise unknown, had destroyed a short time before Hosea wrote (*Prophet. des A. Bundes*, i. 157). Dr. Pusey (*M. Prophets*, i. 69) thinks an Arbel must be meant near the middle of the plain of Jezreel (*Onomast.* s. v.), chiefly because he infers from 2 K. x. 14 that the Galilean Arbel must have been already in the power of the Assyrians before Shalman's invasion referred to by Hosea. But it is difficult, with so meagre a history, either to fix the time of Shalman's invasion or to trace the line of the conqueror's march through the country. The name is variously explained. According to Gesenius it signifies "House of God's ambush," *i. e.* a place made strong by His hand rather than man's. Simonis (*Onomast.* p. 494) comes nearer still to this import of the name: = "Lustrum Dei, *i. e.* maximum et inaccessum" (from אָרַב, *covert, haunt*). Fürst derives it from אָרַב, *to join together*, as huts in a row, hence *El's* (God's) *village* or court, *i. e.* sacred to him. H.

BETH-A'VEN (בֵּית אָוֶן, *house of naught*, i. e. *badness:* [Josh. xviii. 12] Βαιθάν, Alex. Βηθαυν: *Bethaven*) a place on the mountains of Benjamin, east of Bethel (Josh. vii. 2, Βαιθήλ [Alex. Βηθαυν], xviii. 12), and lying between that place and Michmash (1 Sam. xiii. 5; also xiv. 23, τὴν Βαμάθ, [Alex. Βηθαυν]. In Josh. xviii. 12, the "wilderness" (*Midbar* = pasture-land) of Bethaven is mentioned. In 1 Sam. xiii. 5 the reading of the LXX. is Βαιθωρών [Comp. Βαιθαβέν], Bethhoron; but if this be correct, another Beth-horon must be intended than that commonly known which was much further to the west. In Hos. iv. 15, v. 8, x. 5 [οἶκος Ὤν, but Alex. Hos. iv. 15 οἶκος τῆς ἀδικίας, and so Vat. marg.], the name is transferred, with a play on the word very characteristic of this prophet, to the neighboring Beth-el — once the "house of God," but then the house of idols, of "naught." G.

BETH-AZMA'VETH (בֵּית עַזְמָוֶת: Βηθασμάθ; [Alex. Βηθ:] *Bethasmoth*). Under this name is mentioned, in Neh. vii. 28 only, the town

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of Benjamin which is elsewhere called AZMAVETH, and BETHSAMOS.

Mr. Finn [formerly English consul at Jerusalem] proposes to identify Azmaveth with *Hizmeh*, a village on the hills of Benjamin to the S. E. of *Jeba*. G.

BETH-BA'AL-ME'ON[a] (בֵּית בַּעַל מְעוֹן: οἶκος Μεελβάθ; Alex. οἶκος Βελμεων: *oppidum Baalmaon*), a place in the possessions of Reuben, on the "Mishor" or downs (A. V. "plain") east of Jordan (Josh. xiii. 17). At the Israelites' first approach its name was BAAL-MEON (Num. xxxii. 38, or in its contracted form, BEON, xxxii. 3), to which the Beth was possibly a Hebrew addition. Later it would seem to have come into possession of Moab, and to be known either as Beth-meon (Jer. xlviii. 23) or Baal-meon (Ez. xxv. 9). The name is still attached to a ruined place of considerable size (*beträchtlich*, Seetzen), a short distance to the S. W. of *Hesbân*, and bearing the name of "the fortress of *Ma'în*" (حصن ميعون), according to Burckhardt (865), or *Maûn*, according to Seetzen (*Reisen*, i. 408), which appears to give its appellation to the *Wadi Zerka Maein* (*ibid.* 402). G.

BETH-BA'RAH (בֵּית עֲבָרָה quasi בֵּית עֲבָרָה, *house of passage*, or, *of the ford*: Βαιθηρά; [Comp. Ald. Βαιθβηρά:] *Bethbera*), named only in Judg. vii. 24, as a point apparently south of the scene of Gideon's victory, which took place at about Bethshean, and to which point "the waters" (הַמַּיִם) were "taken" by the Ephraimites against Midian. What these "waters" were, is not clear, probably the wadies and streams which descend from the highlands of Ephraim; it is very plain that they were distinct from the Jordan, to which river no word but its own distinct name is ever applied. Beth-barah derives its chief interest from the possibility that its more modern representative may have been Bethabara where John baptized [BETHABARA]; but there is not much in favor of this beyond their similarity in sound. The pursuit of the Midianites can hardly have reached so far south as Bethabara, which was accessible to Judæa and Jerusalem and all the "region round about" (ἡ περίχωρος; *i. e.* the oasis of the South Jordan at Jericho).

If the derivation of the name given above be correct, Beth-barah was probably the chief ford of the district, and may therefore have been that by which Jacob crossed on his return from Mesopotamia, and at which Jephthah slew the Ephraimites. G.

BETH-BA'SI (Βαιθβασί; [Sin. Βαιθβασσει, Βαιθβασσει; Alex. Βεθβασι:] *Bethbessen*), a town which from the mention of its decays (τὰ καθῃρημένα) must have been originally fortified, lying in the desert (τῇ ἐρήμῳ), and in which Jonathan and Simon Maccabæus took refuge from Bacchides (1 Macc. ix. 62, 64). Josephus (*Ant.* xiii. 1, § 5) has Βηθελαγά (Beth-hogla), but a reading of the passage quoted by Reland (632) presents the more probable form of Beth-keziz. Either alternative fixes the situation as in the Jordan valley not far from Jericho. [KEZIZ, VALLEY OF.] G.

[a] It is possible that the name contains a trace of the tribe or nation of Meon, — the Maonites or Mehunim. [MAON; MEHUNIM.]

BETH-BIR'EI (בֵּית בִּרְאִי [*house of my creation*]: οἶκος Βαρουσεωρίμ (by inclusion of the next name); [Vat. οικ. Βραουμ; Alex. οικ. Βαρουμ:] *Bethberai*), a town of Simeon (1 Chr. iv 31), which by comparison with the parallel list in Josh. xix. appears to have had also the name of BETH-LEBAOTH. It lay to the extreme south, with Beersheba, Hormah, &c. (comp. Josh. xv. 32, Lebaoth) G.

BETH-CAR' (בֵּית כָּר, *house of lambs*: Βαιθχόρ, Alex. Βελχορ: *Bethchar*), a place named as the point to which the Israelites pursued the Philistines from Mizpeh on a memorable occasion (1 Sam. vii. 11), and therefore west of Mizpeh. From the unusual expression "under Beth-car" (מִתַּחַת בֵּת), it would seem that the place itself was on a height, with the road at its foot. Josephus (*Ant.* vi. 2, § 2) has μέχρι Κοππαίων, and goes on to say that the stone Ebenezer was set up at this place to mark it as the spot to which the victory had extended. [EBEN-EZER.] G.

BETH-DA'GON (בֵּית דָּגוֹן, *house of Dagon* Βαγαδιήλ; Alex. Βηθδαγων: *Bethdagon*).

1. A city in the low country (*Shefelah*) of Judah (Josh. xv. 41), and therefore not far from the Philistine territory, with which its name implies a connection. From the absence of any conjunction before this name, it has been suggested that it should be taken with the preceding, "Gederoth-Beth-dagon;" in that case probably distinguishing Gederoth from the two places of similar name in the neighborhood. Caphardagon existed as a very large village between Diospolis (Lydda) and Jamnia in the time of Jerome (*Onom.* s. v.) A *Beit Dejan* has been found by Robinson between Lydda and Jaffa, but this is too far north, and must be another place.

2. A town apparently near the coast, named as one of the landmarks of the boundary of Asher (Josh. xix. 27; בֵּית דָּגֹן, Βαιθεγενθὼ [Alex. Βηθδαγων]). The name and the proximity to the coast point to its being a Philistine colony.

3. In addition to the two modern villages noticed above as bearing this ancient name, a third has been found by Robinson (iii. 298) a few miles east of *Nâbulus*. There can be no doubt that in the occurrence of these names we have indications of the worship of the Philistine god having spread far beyond the Philistine territory. Possibly these are the sites of towns founded at the time when this warlike people had overrun the face of the country to "Michmash eastward of Beth-aven" on the south, and Gilboa on the north — that is, to the very edge of the heights which overlook the Jordan valley — driving "the Hebrews over Jordan into the land of Gad and Gilead" (1 Sam. xiii. 5–7; comp. 17, 18, xxix. 1, xxxi. 1). G.

BETH-DIBLATHA'IM (בֵּית דִּבְלָתָיִם, *house of the double cake* (of figs): [Vat. M.' οἶκος Δαιβλαθαιμ; [Rom. οἰκ. Δαιθλαθαλμ; Alex. FA οικ. Δεβλαθαιμ:] *domus Deblathaim*), a town of Moab (Jer. xlviii. 22), apparently the place elsewhere called ALMON-DIBLATHAIM. G.

* **BETH-E'DEN**, Amos i. 5, marg. [EDEN, 2.]

BETHEL [properly BETH-EL] (בֵּית אֵל, *house of God*: Βαιθήλ [etc.;] Joseph. Βηθήλ,

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Βεθηλ πόλις: *Bethel*). 1. A well-known city and holy place of central Palestine.

Of the origin of the name of Bethel there are two accounts extant. (1.) It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God, when on his journey from his father's house at Beersheba to seek his wife in Haran (Gen. xxviii. 19). He took the stone which had served for his pillow and put (יָשֶׂם) it for a pillar, and anointed it with oil; and he "called the name of 'that place' (הַמָּקוֹם הַהוּא) Bethel; but the name of 'the city' (הָעִיר) was called Luz at the first."

The expression in the last paragraph of this account is curious, and indicates a distinction between the "city" and the "place" — the early Canaanite "city" Luz, and the "place," as yet a mere undistinguished spot, marked only by the "stone," or the heap (Joseph. τοῖς λίθοις συμφορουμένοις), erected by Jacob to commemorate his vision.

(2.) But according to the other account,[a] Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padan-aram; at which time also (according to this narrative) the name of Israel was given him. Here again Jacob erects (עָבַד) a "pillar of stone," which, as before, he anoints with oil (Gen. xxxv. 14, 15). The key of this story would seem to be the fact of God's "speaking" with Jacob. "God went up from him in the place where He 'spake' with him" — "Jacob set up a pillar in the place where He 'spake' with him," and "called the name of the place where God spake[b] with him Bethel."

Whether these two narratives represent distinct events, or, as would appear to be the case in other instances in the lives of the patriarchs, are different representations of the one original occasion on which the hill of Bethel received its consecration, we know not, nor indeed does it concern us to know. It is perhaps worth notice that the prophet Hosea — in the only reference which the Hebrew Scriptures contain to this occurrence — had evidently the second of the two narratives before him, since in a summary of the life of Jacob he introduces it in the order in which it occurs in Genesis — laying full and characteristic stress on the key-word of the story: "He had power over the angel and prevailed; he wept and made supplication unto Him; He found him in Bethel, and there He *spake* with us, even Jehovah God of hosts" (Hos. xii. 4, 5).

Early as is the date involved in these narratives, yet, if we are to accept the precise definition of Gen. xii. 8, the name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan: he removed from the oaks of Moreh to "the' mountain on the east of Bethel," with "Bethel on the west and Hai on the east." Here he built an altar; and hither he returned from Egypt with Lot before their separation (xiii. 3, 4). See Stanley, *S. & P.* 218.

In one thing, however, the above narratives all agree, — in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the "city" of Luz and the consecrated "place" in its neighborhood (comp. besides the passages already quoted, Gen. xxxv. 7). Even in the ancient chronicles of the conquest the two are still distinguished (Josh. xvi. 1, 2); and the appropriation of the name of Bethel to the city appears not to have been made till still later, when it was taken by the tribe of Ephraim; after which the name of Luz occurs no more (Judg. i. 22–26). If this view be correct, there is a strict parallel between Bethel and Moriah, which (according to the tradition commonly followed) received its consecration when Abraham offered up Isaac, but did not become the site of an actual sanctuary till the erection of the Temple there by Solomon. [MORIAH.]

The intense significance of the title bestowed by Jacob on the place of his vision — "House of God" — and the wide extent to which that appellation has been adopted in all languages and in spite of the utmost diversities of belief, has been well noticed by Mr. Stanley (220–1). It should not be overlooked how far this has been the case with the actual name; the very syllables of Jacob's exclamation, forming, as they do, the title of the chief sanctuary of the Mohammedan world — the Beit-allah of Mecca — while they are no less the favorite designation of the meanest conventicles of the humblest sects of Protestant Christendom.

On the other hand, how singular is the fact — if the conclusions of etymologists are to be trusted (Spencer, *de Leg. Hebr.* 444; Bochart, *Canaan*, ii. 2) — that the awful name of Bethel should have lent its form to the word by which was called one of the most perplexing of all the perplexing forms assumed by the idolatry of the heathen — the Baitulia, the λίθοι ἔμψυχοι, or living stones, of the ancient Phœnicians. Another opportunity will occur for going more at length into this interesting subject [STONES]; it will be sufficient here to say that the Baitulia seem to have preserved the erect position of their supposed prototype, and that the worship consisted of anointing them with oil (Arnobius, *adv. Gentes*, i. 39).

The actual stone of Bethel itself was the subject of a Jewish tradition, according to which it was removed to the second Temple, and served as the pedestal for the ark. It survived the destruction of the Temple by the Romans, and was resorted to by the Jews in their lamentations (Reland, *Pal.* 638). [TEMPLE, THE SECOND.]

After the conquest Bethel is frequently heard of In the troubled times when there was no king in Israel, it was to Bethel that the people went up in their distress to ask counsel of God (Judg. xx. 18. 26, 31, xxi. 2: in the A. V. the name is translated "house of God"). Here was the ark of the covenant under the charge of Phinehas the grandson of Aaron, with an altar and proper appliances for the offering of burnt-offerings and peace-offerings (xx. 26–28, xxi. 4); and the unwonted mention of a regular road or causeway as existing between it

[a] * The two accounts relate to different journeys of Jacob when he stopped at Bethel. The origin of the name, in the fullness of its meaning, was not one but two-fold. The accounts really differ only in this, that the expressive name which the patriarch gave to the place on his setting out for Padan-aram he had occasion to renew and emphasize on his return to Bethel, because God again appeared to him there and granted to him still more signal manifestations of his presence and favor (Gen. xxxv. 14, 15). E.

[b] The word is the same (דִּבֶּר) in all three cases though in the A. V. it is rendered "talked" in the two former.

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and the great town of Shechem is doubtless an indication that it was already in much repute. Later than this we find it named as one of the holy cities to which Samuel went in circuit, taking equal rank with Gilgal and Mizpeh (1 Sam. vii. 16).

Doubtless, although we are not so expressly told, it was this ancient reputation, combined with its situation on the extreme south frontier of his new kingdom, and with the hold which it must have had on the sympathies both of Benjamin and Ephraim — the former's by lot, and the latter's by conquest — that made Jeroboam choose Bethel as the depository of the new false worship which was to seal and consummate the division between the ten tribes and the two.

Here he placed one of the two calves of gold, and built a "house of high places" and an altar of incense, by which he himself stood to burn, as we see him in the familiar picture of 1 K. xiii. Towards the end of Jeroboam's life Bethel fell into the hands of Judah (2 Chr. xiii. 19), whence it was probably recovered by Baasha (xvi. 1). It then remains unmentioned for a long period. The worship of Baal, introduced by the Phœnician queen of Ahab (1 K. xvi. 31), had probably alienated public favor from the simple erections of Jeroboam to more gorgeous shrines (2 K. x. 21, 22). Samaria had been built (1 K. xvi. 24), and Jezreel, and these things must have all tended to draw public notice to the more northern part of the kingdom. It was during this period that Elijah visited Bethel, and that we hear of "sons of the prophets" as resident there (2 K. ii. 2, 3), two facts apparently incompatible with the active existence of the calf-worship. The mention of the bears so close to the town (ii. 23, 25), looks too as if the neighborhood were not much frequented at that time. But after his destruction of the Baal worship throughout the country, Jehu appears to have returned to the simpler and more national religion of the calves, and Bethel comes once more into view (2 K. x. 29). Under the descendants of this king the place and the worship must have greatly flourished, for by the time of Jeroboam II., the great-grandson of Jehu, the rude village was again a royal residence with a "king's house" (Am. vii. 13); there were palaces both for "winter" and "summer," "great houses" and "houses of ivory" (iii. 15), and a very high degree of luxury in dress, furniture, and living (vi. 4–6). The one original altar was now accompanied by several others (iii. 14, ii. 8); and the simple "incense" of its founder had developed into the "burnt-offerings" and "meat-offerings" of "solemn assemblies," with the fragrant "peace-offerings" of "fat beasts" (v. 21, 22).

How this prosperity came to its doom we are not told. After the desolation of the northern kingdom by the king of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists "how to fear Jehovah," "the God of the land" (2 K. xvii. 28, 27). The buildings remained till the time of Josiah, by whom they were destroyed: and in the account preserved of his reforming iconoclasm we catch one more glimpse of the altar of Jeroboam, with its last loathsome fire of "dead men's bones" burning upon it, the altar and high-place surviving in their archaic antiquity amidst the successive additions of later votaries, like the wooden altar of Becket at Canterbury, which continued in its original simplicity through all the subsequent magnificence of the church in which he was murdered (Stanley, *Canterbury*, 184). Not the least remarkable of these later works was the monument (הַנָּבִיא : στήλη), evidently a conspicuous erection, of the "man of God," who proclaimed the ultimate downfall of this idolatrous worship at its very outset, and who would seem to have been at a later date canonized as it were by the votaries of the very idolatry which he denounced. "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them."

But, in any case, the fact of the continued existence of the tomb of this protester through so many centuries of idolatry illustrates very remarkably the way in which the worship of Jehovah and the false worship went on side by side at Bethel. It is plain from several allusions of Amos that this was the case (v. 14, 22); and the fact before noticed of prophets of Jehovah being resident there, and of the friendly visits even of the stern Elijah; of the relation between the "man of God from Judah" and the "lying prophet" who caused his death of the manner in which Zedekiah the son of Chenaanah, a priest of Baal, resorts to the name of Jehovah for his solemn adjuration, and lastly of the way in which the denunciations of Amos were tolerated and he himself allowed to escape, — all these point to a state of things well worthy of investigation. In this connection, too, it is curious that men of Bethel and Ai returned with Zerubbabel (Ezr. ii. 28; Neh. vii. 32); and that they returned to their native place whilst continuing their relations with Nehemiah and the restored worship (Neh. xi. 31). In the Book of Esdras the name appears as BETOLIUS. In later times Bethel is only named once, amongst the strong cities in Judæa which were repaired by Bacchides during the struggles of the times of the Maccabees (1 Macc ix. 50).

Bethel receives a bare mention from Eusebius and Jerome in the *Onomasticon*, as 12 miles from Jerusalem on the right hand of the road to Sichem, and here its ruins still lie under the scarcely altered name of *Beitin*. They cover a space of "three or four acres," and consist of "very many foundations and half-standing walls of houses and other buildings." "The ruins lie upon the front of a low hill between the heads of two hollow wadies which unite and run off into the main valley *es-Suweinit*" (Rob. i. 448–9). Dr. Clarke, and other travellers since his visit, have remarked on the "stony" nature of the soil at Bethel, as perfectly in keeping with the narrative of Jacob's slumber there. When on the spot little doubt can be felt as to the localities of this interesting place. The round mount S. E. of Bethel must be the "mountain" on which Abram built the altar, and on which he and Lot stood when they made their division of the land (Gen. xii. 7, xiii. 10). It is still thickly strewn to its top with stones formed by nature for the building of "altar" or sanctuary. As the eye turns involuntarily eastward, it takes in a large part of the plain of the Jordan opposite Jericho; distant it is true, but not too distant to discern in that clear atmosphere the lines of verdure that mark the brooks which descend from the mountains beyond the river and fertilize the plain even in its present neglected state. Further south lies, as in a map, fully half of that sea which now covers the once fertile oasis of the "cities of the plain," and which in those days was as "the garden of the Lord, even as the land of Egypt." Eastward again of this mount, at about the same distance on the left that

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Bethel is on the right, overlooking the *Wady Suweinit*, is a third hill crowned by a remarkably desolate-looking mass of gray debris, the most perfect heap of ruin to be seen even in that country of ruins. This is *Tell er-Rijmeh*, "the mound of the heap," agreeing in every particular of name, aspect, and situation, with AI.

An admirable passage on the history of Bethel will be found in Stanley (217–223).

2. [In Josh., Rom. Vat. Alex. omit; Comp. Ald. Βαιθήλ.] A town in the south part of Judah, named in Josh. xii. 16 and 1 Sam. xxx. 27. The collocation of the name in these two lists is decisive against its being the well-known Bethel. In the latter case the LXX. read Βαιθσούρ, *i. e.* Beth-zur [but Comp. Alex. Βαιθήλ]. By comparison of the lists of the towns of Judah and Simeon (Josh. xv. 30, xix. 4; 1 Chr. iv. 30), the place appears under the names of CHESIL, BETHUL, and BETHUEL.

G.

* It is remarkable that a place so prominent as Bethel (1) in the O. T. should be unnamed in the New; and yet it continued to exist in the time of Christ, for Josephus (*B. J.* iv. 9, § 9) relates its capture by Vespasian on his march from Tiberius to Jerusalem. The Saviour must have passed within sight of it (perhaps at other times, but certainly) on his journey from Judæa to Galilee, when he stopped at Jacob's well near Sychar (John iv. 3 ff.), and must have been near it when he retired to Ephraim (John xi. 54) after the raising of Lazarus; but there is no evidence that he ever turned aside to go to the place itself. After the notice of Bethel in the *Onomasticon* (above referred to) it disappeared from history, and for ages its location was unknown to the people of western countries. It is an instance of what is true of so many of the ancient places in the Bible, namely, that after having been last mentioned in the Scriptures they were unheard of, till geographers and tourists in our own day have traversed the land, and on asking the inhabitants to tell them the names of their towns and villages have had the old Scripture names given back to them from the mouths of the people. It is but just to add that the identification of *Beitin* with the ancient Bethel seems to be due to the missionary Nicolayson, in 1836. (*Jewish Intelligence*, Feb. 1837, p. 38.) Dr. Robinson (*Researches*, iii. 267 ff.) argues the question at length whether *Beitin* may not also be the Bether which was the scene of the great battle between the Jewish leader Bar-cochba, *Son of a Star*, and Hadrian, a battle so terribly disastrous to the Jews. The supposition (Williams, *Holy City*, ii. p. 212) that this Bether is the ridge near *Bittîr*, 2½ hours southwest of Jerusalem, he regards as without any sufficient foundation.

The sojourn of Abraham and Lot with their flocks and herds in this region (Gen. xiii. 1 ff.) implies that it was very fertile and well suited to their pastoral occupations. The writer can testify that it maintains still its ancient character in this respect. The cattle which he saw there surpassed in number and size any that he saw at any one time in any other place. Springs abound; and a little to the west, toward *Jufna*, the Roman Gophna, was a flooded meadow, which as late as 28th of April was almost large enough to be called a lake. On the hill-top just east of Bethel, where Abraham and Lot agreed to separate from each other, the eye catches a sight which is quite startling: we see not only the course of the Jordan stretching north and south, readily traced by the waving line of verdure along its banks, but its waters broken and foaming as they roll over some of the many cascades, almost cataracts, for which the river is remarkable. Lieutenant Lynch, who floated down the Jordan from the Lake of Galilee to the Dead Sea, ascertained that the river in its intermediate passage rushes over not fewer than 27 violent rapids, as well as many others less precipitous. It is interesting to be reminded that sepulchres are found at the present day in the rocky heights around Bethel. See *Sinai und Golgotha*, von F. A. Strauss, p. 371. Stanley also (*Sin. and Pal.* p. 147, Am. ed.) speaks of "the excavations" which the traveller sees in approaching this place, in which the dead of so many past generations have been buried. It was from such recesses, no doubt, that king Josiah, in his zeal for the worship of Jehovah, dug up the bones of the old idolaters who had lived at Bethel, which he burned on the altar of the golden calf in order by this act of pollution to mark his abhorrence of such idolatry, and to render the place infamous forever. There is nothing very remarkable in the situation or scenery of Bethel to impress the observer; and the hold which it acquired on the religious veneration of the Hebrews presupposes some such antecedent history as that related of the patriarchs in the book of Genesis.

H.

BETH'ELITE, THE (1 K. xvi. 34). [BETHEL.]

BETH-E'MEK (בֵּית הָעֵמֶק, *house of the valley*: Βαιθμέ; Alex. Βηθαεμεκ: *Bethemec*), a place on or near the border of Asher, on the north side of which was the ravine of Jiphthah-el (Josh. xix. 27). Robinson has discovered an *'Amkah* about 8 miles to the N. E. of *Akka*; but if his identification of *Jefât* with Jiphthah-el be tenable, the site of Beth-emek must be sought for further south than *Amkah* (Rob. iii. 103, 107–8).

G.

BETHER, THE MOUNTAINS OF (הָרֵי בָתֶר: ὄρη κοιλωμάτων: *Bether*, and *Bethel* [?]), Cant. ii. 17. There is no clue to guide us to what mountains are intended here.

For the site of Bether, so famous in the post-biblical history of the Jews, see Reland, 639, 640; Rob. iii. 267–271.

G.

* Bether, says Gesenius, signifies *section*, a piece cut off, and describes apparently a region consisting of hills and valleys, and at the same time craggy, precipitous. Fürst defines the term in the same way. The scene of Solomon's Song being laid on Mount Lebanon, we may suppose Bether to have been in that region whose physical aspects so well agree with the etymology, though that trait belongs, of course, to many other parts of Palestine. This Bether has probably no connection with that of the later Jewish history; see addition to BETHEL.

H.

BETHESDA (Βηθεσδά, as if חֶסֶד בֵּית, *house of mercy*, or בֵּית אֶשְׁדָּא, *place of the flowing of water*: Euseb. Βηζαβδ: *Bethsaida*), the Hebrew name of a reservoir or tank (κολυμβήθρα, *i. e.* a swimming-pool), with five "porches" (στοαί) close upon the sheep-gate or "market" (ἐπὶ τῇ προβατικῇ — it will be observed that the word "market" is supplied) in Jerusalem (John v 2).

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the porches — *i. e.* cloisters or colonnades[a] — were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water."

Eusebius — though unfortunately he gives no clue to the situation of Bethesda — describes it in the *Onomasticon* as existing in his time as two pools (*ἐν ταῖς λίμναις διδύμοις*), the one supplied by the periodical rains, while the water of the other was of a reddish color (*πεφοινιγμένον*), due, as the tradition then ran, to the fact that the flesh of the sacrifices was anciently washed there before offering, on which account the pool was also called *προβατική*. See, however, the comments of Lightfoot on this view, in his *Exercit. on S. John*, v. 2. Eusebius's statement is partly confirmed by the Bourdeaux Pilgrim (A. D. 333), who mentions in his *Itinerary* "twin fish-pools, having five porches, which are called Bethsaida" (quoted in Barclay, 299).

The large reservoir called the *Birket Israil*, within the walls of the city, close by the St. Stephen's gate, and under the northeast wall of the Haram area, is generally considered to be the modern representative of Bethesda. This tradition reaches back certainly to the time of Sæwulf, A. D. 1102, who mentions it under the name of Bethsaida (*Early Trav.* 41). It is also named in the *Cites de Jherusalem*, A. D. 1187 (sect. vii.; Rob. ii. 562), and in more modern times by Maundrell and all the later travellers.

The little that can be said on the subject goes rather to confirm than to invalidate this tradition. On the one hand, (1.) the most probable position of the sheep-gate is at the northeast part of the city [JERUSALEM]. On the other hand, the *Birket Israil* exhibits none of the marks which appear to have distinguished the water of Bethesda in the records of the Evangelist and of Eusebius. (2.) The construction of the *Birkeh* is such as to show that it was originally a water-reservoir,[b] and not, as has been suggested, the moat of a fortress (Rob. i. 293–4, iii. 243); (3.) there is certainly a remarkable coincidence between the name as given by Eusebius, Bezatha, and that of the northeast suburb of the city at the time of the Gospel history — Bezetha; and (4.) there is the difficulty that if the *Birket Israil* be not Bethesda, which of the ancient "pools" does it represent?

One other proposed identification must be noticed, namely, that of Dr. Robinson (i. 342–3), who suggests the "fountain of the Virgin," in the valley of the Kedron, a short distance above the Pool of Siloam. In favor of this are its situation, supposing the sheep-gate to be at the southeast of the city, as Lightfoot, Robinson, and others suppose, and the strange intermittent "troubling of the water" caused by the periodical ebbing and flowing of the supply. Against it are the confined size of the pool, and the difficulty of finding room for the five stoæ. (See Barclay's detailed account, *City*, &c. 516–524, and 325–6.) G.

BETH-E'ZEL (בֵּית הָאֵצֶל, *house of firmness* (?): *οἶκος ἐχόμενος αὐτῆς*: *domus vicina*), a place named only in Mic. i. 11. From the context it was doubtless situated in the plain of Philistia G.

* Gesenius defines the name as "fixed dwelling;" and the point of the expression in Mic. i. 11 seems to turn on that meaning. "They who abide, strong though they be, shall not furnish an abiding place." See Pusey's *Minor Prophets*, iii. 300. In some versions (Sept. Vulg. Luth.) the expression, instead of being treated as a proper name, is rendered *house by the side*, i. e. *the one next*. H.

BETH-GA'DER (בֵּית גָּדֵר, if not in pause, Geder, גֶּדֵר [*house of the wall*]: Βεθγεδώρ; Vat. Βαιθγαδων; Alex.] Βαιθγεδωρ: *Bethgader*), doubtless a place, though it occurs in the genealogies of Judah as if a person (1 Chr. ii. 51). Possibly the same place as GEDER (Josh. xii. 13). G.

BETH-GA'MUL (בֵּית גָּמוּל, *house of the weaned*, Gesen. *Lex.*, but may it not be "house of camel"?: *οἶκος* Γαιμώλ; Alex. Γαμωλα: *Bethgamul*), a town of Moab, in the *mishor* or downs east of Jordan (A. V. "plain country," Jer. xlviii. 23, comp. 21); apparently a place of late date, since there is no trace of it in the earlier lists of Num. xxxii. 34–38, and Josh. xiii. 16–20. A place called *Um el-Jemâl* is said to exist a few miles south of *Busrah* in the Haurân (Burckh. 106; Kiepert's map in Rob. 1857); but this is much too far to the N. E. to suit the requirements of the text. In a country of nomadic tribes this latter name would doubtless be a common one. G.

BETH-HAC'CEREM[c] [*Heb.* -hacce'rem] (בֵּית הַכֶּרֶם, *house of the vine*: [in Neh.,] Βηθαχχαρίμ, [Vat. Βηθαχαμ; Alex.] Βηθαχχαρμα; [in Jer., Βαιθαχαρμά, Sin. Βεθθαχαρμα, Alex. Βηθθαχαρ:] *Bethacharam*, [*Bethacarem*]), a town which, like a few other places, is distinguished by the application to it of the word *pelec*, פֶּלֶךְ, A. V. "part" (Neh. iii. 14). It had then a "ruler" called שַׂר. From the other mention of it (Jer. vi. 1) we find that it was used as a beacon-station, and that it was near Tekoa. By Jerome (*Comm.* Jer. vi.) a village named *Bethacharma* is said to have been on a mountain between Tekoa and Jerusalem, a position in which the eminence known as the Frank mountain (Herodium) stands conspicuous; and this has accordingly been suggested as Beth-haccerem (Pococke, Rob. i. 480). The name is at any rate a testimony to the early fruitfulness of this part of Palestine.

Karem (Καρέμ) is one of the towns added in the LXX. to the Hebrew text of Josh. xv. 60, as in the mountains of Judah, in the district of Bethlehem. G.

BETH-HA'RAN (בֵּית הָרָן: ἡ Βαιθαράν; [Alex. Βαιθαρρα:] *Betharan*), one of the "fenced cities" on the east of Jordan, "built" by the Gadites (Num. xxxii. 36). It is named with Beth-nimrah, and therefore is no doubt the same place as BETH-ARAM (accurately Beth-haram), Josh.

[a] Cloisters or colonnades round artificial tanks are common in the East. One example is the *Taj bowree*, in the set of drawings of Beejapore now publishing by the East India Company.

[b] The photographs, woodcuts, and careful statements of Salzmann, are conclusive on this point.

[c] This name deserves notice as one of the very few instances in which the translators of the A. V. have retained the definite article, which in the original so frequently occurs in the middle of compound proper names.

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xiii. 27. The name is not found in the lists of the towns of Moab in either Isaiah, Jeremiah, or Ezekiel. G.

BETH-HOG'LA, and -HOG'LAH (בֵּית חָגְלָה, *house of partridge*, Gesen.; though Jerome gives another interpretation, *locus gyri*, reading the name בֵּית עֶגְלָה, and connecting it with the funeral races or dances at the mourning for Jacob [ATAD]: Βαιθαγλαδμ, [θάλασσα,] Βεθεγαώ; [Alex. Βαιθαλα,] Βαιθαλαγα, [Βηθαγλα:] *Bethagla*), a place on the border of Judah (Josh. xv. 6) and of Benjamin (xviii. 19), to which latter tribe it was reckoned to belong (xviii. 21). A magnificent spring and a ruin between Jericho and the Jordan still bear the names of *'Ain-hajla* and *Kûsr Hajla*, and are doubtless on or near the old site (Rob. i. 544–6). The LXX. reading, Βαιθαγλαδμ, may point to En-eglaim, a place which was certainly near this locality. G.

BETH-HO'RON (בֵּית חוֹרוֹן, or in contracted form בֵּית חֹרוֹן, and once בֵּית חֹרֹן, *house of caverns* or *holes:* Βαιθωρών, [etc.:] *Bethoron*), the name of two towns or villages, an "upper" (בֵּית הָעֶלְיוֹן) and a "nether" (בֵּית הַתַּחְתוֹן), (Josh. xvi. 3, 5; 1 Chr. vii. 24), on the road from Gibeon to Azekah (Josh. x. 10, 11) and the Philistine Plain (1 Macc. iii. 24). Beth-horon lay on the boundary-line between Benjamin and Ephraim (Josh. xvi. 3, 5, and xviii. 13, 14), was counted to Ephraim (Josh. xxi. 22; 1 Chr. vii. 24), and given to the Kohathites (Josh. xxi. 22; 1 Chr. vi. 68 [53]).

The road connecting the two places is memorable in sacred history as the scene of two of the most complete victories achieved by the Jewish arms: that of Joshua over the five kings of the Amorites (Josh. x.; Ecclus. xlvi. 6), and that of Judas Maccabæus over the forces of Syria under Seron (1 Macc. iii. 13–24). Later still the Roman army under Cestius Gallus was totally cut up at the same spot (Joseph. *B. J.* ii. 19, §§ 8, 9).

There is no room for doubt that the two Beth-horons still survive in the modern villages of *Beit-'ûr* (بيت عور) *et-Tahta* and *el-Fôka*, which were first noticed by Dr. Clarke, and have been since visited by Dr. Robinson, Mr. Stanley, and others. Besides the similarity of the name, and the fact that the two places are still designated as "upper" and "lower," all the requirements of the narrative are fulfilled in this identification. The road is still the direct one from the site which must have been Gibeon (*el-Jîb*), and from Michmash (*Mûkhmâs*) to the Philistine plain on the one hand, and Antipatris (Joseph. *B. J.* ii. 19, § 9) on the other. On the mountain which lies to the southward of the nether village is still preserved the name (*Y'âlo*) and the site of Ajalon, so closely connected with the proudest memories of Beth-horon; and the long "descent" between the two remains unaltered from what it was on that great day "which was like no day before or after it."

The importance of the road on which the two Beth-horons are situated, the main approach to the interior of the country from the hostile districts on both sides of Palestine — Philistia and Egypt on the west, Moab and Ammon on the east — at once explains and justifies the frequent fortification of these towns at different periods of the history (1 K. ix. 17; 2 Chr. viii. 5; 1 Macc. ix. 50; Jud. iv. 4, 5). This road — still, as in ancient times, "the great road of communication and heavy transport between Jerusalem and the sea-coast" (Rob. ii. 252), though a route rather more direct, known as the "Jaffa road," is now used by travellers with light baggage — leaves the main north road at *Tuleil el-F'ûl*, 3½ miles from Jerusalem, due west of Jericho. Bending slightly to the north, it runs by the modern village of *el-Jîb*, the ancient Gibeon, and then proceeds by the Beth-horons in a direct line due west to *Jimzu* [GIMZO] and *Lûdd* [LYDDA], at which it parts into three, diverging north to *Caphar-Saba* [ANTIPATRIS], south to Gaza, and west to *Jaffa* [JOPPA].

From Gibeon to the Upper Beth-horon is a distance of about 4 miles of broken ascent and descent. The ascent, however, predominates, and this therefore appears to be the "going up" to Beth-horon which formed the first stage of Joshua's pursuit.[a] With the upper village the descent commences; the road rough and difficult even for the mountain-paths of Palestine; now over sheets of smooth rock flat as the flagstones of a London pavement; now over the upturned edges of the limestone strata; and now amongst the loose rectangular stones so characteristic of the whole of this district. There are in many places steps cut, and other marks of the path having been artificially improved. But though rough, the way can hardly be called "precipitous;" still less is it a ravine (Stanley, p. 208), since it runs for the most part along the back of a ridge or water-shed dividing wadies on either hand. After about three miles of this descent, a slight rise leads to the lower village standing on its mamelon — the last outpost of the Benjamite hills, and characterized by the date-palm in the enclosure of the village mosque. A short and sharp fall below the village, a few undulations and the road is amongst the *dûra* of the great corn-growing plain of Sharon.

This rough descent from the upper to the lower *Beit'ûr* is the "going down to Beth-horon" of the Bible narrative. Standing on the high ground of the upper village, and overlooking the wild scene, we may feel assured that it was over this rough path that the Canaanites fled to their native lowlands.

In a remarkable fragment of early history (1 Chr. vii. 24) we are told that both the upper and lower towns were built by a woman of Ephraim, Sherah, who in the present state of the passage appears as a grand-daughter of the founder of her tribe, and also as a direct progenitor of the great leader with whose history the place is so closely connected. G.

BETH-JESHIMOTH, or -JESIMOTH (בֵּית הַיְשִׁמוֹת; in Numbers, הַיְשִׁמוֹת, *house of the wastes:* Αλσιμώθ, [etc.:] Alex. Ασιμωθ, [etc.:] *Bethsimoth, Bethiesimoth*), a town or place east of Jordan, in the "deserts" (עַרְבֹת) of Moab; that

[a] The statements of Dr. Robinson and Mr. Stanley on this point are somewhat at variance; but although the road from Gibeon to *Beit'ûr et-Tahta* is by no means a uniform rise, yet the impression is certainly that of an ascent; and *Beit'ûr*, though perhaps no higher than the ridge between it and Gibeon, yet looks higher, because it is so much above everything beyond it.

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a, on the lower level at the south end of the Jordan valley (Num. xxxiii. 49); and named with Ashdoth-pisgah and Beth-peor. It was one of the limits of the encampment of Israel before crossing the Jordan. Later it was allotted to Reuben (Josh. xii. 3, xiii. 20), but came at last into the hands of Moab, and formed one of the cities which were "the glory of the country" (Ez. xxv. 9). Schwarz (p. 228) quotes "a *Beth-Jisimuth* as still known at the northeasternmost point of the Dead Sea, half a mile from the Jordan;" but this requires confirmation. G.

BETH-LEB'AOTH (בֵּית לְבָאוֹת, *house of lionesses:* Βαθαρώθ; Alex. Βαιθαλβαθ: *Bethlebaoth*), a town in the lot of Simeon (Josh. xix. 6), and therefore in the extreme south of Judah (xv. 32, Lebaoth), probably in the wild country to which its name bears witness. In the parallel list in 1 Chr. iv. 31 the name is given BETH-BIREI. G.

BETH'-LEHEM (בֵּית לֶחֶם = *house of bread:* Βηθλεέμ: *Bethlehem*). 1. One of the oldest towns in Palestine, already in existence at the time of Jacob's return to the country. Its earliest name was EPHRATH or EPHRATAH (see Gen. xxxv. 16, xlviii. 7; Josh. xv. 60, LXX.), and it is not till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. Here, as in other cases (comp. Beth-meon, Beth-diblathaim, Beth-peor), the "Beth" appears to mark the bestowal of a Hebrew appellation; and if the derivations of the Lexicons are to be trusted, the name in its present shape appears to have been an attempt to translate the earlier Ephratah into Hebrew language and idiom, just as the Arabs have in their turn, with a further slight change of meaning, converted it into *Beit-lahm* (house of flesh).

However this may be, the ancient name lingered as a familiar word in the mouths of the inhabitants of the place (Ruth i. 2, iv. 11; 1 Sam. xvii. 12), and in the poetry of the Psalmists and Prophets (Ps. cxxxii. 6; Mic. v. 2) to a late period. [EPHRATH.] In the genealogical lists of 1 Chr. it recurs, and Ephrath appears as a person — the wife of Caleb and mother of Hur (חוּר) (ii. 19, 51, iv. 4); the title of "father of Bethlehem" being bestowed both on Hur (iv. 4) and on Salma, the son of Hur (ii. 51, 54). The name of Salma recalls a very similar name intimately connected with Bethlehem, namely, the father of Boaz, Salmah (שַׂלְמָה, Ruth iv. 20; A. V. "Salmon") or Salmon (שַׂלְמוֹן, verse 21). Hur is also named in Ex. xxxi. 2 and 1 Chr. ii. 20, as the father of Uri the father of Bezaleel. In the East a trade or calling remains fixed in one family for generations, and if there is any foundation for the tradition of the Targum, that Jesse the father of David was "a weaver of the veils of the sanctuary" [a] (Targ. Jonathan on 2 Sam. xxi. 19), he may have inherited the accomplishments and the profession of his art om his forefather, who was "filled with the Spirit God," "to work all manner of works," and amongst them that of the embroiderer and the weaver (Ex. xxxv. 35).[b]

After the conquest Bethlehem appears under its own name Beth-lehem-judah (Judg. xvii. 7; 1 Sam. xvii. 12; Ruth i. 1, 2), possibly, though hardly probably, to distinguish it from the small and remote place of the same name in Zebulun. As the Hebrew text now stands, however, it is omitted altogether from the list of the towns of Judah in Joshua xv. though retained by the LXX. in the eleven names which they insert between verses 59 and 60. Among these it occurs between Theko (Tekoa), Θεκώ (comp. 1 Chr. iv. 4, 5), and Phagor (? Peor, Φαγώρ). This omission from the Hebrew text is certainly remarkable, but it is quite in keeping with the obscurity in which Bethlehem remains throughout the whole of the sacred history. Not to speak of the later event which has made the name of Bethlehem so familiar to the whole Christian and Mussulman world, it was, as the birthplace of David, the scene of a most important occurrence to ancient Israel. And yet from some cause or other it never rose to any eminence, nor ever became the theatre of any action or business. It is difficult to say why Hebron and Jerusalem, with no special associations in their favor, were fixed on as capitals, while the place in which the great ideal king, the hero and poet of the nation, drew his first breath and spent his youth remained an "ordinary Judæan village." No doubt this is in part owing to what will be noticed presently — the isolated nature of its position; but that circumstance did not prevent Gibeon, Ramah, and many other places situated on eminences from becoming famous, and is not sufficient to account entirely for such silence respecting a place so strong by nature, commanding one of the main roads, and the excellence of which as a military position may be safely inferred from the fact that at one time it was occupied by the Philistines as a garrison (2 Sam. xxiii. 14; 1 Chr. xi. 16).

Though not named as a Levitical city, it was apparently a residence of Levites, for from it came the young man Jonathan, the son of Gershom, who became the first priest of the Danites at their new northern settlement (Judg. xvii. 7, xviii. 30), and from it also came the concubine of the other Levite whose death at Gibeah caused the destruction of the tribe of Benjamin (xix. 1–9).

The book of Ruth is a page from the domestic history of Bethlehem; the names, almost the very persons, of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place. Many of these customs were doubtless common to Israel in general, but one thing must have been peculiar to Bethlehem. What most strikes the view, after the charm of the general picture has lost its first hold on us, is the intimate connection of the place with Moab. Of the origin of this connection no record exists, no hint of it has yet been discovered, but it continued in force for at least a century after the arrival of Ruth, till the time when her great grandson could find no more secure retreat for his parents from the fury of Saul, than the house of the king

[a] At the date of the visit of Benjamin of Tudela, here were still "twelve Jews, *dyers* by profession, living at Beth-lehem" (Benj. of Tudela, *Asher*, i. 75).

[b] May not this elucidate the allusions to the "weaver's beam" (whatever the "beam" may be) which occur in the accounts of giants or mighty men slain by David or his heroes, but not in any unconnected with him.

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of Moab at Mizpeh (1 Sam. xxii. 3, 4). But whatever its origin, here we find the connection in full vigor. When the famine occurs, the natural resource is to go to the country of Moab and "continue there;" the surprise of the city is occasioned not at Naomi's going, but at her return. Ruth was "not like" the handmaidens of Boaz — some difference of feature or complexion there was doubtless which distinguished the "children of Lot" from the children of Abraham, Isaac, and Jacob; but yet she gleans after the reapers in the field without molestation or remark, and when Boaz in the most public manner possible proclaims his intention of taking the stranger to be his wife, no voice of remonstrance is raised, but loud congratulations are expressed, the parallel in the life of Jacob occurs at once to all, and a blessing is invoked on the head of Ruth the Moabitess, that she may be like the two daughters of the Mesopotamian Nahor, "like Rachel and like Leah, who did build the house of Israel." This, in the face of the strong denunciations of Moab contained in the Law is, to say the least, very remarkable.[a]

The elevation of David to the kingdom does not appear to have affected the fortunes of his native place. The residence of Saul acquired a new title specially from him, by which it was called even down to the latest time of Jewish history (2 Sam. xxi. 6; Joseph. *B. J.* v. 2. § 1, Γαβαθσαουλή), but David did nothing to dignify Bethlehem, or connect it with himself. The only touch of recollection which he manifests for it, is that recorded in



Bethlehem.

the well-known story of his sudden longing for the water of the well by the gate of his childhood (2 Sam. xxiii. 15).

The few remaining casual notices of Bethlehem in the Old Testament may be quickly enumerated. It was fortified by Rehoboam (2 Chr. xi. 6). By the time of the Captivity, the Inn of Chimham by (אֵצֶל = "close to") Bethlehem, appears to have become the recognized point of departure for travellers to Egypt (Jer. xli. 17) — a caravanserai or khan (גֵּרוּת: see Stanley, App. § 90), perhaps the identical one which existed there at the time of our Lord (*καταλυμα*), like those which still exist all over the east at the stations of travellers. Lastly, "Children of Bethlehem," to the number of 123, returned with Zerubbabel from Babylon (Ezr. ii. 21; Neh. vii. 26).

In the New Testament Bethlehem retains its distinctive title of Bethlehem-judah[b] (Matt. ii. 1, 5), and once, in the announcement of the angels, the "city of David"[c] (Luke ii. 4; and comp. John vii. 42; *κώμη*: *castellum*). Its connection with the history of Christ is too familiar to all to need any notice here: the remark should merely be made that as in the earlier history less is recorded of the place after the youth of David than before, so in the later nothing occurs after the birth of our Lord to indicate that any additional importance or interest was fastened on the town. In fact, the passages just quoted, and the few which follow, exhaust the references to it in the N. T. (Matt. ii. 6, 8, 16; Luke ii. 15).

After this nothing is heard of it till near the middle of the 2d century, when Justin Martyr speaks of our Lord's birth as having taken place "in a cer-

[a] Moab appears elsewhere in connection with a place in Judah, *Jashubi*-lehem (1 Chr. iv. 22). We might be tempted to believe the name merely another form of *Beth*-lehem, if the context — the mention of Mareshah and Chozeba, places on the extreme west of the tribe — did not forbid it.

[b] In the Greek copies of St. Matthew the name is given as B. τῆς Ἰουδαίας; but in the more ancient Syriac recension lately published by Mr. Cureton it is, as in the O. T., Bethlehem-judah.

[c] Observe that this phrase has lost the meaning which it bears in the O. T., where it specially and invariably signifies the fortress of the Jebusites, the fastness of Zion (2 Sam. v. 7, 9; 1 Chr. xi. 5, 7).

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main cave very close to the village," which cave he goes on to say had been specially pointed out by Isaiah as "a sign." The passage from Isaiah to which he refers is xxxiii. 13-19, in the LXX. version of which occurs the following — "He shall dwell on high: His place of defence shall be in a lofty cave of the strong rock" (Justin. *Dial. c. Tryph.* §§ 78, 70). Such is the earliest supplement we possess to the meagre indications of the narrative of the Gospels; and while it is not possible to say with certainty that the tradition is true, there is no reason for discrediting it. There is nothing in itself improbable — as there certainly is in many cases where the traditional scenes of events are laid in caverns — in the supposition that the place in which Joseph and Mary took shelter, and where was the "manger" or "stall" (whatever the φάτνη may have been),[a] was a cave in the limestone rock of which the eminence of Bethlehem is composed. Nor is it necessary to assume that Justin's quotation from Isaiah is the ground of an inference of his own; it may equally be an authority happily adduced by him in support of the existing tradition.

But the step from the belief that the nativity may have taken place in a cavern, to the belief that the present subterraneous vault or crypt is that cavern, is a very wide one. Even in the 150 years that had passed when Justin wrote, so much had happened at Bethlehem that it is difficult to believe that the true spot could have been accurately preserved. In that interval — an interval as long as that between the landing of William III. and the battle of Waterloo — not only had the neighborhood of Jerusalem been overrun and devastated by the Romans at the destruction of the city, but the emperor Hadrian, amongst other desecrations, had actually planted a grove of Adonis at the spot (*lucus inumbrabat Adonidis*, Jerome, *Ep. Paul.*). This grove remained at Bethlehem for no less than 180 years, namely, from A. D. 135 till 315. After this the place was purged of its abominations by Constantine, who about A. D. 330 erected the present church (Euseb. *Vit. Const.* iii. 40. See Tobler, 102, *note*). Conceive the alterations in the ground implied in this statement! — a heathen sanctuary established and a grove planted on the spot — that grove and those erections demolished to make room for the Basilica of Constantine!

The modern town of *Beit-lahm* (بيت لحم) lies to the E. of the main road from Jerusalem to Hebron, 6 miles from the former. It covers "the E. and N. E. parts of the ridge of a "long gray hill" of Jura limestone, which stands nearly due E. and W., and is about a mile in length. The hill has a deep valley on the N. and another on the S. The west end shelves down gradually to the valley; but the east end is bolder, and overlooks a plain of some extent. The slopes of the ridge are in many parts covered by terraced gardens, shaded by rows of olives with figs and vines, the terraces sweeping round the contour of the hill with great regularity. On the top of the hill lies the village in a kind of irregular triangle (Stewart), at about 150 yards from the apex of which, and separated from it by a vacant space on the extreme eastern part of the ridge, spreads the noble Basilica of St. Helena, "half church, half fort," now embraced by its three convents, Greek, Latin, and Armenian.

This is not the place for a description of the "holy places" of Bethlehem. All that can be said about them has been well said by Lord Nugent (i. 13-21), and Mr. Stanley (438-442). (See also, though interspersed with much irrelevant matter, Stewart, 246, 334-5.) Of the architecture of the church very little is known; for a resumé of that little see Fergusson's *Handbook of Architecture*, 524: also Salzmann's Photographs and the *Étude* accompanying them (p. 72).[b] One fact, of great interest — probably the most genuine about the place — is associated with a portion of the crypt of this church, namely, that here, "beside what he believed to be the cradle of the Christian faith," St. Jerome lived for more than 30 years, leaving a lasting monument of his sojourn in the Vulgate translation of the Bible.

In the plain below and east of the convent, about a mile from the walls, is the traditional scene of the angels' appearance to the shepherds, a very small, poor village called *Beit-Sâhûr*, to the E. of which are the unimportant remains of a Greek church. These buildings and ruins are surrounded by olive-trees (Seetzen, ii. 41, 42). Here in Arculf's time, "by the tower of Ader," was a church dedicated to the three shepherds, and containing their monuments (Arculf, 6). But this plain is too rich ever to have been allowed to lie in pasturage, and it is more likely to have been then occupied, as it is now and as it doubtless was in the days of Ruth, by cornfields, and the sheep to have been kept on the hills.[c]

The traditional well of David (2 Sam. xxiii. 15), a group of three cisterns, is more than half a mile away from the present town on the other side of the wady on the north. A few yards from the western end of the village are two apertures, which have the appearance of wells; but they are merely openings to a cistern connected with the aqueduct below, and we have Dr. Robinson's assurance that there is now no well of living water in or near the town.

The population of *Beit-lahm* is about 3000 souls, entirely Christians. All travellers remark the good looks of the women (*Eothen*), the substantial, clean appearance of the houses, and the general air of comfort (for an eastern town) which prevails. G.

* In regard to the well at Bethlehem (1) it should be remarked that David (see 2 Sam. xxiii 15) longed not for "living water" but for that from the "reservoir" or "cistern" (as בּוֹר signifies, see Fürst; Sept. λάκκος: Vulg. *cisterna*), at the gate of Bethlehem. The writer in approaching Bethlehem from the south (April 21st, 1852) found a little stream running down the steep bank on that side, and at the top, on entering the town, drank of the refreshing water from a reservoir there, said

[a] It is as well to remember that the "stable" and its accompaniments are the creations of the imagination of poets and painters, with no support from the Gospel narrative.

[b] Mr. Stanley mentions, and recurs characteristically to the interesting fact, that the present roof is constructed from English oak given to the church by Edward IV. (*S. & P.* 141, 439.) Tobler, 104, *note*, adduces the authority of Eutychius that the present church is the work of Justinian, who destroyed that of Constantine as not sufficiently magnificent.

[c] Ἀγραυλοῦντες (Luke ii. 8; A. V. "abiding in the field") has no special reference to "field" more than hill, but means rather "passing the night out of doors;" χώρα also means a "district" or neighborhood, with no special topographical signification.

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to be supplied by an aqueduct from Solomon's Pools. The same springs must have furnished Bethlehem with water of old (there is no better water in all that region now); and supposing David to have been, as he probably was, in the wilderness of Tekoa at the time, it was the water of which he would naturally think not only as so good in itself, but actually nearer to him than any other. The "traditional well," half a mile or more northeast of Bethlehem, contains water at times (Ritter, *Erdkunde*, xvi. 286; Wilson, *Lands of the Bible*, i. 399): but at that distance it would not so naturally be associated with the gate. As we have seen above, it is no objection that the so-called "well" is a cistern or reservoir. H.

2. (בֵּית לֶחֶם: Βαιθμάν, Alex. Βαιθλεεμ: *Bethlehem*), a town in the portion of Zebulun named nowhere but in Josh. xix. 15. It has been recovered by Dr. Robinson at *Beit Lahm*, about six miles west of Nazareth, and lying between that town and the main road from Akka to Gaza. Robinson characterizes it as "a very miserable village, none more so in all the country, and without a trace of antiquity except the name" (iii. 113). G.

BETH'LEHEMITE, THE (הַבֵּיתִי הַלַּחְמִי: Βηθλεεμίτης [Vat. -μει-], ὁ Βαιθλεεμίτης [Vat. -εμμει-]; Alex. Βηθλεεμιτης [and -μει-]: *Bethlehemites*). A native or inhabitant of Bethlehem. Jesse (1 Sam. xvi. 1, 18, xvii. 58) and Elhanan (2 Sam. xxi. 19) were Bethlehemites. Another Elhanan, son of Dodo of Bethlehem, was one of David's guard (2 Sam. xxiii. 24). [ELHANAN.] W. A. W.

BETHLO'MON (Βαιθλωμών; [Vat. Βαγεθλωμων; Ald. Βεθλωμών: *Sepolemon*]), 1 Esdr. v. 17. [BETHLEHEM, 1.] G.

BETH-MA'ACHAH (בֵּית מַעֲכָה, and with the article, בֵּית הַמַּעֲכָה [*house of oppression*]: Βεθμαχα, Φερμαχά; [Vat. Βαιθμαχα; Alex. Βηθμαχα:] *Bethmaacha*), a place named only in 2 Sam. xx. 14, 15, and there occurring more as a definition of the position of ABEL than for itself. In the absence of more information, we can only conclude that it is identical with MAACHAH, or ARAM-MAACHAH, one of the petty Syrian kingdoms in the north of Palestine. [ARAM.] G.

BETH-MAR'CABOTH (בֵּית הַמַּרְכָּבוֹת, *house of the chariots*, in Chron. without the article: Βαιθμαχερέβ, [Βαιθμαριμώθ, Vat. -ρει-:] Alex. Βαιθμμαρχασβωθ, Βαιθ [Μαρχαβωθ:] *Bethmarchaboth*), one of the towns of Simeon, situated to the extreme south of Judah, with Ziklag and Hormah (Josh. xix. 5; 1 Chr. iv. 31). What "chariots" can have been in use in this rough and thinly inhabited part of the country, at a time so early as that at which these lists of towns purport to have been made out, we know not. At a later period — that of Solomon — "chariot cities" are named, and a regular trade with Egypt in chariots was carried on (1 K. x. 19; 2 Chr. viii. 6; 1 K. x. 29; 2 Chr. i. 17), which would naturally require depots or stopping-places on the road "up" to Palestine (Stanley, 160). In the parallel list, Josh. xv. 30, 31, Madmannah occurs in place of Beth-marcaboth; possibly the latter was substituted for the former after the town had become the resort of chariots. Without supposing the one word to be a mere corruption of the other, the change of a name to one differing less in appearance than in meaning is quite in character with the plays on words frequent in Hebrew literature. [HAZAR-SUSIM; MADMANNAH.] G.

BETH-ME'ON (בֵּית מְעוֹן: οἶκος Μαών *Bethmaon*), Jer. xlviii. 23. A contracted form of the name elsewhere given as BETH-BAAL-MEON. G.

BETH-NIM'RAH (בֵּית נִמְרָה = *house of sweet water*, Gesen.; ἡ Ναμράμ, Βαιθναβρά: Alex. Αμβραν, [Βηθαμνα; Comp. Βηθναμράν Βηθναμρά; Ald. Αμράν, Βηθναμρά:] *Bethnemra*), one of the "fenced cities" on the east of the Jordan taken and "built" by the tribe of Gad (Num. xxxii. 36) and described as lying "in the valley" (בָּעֵמֶק) beside Beth-haran (Josh. xiii. 27). In Num. xxxii. 3 it is named simply NIMRAH. By Eusebius and Jerome (*Onom.* Bethamnaram, and Beth-nemra) the village is said to have been still standing five miles north of Libias (Beth-haran), and under Νέβρα Eusebius mentions that it was a large place, κώμη μεγίστη, in Καταναία (? Batanæa), and called Abara.

The name stills survives in the *Nahr Nimrin*, the Arab appellation of the lower end of the *Wady Shoaib*, where the waters of that valley discharge themselves into the Jordan close to one of the regular fords a few miles above Jericho. It has been seen by Seetzen (*Reisen*, 1854, ii. 318), and Robinson (i. 551), but does not appear to have been explored, and all that is known is that the vegetation is very thick, betokening an abundance of water. The *Wady Shoaib* runs back up into the Eastern mountains, as far as *es-Salt*. Its name (the modern form of Hobab?) connects it with the wanderings of the children of Israel, and a tradition still clings to the neighborhood, that it was down this valley they descended to the Jordan (Seetzen, ii. 377).

It seems to have escaped notice how fully the requirements of Bethabara are met in the circumstances of Beth-nimrah — its abundance of water and its situation close to "the region round about Jordan" (ἡ περίχωρος τοῦ Ἰορδάνου, *i. e.* the CICCAR of the O. T., the Oasis of Jericho), immediately accessible to "Jerusalem and all Judæa" (John i. 28; Matt. iii. 5; Mark i. 5) by the direct and ordinary road from the capital. Add to this, what is certainly a strong confirmation of this suggestion, that in the LXX. the name of Beth-nimrah is found almost exactly assuming the form of Bethabara — Βαιθναβρά, Βηθαβρά, Βεθαραβά (see Holmes and Parsons's LXX.).

The "Waters of Nimrim," which are named in the denunciations of Moab by Isaiah and Jeremiah, may from the context be the brook which still bears the same name at the S. E. part of the Dead Sea. [NIMRIM.] A similar name (signifying, however, in Arabic, "panther") is not uncommon on the east of the Jordan. G.

BETHO'RON (Βαιθωρών; Alex. Βεθωρω: om. in Vulg.). BETH-HORON (Jud. iv. 4).

BETH-PA'LET (בֵּית פֶּלֶט: when not in pause, פֶּלֶט, *house of flight*; Βαιφαλάθ; [Alex Βαιθφαλεθ:] *Bethphelet*), a town among those in the extreme south of Judah, named in Josh. xv 27, and Neh. xi. 26, with Moladah and Beer-sheba In the latter place it is BETH-PHELET (following the Vulgate). Its remains have not yet been discovered. G

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BETH-PAZ'ZEZ (בֵּית פַּצֵּץ [*house of dispersion*]: Βηφασής; Alex. Βαιθφασης: *Bethphesez*), a town of Issachar named with En-haddan (Josh. xix. 21), and of which nothing is known. G.

BETH-PE'OR (בֵּית פְּעוֹר [*house of Peor*]: οἶκος φογώρ; in Josh. Βαιθφογώρ, [Alex. Βεθφογωρ:] *fanum Phogor, Phogor, Bethphogor*; in *Onom. Bethfogo*), a place, no doubt dedicated to the god BAAL-PEOR, on the east of Jordan, opposite (ἀπέναντι) Jericho, and six miles above Libias or Beth-haran (Euseb. *Onomasticon*). It was in the possession of the tribe of Reuben (Josh. xiii. 20). In the Pentateuch the name occurs in a formula by which one of the last halting-places of the children of Israel is designated — "the ravine (הַגַּיְא) over against (מוּל) Beth-peor" (Deut. iii. 29, iv. 46). In this ravine Moses was probably buried (xxxiv. 6).

Here, as in other cases, the Beth may be a Hebrew substitution for Baal. G.

BETH'PHAGE [3 syl.] (Βηθφαγή and Βηθφαγῆ: *Bethphage*; quasi בֵּית פַּגָּא, *house of unripe figs*), the name of a place on the mount of Olives, on the road between Jericho and Jerusalem. From the two being twice mentioned together, it was apparently close to BETHANY (Matt. xxi. 1; Mark xi. 1; Luke xix. 29), and from its being named first of the two in the narrative of a journey from east to west, it may be presumed that it lay, if anything, to the eastward of Bethany. The fact of our Lord's making Bethany his nightly lodging place (Matt. xxi. 17, &c.) is no confirmation of this (as Winer would have it); since He would doubtless take up his abode in a place where He had friends, even though it were not the first place at which He arrived on the road. No remains which could answer to this position have however been found (Rob. i. 433), and the traditional site is above Bethany, half-way between that village and the top of the mount.

By Eusebius and Jerome, and also by Origen, the place was known, though no indication of its position is given; by the former it is called κώμη, by Jerome *villula*. They describe it as a village of the priests, possibly from "Beth phace," signifying in Syriac the "house of the jaw," and the jaw in the sacrifices being the portion of the priests (Reland, 653). Lightfoot's theory, grounded on the statements of the Talmudists, is extraordinary: that Bethphage was the name of a district reaching from the foot of Olivet to the wall of Jerusalem. (But see Reland, 652; Hug. *Einl.* i. 18, 19.) Schwarz (263–4), and Barclay, in his map, appear to agree in placing Bethphage on the southern shoulder of the "Mount of Offense," above the village of Siloam, and therefore west of Bethany.

The name of Bethphage, the signification of which as given above is generally accepted, is, like those of Bethany [?], Caphenatha, Bezetha, and the Mount of Olives itself, a testimony to the ancient fruitfulness of this district (Stanley, 187). G.

BETH-PHE'LET, Neh. xi. 26. [BETH-ALET.]

BETH-RA'PHA (בֵּית רָפָא, *house of Rapha*, or *of the giant*: ὁ Βαθραλα; Alex. Βαθσεφα: *Bethrapha*), a name which occurs in the genealogy of Judah as the son of Eshton (1 Chr. iv. 12 only). There is a Rapha in the line of Benjamin and elsewhere, but no apparent connection exists between those and this, nor has the name been identified as belonging to any place. G.

BETH-RE'HOB (בֵּית רְחוֹב, *house of Rechob*, or *of room*: ὁ οἶκος Ραάβ, Alex. Τωβ, [in 2 Sam.] Ῥοώβ: *Rohob*), a place mentioned as having near it the valley in which lay the town of Laish or Dan (Judg. xviii. 28). It was one of the little kingdoms of Aram or Syria, like Zobah, Maacah, and Ish-tob (comp. the reading of the Alex. LXX. above), in company with which it was hired by the Ammonites to fight against David (2 Sam. x. 6). In ver. 8 the name occurs in the shorter form of Rehob, in which form it is doubtless again mentioned in Num. xiii. 21. Being, however, "far from Zidon" (Judg. xviii. 28), this place must not be confounded with two towns of the name of Rehob in the territory of Asher. [REHOB.] The conjecture of Robinson (iii. 371) is that this ancient place is represented by the modern *Hûnin*, a fortress commanding the plain of the *Hûleh*, in which the city of Dan (*Tell el-Kâdy*) lay.

Hadadezer the king of Zobah is said to have been the son of Rehob (2 Sam. viii. 3, 12). G.

BETHSA'IDA (Βηθσαϊδά: בֵּית צַיִד, *house of fish*: *Bethsaida*), the name of two places in Northern Palestine:—

1. "Bethsaida of Galilee" (John xii. 21), a city (πόλις), which was the native place of Andrew, Peter, and Philip (John i. 44, xii. 21) in the land of Gennesareth (τὴν γῆν Γ.) (Mark vi. 45; comp. 53), and therefore on the west side of the lake. It was evidently in near neighborhood to Capernaum and Chorazin (Matt. xi. 21; Luke x. 13; and comp. Mark vi. 45, with John vi. 16), and, if the interpretation of the name is to be trusted, close to the water's edge. By Jerome (*Comm. in Esai.* ix. 1) and Eusebius (*Onom.*) these towns and Tiberias are all mentioned together as lying on the shore of the lake. Epiphanius (*adv. Hær.* ii.) says of Bethsaida and Capernaum οὐ μακρὰν ὄντων τῷ διαστήματι. Wilibald (A. D. 722) went from Magdalum to Capernaum, thence to Bethsaida, and then to Chorazin. These ancient notices, however, though they fix its general situation, none of them contain any indication of its exact position, and as, like the other two towns just mentioned, its name and all memory of its site have perished, no positive identification can be made of it. Dr. Robinson places Bethsaida at *'Ain et-Tâbighah*, a short distance north of *Khân Minyeh*, which he identifies with Capernaum (iii. 359).

2. By comparing the narratives (of the same event) contained in Mark vi. 31–53 and Luke ix. 10–17, in the latter of which Bethsaida is named as the spot at which the miracle took place, while in the former the disciples are said to have crossed the water from the scene of the event "to Bethsaida in the land of Gennesareth" — it appears certain that the Bethsaida at which the 5000 were fed must have been a second place of the same name on the east of the lake. Such a place there was at the northeastern extremity — formerly a village (κώμη), but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor (Jos. *Ant.* xviii. 2, § 1; *B. J.* ii. 9, § 1, iii. 10, § 7). Here, in a magnificent tomb, Philip was buried (Jos. *Ant.* xviii. 4, § 6).

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Of this Bethsaida we have certainly one and probably two mentions in the Gospels: 1. That named above, of the feeding of the 5000 (Luke ix. 10). The miracle took place in a τόπος ἔρημος — a vacant, lonely spot, somewhere up in the rising ground at the back of the town, covered with a profusion of green grass (John vi. 3, 10; Mark vi. 39; Matt. xiv. 19), and in the evening the disciples went down to the water and went home across the lake (εἰς τὸ πέραν) to Bethsaida (Mark vi. 45), or as St. John (vi. 17) and St. Matthew (xiv. 34) more generally express it, towards Capernaum, and to the land of Gennesareth. The coincidence of the two Bethsaidas occurring in the one narrative, and that on the occasion of the only absolutely certain mention of the eastern one, is extraordinary. In the very ancient Syriac recension (the Nitrian) just published by Mr. Cureton, the words in Luke ix. 10, "belonging to the city, called Bethsaida," are omitted.

2. The other, highly probable, mention of this place is in Mark viii. 22.[a] If Dalmanutha (viii. 10) was on the west side of the lake, then was Bethsaida on the east; because in the interval Christ had departed by ship to the other side (13). And with this well accords the mention immediately after of the villages of Cæsarea Philippi (27), and of the "high mountain" of the transfiguration (ix. 2), which, as Mr. Stanley has ingeniously suggested,[b] was, not the traditional spot, but a part of the Hermon range somewhere above the source of the Jordan (*S. & P.* 399).

Of the western Bethsaida no mention is made in Josephus, and until the discovery by Reland of the fact that there were two places of the name, one on the west, and one on the east side, the elucidation of the various occurrences of the two was one of the hardest knots of sacred geography (see Cellarius, *Notit.* ii. 536). G.

BETHSA'MOS (Βαιθασμών; [Vat. Βαιτασμων;] Alex. Βαιθασμωθ; [Ald. Βεθσαμώς:] *Cebethamus*), 1 Esdr. v. 18. [BETH-AZMAVETH.]

BETH'SAN [Βαιθσάν; Alex. in 1 Macc. xii. Βεθσα: *Bethsan*], 1 Macc. v. 52, xii. 40, 41. [BETH-SHEAN.]

BETH-SHAN' [Βαιθσάμ, -σάν; Vat. Βαιθεμ, Βαιθσαμ, Βαιθ; Alex. Βηθσαν: *Bethsam*], 1 Sam. xxxi. 10, 12; 2 Sam. xxi. 12. [BETH-SHEAN.]

BETH-SHE'AN (בֵּית שְׁאָן [*house of quiet*]), or, in Samuel, BETH-SHAN, (בֵּית שָׁן: Βαιθσάν, Βηθσάν, ὁ οἶκος Σάν, [etc.:] *Bethsan*), a city which, with its "daughter" towns, belonged to Manasseh (1 Chr. vii. 29), though within the limits of Issachar (Josh. xvii. 11), and therefore on the west of Jordan (comp. 1 Macc. v. 52) — but not mentioned in the lists of the latter tribe. The Canaanites were not driven out from the town (Judg. i. 27). In Solomon's time it seems to have given its name to a district extending from the town itself to Abel-meholah; and "all Beth-shean" was under the charge of one of his commissariat officers (1 K. iv. 12).

The corpses of Saul and his sons were fastened up to the wall of Beth shean by the Philistines (1 Sam. xxxi. 10, 12) in the open "street" or space (רְחוֹב), which — then as now — fronted the gate of an eastern town (2 Sam. xxi. 12). From this time we lose sight of Beth-shean[c] till the period of the Maccabees, in connection with whose exploits it is mentioned more than once in a cursory manner (1 Macc. v. 52; comp. 1 Macc. xii. 40, 41). The name of Scythopolis (Σκύθων πόλις) appears for the first time in 2 Macc. xii. 29. [SCYTHOPOLIS.] This name, which it received after the exile, and under the Greek dominion, has not survived to the present day; as in many other cases (comp. PTOLEMAIS) the old Semitic appellation has revived, and the place is still called *Beisân*. It lies in the Ghôr or Jordan valley, about twelve miles south of the sea of Galilee, and four miles west of the Jordan. The site of the town is on the brow of the descent by which the great plain of Esdraelon drops down to the level of the Ghôr. A few miles to the south-west are the mountains of Gilboa, and close beside the town runs the water of the *'Ain-Jalûd*, the fountain of which is by Jezreel, and is in all probability the spring by which the Israelites encamped before the battle in which Saul was killed (1 Sam. xxix. 1).[d] Three other large brooks pass through or by the town, and in the fact of the abundance of water, and the exuberant fertility[e] of the soil consequent thereon, as well as in the power of using their chariots, which the level nature of the country near the town conferred on them (Josh. xvii. 16), resides the secret of the hold which the Canaanites retained on the place.

If Jabesh-Gilead was where Dr. Robinson conjectures — at *ed-Deir* in the *Wady Yâbis* — the distance from thence to Beisan, which it took the men of Jabesh "all night" to traverse, cannot be less than twenty miles. G.

* For fuller information respecting this important site (*Beisân*) — its various ruins (Hebrew, Grecian, Roman, Christian, Saracenic), its abundant waters which gush from perennial fountains, its fertility and luxuriant vegetation, its Tell or acropolis (200 feet high and nearly perpendicular), which affords

[a] The use of the word κώμη in this place is remarkable. Mr. Stanley suggests that its old appellation had stuck to it, even after the change in its dignity (*S. & P.* App. § 85).

[b] * This suggestion is by no means a recent one. It may be found in Reland (*Palæstina*, p. 834) and Lightfoot (*Hor. Hebr.* p. 447, Rotterdam, 1686). See TABOR.

As to Bethsaida, Thomson (*Land and Book*, ii. 9, 29–32) has still another theory. Instead of two places with this name, he holds that there was only one, but this consisted of two parts, one of which was on the west and the other on the east bank of the Jordan. He speaks of the remains of buildings near the mouth of the river, so situated as to indicate a double town of this character. The references to Bethsaida in the Gospels might be harmonized by this supposition, as well as by that of two more distinct places. Julias might in that case also distinguish the part enlarged by Philip, since being in his tetrarchy it would need a different name from Bethsaida on the Galilean side. See also, for this view, Hug, *Einl.* i. § 4; J. F. Thrupp in the *Journ. of Class. and Sacr. Philol.*, ii. 302 ff., and Tregelles, *ibid.* iii. 145 ff. H.

[c] Unless the conjecture of Schwarz (148, *note*) be accepted, that the words (בֵּית חַשְּׁמֶן, *house of the tooth*; A. V. *ivory house*) in 1 K. xxii. 39, should be rendered Beth-shan.

[d] The exactness of the definition in this description is seriously impaired in the A. V. by the substitution of "a fountain" for "*the* fountain" of the original.

[e] So great was this fertility, that it was said by the Rabbis, that if Paradise was in the land of Israel, Beth-shean was the gate of it; for that its fruits were the sweetest in all the land. (See the quotations in Lightfoot, *Chor. Cent.* lx.)

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the finest panorama, next to Gerizim, in all central Palestine" — the reader may see Robinson's *Later Bibl. Res.* iii. 326 ff. (who visited the place in his second journey); Thomson's *Land and Book*, i. 173–175; Tristram's *Land of Israel*, pp. 500–504; Porter's *Handb. for Syr. and Palest.* ii. 354 f.; Van de Velde's *Journey through Syr. and Palest.* ii. 360 ff.; and Sepp's *Jerusalem u. das heilige Land*, ii. 62 (though this last writer appears to have only seen the region from *Zer'in* (Jezreel)). But from *Zer'in*, which is on the brow of a steep declivity, one can easily look down into the *Ghôr* upon Beth-shean, so exactly described in 1 K. iv. 12 as "beneath Jezreel." (See also *Bibl. Res.* iii. 166, 1st ed., and Wilson's *Lands of the Bible*, ii. 87.)

H.

BETH-SHE'MESH (בֵּית שֶׁמֶשׁ, in pause בֵּית שָׁמֶשׁ, *house of the sun*: πόλις ἡλίου, Βαιθσαμύς, [etc.:] *Bethsames*), the name of several places. 1. One of the towns which marked the north boundary of Judah (Josh. xv. 10), but not named in the lists of the cities of that tribe. It was in the neighborhood of Kirjath-jearim and Timnah, and therefore in close proximity to the low-country of Philistia. The expression "went down" in Josh. xv. 10; 1 Sam. vi. 21, seems to indicate that the position of the town was lower than Kirjath-jearim; and it is in accordance with the situation that there was a valley (עֵמֶק) of cornfields attached to the place (1 Sam. vi. 13).

From Ekron to Beth-shemesh a road (הֶרֶךְ, ὁδός) existed, along which the Philistines sent back the ark after its calamitous residence in their country (1 Sam. vi. 9, 12); and it was in the field of "Joshua the Beth-shemite" (בֵּית־הַשִּׁמְשִׁי) that the "great Abel" (whatever that may have been) was, on which the ark was set down (1 Sam. vi. 18). Beth-shemesh was a "suburb city," allotted to the priests (Josh. xxi. 16; 1 Chr. vi. 59); and it is named in one of Solomon's commissariat districts under the charge of Ben-Dekar (1 K. iv. 9). It was the scene of an encounter between Jehoash, king of Israel, and Amaziah, king of Judah, in which the latter was worsted and made prisoner (2 K. xiv. 11, 13; 2 Chr. xxv. 21, 23). Later, in the days of Ahaz, it was taken and occupied by the Philistines, together with several other places in this locality (2 Chr. xxviii. 18).

By comparison of the lists in Josh. xv. 10, xix. 41, 43, and 1 K. iv. 9, it will be seen that IR-SHEMESH, "city of the sun," must have been identical with Beth-shemesh, Ir being probably the older form of the name; and again, from Judg. i. 35, it appears as if Har-heres, "mount of the sun," were a third name for the same place; suggesting an early and extensive worship of the sun in this neighborhood. [Ir-Shemesh; Heres.]

Beth-shemesh is now *'Ain-Shems*. It was visited by Dr. Robinson, who found it to be in a position exactly according with the indications of Scripture, on the northwest slopes of the mountains of Judah — "a low plateau at the junction of two fine plains" (Rob. iii. 153) — about two miles from the great Philistine plain, and seven from Ekron (ii. 324–6). The origin of the *'Ain* ("spring") in the modern name is not obvious, as no spring or well appears now to exist at the spot; but the *Shems* and the position are decisive.

2. [Βαιθσαμις; Alex. Βαιθσμας.] A city on the border of Issachar (Josh. xix. 22).

3. [Θεσσαμύς, Βαιθσαμύς; Alex. Θασμους, Βεθσαμυς.] One of the "fenced cities" of Naphtali, twice named (Josh. xix. 38; Judg. i. 33), and on both occasions with BETH-ANATH. The Canaanite inhabitants were not expelled from either place, but became tributaries to Israel. Jerome's expression (*Onom.* Bethsamis) in reference to this is perhaps worthy of notice, "in quâ *cultores* pristini manserunt;" possibly glancing at the worship from which the place derived its name.

4. By this name is once mentioned (Jer. xliii. 13) an idolatrous temple or place in Egypt, which the LXX. render by Ἡλιουπόλις ἐν Ὤν, *i. e.* the famous Heliopolis; Vulg. *domus solis*. In the middle ages Heliopolis was still called by the Arabs *'Ain Shems* (Edrisi, &c., in Rob. i. 25). [AVEN; ON.]

G.

BETH'-SHEMITE, THE (בֵּית־הַשִּׁמְשִׁי: ὁ Βαιθσαμυσίτης [Vat. -σει-]; Alex. ὁ Βεθθαμυσιτης: *Bethsamita, Bethsamitis*). Properly "the Beth-shimshite," an inhabitant of Beth-shemesh (1 Sam. vi. 14, 18). The LXX. in the former passage refer the words to the field and not to Joshua (τὸν ἐν Βαιθσαμύς). W. A. W.

BETH-SHIT'TAH (בֵּית הַשִּׁטָּה, *house of the acacia*: Βηθσελθ; Alex. η Βασεττα, [Comp. Βαιθασεττά:] *Bethsetta*), one of the spots to which the flight of the host of the Midianites extended after their discomfiture by Gideon (Judg. vii. 22). Both the narrative and the name (comp. "Abel-shittim," which was in the Jordan valley opposite Jericho) require its situation to be somewhere near the river, where also Zererath (probably Zeredatha or Zartan) and Abel-meholah doubtless lay: but no identification has yet been made of any of these spots. The *Shittah* mentioned by Robinson (ii. 356) and Wilson (Ritter, *Jordan*, p. 414) is too far to the west to suit the above requirements. Josephus's version of the locality is absolutely in favor of the place being well watered: ἐν κοίλῳ χαράδραις περιειλημμένῳ χωρίῳ (*Ant.* v. 6, § 5).

G.

BETHSU'RA (ἡ Βαιθσούρα, τὰ Βαιθσούρα; [Alex. generally Βεθσουρα: *Bethsura*, exc. 1 Macc. iv. 29, *Bethoron*]), 1 Macc. iv. 29, 61, vi. 7, 26, 31, 49, 50, ix. 52, x. 14, xi. 65, xiv. 7; 2 Macc. xi. 5, xiii. 19, 22. [BETH-ZUR.]

BETH-TAPPU'AH (בֵּית תַּפּוּחַ, *house of the apple* or *citron*: Βαιθαχού, Alex. Βεθθαφουε: *Beththaphua*), one of the towns of Judah, in the mountainous district, and near Hebron (Josh. xv. 53; comp. 1 Chr. ii. 43). Here it has actually been discovered by Robinson under the modern name of *Teffûh*, 1¼ hour, or say 5 miles, W. of Hebron, on a ridge of high table-land. The terraces of the ancient cultivation still remain in use, and though the "apples" have disappeared, yet olive-groves and vineyards with fields of grain surround the place on every side (Rob. ii. 71; Schwarz, 105).

The name of Tappuah was borne by another town of Judah which lay in the rich lowland of the *Shefeiah*. [APPLE; TAPPUAH.]

G.

BETHU'EL (בְּתוּאֵל [*man of God*]: Βαθουήλ; Joseph. Βαθούηλος: *Bathuel*), the son of Nahor by Milcah; nephew of Abraham, and father

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of Rebekah (Gen. xxii. 22, 23; xxiv. 15, 24, 47; xxviii. 2). In xxv. 20, and xxviii. 5, he is called "Bethuel the Syrian" (*i. e.* Aramite, הָאֲרַמִּי). Though often referred to as above in the narrative, Bethuel only appears in person once (xxiv. 50). Upon this an ingenious conjecture is raised by Prof. Blunt (*Coincidences*, I. § iv.) that he was the subject of some imbecility or other incapacity. The Jewish tradition, as given in the Targum Ps. Jonathan on Gen. xxiv. 55 (comp. 33), is that he died on the morning after the arrival of Abram's servant, owing to his having eaten a sauce containing poison at the meal the evening before, and that on that account Laban requested that his sister's departure might be delayed for a year or ten months. Josephus was perhaps aware of this tradition, since he speaks of Bethuel as dead (*Ant.* i. 16, § 2). G.

BETHU'EL (בְּתוּאֵל [*man of God*]: Βαθουήλ; [Vat. Βαθουν;] Alex. Βαθουλ: *Bathuel*), 1 Chr. iv. 30. [BETHUL.]

BETH'UL (בְּתוּל as *above*; Arab. *Bethûr*, بَثُور: Βουλάδ; [Alex. Βαθουλ:] *Bethul*), a town of Simeon in the South, named with Eltolad and Hormah (Josh. xix. 4). In the parallel lists in Josh. xv. 30 and 1 Chr. iv. 30 the name appears under the forms of CHESIL (כְּסִיל) and BETHUEL; and probably also under that of Bethel in Josh. xii. 16; since, for the reasons urged under BETHEL, and also on account of the position of the name in this list, the northern Bethel can hardly be intended. [BETHEL.] G.

BETHU'LIA (Βετυλούα; [Vat. Jud. iv. 6 Βαιτουλουα; Alex. commonly Βαιτυλουα, and so Vat. according to Holmes; Sin. Βαιτουλουα exc. iv. 6, -λια:] *Bethulia*), the city which was the scene of the chief events of the book of Judith, in which book only does the name occur. Its position is there described with very minute detail. It was near to Dothaim (iv. 6), on a hill (ὄρος) which overlooked (ἀπέναντι) the plain of Esdraelon (vi. 11, 13, 14, vii. 7, 10, xiii. 10) and commanded the passes from that plain to the hill country of Manasseh (iv. 7, vii. 1), in a position so strong that Holofernes abandoned the idea of taking it by attack, and determined to reduce it by possessing himself of the two springs or wells (πηγαί) which were "under the city" in the valley at the foot of the eminence on which it was built, and from which the inhabitants derived their chief supply of water (vi. 11, vii. 7, 13, 21). Notwithstanding this detail, however, the identification of the site of Bethulia has hitherto defied all attempts, and is one of the greatest puzzles of sacred geography; so much so as to form an important argument against the historical truth of the book of Judith (Rob. iii. 337–8).

In the middle ages the name of Bethulia was given to "the Frank Mountain," between Bethlehem and Jerusalem (Rob. i. 479), but it is unnecessary to say that this is very much too far to the south to suit the narrative. More lately it has been assumed to be *Safed* in North Galilee (Rob. ii. 125); which again, if in other respects it would agree with the story, is too far north. Von Raumer (*Pal.* p. 135–6) suggests *Sanûr*, which is perhaps the nearest to probability. The ruins of that town are on an "isolated rocky hill," with a plain of considerable extent to the east, and, as far as situation is concerned, naturally all but impregnable (Rob. ii. 312). It is about three miles from *Dothan* and some six or seven from *Jenîn* (Enganim) which stand on the very edge of the great plain of Esdraelon. Though not absolutely commanding the pass which leads from *Jenîn* to *Sebastieh* and forms the only practicable ascent to the high country, it is yet sufficiently near to bear out the somewhat vague statement of Jud. iv. 6. Nor is it unimportant to remember that *Sanûr* actually endured a siege of two months from Djezzar Pasha without yielding, and that on a subsequent occasion it was only taken after a three or four months' investment, by a force very much out of proportion to the size of the place (Rob. ii. 313). G.

BETH-ZACHARI'AS. [BATH-ZACHARIAS.]

BETH-ZUR' (בֵּית צוּר, *house of rock*: Βηθσούρ, [Βαιθσούρ, Βαιθσουρά, etc.: *Bessur*, *Bethsur*, and in Macc.] *Bethsura*), a town in the mountains of Judah, named between Halhul and Gedor (Josh. xv. 58). As far as any interpretation can, in their present imperfect state, be put on the genealogical lists of 1 Chr. ii. 42–49, Beth-zur would appear from ver. 45 to have been founded by the people of Maon, which again had derived its origin from Hebron. However this may be, Beth-zur was "built,"— *i. e.* probably, fortified — by Rehoboam, with other towns of Judah, for the defense of his new kingdom (2 Chr. xi. 7). After the Captivity the people of Beth-zur assisted Nehemiah in the rebuilding of the wall of Jerusalem (Neh. iii. 16); the place had a "ruler" (שַׂר), and the peculiar word Pelec (פֶּלֶךְ) is employed to denote a district or circle attached to it, and to some other of the cities mentioned here. [TOPOGRAPHICAL TERMS.]

In the wars of the Maccabees, Beth-zur or Bethsura played an important part. It was fortified by Judas and his brethren "that the people might have a defense against Idumæa," and they succeeded in making it "very strong and not to be taken without great difficulty" (Jos. *Ant.* xii. § 4); so much so, that it was able to resist for a length of time the attacks of Simon Maccabæus (1 Macc. xi. 65) and of Lysias (2 Macc. xi. 5), the garrison having in the former case capitulated. Before Beth-zur took place one of the earliest victories of Judas over Lysias (1 Macc. iv. 29), and it was in an attempt to relieve it when besieged by Antiochus Eupator, that he was defeated in the passes between Beth-zur and Bath-zacharias, and his brother Eleazar killed by one of the elephants of the king's army (1 Macc. vi. 32–47; Jos. *Ant.* xii. 9, 3). The recovery of the site of Beth-zur, under the almost identical name of *Beit-sûr*, by Wolcott and Robinson (i. 216, note; iii. 277), explains its impregnability, and also the reason for the choice of its position, since it commands the road from Beer-sheba and Hebron, which has always been the main approach to Jerusalem from the south.

A short distance from the Tell, on which are strewn the remains of the town, is a spring, *'Ain edh-Dhirweh*, which in the days of Jerome, and later, was regarded as the scene of the baptism of the Eunuch by Philip. The probability of this is elsewhere examined [GAZA]; in the mean time it may be noticed that *Beit-sûr* is not near the road to Gaza (Acts viii. 26), which runs much more to the northwest. [BETHSURA.] G.

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* It shows how wonderfully the oldest names of the Bible have been preserved and transmitted to us that we find Halhul, Beth-zur and Gedor grouped together in Josh. xv. 58, and the same places represented on the modern map as *Halhûl, Beit-sûr*, and *Jedûr* in the immediate vicinity of each other. (See Rob. *Bibl. Res.* iii. 277, and Wilson's *Lands of the Bible*, i. 386). Eusebius makes Beth-zur correctly 160 *stadia* or 20 Roman miles from Jerusalem; but in 2 Macc. xi. 5 it is said to be 5 *stadia*. Reland (*Palæstina*, p. 65) calls the latter a mistake, which it certainly is. Some of the codices show attempts at correction. Grimm suggests (*Exeget. Handb. zu den Apokr.* iv. 166) that the Maccabæan writer confounded Beth-zur in the mountains of Judah with another place of the same or a similar name near Jerusalem, probably the present Mohammedan village *Bêt Sâhûr*, half an hour from the city, which Tobler visited (*Denkblätter aus Jerusalem*, p. 616). The recovery of Beth-zur is due to Dr. Wolcott (*Bibl. Sacra*, 1843, p. 56), formerly a missionary in Palestine.

It is impossible to say whether Philip baptized the eunuch here, because we are left in doubt as to the road by which the eunuch travelled from Jerusalem to Gaza. That carriages could pass there, and that it was one of the ways of making the journey between these places, cannot well be questioned. See *Strassen in Palästina* in Herzog's *Real-Encykl.* xv. 161. Travellers have noticed the traces of a paved road near Beth-zur (Rob. *Later Res.* iii. 277) and the "vestiges of an ancient carriage road all along, from Jerusalem to Hebron" (Wilson, *Lands of the Bible*, i. 381). Stanley (*Notices of Localities*, p. 169) speaks of a Roman milestone there, as well as of the paved way. The veneration of early times, in the belief of this tradition (Jerome, *Onomast.* s. v.), reared a chapel on the spot, the ruins of which are still to be seen. Raumer has discussed this question at some length (*Anhang*, iv.) in his *Palästina*, p. 449, and decides for Beth-zur as the probable scene of the baptism. Robinson proposes *Wady-el-Hasy*, in the plain near *Tell-el-Hasy*, since he thinks the parties must have been near Gaza at the time (*Bibl. Res.* ii. 641). There is an interesting itinerary of a journey which Dr. Barclay (*City of the Great King*, pp. 571–578, 1st ed.) made from Jerusalem to Gaza by way of Hebron, with special reference to this investigation. He heard of a place (*Moyat es-Sid*) in the same *Wady Hasy*, which he would regard as the τὶ ὕδωρ of which he was in quest. See further under GAZA.

H.

BETO'LIUS (Βετολιω; [Alex. Βητολιω; Ald. Βητωλιω]), 1 Esdr. v. 21. [BETHEL.]

BETOMES'THAM (Βετομεσθαμ [Vat. Βαιτομασθαμ, Sin. om.]) and **BETOMAS'THEM** (Βαιτομασθαίμ; [Sin. Βαιτομασθεν:] Syr. *Bithmasthim*; [Vulg. omits]), a town "over against Esdraelon, facing the plain that is near Dothaim" (Jud. iv. 6, xv. 4), and which from the manner of its mention would seem to have been of equal importance with Bethulia itself. No attempt to identify either Betomestham or Bethulia has been hitherto successful. [BETHULIA; DOTHAIM.]

G.

BET'ONIM (בְּטֹנִים = *pistachio nuts: Botanim*; [Vat. Βοτανει; Alex. Βοτανιν:] *Betonim*), town in the inheritance of the children of Gad, apparently on their northern boundary (Josh. xiii. 26). The word, somewhat differently pointed, occurs in Gen. xliii. 11, A. V. "nuts." It is probably related to the modern Arabic word *Butm* = terebinth, *Pistacia terebinthus*.

G.

BETROTHING. [MARRIAGE.]

BEU'LAH (בְּעוּלָה = *married: οἰκουμένη inhabitata*), the name which the land of Israel is to bear, when "the land shall be married (תִּבָּעֵל)," Is. lxii. 4.

BE'ZAI (בֵּצַי [*victory*, or *conqueror*]: Βασσοῦ, Βεσσέ, Βησί, [etc.:] *Besai*), "Children of Bezai," to the number of 323, returned from captivity with Zerubbabel (Ezr. ii. 17; Neh. vii. 23). The name occurs again among those who sealed the covenant (Neh. x. 18). [BASSA.]

BEZAL'EEL (בְּצַלְאֵל [*in the shadow*, i. e. *protection, of God*]: Βεσελεήλ: *Beseleel*). 1. The artificer to whom was confided by Jehovah the design and execution of the works of art required for the tabernacle in the wilderness (Ex. xxxi. 1–6). His charge was chiefly in all works of metal, wood and stone, Aholiab being associated with him for the textile fabrics; but it is plain from the terms in which the two are mentioned (xxxvi. 1, 2, xxxviii. 22), as well as from the enumeration of the works in Bezaleel's name in xxxvii. and xxxviii., that he was the chief of the two, and master of Aholiab's department as well as his own. Bezaleel was of the tribe of Judah, the son of Uri the son of Hur (or Chur). Hur was the offspring of the marriage of Caleb (one of the chiefs of the great family of Pharez) with Ephrath (1 Chr. ii. 19, 50), and one of his sons, or descendants (comp. Ruth iv. 20) was Salma, or Salmon, who is handed down under the title of "father of Bethlehem;" and who, as the actual father of Boaz, was the direct progenitor of king David (1 Chr. ii. 51, 54; Ruth. iv. 21). [BETHLEHEM; HUR.]

2. [Vat. Alex. Βεσεληλ.] One of the sons of Pahath-moab who had taken a foreign wife, Ezr. x. 30.

BEZEK (בֶּזֶק [prob. *lightning, brightness*]: Βεζέκ: *Bezec*), the name of two apparently distinct places in Palestine.

1. The residence of ADONI-BEZEK, *i. e.* the "lord of Bezek" (Judg. i. 5); in the "lot (גּוֹרָל) of Judah" (verse 3), and inhabited by Canaanites and Perizzites (verse 4). This must have been a distinct place from —

2. [Vat. Αβιεζεκ for ἐν Βεζέκ.] Where Saul numbered the forces of Israel and Judah before going to the relief of Jabesh-Gilead (1 Sam. xi. 8). From the terms of the narrative this cannot have been more than a day's march from Jabesh; and was therefore doubtless somewhere in the centre of the country, near the Jordan valley. In accordance with this is the mention in the *Onomasticon* of two places of this name seventeen miles from Neapolis (Shechem), on the road to Beth-shean. The LXX. inserts ἐν Βαμά after the name, possibly alluding to some "high place" at which this solemn muster took place. This Josephus gives as Βαλά (*Ant.* vi. 5, § 3).

No identification of either place has been made in modern times.

G.

* With reference to the first of these places, Cassel (*Richter u. Ruth*, pp. 5–7) argues that Bezek was not a city but a tract of country or district. Among his reasons are, that a battle resulting in

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the slaughter of 10,000 (Judg. i. 5) indicates a wider field than a single town; that two battles were fought in Bezek (vers. 4, 5), the second evidently after a change of position; that a city in Judah so important as this could hardly fail to be mentioned on other occasions; and that the name (finding an analogy between בזה and ברק) points to a desolate region with a chalky soil or limestone cliffs, reflecting strongly the glare of the sun-light. This desert of Bezek (with which as to the origin of the name he compares the well-known *Barka* in North Africa) he thinks lay between the west side of the Dead Sea and the region of Tekoa, which answers so well to the above description (Ritter's *Erdkunde*, xvi. 653), and, further, lay on the line of march of Judah and Simeon if they broke up their camp in this expedition from Gilgal. Some of the reasons have weight, but the more probable exegesis recognizes but one battle, and the proposed etymology, or certainly this application of it, is at least precarious. That Bezek, at all events, was not far from Jerusalem, appears from the fact that the conquerors went thither immediately after their victory in that place. H.

BE'ZER [*ore*] IN THE WILDERNESS (בֶּצֶר בַּמִּדְבָּר: Βοσόρ ἐν τῇ ἐρήμῳ: *Bosor in solitudine*), a city of the Reubenites, with "suburbs," in the *Mishor* or downs, set apart by Moses as one of the three cities of refuge on the east of the Jordan, and allotted to the Merarites (Deut. iv. 43; Josh. xx. 8, xxi. 36; 1 Chr. vi. 78). In the two last passages the exact specification, בַּמִּישׁוֹר, of the other two is omitted, but traces of its former presence in the text in Josh. xxi. 36 are furnished us by the reading of the LXX. and Vulg. — τὴν Βοσὸρ ἐν τῇ ἐρήμῳ, τὴν Μισὼ ([Vat. Μεισω,] Alex. Μισὼρ) καὶ τὰ περισπόρια: *Bosor in solitudine*, Misor *et Jaser*.

Bezer may be the Bosor of the books of Maccabees. [BOSOR.] G.

BE'ZER (בֶּצֶר [*ore, metal*]: Βασάρ; [Vat. corrupt;] Alex. Βασαρ: *Bosor*), son of Zophah, one of the heads of the house of Asher (1 Chr. vii. 37).

BE'ZETH (Βηζέθ; [Sin. Βηθζαιθ:] *Bethzecha*), a place at which Bacchides encamped after leaving Jerusalem, and where there was a "great pit" (τὸ φρέαρ τὸ μέγα; 1 Macc. vii. 19). By Josephus (*Ant.* xii. 10, § 2) the name is given as "the village Bethzetho" (κώμη Βηθζηθὼ λεγομένη), which recalls the name applied to the Mount of Olives in the early Syriac recension of the N. T. published by Mr. Cureton — Beth-Zaith [corresponding precisely with the reading of the Sinaitic MS. in 1 Macc. vii. 19]. The name may thus refer either to the main body of the Mount of Olives, or to that branch of it to the north of Jerusalem, which at a later period was called Bezetha. G.

BI'ATAS (Φαλίας; Alex. Φιαβας; [Ald. Βιάτας: *Philias*), 1 Esdr. ix. 48. [PELAIAH.]

BIBLE (Βιβλία, LXX.: *Biblia*, Vulg.). — I. The application of this word, κατ' ἐξοχήν, to the collected books of the Old and New Testament is not to be traced further back than the 5th century. The terms which the writers of the New Testament use of the Scriptures of the Old are ἡ γραφή (2 Tim. iii. 16; Acts viii. 32; Gal. iii. 22), αἱ γραφαὶ (Matt. xxi. 42; Luke xxiv. 27), τὰ ἱερὰ γράμματα (2 Tim. iii. 15). Βιβλίον is found (2 Tim. iv. 13, Rev. x. 2, v. 1), but with no distinctive meaning: nor does the use of τὰ λοιπὰ τῶν βιβλίων for the Hagiographa in the preface to Ecclesiasticus, or of αἱ ἱεραὶ βίβλοι in Josephus (*Ant.* i. 6, § 2), indicate anything as to the use of τὰ βιβλία alone as synonymous with ἡ γραφή. The words employed by early Christian writers were naturally derived from the language of the New Testament, and the old terms, with epithets like θεῖα, ἅγια, and the like continued to be used by the Greek fathers, as the equivalent "Scriptura" was by the Latin. The use of ἡ παλαιὰ διαθήκη in 2 Cor. iii. 14, for the law as read in the synagogues, and the prominence given in the Epistle to the Hebrews (vii. 22, viii. 6, ix. 15) to the contrast between the παλαιά and the καινή, led gradually to the extension of the former to include the other books of the Jewish Scriptures, and to the application of the latter, as of the former, to a book or collection of books. Of the Latin equivalents which were adopted by different writers (*Instrumentum*, *Testamentum*), the latter met with the most general acceptance, and perpetuated itself in the languages of modern Europe. One passage in Tertullian (*adv. Marc.* iv. 1) illustrates the growing popularity of the word which eventually prevailed, "instrumenti vel quod magis in usu est dicere, testamenti." The word was naturally used by Greek writers in speaking of the parts of these two collections. They enumerate (*e. g.* Athan. *Synop. Sac. Script.*) τὰ βιβλία of the Old and New Testament; and as these were contrasted with the apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. In Chrysostom (*Hom.* x. *in Gen.*, *Hom.* ix. *in Col.*) it is thus applied in a way which shows this use to have already become familiar to those to whom he wrote. The liturgical use of the Scriptures, as the worship of the Church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically *the* books of each church or monastery. And when this use of the word was established in the East, it was natural that it should pass gradually to the Western Church. The terminology of that Church bears witness throughout (*e. g.* Episcopus, Presbyter, Diaconus, Litania, Liturgia, Monachus, Abbas, and others) to its Greek origin, and the history of the word *Biblia* has followed the analogy of those that have been referred to. Here too there was less risk of its being used in any other than the higher meaning, because it had not, in spite of the introduction even in classical Latinity of *bibliotheca*, *bibliopola*, taken the place of *libri*, or *libelli*, in the common speech of men.

It is, however, worthy of note, as bearing on the history of the word in our own language, and on that of its reception in the Western Church, that "Bible" is not found in Anglo-Saxon literature, though Bibliothece is given (Lye, *Dict. Anglo-Sax.*) as used in the same sense as the corresponding word in mediæval Latin for the Scriptures as the great treasure-house of books (Du Cange and Adelung. *in voc.*). If we derive from our mother-tongue the singularly happy equivalent of the Greek εὐαγγελίον, we have received the word which stands on an equal eminence with Gospel as one of the later importations consequent on the Norman Conquest and fuller intercourse with the Continent

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When the English which grew out of this union first appears in literature, the word is already naturalized. In R. Brunne (p. 290), Piers Ploughman (1916, 4271), and Chaucer (*Prol.* p. 437), it appears in its distinctive sense, though the latter, in at least one passage (*House of Fame*, book iii.) uses it in a way which indicates that it was not always limited to that meaning. From that time, however, the higher use prevailed to the exclusion of any lower; and the choice of it, rather than of any of its synonyms by the great translators of the Scriptures, Wycliffe, Luther, Coverdale, fixed it beyond all possibility of a change. The transformation of the word from a plural into a singular noun in all the modern languages of Europe, though originating probably in the solecisms of the Latin of the 13th century (Du Cange, *in voc. Biblia*), has made it fitter than it would otherwise have been, for its high office as the title of that which, by virtue of its unity and plan, is emphatically THE Book.

II. The history of the growth of the collections known as the Old and New Testament respectively, will be found fully under CANON. It falls within the scope of the present article to indicate in what way and by what steps the two came to be looked on as of coördinate authority, and therefore as parts of one whole — how, *i. e.* the idea of a completed Bible, even before the word came into use, presented itself to the minds of men. As regards a large portion of the writings of the New Testament, it is not too much to say that they claim an authority not lower, nay even higher than the Old. That which had not been revealed to the "prophets" of the Old dispensation is revealed to the prophets of the New (Eph. iii. 5). The Apostles write as having the Spirit of Christ (1 Cor. vii. 40), as teaching and being taught "by the revelation of Jesus Christ" (Gal. i. 12). Where they make no such direct claim their language is still that of men who teach as "having authority," and so far the old prophetic spirit is revived in them, and their teaching differs, as did that of their Master, from the traditions of the Scribes. As the revelation of God through the Son was recognized as fuller and more perfect than that which had been made πολυμερῶς καὶ πολυτρόπως to the fathers (Heb. i. 1), the records of what He had done and said, when once recognized as authentic, could not be regarded as less sacred than the Scriptures of the Jews. Indications of this are found even within the N. T. itself. Assuming the genuineness of the 2d Epistle of Peter, it shows that within the lifetime of the Apostles, the Epistles of St. Paul had come to be classed among the γραφαί of the Church (2 Pet. iii. 16). The language of the same Epistle in relation to the recorded teaching of prophets and apostles (iii. 2, cf. Eph. ii. 20, iii. 5, v. 11), shows that the πᾶσα προφητεία γραφῆς can hardly be limited to the writings of the Old Testament. The command that the letter to the Colossians was to be read in the church of Laodicea (Col. iv. 16), though it does not prove that it was regarded as of equal authority with the γραφὴ θεόπνευστος, indicates a practice which would naturally lead to its being so regarded. The writing of a man who spoke as inspired, could not fail to be regarded as participating in the inspiration. It is part of the development of the same feeling that the earliest records of the worship of the Christian Church indicate the liturgical use of some at least of the writings of the New, as well as of the Old Testament. Justin (*Apol.* i 66) places τὰ ἀπομνημονεύματα τῶν ἀποστόλων as read in close connection with, or in the place of, τὰ συγγράμματα τῶν προφητῶν, and this juxtaposition corresponds to the manner in which Ignatius had previously spoken of αἱ προφητεῖαι, νόμος Μωσέως, τὸ εὐαγγέλιον (*Ep. ad Smyrn.* c. 7). It is not meant, of course, that such phrases or such practices prove the existence of a recognized collection, but they show with what feelings individual writings were regarded. They prepare the way for the acceptance of the whole body of N. T. writings, as soon as the Canon is completed, as on a level with those of the Old. A little further on and the recognition is complete. Theophilus of Antioch (*ad Autolyc.* lib. iii.), Irenæus (*adv. Hær.* ii. 27, iii. 1), Clement of Alexandria (*Strom.* lib. iii. c. 10, v. c. 5), Tertullian (*adv. Prax.* cc. 15, 20), all speak of the New Testament writings (what writings they included under this title is of course a distinct question) as making up with the Old, μία γνῶσις (Clem. Al. *l. c.*), "totum instrumentum utriusque testamenti" (Tert. *l. c.*), "universæ scripturæ." As this was in part a consequence of the liturgical usage referred to above, it reacted on it, and influenced the transcribers and translators of the books which were needed for the instruction of the Church. The Syrian Peshito in the 3d, or at the close of the 2d century, includes (with the omission of some of the ἀντιλεγόμενα) the New Testament as well as the Old. The Alexandrian Codex, presenting in the fullest sense of the word a complete Bible, may be taken as the representative of the full maturity of the feeling which we have seen in its earlier developments.

III. The existence of a collection of sacred books recognized as authoritative leads naturally to a more or less systematic arrangement. The arrangement must rest upon some principle of classification. The names given to the several books will indicate in some instances the view taken of their contents, in others the kind of notation applied both to the greater and smaller divisions of the sacred volumes.

The existence of a classification analogous to that adopted by the later Jews and still retained in the printed Hebrew Bibles, is indicated even before the completion of the O. T. Canon (Zech. vii. 12). When the Canon was looked on as settled, in the period covered by the books of the Apocrypha, it took a more definite form. The Prologue to Ecclesiasticus mentions "the Law and the Prophets and the other Books." In the N. T. there is the same kind of recognition. "The Law and the Prophets" is the shorter (Matt. xi. 13, xxii. 40; Acts xiii. 15, &c.); "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognized. The arrangement of the books of the Hebrew text under these three heads requires, however, a further notice.

1. The *Torah*, תּוֹרָה, νόμος, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. Whatever questions may be raised as to the antiquity of the whole Pentateuch in its present form, the existence of a book bearing this title is traceable to a very early period in the history of the Israelites (Josh. i. 8, viii. 34, xxiv. 26). The name which must at first have attached to those portions of the whole book was applied to the earlier and contemporaneous history connected with the giving of the Law, and ascribed to the same writer. The marked distinctness of the five por-

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tions which make up the Torah shows that they must have been designed as separate books, and when the Canon was completed, and the books in their present form made the object of study, names for each book were wanted and were found. In the Hebrew classification the titles were taken from the initial words, or prominent words in the initial verse; in that of the LXX. they were intended to be significant of the subject of each book, and so we have —

1. בְּרֵאשִׁית . . . Γένεσις.
2. שְׁמוֹת (וְאֵלֶּה) . Ἔξοδος.
3. וַיִּקְרָא Λευιτικόν.
4. בְּמִדְבַּר . . . Ἀριθμοί.
5. דְּבָרִים Δευτερονόμιον.

The Greek titles were adopted without change, except as to the 4th, in the Latin versions, and from them have descended to the Bibles of modern Christendom.

2. The next group presents a more singular combination. The arrangement stands as follows:

Nebiim. Prophetæ.
- נְבִיאִים
 - רִאשׁוֹנִים (priores)
 - Joshua.
 - Judges.
 - 1 & 2 Samuel.
 - 1 & 2 Kings.
 - אַחֲרוֹנִים (posteriores)
 - גְּדוֹלִים (majores)
 - Isaiah.
 - Jeremiah.
 - Ezekiel.
 - תְּרֵי עָשָׂר (minores)
 - The twelve minor Prophets.

— the Hebrew titles of these books corresponding to those of the English Bibles.

The grounds on which books simply historical were classed under the same name as those which contained the teaching of prophets, in the stricter sense of the word, are not at first sight obvious, but the O. T. presents some facts which may suggest an explanation. The "sons of the prophets" (1 Sam. x. 5; 2 K. v. 22, vi. 1) living together as a society, almost as a caste (Am. vii. 14), trained to a religious life, cultivating sacred minstrelsy, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed become naturally, unless intellectual activity is absorbed in asceticism, historians and annalists. The references in the historical books of the O. T. show that they actually were so. Nathan the prophet, Gad, the seer of David (1 Chr. xxix. 29), Ahijah and Iddo (2 Chr. ix. 29), Isaiah (2 Chr. xxvi. 22, xxxii. 32), are cited as chroniclers. The greater antiquity of the earlier historical books, and perhaps the traditional belief that they had originated in this way, were likely to coöperate in raising them to a high place of honor in the arrangement of the Jewish Canon, and so they were looked on as having the prophetic character which was denied to the historical books of the Hagiographa. The greater extent of the prophecies of Isaiah, Jeremiah, Ezekiel, no less than the prominent position which they occupied in the history of Israel, led naturally to their being recognized as the Prophetæ Majores. The exclusion of Daniel from this subdivision is a more remarkable fact, and one which has been differently interpreted; the Rationalistic school of later criticism (Eichhorn, De Wette, Bertholdt) seeing in it an indication of later date, and therefore of doubtful authenticity the orthodox school on the other [hand], as represented by Hengstenberg (*Dissert. on Dan.*, ch. ii. § iv. and v.), maintaining that the difference rested only on the ground that, though the utterer of predictions, he had not exercised, as the others had done, a prophet's office among the people. Whatever may have been its origin, the position of this book in the Hagiographa led the later Jews to think and speak slightingly of it, and Christians who reasoned with them out of its predictions were met by remarks disparaging to its authority (Hengstenberg, *l. c.*). The arrangement of the Prophetæ Minores does not call for special notice, except so far as they were counted, in order to bring the whole list of canonical books within a memorial number answering to that of the letters in the Hebrew alphabet, as a single volume, and described as τὸ δωδεκαπρόφητον.

3. Last in order came the group known as *Cetubim*, כְּתוּבִים (from כָּתַב to write), γραφεῖα, ἁγιόγραφα, including the remaining books of the Hebrew Canon, arranged in the following order, and with subordinate divisions:

(*a.*) Psalms, Proverbs, Job.

(*b.*) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther.

(*c.*) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

Of these, (*a*) was distinguished by the memorial word אֱמֶת, *truth*, formed from the initial letters of the three books; (*b*) as חֲמֵשׁ מְגִלּוֹת, *the five rolls*, as being written for use in the synagogues on special festivals on five separate rolls.

Of the Hebrew titles of these books, those which are descriptive of their contents are תְּהִלִּים, the Psalms. מִשְׁלֵי, Proverbs. אֵיכָה, Lamentations (from the opening word of wailing in i. 1). The Song of Songs (שִׁיר הַשִּׁירִים). Ecclesiastes (קֹהֶלֶת, the Preacher). 1 and 2 Chronicles (דִּבְרֵי הַיָּמִים, words of days = records).

The Septuagint translation presents the following titles, — Ψαλμοί, Παροιμίαι, Θρῆνοι, Ἆσμα ἀσμάτων, Ἐκκλησιαστής, Παραλειπόμενα (*i. e.* things omitted, as being supplementary to the Books of Kings). The Latin version imports some of the titles, and translates others, Psalmi, Proverbia, Threni, Canticum Canticorum, Ecclesiastes, Paralipomenon; and these in their *translated* form have determined the received titles of the books in our English Bibles; Ecclesiastes, in which the Greek title is retained, and Chronicles, in which the Hebrew and not the Greek title is translated, being exceptions.

The LXX. presents, however, some striking variations in point of arrangement as well as in relation to the names of books. Both in this and in the insertion of the ἀντιλεγόμενα, which we now know as the Apocrypha, among the other books, we trace the absence of that strong reverence for the Canon and its traditional order which distinguished the Jews of Palestine. The Law, it is true, stands first, but the distinction between the greater and lesser prophets, between the Prophets and the Hagiographa is no longer recognized. Daniel, with the Apocryphal additions, follows upon Ezekiel; the Apocryphal 1st or 3d Book of Ezra

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son as a 2d following on the Canonical Ezra.[a] Tobit and Judith are placed after Nehemiah, Wisdom (Σοφία Σολόμωντος) and Ecclesiasticus (Σοφία Σειράχ) after Canticles, Baruch before and the Epistle of Jeremiah after Lamentations, the twelve Lesser Prophets before the four Greater, and the two [three or four] Books of Maccabees come at the close of all. The Latin version follows nearly the same order, inverting the relative position of the greater and lesser prophets. The separation of the doubtful books under the title of Apocrypha in the Protestant versions of the Scriptures, left the others in the order in which we now have them.

The history of the arrangement of the books of the New Testament presents some variations, not without interest, as indicating differences of feeling or modes of thought. The four Gospels and the Acts of the Apostles uniformly stand first. They are so far to the New what the Pentateuch was to the Old Testament. They do not present however in themselves, as the books of Moses did, any order of succession. The actual order does not depend upon the rank or function of the writers to whom they are assigned. The two not written by Apostles are preceded and followed by those which are, and it seems as if the true explanation were to be found in a traditional belief as to the dates of the several Gospels, according to which St. Matthew's, whether in its Greek or Hebrew form, was the earliest, and St. John's the latest. The arrangement once adopted would naturally confirm the belief, and so we find it assumed by [the Muratorian Canon,] Irenæus, Origen, Augustine. [On the other hand, the *Codex Bezæ* (D) and the best MSS. of the Old Latin version have the following order: Matt., John, Luke, Mark. — A.] The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously a natural one. After this we meet with some striking differences. The order in the Alexandrian, Vatican, and Ephraem MSS. (A B C) gives precedence to the Catholic Epistles, and as this is also recognized by the Council of Laodicea (*Can.* 60), Cyril of Jerusalem (*Catech.* iv. p. 35), and Athanasius (*Epist. Fest.* ed. Bened. i. p. 961), it would appear to have been characteristic of the Eastern Churches. Lachmann, who bases his recension of the text chiefly on this family of MSS., has reproduced the arrangement in his editions. [So has Tischendorf; and this is the arrangement found in a great majority of the manuscripts. In the *Codex Sinaiticus* and in four other MSS. the Pauline Epistles precede the *Acts* — A.] The Western Church on the other hand, as represented by Jerome, Augustine, and their successors, gave priority of position to the Pauline Epistles, and as the order in which these were given presents (1) those addressed to Churches arranged according to their relative importance, (2) those addressed to individuals, the foremost place was naturally occupied by the Epistle to the Romans. The tendency of the Western Church to recognize Rome as its centre of authority may perhaps in part account for this departure from the custom of the East. The order of the Pauline Epistles themselves, however, is generally the same, and the only conspicuously different arrangement was that of Marcion, who aimed at a chronological order. In the three MSS. above referred to [and in the *Codex Sinaiticus*] the Epistle to the Hebrews comes after 2 Thessalonians. [In the manuscript from which the Vatican (B) was copied, it stood between Galatians and Ephesians. This is shown by the numbering of the sections in the Vat. MS. — A., In those followed by Jerome, it stands, as in the English Bible and the Textus Receptus, after Philemon. We are left to conjecture the grounds of this difference. Possibly the absence of St. Paul's name, possibly the doubts which existed as to his being the *sole* author of it, possibly its approximation to the character of the Catholic Epistles may have determined the arrangement. The Apocalypse, as might be expected from the peculiar character of its contents, occupied a position by itself. Its comparatively late recognition *may* have determined the position which it has uniformly held as the last of the Sacred Books.[b]

IV. *Division into Chapters and Verses.* As soon as any break is made in the continuous writing which has characterized in nearly all countries the early stages of the art, we get the germs of a system of division. But these divisions may be used for two distinct purposes. So far as they are used to exhibit the logical relations of words, clauses and sentences to each other, they tend to a recognized punctuation. So far as they are used for greater convenience of reference, or as a help to the memory, they answer to the chapters and verses of our modern Bibles. The question now to be answered is that which asks what systems of notation of the latter kind have been employed at different times by transcribers of the Old and New Testament, and to whom we owe the system now in use.

a * The Apocryphal 1st Book of Esdras, certainly in the principal MSS. and editions of the LXX., and probably in all, *precedes* the canonical Ezra. The Vatican, Alexandrine, and Sinaitic (Frid.-Aug.) MSS. of the Septuagint, with the Aldine edition, unite the Books of Ezra and Nehemiah in one as 2d Esdras. The statements in the text in regard to the order of the books in the Septuagint require great modification; for the MSS. and editions differ widely in this respect; and the Roman edition of the LXX. (1587), deviates materially in the arrangement of the books from the Vatican manuscript, which it has been popularly supposed to represent.

In the Vat. MS. the whole series of the poetical books intervenes between Nehemiah and Esther, which is followed by Judith, Tobit, and the Lesser and Greater Prophets, including Daniel. In the Alex. MS. the twelve Minor Prophets immediately follow Chronicles; then come the Greater Prophets, ending with Daniel; then Esther, Tobit, Judith, 1 Esdras, Ezra and Nehemiah as 2d Esdras, and the four Books of Maccabees. These are followed by the poetical books. In the *Codex Sinaiticus* 1st and 4th Maccabees come after Judith; then follow the Prophets, the greater *preceding* the lesser, contrary to the order in the Vat. and Alex MSS.; and last of all come the poetical books, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, Ecclesiasticus, Job. In respect to the position of the Book of Job, the Vatican and the Alexandrine manuscripts differ both from the Sinaitic and from each other, the former placing it after Canticles, the latter after Psalms. See Tischendorf's *Prolegom.* to his 3d edition of the LXX. (1860), pp. lxxiv., xciv., xcvi.

The best MSS. of the Vulgate, it may be further remarked, differ widely in the arrangement of the books from the common editions. See art. VULGATE, § 24, note on the Alcuin MS. A.

b * On the history of the arrangement of the books of the N. T., see Tischendorf, *N. T.* ed. 7ma, *Prolegom* pp. lxxi.-lxxiv.; Scrivener, *Introd. to the Crit. of the N. T.* pp. 61, 62; Laurent's *Neutestamentliche Studien* pp. 41–49 (Gotha, 1866); and especially Volkmar's Appendix to Credner's *Gesch. des Neutest. Kanon.* pp 399-411. A.

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(1.) The Hebrew of the Old Testament.

It is hardly possible to conceive of the liturgical use of the books of the Old Testament, without some kinds of recognized division. In proportion as the books were studied and commented on in the schools of the Rabbis, the division would become more technical and complete, and hence the existing notation, which is recognized in the Talmud (the Gemara ascribing it to Moses, — Hupfeld, *Stud. und Krit.* 1830, p. 827), may probably have originated in the earlier stages of the growth of the synagogue ritual. The New Testament quotations from the Old are for the most part cited without any more specific reference than to the book from which they come. The references however in Mark xii. 26 and Luke xx. 37 (*ἐπὶ τῆς βάτου*), Rom. xi. 2 (*ἐν Ἠλίᾳ*) and Acts viii. 32 (*ἡ περιοχὴ τῆς γραφῆς*), indicate a division which had become familiar, and show that some at least of the sections were known popularly by titles taken from their subjects. In like manner the existence of a cycle of lessons is indicated by Luke iv. 17; Acts xiii. 15, xv. 21; 2 Cor. iii. 14; and this, whether identical or not with the later Rabbinic cycle, must have involved an arrangement analogous to that subsequently adopted.

The Talmudic division is on the following plan. The law was in the first instance divided into fifty-four פָּרָשִׁיּוֹת, *Parshioth* = sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year, provision being made for the shorter year by the combination of two of the shorter sections. Coexisting with this there was a subdivision into lesser Parshioth, which served to determine the portions of the sections taken by the several readers in the synagogues. The lesser Parshioth themselves were classed under two heads — the *Open* (פְּתוּחוֹת, *Petuchoth*), which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MSS., and the *Shut* (סְתוּמוֹת, *Setumoth*), which corresponded to minor divisions, and were marked only by a space within the line. The initial letters פ and ס served as a notation, in the margin or in the text itself, for the two kinds of sections. The threefold initial פפפ or סכם, was used when the commencement of one of the Parshioth coincided with hat of a Sabbath lesson (comp. Keil, *Einleitung in las A. T.* §§ 170, 171).

A diffirent terminology was employed for the Prophetæ Priores and Posteriores, and the division was less uniform. The tradition of the Jews :hat the Prophets were first read in the service of the synagogue, and consequently divided into sections, because the reading of the Law had been forbidden by Antiochus Epiphanes, rests upon a very slight foundation, but its existence is at any rate a proof that the Law was believed to have been systematically divided before the same process was applied to the other books. The name of the sections in this case was הַפְטָרוֹת (*Haphtaroth*, from פָּטַר, *dimittere*). If the name were applied in this way because the lessons from the Prophets came at the close of the synagogue service, and so were followed by the dismissal of the people (Vitringa *de Synag.* iii. 2, 20), its history would present a singular analogy to that of "Missa," "Mass," on the assumption that it also was derived from the "Ite, missa est," by which the congregation was informed of the conclusion of the earlier portion of the service of the Church. The peculiar use of Missa shortly after its appearance in the Latin of ecclesiastical writers in a sense equivalent to that of Haphtaroth ("sex Missas de Prophetâ Esaiâ facite," Cæsarius Arelat. and Aurelian in Bingham, *Ant.* xiii. 1) presents at least a singular coincidence. The Haphtaroth themselves were intended to correspond with the larger Parshioth of the Law, so that there might be a distinct lesson for each Sabbath in the intercalary year as before; but the traditions of the German and the Spanish Jews, both of them of great antiquity, present a considerable diversity in the length of the divisions, and show that they had never been determined by the same authority as that which had settled the Parshioth of the Law (Van der Hooght, *Præfat. in Bib.* § 35). Of the traditional divisions of the Hebrew Bible, however, that which has exercised most influence in the received arrangement of the text, was the subdivision of the larger sections into verses (פְּסוּקִים, *Pesukim*). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the 9th century. They were then applied, first to the prose and afterwards to the poetical books of the Hebrew Scriptures, superseding in the latter the arrangement of *στίχοι, κῶλα, κόμματα*, lines and groups of lines, which had been based upon metrical considerations. The verses of the Masoretic divisions were preserved with comparatively slight variations through the middle ages, and came to the knowledge of translators and editors when the attention of European scholars was directed to the study of Hebrew. In the Hebrew MSS. the notation had been simply marked by the *Sóph-Pásûk* (׃) at the end of each verse; and in the earlier printed Hebrew Bibles (Sabionetta's, 1557, and Plantin's, 1566) the Hebrew numerals which guide the reader in referring, are attached to every fifth verse only. The Concordance of Rabbi Nathan, 1450, however, had rested on the application of a numeral to each verse, and this was adopted by the Dominican Pagninus in his Latin version, 1528, and carried throughout the whole of the Old and New Testament, coinciding substantially, as regards the former, with the Masoretic, and therefore with the modern division, but differing materially as to the New Testament from that which was adopted by Robert Stephens (cf. *infra*) and through his widely circulated editions passed into general reception. The chief facts that remain to be stated as to the verse divisions of the Old Testament are, (1) that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; (2) that it appeared, for the first time in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishops' Bible of 1568, and the Authorized Version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained in some instances (*e. g.* in references to Plato), to the present times. The letters A B C D are placed at equal distances in the margin of each page, and the reference is made to the page (or, in the case of Scripture, to the chapter) and the letter accordingly.

The Septuagint translation, together with the Latin versions based upon it, have contributed little or nothing to the received division of the Bible

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Made at a time when the Rabbinic subdivisions were not enforced, hardly perhaps existing, and not used in the worship of the synagogue, there was no reason for the scrupulous care which showed itself in regard to the Hebrew text. The language of Tertullian (*Scorp.* ii.) and Jerome (*in* Mic. vi. 9; Zeph. iii. 4) implies the existence of "capitula" of some sort; but the word does not appear to have been used in any more definite sense than "locus" or "passage." The liturgical use of portions of the Old Testament would lead to the employment of some notation to distinguish the ἀναγνώσματα or "lectiones," and individual students or transcribers might adopt a system of reference of their own; but we find nothing corresponding to the fully organized notation which originated with the Talmudists or Masoretes. It is possible indeed that the general use of Lectionaria — in which the portions read in the Church services were written separately — may have hindered the development of such a system. Whatever traces of it we find are accordingly scanty and fluctuating. The stichometric mode of writing (i. e. the division of the text into short lines, generally with very little regard to the sense) adopted in the 4th or 5th centuries (see *Prolegom.* to Breitinger's *Septuagint*, i. § 6), though it may have facilitated reference, or been useful as a guide to the reader in the half-chant commonly used in liturgical services, was too arbitrary (except where it corresponded to the parallel clauses of the Hebrew poetical books) and inconvenient to be generally adopted. The Alexandrian MS. presents a partial notation of κεφάλαια, but as regards the Old Testament these are found only in portions of Deuteronomy and Joshua. Traces exist (Cotelier. *Monum. Eccles. Græc.*, Breitinger, *Proleg. ut sup.*) of a like division in Numbers, Exodus, and Leviticus, and Latin MSS. present frequently a system of division into "tituli" or "capitula," but without any recognized standards. In the 13th century, however, the development of theology as a science, and the more frequent use of the Scriptures as a text-book for lectures, led to the general adoption of a more systematic division, traditionally ascribed [by some] to Stephen Langton, Archbishop of Canterbury (Trivet *Annal.* p. 182, ed. Oxon.), [by others to] Hugh de St. Cher [Hugo de S. Caro] (Gilbert Genebrard, *Chronol.* l. iv. 644), and passing through his commentary (*Postilla in Universa Biblia*, and Concordance, *circ.* 1240) into general use. No other subdivision of the chapters was united with this beyond that indicated by the marginal letters A B C D as described above.

As regards the Old Testament then, the present arrangement grows out of the union of Cardinal Hugo's capitular division and the Masoretic verses. The Apocryphal books, to which of course no Masoretic division was applicable, did not receive a versicular division till the Latin edition of Pagninus in 1528, nor the division now in use till Stephens's edition of the Vulgate in 1555.

(2.) The history of the New Testament presents some additional facts of interest. Here, as in the case of the Old, the system of notation grew out of the necessities of study. The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record was the *Diatessaron* of Tatian in the 2d century (Euseb. *H. E.* iv. 29). This was followed by a work of like character from Ammonius of Alexandria in the 3d (Euseb. *Epist. ad Carpianum*). The system adopted by Ammonius however, that of attaching to the Gospel of St. Matthew the parallel passages of the other three, and inserting those which were not parallel, destroyed the outward form in which the Gospel history had been recorded, [and] was practically inconvenient. Nor did their labors have any direct effect on the arrangement of the Greek text, unless we adopt the conjectures of Mill and Wetstein that it is to Ammonius or Tatian that we have to ascribe the marginal notation of κεφάλαια, marked by A B Γ Δ, which are found in the older MSS. The search after a more convenient method of exhibiting the parallelisms of the Gospels led Eusebius of Cæsarea to form the ten Canons (κάνονες, registers) which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in one Evangelist only, or in two or more. In applying this system to the transcription of the Gospels, each of them was divided into shorter sections of variable length, and to each of these were attached two numerals, one indicating the Canon under which it would be found, and the other its place in that Canon. Luke [iii. 21, 22], for example, would represent [constituted] the 13th section belonging to the first Canon [corresponding to the 14th section in Matthew, the 5th in Mark, and the 15th in John, — the first Canon comprising the sections common to the four Gospels]. This division, however, extended only to the books that had come under the study of the Harmonists. The Epistles of St. Paul were first divided in a similar manner by the unknown Bishop to whom Euthalius assigns the credit of it (*circ.* 396), and he himself, at the instigation of Athanasius [the younger], applied the method of division to the Acts and the Catholic Epistles. Andrew, bishop of Cæsarea in Cappadocia, completed the work by dividing the Apocalypse (*circ.* 500).[a]

Of the four great uncial MSS., A [and so the Sinaitic MS., but not, according to Tischendorf, *a prima manu*] presents the Ammonian or Eusebian numerals and canons, C and D the numerals without the canons. B has neither numerals nor canons, but a notation of its own, the chief peculiarity of which is, that the Epistles of St. Paul are treated as a single book, and brought under a continuous capitulation. After passing into disuse and so into comparative oblivion, the Eusebian and Euthalian divisions have recently (since 1827) again become familiar to the English student through Bishop Lloyd's edition of the Greek Testament. [The Eusebian sections and canons also appear in the recent editions of Tischendorf, Wordsworth, and Tregelles.]

With the New Testament, however, as with the Old, the division into chapters adopted by Hugh de St. Cher superseded those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed on the use of the Masoretic verses for the Old Testa-

[a] Euthalius appears to have derived these divisions, at least in the Acts, from a MS. written by Pamphilus the martyr (d. A. D. 309). See Montfaucon, *Bibl. Coislin.* p. 78 ff.; Tregelles, *Text. Crit. of the N. T.* pp. 27, 32. On the Eusebian sections and canons see Scrivener, *Introd. to the Crit. of the N. T.* pp. 50-53.

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ment. The superiority of such a division over the marginal notation A B C D in the Bible of Cardinal Hugh de St. Cher led men to adopt an analogous system for the New. In the Latin version of Pagninus accordingly, there is a versicular division, though differing from the one subsequently used in the greater length of its verses. The absence of an authoritative standard like that of the Masoretes, left more scope to the individual discretion of editors or printers, and the activity of the two Stephenses caused that which they adopted in their numerous editions of the Greek Testament and Vulgate to be generally received. In the Preface to the Concordance, published by Henry Stephens, 1594, he gives the following account of the origin of this division. His father, he tells us, finding the books of the New Testament already divided into chapters (*tmemata*, or sections), proceeded to a further subdivision into verses. The name *versiculi* did not commend itself to him. He would have preferred *tmematia* or *sectiunculæ*, but the preference of others for the former led him to adopt it. The whole work was accomplished "inter equitandum" or, his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551, another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius in 1559, for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognized. The convenience of such a system for reference is obvious; but it may be questioned whether it has not been purchased by a great sacrifice of the perception by ordinary readers of the true order and connection of the books of the Bible.[a] In some cases the division of chapters separates portions which are very closely united (see *e. g.* Matt. ix. 38, and x. 1, xix. 30, and xx. 1; Mark ii. 23–28, and iii. 1–5, viii. 38, and ix. 1; Luke xx. 45–47, and xxi. 1–4; Acts vii. 60, and viii. 1; 1 Cor. x. 33, xi. 1; 2 Cor. iv. 18, v. 1, vi. 18, and vii. 1), and throughout gives the impression of a formal division altogether at variance with the continuous flow of narrative or thought which characterised the book as it came from the hand of the writer. The separation of verses in its turn has conduced largely to the habit of building doctrinal systems upon isolated texts. The advantages of the received method are united with those of an arrangement representing the original more faithfully in the structure of the Paragraph Bibles, lately published by different editors, and in the Greek Testaments of Lloyd, Lachmann, and Tischendorf. The student ought, however, to remember in using these that the paragraphs belong to the editor, not to the writer, and are therefore liable to the same casualties rising out of subjective peculiarities, dogmatic bias, and the like, as the chapters of our common Bibles. Practically the risk of such casualties has been reduced almost to a minimum by the care of editors to avoid the errors into which their predecessors have fallen, but the possibility of the evil exists, and should therefore be guarded against by the exercise of an independent judgment.

E. H. P.

[a] * On this point see the striking remarks of Locke in the Preface to his *Paraphrase and Notes on the Epistles of St Paul*. A.

* **BIBLE, ENGLISH.** See VERSION, AUTHORIZED.

BICHRI (בִּכְרִי: Βοχορί [Vat. Alex. -ρε:] *Bochri; first-born*, Sim.; *youthful*, Gesen. Fürst but perhaps rather *son of Becher*), ancestor of Sheba (2 Sam. xx. 1 ff.). [BECHER.]

A. C. H.

BIDKAR (בִּדְקַר [*stabber*, Ges.]: Βαδεκάρ [Vat.[1] -κα]; Joseph. Βαδάκρος: *Baducer*), Jehu's "captain" (שָׁלִישׁ: Joseph. ὁ τῆς τρίτης μοίρας ἡγεμών, *Ant.* ix. 6, § 3), originally his fellow-officer (2 K. ix. 25); who completed the sentence on Jehoram son of Ahab, by casting his body into the field of Naboth after Jehu had transfixed him with an arrow.

BIER. [BURIAL.]

BIGTHA (בִּגְתָא: Βαραζή; [Vat. Βαραζῆ; Alex. corrupt; Comp. Βαγαθά:] *Bagatha*), one of the seven "chamberlains" (סָרִיסִים, *eunuchs*) of the harem of Ahasuerus (Esth. i. 10).

BIGTHAN and BIGTHANA (בִּגְתָן, Esth. ii. 21, and בִּגְתָנָא, vi. 2: *Bagathas*), a eunuch ("chamberlain," A. V.) in the court of Ahasuerus, one of those "who kept the door" (marg. "threshold," ἀρχισωματοφύλακες, LXX.), and who conspired with Teresh, one of his coadjutors, against the king's life. The conspiracy was detected by Mordecai, and the eunuchs hung. Prideaux (*Con.* i. 363) supposes that these officers had been partially superseded by the degradation of Vashti, and sought revenge by the murder of Ahasuerus. This suggestion falls in with that of the Chaldee Vs., and of the LXX. which in Esth. ii. 21 interpolates the words ἐλυπήθησαν οἱ δύο εὐνοῦχοι τοῦ βασιλέως ὅτι προήχθη Μαρδοχαῖος. The name is omitted by the LXX. on both occasions. Bigthan is probably derived from the Persian and Sanskrit *Bagadâna*, "a gift of fortune" (Gesen. *s. v.*).

F. W. F.

BIGVAI [2 syl.] (בִּגְוַי: Βαγουέ, Βαγουαί, [etc.:] *Beguai*, [*Begui*]).

1. "Children of Bigvai," 2056 (Neh. 2067) in number, returned from the Captivity with Zerubbabel (Ezr. ii. 14; Neh. vii. 19), and 72 of them at a later date with Ezra (Ezr. viii. 14). [BAGOI; BAGO.]

2. (*Beguai, Begoai.*) Apparently one of the chiefs of Zerubbabel's expedition (Ezr. ii. 2; Neh. vii. 7), and who afterwards signed the covenant (Neh. x. 16).

BIK'ATH-A'VEN, Am. i. 5, marg. [AVEN 1; CŒLESYRIA.]

BILDAD (בִּלְדַּד, *son of contention*, if Gesenius's derivation of it from יָלַד בֵּן be correct: Βαλδάδ; [Alex. Βαλδας, in Job ii. 11: xviii. 1:] *Baldad*), the second of Job's three friends. He is called "the Shuhite" (הַשּׁוּחִי), which implies both his family and nation. Shuah was the name of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, when he had been sent eastward by his father. Gesenius (*s. v.*) supposes it to be "the same as the Σαυκαία of Ptolemy (v. 15) to the east of Batanea," and therefore to the east of the land of Uz [SHUAH]. The LXX strangely enough, renders it ὁ τῶν Σαυχέων τό

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γεννητός, appearing to intend a distinction between him and the other friends, whom in the same verse it calls βασιλεῖς (Job. ii. 11).

Bildad takes a share in each of the three controversies with Job (viii., xviii., xxv.). He follows in the train of Eliphaz, but with more violent declamation, less argument, and keener invective. His address is abrupt and untender; and in his very first speech he cruelly attributes the death of Job's children to their own transgressions and loudly calls on Job to repent of his supposed crimes. His second speech (xviii.) merely recapitulates his former assertions of the temporal calamities of the wicked; on this occasion he implies, without expressing, Job's wickedness, and does not condescend to exhort him to repentance. In the third speech (xxv.), unable to refute the sufferer's arguments, he takes refuge in irrelevant dogmatism on God's glory and man's nothingness: in reply to which Job justly reproves him both for deficiency in argument and failure in charitable forbearance (Ewald, *das Buch Ijob*). [See JOB.] F. W. F.

BIL'EAM (בִּלְעָם [*foreigner*, Ges.; or *throat*, *gorge*, Dietr.]: Ἰεμβλδαν; [Vat. om.;] Alex. Ιβλααμ: *Bi'lam*), a town in the western half of the tribe of Manasseh, named only in 1 Chr. vi. 70, as being given (with its "suburbs") to the Kohathites. In the lists in Josh. xvii. and xxi. this name does not appear, and Ibleam and Gath-rimmon are substituted for it, the former by an easy change of letters, the latter uncertain. [GATH-RIMMON; IBLEAM.] G.

BIL'GAH (בִּלְגָה [*cheerfulness*]: ὁ Βελγάς; [Vat. Βελβας:] *Belga*). 1. A priest in the time of David; the head of the fifteenth course for the temple service (1 Chr. xxiv. 14).

2. [Vat. Alex. FA.[1] omit; Rom. in Neh. xii. 18 Βαλγάς.] A priest who returned from Babylon with Zerubbabel and Joshua (Neh. xii. 5, 18); probably the same who, under the slightly altered name BILGAI, sealed the covenant (Neh. x. 8).

BIL'GAI [2 syl.] (בִּלְגַי [*cheerfulness*]: Βελγαΐ; [Vat. Βελσεια, FA. -σια:] *Belgai*), Neh. x. 8; probably the same as BILGAH, 2.

BIL'HAH (בִּלְהָה [perh. *bashfulness*]: Βαλλά: *Bala*). 1. Handmaid of Rachel (Gen. xxix. 29), and concubine of Jacob, to whom she bore Dan and Naphtali (Gen. xxx. 3–8, xxxv. 25, xlvi. 25; 1 Chr. vii. 13). Her step-son Reuben afterwards lay with her (Gen. xxxv. 22), which entailed a curse upon Reuben (Gen. xlix. 4).

2. [Βααλά; Vat. Αβελλα.] A town of the Simeonites (1 Chr. iv. 29); also called Baalah and Balah. [BAAL, p. 208, No. 2, *b*.]

BIL'HAN (בִּלְהָן [perh. *modest*]: Βαλαάμ; [Alex. Βαλααν:] *Balaan*, the same root as Bilhah, Gen. xxx. 3, &c. The final ן is evidently a Horite termination, as in Zaavan, Akan, Dishan, Aran, Lotan, Alvan, Hemdan, Eshban, &c.; and may be compared with the Etruscan *ena*, Greek α(ν)ς, ων, &c.).

1. A Horite chief, son of Ezer, son of Seir, dwelling in Mount Seir, in the land of Edom (Gen. xxxvi. 27; 1 Chr. i. 42).

2. (Βαλαάν: *Balan*.) A Benjamite, son of Jediael (1 Chr. vii. 10). It does not appear clearly from which of the sons of Benjamin Jediael was descended, as he is not mentioned in Gen. xlvi. 21, or Num. xxvi. But as he was the father of Ehud (ver. 10), and Ehud seems, from 1 Chr. viii. 3, 6 to have been a son of Bela, Jediael, and consequently Bilhan, were probably Belaites. The occurrence of Bilhan as well as Bela in the tribe of Benjamin, names both imported from Edom, is remarkable. A. C. H.

BIL'SHAN (בִּלְשָׁן [*son of the tongue*] Βαλασάν [Vat. Βασραμ], Βαλσάν [Alex. Βασσαν, FA. Βασφαν]: *Belsan*, [*Belsam*]), one of Zerubbabel's companions on his expedition from Babylon (Ezr. ii. 2; Neh. vii. 7).

BIM'HAL (בִּמְהָל [*son of circumcision*]: Βαμαήλ; [Vat. Ιμαλαηλ:] *Chamaal*), one of the sons of Japhlet in the line of Asher (1 Chr. vii. 33).

BIN'EA (בִּנְעָא [perh. *fountain*]: Βααρά; [Vat. Βανα, 1 Chr. viii. 37; Alex. do. ix. 43:] *Banaa*), the son of Moza; one of the descendants of Saul (1 Chr. viii. 37; ix. 43).

BINNUI (בִּנּוּי [*a building*, Ges.; *kindredship*, Fürst]: Βανία; [Vat. Εβανια:] *Bennoi*). 1. A Levite, father of Noadiah, in Ezra's time (Ezr. viii. 33).

2. [Βανουί; Vat. FA. Θανουι: *Bennui*.] One of the sons of Pahath-moab, who had taken a foreign wife (Ezr. x. 30). [BALNUUS.]

3. [Βανουί: *Bennui*.] Another Israelite, of the sons of Bani, who had also taken a foreign wife (Ezr. x. 38). [Here the A.V. ed. 1611, etc. reads Bennui.]

4. [Βανουί: *Bannui*.] Altered from Bani in the corresponding list in Ezra (Neh. vii. 15).

5. [In Neh. iii. 24, Βανί, Vat. Alex. FA. Βανει; x. 9, Βανάλου; xii. 8, Βανουί: *Bennui*.] A Levite, son of Henadad, who assisted at the reparation of the wall of Jerusalem, under Nehemiah, Neh. iii. 24, x. 9. He is possibly also the Binnui in xii. 8.

BIRDS. [FOWLS.]

BIR'SHA (בִּרְשַׁע [*son of wickedness*, Ges.]: Βαρσά: *Bersa*), king of Gomorrha at the time of the invasion of Chedorlaomer (Gen. xiv. 2).

* **BIRTH.** [CHILDREN.]

BIRTHDAYS (τὰ γενέσια, Matt. xiv. 6) Properly τὰ γενέθλια is a birthday feast (and hence in the early writers the day of a martyr's commemoration), but τὰ γενέσια seems to be used in this sense by a Hellenism, for in Herod. iv. 26 it means a day in honor of the dead. It is very probable that in Matt. xiv. 6 the feast to commemorate Herod's accession is intended,[a] for we know that such feasts were common (especially in Herod's family, Joseph. *Ant.* xv. 11, § 3; Blunt's *Coincidences*, Append. vii.), and were called "the day of the king" (Hos. vii. 5). The Gemarists distinguish expressly between גנוסיא של מלכים, γενέσια regni, and the יום הלידה or birthday. (Lightfoot, *Hor. Hebr. ad Matt.* xiv. 6.)

The custom of observing birthdays is very ancient (Gen. xl. 20; Jer. xx. 15); and in Job i. 4, &c., we read that Job's sons "feasted every one his day." In Persia they were celebrated with peculiar honors and banquets, for the details of which see

[a] * Against this opinion see Meyer (*in loc.*) who says here is not a single Greek example of γενέσια with this meaning. See also Kuinoel, i. 426. There is no reason for discarding the usual sense in Matt. xiv. 6. H.

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Herod. i. 136. And in Egypt "the birthdays of the kings were celebrated with great pomp. They were looked upon as holy; no business was done upon them, and all classes indulged in the festivities suitable to the occasion. Every Egyptian attached much importance to the day, and even to the hour of his birth" (Wilkinson, v. 290). Probably in consequence of the ceremonies usual in their celebration, the Jews regarded their observance as an idolatrous custom (Lightfoot, *l. c.*).

F. W. F.

BIRTHRIGHT (בְּכֹרָה: τὰ πρωτοτόκια). The advantages accruing to the eldest son were not definitely fixed in patriarchal times. The theory that he was the priest of the family rests on no scriptural statement, and the Rabbis appear divided on the question (see Hottinger's *Note on Goodwin's Moses and Aaron*, i. 1; Ugol. iii. 53). Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined save by custom, in all matters of common interest. Thus the "princes" of the congregation had probably rights of primogeniture (Num. vii. 2, xxi. 18, xxv. 14). A "double portion" of the paternal property was allotted by the Mosaic law (Deut. xxi. 15–17), nor could the caprice of the father deprive him of it. This probably means twice as much as any other son enjoyed. Such was the inheritance of Joseph, his sons reckoning with his brethren, and becoming heads of tribes. This seems to explain the request of Elisha for a "double portion" of Elijah's spirit (2 K. ii. 9). Reuben, through his unfilial conduct, was deprived of the birthright (Gen. xlix. 4; 1 Chr. v. 1). It is likely that some remembrance of this lost preeminence stirred the Reubenite leaders of Korah's rebellion (Num. xvi. 1, 2, xxvi. 5–9). Esau's act, transferring his right to Jacob, was allowed valid (Gen. xxv. 33). The first-born of the king was his successor by law (2 Chr. xxi. 3); David, however, by divine appointment, excluded Adonijah in favor of Solomon, which deviation from rule was indicated by the anointing (Goodwin, *l. c.* 4, with Hottinger's notes). The first-born of a line is often noted by the early scriptural genealogies, *e. g.* Gen. xxii. 21, xxv. 13; Num. xxvi. 5, &c. The Jews attached a sacred import to the title (see Schöttgen, *Hor. Hebr.* i. 922) and thus "first-born" and "first-begotten" seem applied to the Messiah (Rom. viii. 29, Heb. i. 6).

H. H.

* The term "first-born" is used figuratively to denote preëminence, and is applied to one peculiarly distinguished by the favor of God, as to David, Ps. lxxxix. 27; to the Jewish nation as the chosen people, Ex. iv. 22; 2 Esdr. vi. 58; Psalt. Salom. xviii. 4 (Fabric. *Cod. pseudepigr. V. T.* i. 970); and to Ephraim, Jer. xxxi. 9. See also Col. i. 15.

A.

BIR'ZAVITH (בִּרְזָוִת, Keri, ברזית [*olive-source*, Fürst]: Βερθαίθ, [Vat. Βηζαιθ;] Alex. Βερζαιε: *Barzaith*), a name occurring in the genealogies of Asher (1 Chr. vii. 31), and apparently, from the mode of its mention, the name of a place (comp. the similar expression, "father of Bethlehem," "father of Tekoa," &c. in chaps. ii. and iv.). The reading of the Keri may be interpreted "well of olives." No trace of it is found elsewhere.

BISH'LAM (בִּשְׁלָם [*son of peace*]: *Besselam*), apparently an officer or commissioner (συντασσόμενος, 1 Esdr. ii. 16) of Artaxerxes in Palestine at the time of the return of Zerubbabel from captivity (Ezr. iv. 7). By the LXX. the word is translated ἐν εἰρήνῃ, in peace; see margin of A. V., and so also both Arabic and Syriac versions.

BISHOP (ἐπίσκοπος). This word, applied in the N. T. to the officers of the Church who were charged with certain functions of superintendence, had been in use before as a title of office. The inspectors or commissioners sent by Athens to her subject-states were ἐπίσκοποι (Aristoph. *Av.* 1022), and their office, like that of the Spartan Harmosts, authorized them to interfere in all the political arrangements of the state to which they were sent. The title was still current and beginning to be used by the Romans in the later days of the republic (Cic. *ad Att.* vii. 11). The Hellenistic Jews found it employed in the LXX., though with no very definite value, for officers charged with certain functions (Num. iv. 16, xxxi. 14; Ps. cix. 8; Is. lx. 17; for Heb. פְּקֻדָּה, or פָּקִיד). When the organization of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct order, the title ἐπίσκοπος presented itself as at once convenient and familiar, and was therefore adopted as readily as the word elder (πρεσβύτερος) had been in the mother church of Jerusalem. That the two titles were originally equivalent is clear from the following facts.

1. Ἐπίσκοποι and πρεσβύτεροι are nowhere named together as being orders distinct from each other.

2. Ἐπίσκοποι and διάκονοι are named as apparently an exhaustive division of the officers of churches addressed by St. Paul as an apostle (Phil. i. 1; 1 Tim. iii. 1, 8).

3. The same persons are described by both names (Acts xx. 17, 28; Tit. i. 5, 7).

4. Πρεσβύτεροι discharge functions which are essentially episcopal, *i. e.* involving pastoral superintendence (1 Tim. v. 17; 1 Pet. v. 1, 2). The age that followed that of the Apostles witnessed a gradual change in the application of the words, and in the Epistles of Ignatius, even in their least interpolated or most mutilated form, the bishop is recognized as distinct from, and superior to, the presbyters (*Ep. ad Smyrn.* c. 8; *ad Trall.* cc. 2, 3, 8; *ad Magn.* c. 6). In those of Clement of Rome, however, the two words are still dealt with as interchangeable (1 Cor. cc. 42, 44, 57). The omission of any mention of an ἐπίσκοπος in addition to the πρεσβύτεροι and διάκονοι in Polycarp's Epistle to the Philippians (c. 5), and the enumeration of "apostoli, episcopi, doctores, ministri," in the Shepherd of Hermas (i. 3, 5), are less decisive, but indicate a transition stage in the history of the word.

Assuming as proved the identity of the bishops and elders of the N. T. we have to inquire into — (1.) The relation which existed between the two titles. (2.) The functions and mode of appointment of the men to whom both titles were applied. (3.) Their relations to the general government and discipline of the Church.

I. There can be no doubt that πρεσβύτεροι had the priority in order of time. The existence of a body bearing that name is implied in the use of the correlative οἱ νεώτεροι (comp. Luke xxii. 26; 1 Pet. v. 1, 5) in the narrative of Ananias (Acts v. 6). The order itself is recognized in Acts xi. 30, and takes part in the deliberations of the Church a

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Jerusalem in Acts xv. It is transferred by Paul and Barnabas to the Gentile churches in their first missionary journey (Acts xiv. 23). The earliest use of ἐπίσκοποι, on the other hand, is in the address of St. Paul to the elders at Miletus (Acts xx. 28), and there it is rather descriptive of functions than given as a title. The earliest epistle in which it is formally used as equivalent to πρεσβύτεροι (except on the improbable hypothesis that Timothy belongs to the period following on St. Paul's departure from Ephesus in Acts xx. 1) is that to the Philippians, as late as the time of his first imprisonment at Rome. It was natural, indeed, that this should be the order; that the word derived from the usages of the synagogues of Palestine, every one of which had its superintending elders (זְקֵנִים: comp. Luke vii. 3), should precede that borrowed from the constitution of a Greek state. If the latter was afterwards felt to be the more adequate, it may have been because there was a life in the organization of the Church higher than that of the synagogues, and functions of pastoral superintendence devolving on the elders of the Christian congregation which were unknown to those of the other periods. It had the merit of being descriptive as well as titular; a "nomen officii" as well as a "nomen dignitatis." It could be associated, as the other could not be, with the thought of the highest pastoral superintendence — of Christ himself as the ποιμὴν καὶ ἐπίσκοπος (1 Pet. ii. 25).

II. Of the order in which the first elders were appointed, as of the occasion which led to the institution of the office, we have no record. Arguing from the analogy of the Seven in Acts vi. 5, 6, it would seem probable that they were chosen by the members of the Church collectively (possibly to take the place that had been filled by the Seven, comp. Stanley's *Apost. Age*, p. 64) and then set apart to their office by the laying on of the Apostles' hands. In the case of Timothy (1 Tim. iv. 14; 2 Tim. i. 6) the πρεσβυτέριον, probably the body of the elders at Lystra, had taken part with the apostle in this act of ordination; but here it remains doubtful whether the office to which Timothy was appointed was that of the Bishop-Elder or one derived from the special commission with which the two epistles addressed to him show him to have been entrusted. The connection of 1 Tim. v. 22 is, on the whole, against our referring the laying on of hands there spoken of to the ordination of elders (comp. Hammond, *in loc.*), and the same may be said of Heb. vi. 2. The imposition of hands was indeed the outward sign of the communication of all spiritual χαρίσματα, as well as of functions for which χαρίσματα were required, and its use for the latter (as in 1 Tim. iv. 14; 2 Tim. i. 6) was connected with its instrumentality in the bestowal of the former. The conditions which were to be observed in choosing these officers, as stated in the pastoral epistles, are, blameless life and reputation among those "that are without" as well as within the Church, fitness for the work of teaching, the wide kindliness of temper which shows itself in hospitality, the being "the husband of one wife" (*i. e.* according to the most probable interpretation, not divorced and then married to another; but comp. Hammond, Estius, Ellicott, *in loc.*), showing powers of government in his own household as well as in self-control, not being a recent and, therefore, an untried convert. When appointed, the duties of the bishop-elders appear to have been as follows — 1. General superintendence over the spiritual well-being of the flock (1 Pet. v. 2). According to the aspects which this function presented, those on whom it devolved were described as ποιμένες (Eph. iv. 11), προεστῶτες (1 Tim. v. 17), προϊστάμενοι (1 Thess. v. 12). Its exercise called for the χάρισμα κυβερνήσεων (1 Cor. xii. 28). The last two of the above titles imply obviously a recognized rank, as well as work, which would show itself naturally in special marks of honor in the meetings of the Church. 2. The work of teaching, both publicly and privately (1 Thess. v. 12; Tit. i. 9; 1 Tim. v. 17). At first, it appears from the description of the practices of the Church in 1 Cor. xiv 26, the work of oral teaching, whatever form it assumed, was not limited to any body of men, but was exercised according as each man possessed a special χάρισμα for it. Even then, however, there were, as the warnings of that chapter show, some inconveniences attendant on this freedom, and it was a natural remedy to select men for the special function of teaching because they possessed the χάρισμα, and then gradually to confine that work to them. The work of preaching (κηρύσσειν) to the heathen did not belong, apparently, to the bishop-elders as such, but was the office of the apostle-evangelist. *Their* duty was to feed the *flock*, teaching publicly (Tit. i. 9), opposing errors, admonishing privately (1 Thess. v. 12). 3. The work of visiting the sick appears in Jam. v. 14, as assigned to the elders of the Church. There, indeed, it is connected with the practice of anointing as a means of healing, but this office of Christian sympathy would not, we may believe, be confined to the exercise of the extraordinary χαρίσματα ἰαμάτων, and it is probably to this, and to acts of a like kind, that we are to refer the ἀντιλαμβάνεσθαι τῶν ἀσθενούντων of Acts xx. 35, and the ἀντιλήψεις of 1 Cor. xii. 28. 4. Among these acts of charity that of receiving strangers occupied a conspicuous place (1 Tim. iii. 2; Tit. i. 8). The bishop-elder's house was to be the house of the Christian who arrived in a strange city and found himself without a friend. 5. Of the part taken by them in the liturgical meetings of the Church we have no distinct evidence. Reasoning from the language of 1 Cor. x., xii., and from the practices of the post-apostolic age, we may believe that they would preside at such meetings, that it would belong to them to bless and to give thanks when the Church met to break bread.

The mode in which these officers of the Church were supported or remunerated varied probably in different cities. At Miletus St. Paul exhorts the elders of the Church to follow his example and work for their own livelihood (Acts xx. 34). In 1 Cor. ix. 14, and Gal. vi. 6, he asserts the right of the ministers of the Church to be supported by it. In 1 Tim. v. 17, he gives a special application of the principle in the assignment of a double allowance (τιμή, comp. Hammond, *in loc.*) to those who have been conspicuous for their activity.

Collectively at Jerusalem, and probably in other churches, the body of bishop-elders took part in deliberations (Acts xv. 6–22, xxi. 18), addressed other churches (*ibid.* xv. 23), were joined with the Apostles in the work of ordaining by the laying on of hands (2 Tim. i. 6). It lay in the necessities of any organized society that such a body of men should be subject to a power higher than their own, whether vested in one chosen by themselves or de

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riving its authority from some external source; and we find accordingly that it belonged to the delegate of an apostle, and *à fortiori* to the apostle himself, to receive accusations against them, to hear evidence, to admonish where there was the hope of amendment, to depose where this proved unavailing (1 Tim. v. 1, 19; Tit. iii. 10).

III. It is clear from what has been said that episcopal functions in the modern sense of the words, as implying a special superintendence over the ministers of the Church, belonged only to the Apostles and those whom they invested with their authority. The name of APOSTLE was not, however, limited to the twelve. It was claimed by St. Paul for himself (1 Cor. ix. 1); it is used by him of others (Rom. xvi. 7; 2 Cor. viii. 23; Phil. ii. 25). It is clear that a process of change must have been at work between the date of the latest of the pastoral epistles and the letters of Ignatius, leading not so much to an altered organization as to a modification of the original terminology. The name of apostle is looked on in the latter as belonging to the past, a title of honor which their successors could not claim. That of bishop rises in its significance, and takes the place left vacant. The dangers by which the Church was threatened made the exercise of the authority which was thus transmitted more necessary. The permanent superintendence of the bishop over a given district, as contrasted with the less settled rule of the travelling apostle, would tend to its development. The Revelation of St. John presents something like an intermediate stage in this process. The angels of the seven churches are partly addressed as their representatives, partly as individuals ruling them (Rev. ii. 2, iii. 2–4). The name may belong to the special symbolism of the Apocalypse, or have been introduced like πρεσβύτεροι from the organization of the synagogue, and we have no reason for believing it ever to have been in current use as part of the terminology of the Church. But the functions assigned to the angels are those of the earlier apostolate, of the later episcopate. The abuse of the old title of the highest office by pretenders, as in Rev. ii. 2, may have led to a reaction against its being used at all except for those to whom it belonged κατ' ἐξοχήν. In this, or in some similar way, the constitution of the Church assumed its later form; the bishops, presbyters, and deacons of the Ignatian Epistles took the place of the apostles, bishops, elders, and deacons of the New Testament (Stanley, *Sermons and Essays on the Apostolic Age*, pp. 63–77; Neander's *Pflanz. u. Leit.* i. 248–266; Augusti, *Christl. Archäol.* b. ii. c. 6).

The later history of the word is only so far remarkable as illustrating by its universal reception in all the western churches, and even in those of Syria, the influence of the organization which originated in the cities of Greece or the Proconsular Asia, and the extent to which Greek was the universal medium of intercourse for the churches of the first and second centuries (Milman, *Latin Christ.* b. i. c. i.): nowhere do we find any attempt at substituting a Latin equivalent, hardly even an explanation of its meaning. Augustine (*de Civ. D.* 19) compares it with "speculatores," "præpositi;" Jerome (*Ep. VIII. ad Evagr.*) with "superintendentes." The title *episcopus* itself, with its companions, *presbyter* and *diaconus*, was transmitted by the Latin of the Western Church to all the Romance languages. The members of the Gothic race received it, as they received their Christianity from the missionaries of the Latin Church.

E. H. P.

BITHI'AH (בִּתְיָה, *worshipper*, lit. *daughter, of Jehovah*: Βερθία; [Vat. Βελια; Alex. Βεθθια:] *Bethia*), daughter of a Pharaoh, and wife of Mered, a descendant of Judah (1 Chr. iv. 18) The date of Mered cannot be determined, for the genealogy in which his name occurs is indistinct, some portion of it having apparently been lost. It is probable, however, that he should be referred to the time before the Exodus, or to a period not much later. Pharaoh in this place might be conjectured not to be the Egyptian regal title, but to be or represent a Hebrew name; but the name Bithiah probably implies conversion, and the other wife of Mered seems to be called "the Jewess." Unless we suppose a transposition in the text, or the loss of some of the names of the children of Mered's wives, we must consider the name of Bithiah understood before "she bare Miriam" (ver. 17), and the latter part of ver. 18 and ver. 19 to be recapitulatory; but the LXX. does not admit any except the second of these conjectures. The Scriptures, as well as the Egyptian monuments, show that the Pharaohs intermarried with foreigners; but such alliances seem to have been contracted with royal families alone. It may be supposed that Bithiah was taken captive. There is, however, no ground for considering her to have been a concubine: on the contrary she is shown to be a wife, from her taking precedence of one specially designated as such.

R. S. P.

BITH'RON (more accurately "the Bithron," הַבִּתְרוֹן, *the broken or divided place*, from בָּתַר, *to cut up*, Ges.: διὰ τὴν παρατείνουσαν: *omnis Bethhoron*), a place — from the form of the expression, "all the Bithron," doubtless a district — in the Arabah or Jordan valley, on the east side of the river (2 Sam. ii. 29). The spot at which Abner's party crossed the Jordan not being specified, we cannot fix the position of the Bithron, which lay between that ford and Mahanaim. As far as we know, the whole of the country in the Ghôr on the other side of the river is of the broken and intersected character indicated by the derivation of the name. If the renderings of the Vulg. and Aquila are correct, they must of course intend another Beth-horon than the well-known one. Beth-haram, the conjecture of Thenius, is also not probable.

G.

* This Bithron (*fissure, ravine*) may have been the narrow valley of 'Ajlûn, next north of the Jabbok, and so situated that Abner would ascend the valley in order to reach Mahanaim (*Mahneh*) which lay high up on the acclivity (Robinson, *Phys. Geogr.* pp. 68, 86).

H.

BITHYN'IA (Βιθυνία: [*Bithynia*]). This province of Asia Minor, though illustrious in the earlier parts of post-apostolic history, through Pliny's letters and the Council of Nicæa, has little connection with the history of the Apostles themselves. It is only mentioned in Acts xvi. 7, and in 1 Pet. i. 1. From the former of these passages it appears that St. Paul, when on his progress from Iconium to Troas, in the course of his second missionary journey, made an attempt to enter Bithynia, but was prevented, either by providential hindrances or by direct Divine intimations. From the latter it is evident that, when St. Peter wrote his first

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Epistle, there were Christians (probably of Jewish or proselyte origin) in some of the towns of this province, as well as in "Pontus, Galatia, Cappadocia, and Asia."

Bithynia, considered as a Roman province, was on the west contiguous to ASIA. On the east its limits underwent great modifications. The province was originally inherited by the Roman republic (B. C. 74) as a legacy from Nicomedes III., the last of an independent line of monarchs, one of whom had invited into Asia Minor those Gauls, who gave the name of GALATIA to the central district of the Peninsula. On the death of Mithridates, king of Pontus, B. C. 63, the western part of the Pontic kingdom was added to the province of Bithynia, which again received further accessions on this side under Augustus, A. D. 7. Thus the province is sometimes called "Pontus and Bithynia" in inscriptions; and the language of Pliny's letters is similar. The province of Pontus was not constituted till the reign of Nero [PONTUS]. It is observable that in Acts ii. 9 Pontus is in the enumeration and not Bithynia, and that in 1 Pet. i. 1 both are mentioned. See Marquardt's continuation of Becker's *Röm. Alterthümer*, III. i. p. 146. For a description of the country, which is mountainous, well wooded and fertile, Hamilton's *Researches in A. M.* may be consulted, also a paper by Ainsworth in the *Roy. Geog. Journal*, vol. ix. The course of the river Rhyndacus is a marked feature on the western frontier of Bithynia, and the snowy range of the Mysian Olympus on the southwest. J. S. H.

BITTER HERBS (מְרֹרִים, *merórim*: πικρίδες: *lactuca agrestes*). The Hebrew word occurs in Ex. xii. 8; Num. ix. 11; and Lam. iii. 15: in the latter passage it is said, "He hath filled me with bitterness, he hath made me drunken with wormwood." The two other passages refer to the observance of the Passover: the Israelites were commanded to eat the Paschal lamb "with unleavened bread and with bitter herbs."

There can be little doubt that the term *merórim* is general, and includes the various edible kinds of bitter plants, whether cultivated or wild, which the Israelites could with facility obtain in sufficient abundance to supply their numbers either in Egypt



Gate of Nicæa, the capital of Bithynia.

where the first passover was eaten, or in the deserts of the Peninsula of Sinai, or in Palestine. The Mishna (*Pesachim*, c. 2, § 6) enumerates five kinds of bitter herbs — *chazereth*, *'ulshin*, *thamcah*, *charchabina*, and *maror*, which it was lawful to eat either green or dried. There is great difficulty in identifying the plants which these words respectively denote, but the reader may see the subject discussed by Bochart (*Hieroz.* i. 691, ed. Rosenmüller) and by Carpzovius (*Apparat. Hist. Crit.* p. 402). According to the testimony of Forskål in Niebuhr's Preface to the *Description de l'Arabie* (p. xliv.), the modern Jews of Arabia and Egypt eat lettuce, or, if this is not at hand, bugloss[a] with the Paschal lamb. The Greek word πικρίς is identified by Sprengel (*Hist. Rei Herb.* i. 100) with the *Helminthia Echioides*, Linn. [*rather* Gaertn.; *Picris Echioides*, Linn.], Bristly Helminthia (Ox-tongue), a plant belonging to the chicory group. The *Picris* of botanists is a genus closely allied to the *Helminthia*.

Aben Ezra in Celsius (*Hierob.* ii. 227) remarks that, according to the observations of a certain learned Spaniard, the ancient Egyptians always used to place different kinds of herbs upon the table, with mustard, and that they dipped morsels of bread into this salad. That the Jews derived the custom of eating herbs with their meat from the Egyptians is extremely probable, for it is easy to see how, on the one hand, the bitter-herb salad should remind the Jews of the bitterness of their bondage (Ex. i. 14), and, on the other hand, how

[a] لسان الثور (*lissan eththór*), which Forskål (*Flor. Egypt.* p. lxii.) identifies with *Borago officinalis*.

it should also bring to their remembrance their merciful deliverance from it. It is curious to observe in connection with the remarks of Aben Ezra, the custom, for such it appears to have been, of dipping a morsel of bread into *the* dish (τὸ τρύβλιον), which prevailed in our Lord's time. May not τὸ τρύβλιον be the salad dish of bitter herbs, and τὸ ψωμίον, the morsel of bread of which Aben Ezra speaks? [a]

The *merórim* may well be understood to denote various sorts of bitter plants, such particularly as belong to the *cruciferæ*, as some of the bitter cresses, or to the chicory group of the *compositæ*, the hawk-weeds, and sow-thistles, and wild lettuces which grow abundantly in the Peninsula of Sinai, in Palestine, and in Egypt (Decaisne, *Florula Sinaica* in *Annal. des Scienc. Nat.* 1834; Strand, *Flor. Palæst.* No. 445, &c.). W. H.

BITTERN (קִפֹּד, *kippód*: ἐχῖνος, πελεκάν, Aq.; κύκνος, Theod. in Zeph. ii. 14: *ericius*). The Hebrew word has been the subject of various interpretations, the old versions generally sanctioning the "hedgehog" or "porcupine;" in which rendering they have been followed by Bochart (*Hieroz.* ii. 454); Shaw (*Trav.* i. 321, 8vo ed.); Lowth (*On Isaiah*, xiv. 23), and some others; the "tortoise," the "beaver," the "otter," the "owl," have also all been conjectured, but without the slightest show of reason Philological arguments appear to be rather in favor of the "hedgehog" or "porcupine," for the Hebrew word *kippód* appears to be identical with *kunfud*, the Arabic word [b] for the hedgehog; but zoölogically, the hedgehog or porcupine is quite out of the question. The word occurs in Is. xiv. 23, where of Babylon the Lord says, "I will make it a possession for the *kippód* and pools of water;" — in Is. xxxiv. 11, of the land of Idumea it is said "the *kâath* and the *kippôd* shall possess it;" and again in Zeph. ii. 14, "I will make Nineveh a desolation and dry like a wilderness; flocks shall lie down in the midst of her, both the *kâath* and the *kippód* shall lodge in the chapiters thereof, their voice shall sing in the windows." [c] The former passage would seem to point to some solitude-loving aquatic bird, which might well be represented by the *bittern*, as the A. V. has it; but the passage in Zephaniah which speaks of Nineveh being made "dry like a wilderness," does not at first sight appear to be so strictly suited to this rendering. Gesenius, Lee, Parkhurst, Winer, Fürst, all give "hedgehog" or "porcupine" as the representative of the Hebrew word; but neither of these two animals ever lodges on the chapiters [d] of columns, nor is it their nature to frequent pools of water. Not less unhappy is the reading of the Arabic version *el-houbara*, a species of bustard — the *Houbara undulata*, see *Ibis*. i. 284 — which is a dweller in dry regions and quite incapable of roosting. We are inclined to believe that the A. V. is correct, and that the bittern is the bird denoted by the original word; as to the objection alluded to above that this bird is a lover of marshes and pools, and would not therefore be found in a locality which is "dry like a wilderness," a little reflection will convince the reader that the difficulty is more apparent than real. Nineveh might be



Botaurus stellaris.

made "dry like a wilderness," but the bittern would find an abode in the Tigris which flows through the plain of Mesopotamia; as to the bittern perching on the chapiters of ruined columns, it is quite probable that this bird may occasionally do so; indeed Col. H. Smith (Kitto's *Cyclop.* art. *Kippód*) says, "though not building like the stork on the tops of houses, it resorts like the heron to ruined structures, and we have been informed that it has been seen on the summit of Tank Kisra at Ctesiphon." Again, as was noticed above, there seems to be a connection between the Hebrew *kippód* and the Arabic *kunfud*, "hedgehog." Some lexicographers refer the Hebrew word to a Syriac root which means "to bristle," [e] and though this derivation is exactly suited to the porcupine, it is no, on the other hand opposed to the *bittern*, which from its habit of erecting and bristling out the

[a] Our custom of eating salad mixtures is in all probability derived from the Jews. "Why do we pour over our lettuces a mixture of oil, vinegar, and mustard? The practice began in Judæa, where, in order to render palatable the bitter herbs eaten with the paschal lamb, it was usual, says Moses Kotsinses, to sprinkle over them a thick sauce called Karoseth, which was composed of the oil drawn from dates or from pressed raisin-kernels, of vinegar and mustard." See "Extract from the Portfolio of a Man of Letters," *Monthly Magazine*, 1810, p. 148.

[b] قُنْفُذ et قُنْفُذ, *erinaceus*, *echinus*, Kam. Hj. See Freytag.

[c] Dr. Harris (art *Bittern*) objects to the words "their voices shall sing in the windows" being applied to the hedgehog or porcupine. The expression is of course inapplicable to these animals, but it is not certain that it refers to them at all. The word *their* is not in the original; the phrase is elliptical, and implies "the voice of birds." "Sed quum *canendi* verbum adhibent vates, haud dubie עוֹף post יְהֹלֵל est subaudiendum" (Rosenmüll. *Schol. ad Zeph.* ii. 14). See on this subject the excellent remarks of Harmer (*Observ.* iii. 100).

[d] Such is no doubt the meaning of כַּפְתֹּרֶיהָ; but Parkhurst (*Lex. Heb.* s. v. קָפַד) translates the word "door-porches," which, he says, we are at liberty to suppose were thrown dow .

[e] ܩܦܕ. See Simon. *Lex. Heb.* s. v. קָפַד.

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feathers of the neck, may have received the name of the *porcupine bird* from the ancient Orientals. The bittern (*Botaurus stellaris*) belongs to the *Ardeidæ*, the heron family of birds; it has a wide range, being found in Russia and Siberia as far north as the river Lena, in Europe generally, in Barbary, S. Africa, Trebizond, and in the countries between the Black and Caspian Seas, &c.

W. H.

BITUMEN. [SLIME.]

BIZJOTH'JAH (בִּזְיוֹתְיָה [*contempt of Jehovah*]: LXX. [Vat. Alex.] omits, [but Comp. Βιζιωθία; Ald. Ἐβεζουθιαί:] *Baziothia*), a town in the south of Judah named with BEER-SHEBA and BAALAH (Josh. xv. 28). No mention or identification of it is found elsewhere. G.

BIZ'THA (בִּזְתָא: Βαζάν, [Vat. FA.* Μαζαν;] Alex. Βαζεα: *Bazatha*), the second of the seven eunuchs of king Ahasuerus's harem (Esth. i. 10). The name is Persian, possibly בֶּסֶת, *beste*, a word referring to his condition as a eunuch (Ges. *Thes.* p. 197)

BLACK. [COLORS.]

BLAINS (אַבַּעְבֻּעֹת: φλακτίδες, φλύκταιναι, LXX.; Ex. ix. 9, ἀναζέουσαι ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσι; also שְׁחִין, *pustula ardens*), violent ulcerous inflammations (from בָּעַע, to boil up). It was the sixth plague of Egypt, and hence is called in Deut. xxviii. 27, 35, "the botch of Egypt" (שְׁחִין מִצְרַיִם); cf. Job ii. 7, שְׁחִין רָע). It seems to have been the ψωρὰ ἀγρία or black leprosy, a fearful kind of elephantiasis (comp. Plin. xxvi. 5). It must have come with dreadful intensity on the magicians whose art it baffled, and whose scrupulous cleanliness (Herod. ii. 36) it rendered nugatory: so that they were unable to stand in the presence of Moses because of the boils.

Other names for purulent and leprous eruptions are בַּהֶרֶת שְׂאֵת (Morphea alba), סַפַּחַת (Morphea nigra), and the more harmless scab מִסְפַּחַת, Lev. xiii. *passim* (Jahn, *Arch. Bibl.* § 189). F. W. F.

BLASPHEMY (βλασφημία), in its technical English sense, signifies the speaking evil of God (נָקַב שֵׁם יְהוָה), and in this sense it is found Ps. lxxiv. 18; Is. lii. 5; Rom. ii. 24, &c But according to its derivation (βλάπτω φήμη quasi βλαφηφ.) it may mean any species of calumny and abuse (or even an unlucky word, Eurip. *Ion.* 1187): see 1 K. xxi. 10; Acts xviii. 6; Jude 8, &c. Hence in the LXX. it is used to render בָּרַךְ,[a] Job ii. 5; גִּדּוּף, 2 K. xix. 6; הוֹכִיחַ, 2 K. xix. 4, and לָעַג, Hos. vii. 16, so that it means "reproach," "derision," &c.: and it has even a wider use, as 2 Sam. xii. 14, where it means "to despise Judaism," and 1 Macc. ii. 6, where βλασφημία = idolatry. In Ecclus. iii. 16 we have ὃς βλάσφημος ὁ ἐγκαταλιπὼν πατέρα, where it is equivalent to κατηραμένος (Schleusner, *Thesaur.* s. v.).

Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11) On this charge both our Lord and St. Stephen were condemned to death by the Jews. From Lev. xxiv. 16, wrongly understood, arose the singular superstition about never even *pronouncing* the name of Jehovah. Ex. xxii. 28, "Thou shalt not revile the gods, nor curse the ruler of thy people,' does not refer to blasphemy in the strict sense, since "elohim" is there used (as elsewhere) of magistrates, &c.

The Jews, misapplying Ex. xxiii. 13, "Make no mention of the name of other gods," seemed to think themselves bound to give nicknames to the heathen deities; hence their use of Boaheth for Baal [Hos. ix. 10, comp. ISH-BOSHETH, MEPHIBOSHETH], Beth-aven for Beth-el [Hos. iv. 15], Beelzebul for Beelzebub, &c. It is not strange that this "contumelia numinum" (Plin. xiii. 9), joined to their zealous proselytism, made them so deeply unpopular among the nations of antiquity (Winer, s. v. *Gotteslästerung*). When a person heard blasphemy he laid his hand on the head of the offender, to symbolize his sole responsibility for the guilt, and rising on his feet, tore his robe, which might never again be mended. (On the mystical reasons for these observances, see Lightfoot, *Hor. Hebr.* Matt. xxvi. 65.)

It only remains to speak of "the blasphemy against the Holy Ghost," which has been so fruitful a theme for speculation and controversy (Matt. xii. 32; Mark iii. 28). It consisted in attributing to the power of Satan those unquestionable miracles, which Jesus performed by "the finger of God," and the power of the Holy Spirit; nor have we any safe ground for *extending* it to include all sorts of *willing* (as distinguished from *wilful*) offenses, besides this one limited and special sin. The often misunderstood expression "it shall not be forgiven him, neither in this world, &c.," is a direct application of a Jewish phrase in allusion to a Jewish error, and will not bear the inferences so often extorted from it. According to the Jewish school notions, "a quo blasphematur nomen Dei, ei non valet pœnitentia ad suspendendum judicium, nec dies expiationis ad expiandum, nec plagæ ad adstergendum, sed omnes suspendunt judicium, *et mors abstergit*." In refutation of this tradition our Lord used the phrase to imply that "blasphemy against the Holy Ghost shall not be forgiven: neither before death, *nor, as you vainly dream, by means of death*" (Lightfoot, *Hor. Hebr.* ad locum). As there are no tenable grounds for identifying this blasphemy with "the sin unto death," 1 John v. 16, we shall not here enter into the very difficult inquiries to which that expression leads.

F. W. F.

* On the meaning of βλασφημία, and on the theological abuse of the term *blasphemy* in English, see Campbell, Diss. IX. Part ii., prefixed to his Translation of the Gospels. A.

BLASTUS (Βλάστος [*shoot* or *sprout*]), the chamberlain (ὁ ἐπὶ τοῦ κοιτῶνος) of Herod Agrippa I., mentioned Acts xii. 20, as having been made by the people of Tyre and Sidon a mediator between them and the king's anger. [See CHAMBERLAIN.] H. A.

***BLESSING.** [SALUTATION.]

BLINDING. [PUNISHMENTS.]

BLINDNESS (עִוָּרוֹן, עִוֶּרֶת, from the root

a * It does not appear how the rendering of the LXX. of Job ii. 5 and Hos. vii. 16 illustrates the use of βλασφημία or its cognate. R

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בָּעַר, *to bore*) is extremely common in the East from many causes; *e. g.* the quantities of dust and sand pulverized by the sun's intense heat; the perpetual glare of light; the contrast of the heat with the cold sea-air on the coast where blindness is specially prevalent; the dews at night while they sleep on the roofs; small-pox, old age, &c.; and perhaps more than all the Mohammedan fatalism, which leads to a neglect of the proper remedies in time. One traveller mentions 4000 blind men in Cairo, and Volney reckons that 1 in every 5 were blind, besides others with sore eyes (i. 86). *Ludd*, the ancient Lydda, and *Ramleh*, enjoy a fearful notoriety for the number of blind persons they contain. The common saying is that in *Ludd* every man is either blind or has but one eye. Jaffa is said to contain 500 blind out of a population of 5000 at most. There is an asylum for the blind in Cairo (which at present contains 300), and their conduct is often turbulent and fanatic (Lane, i. 39, 292; Trench, *On the Miracles*; Matt. ix. 27, &c.). Blind beggars figure repeatedly in the N. T. (Matt. xii. 22), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Is. xxix. 18, &c.). The Jews were specially charged to treat the blind with compassion and care (Lev. xix. 14; Deut. xxvii. 18).

Penal and miraculous blindness are several times mentioned in the Bible (Gen. xix. 11, ἀορασία, LXX.; 2 K. vi. 18–22; Acts ix. 9). In the last passage some have attempted (on the ground of St. Luke's profession as a physician) to attach a technical meaning to ἀχλύς and σκότωσις (Jahn, *Arch. Bibl.* § 201), viz. a spot or "thin tunicle over the cornea," which vanishes naturally after a time: for which fact Winer (s. v. *Blindheit*) quotes Hippocr. (*Prædict.* ii. 215) ἀχλύες . . . ἀκλεαίνονται καὶ ἀφανίζονται, ἢν μὴ τρῶμά τι ἐπιγένηται ἐν τούτῳ τῷ χωρίῳ. But this does not remove the miraculous character of the infliction. In the same way analogies are quoted for the use of saliva (Mark viii. 23, &c.) and of fish-gall in the case of the λεύκωμα of Tobias; but whatever may be thought of the latter instance, it is very obvious that in the former the saliva was no more instrumental in the cure than the touch alone would have been (Trench, *On the Miracles*, ad loc.).

Blindness willfully inflicted for political or other purposes was common in the East, and is alluded to in Scripture (1 Sam. xi. 2; Jer. xxxix. 7).

F. W. F.

BLOOD (דָּם). To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserves it to Himself when allowing man the dominion over and the use of the lower animals for food, &c. (as regards, however, the eating of blood, see FOOD). Thus reserved, it acquires a double power: (1) that of sacrificial atonement, in which it had a wide recognition in the heathen world; and (2) that of becoming a curse, when wantonly shed, *e. g.* even that of beast or fowl by the huntsman, unless duly expiated, *e. g.* by burial (Gen. ix. 4; Lev. vii. 26, xvii. 11–13). As regards (1), the blood of sacrifices was caught by the Jewish priest from the neck of the victim in a basin, then sprinkled seven times (in case of birds at once squeezed out) on the altar, *i. e.* on its horns, its base, or its four corners, or on its side above or below a line running round it, or on the mercy-seat, according to the quality and purpose of the offering, but that of the passover on the lintel and door-posts (Exod. xii.; Lev. iv. 5–7, xvi. 14–19; Ugolini, *Thes.* vol. x. and xiii.). There was a drain from the temple into the brook Cedron to carry off the blood (Maimon. *apud Cramer de Ara Exter* Ugolini, viii.). In regard to (2), it sufficed to pour the animal's blood on the earth, or to bury it, as a solemn rendering of the life to God; in case of human bloodshed a mysterious connection is observable between the curse of blood and the earth or land on which it is shed, which becomes polluted by it; and the proper expiation is the blood of the shedder, which every one had thus an interest in seeking, and was bound to seek (Gen. iv. 10, ix. 4–6; Num. xxxv. 33; Ps. cvi. 38; see BLOOD, REVENGER OF). In the case of a dead body found, and the death not accounted for, the guilt of blood attached to the nearest city, to be ascertained by measurement, until freed by prescribed rites of expiation (Deut. xxi. 1–9). The guilt of murder is one for which "satisfaction" was forbidden (Num. xxxv. 31).

H. H.

BLOOD, ISSUE OF (זוֹב דָּם : זוֹב, Rabbin.: *fluxu laborans*). The term is in Scripture applied only to the case of women under menstruation or the *fluxus uteri* (Lev. xv. 19–30; Matt. ix. 20, γυνὴ αἱμορροοῦσα; Mark v. 25 and Luke viii. 43, οὖσα ἐν ῥύσει αἵματος). The latter caused a permanent legal uncleanness, the former a temporary one, mostly for seven days, after which she was to be purified by the customary offering. The "bloody flux" (δυσεντερία) in Acts xxviii. 8, where the patient is of the male sex, is, probably, a medically correct term [a] (see Bartholini, *De Morbis Biblicis*, 17).

H. H.

BLOOD, REVENGER OF (גֹּאֵל : *Goël*). It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. The early impressions and practice on this subject may be gathered from writings of a different though very early age, and of different countries (Gen. xxxiv. 30; Hom. *Il.* xxiii. 84, 88, xxiv. 480, 482; *Od.* xv. 270, 276; Müller on Æschyl. *Eum.* c. ii. A. & B.). Compensation for murder is allowed by the Koran, and he who transgresses after this by killing the murderer shall suffer a grievous punishment (Sale, *Koran*, ii. 21. and xvii. 230). Among the Bedouins, and other Arab tribes, should the offer of blood-money be refused, the "Thar," or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. Frequently the homicide will wander from tent to tent over the desert, or even rove through the towns and villages on its borders with a chain round his neck and in rags begging contributions from the charitable to pay the apportioned blood-money. Three days and four hours are allowed to the persons included within the "Thar" for escape. The right to blood-revenge is neve

[a] "It has been objected that though the term may be technically correct, Luke has erred in assigning 'dysentery' to a dry climate, like that of Malta. But we have now the testimony of physicians in that island that this disorder is by no means uncommon there at the present day (Smith's *Voyage and Shipwreck of St. Paul*, p. 167, ed. 1866) H.

ost, except as annulled by compensation· it descends to the latest genera'ion. Similar customs, with local distinctions, are found in Persia, Abyssinia, among the Druses and Circassians. (Niebuhr, *Descr. de l'Arabie*, pp. 28, 30, *Voyage*, ii. 350; Burckhardt, *Notes on the Bedouins*, pp. 66, 85, *Travels in Arabia*, i. 409, ii. 330, *Syria*, pp. 540, 113, 643; Layard, *Nin. & Bab.* pp. 305–307; Chardin, *Voyages*, vol. vi. pp. 107–112.) Money-compensations for homicide are appointed by the Hindú law (Sir W. Jones, vol. iii. chap. vii.), and Tacitus remarks that among the German nations "luitur homicidium certo armentorum ac pecorum numero" (*Germ.* c. 21). By the Anglo-Saxon law also money-compensation for homicide, *wer-gild*, was sanctioned on a scale proportioned to the rank of the murdered person (Lappenberg, ii. 336; Lingard, i. 411, 414).

The spirit of all legislation on the subject has probably been to restrain the license of punishment assumed by relatives, and to limit the duration of feuds. The law of Moses was very precise in its directions on the subject of Retaliation.

1. The willful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (גֹּאֵל, *the redeemer*, or *avenger*, as next of kin, Gesen. *s. v.* p. 254, who rejects the opinion of Michaelis, giving it the sig. of "polluted," *i. e.* till the murder was avenged (ὁ ἀγχιστεύων, LXX., *propinquus occisi*, Vulg., Num. xxxv. 19), and was bound to execute retaliation himself if it lay in his power. The king, however, in later times appears to have had the power of restraining this license. The shedder of blood was thus regarded as impious and polluted (Num. xxxv. 16–31; Deut. xix. 11; 2 Sam xiv. 7, 11, xvi. 8, and iii. 29, with 1 K. ii. 31, 33; 2 Chr. xxiv. 22–25).

2. The law of retaliation was not to extend beyond the immediate offender (Deut. xxiv. 16; 2 K. xiv. 6; 2 Chr. xxv. 4; Jer. xxxi. 29–30; Ez. xviii. 20; Joseph. *Ant.* iv. 8, § 39).

3. The involuntary shedder of blood was permitted to take flight to one of six Levitical cities, specially appointed out of the 48 as cities of refuge, three on each side of the Jordan (Num. xxxv. 22, 23; Deut. xix. 4–6). The cities were Kedesh, in Mount Naphtali; Shechem, in Mount Ephraim; Hebron in the hill-country of Judah. On the E. side of Jordan, Bezer, in Reuben; Ramoth, in Gad; Golan, in Manasseh (Josh. xx. 7, 8). The elders of the city of refuge were to hear his case and protect him till he could be tried before the authorities of his own city. If the act were then decided to have been involuntary, he was taken back to the city of refuge, round which an area with a radius of 2000 (3000, Patrick) cubits was assigned as the limit of protection, and was to remain there in safety till the death of the high-priest for the time being. Beyond the limit of the city of refuge, the avenger might slay him, but after the high-priest's death he might return to his home with impunity (Num. xxxv. 25, 28; Josh. xx. 4, 6). The roads to the cities were to be kept open (Deut. xix. 3).

To these particulars the Talmudists add, among others of an absurd kind, the following: at the cross-roads posts were erected bearing the word מִקְלָט, *refuge*, to direct the fugitive. All facilities of water and situation were provided in the cities: no implements of war or chase were allowed there. The mothers of high-priests used to send presents to the detained persons to prevent their wishing for the high-priest's death. If the fugitive died before the high-priest, his bones were sent home after the high-priest's death (P. Fagius in Targ. Onk. ap. Rittershus. *de Jure Asyli*, *Crit. Sacr.* viii. 159; Lightfoot, *Cent. Chorogr.* c. 50, *Op.* ii. 208).

4. If a person were found dead, the elders of the nearest city were to meet in a rough valley, untouched by the plough, and washing their hands over a beheaded heifer, protest their innocence of the deed and deprecate the anger of the Almighty (Deut. xxi. 1–9). H. W. P.

* **BLUE.** [COLORS.]

BOANER'GES (Βοανεργές), Mark iii. 17, a name signifying *viol βροντῆς*, "sons of thunder," given by our Lord to the two sons of Zebedee, James and John. It is the Aramaic pronunciation (according to which *Sheva* is sounded as *oa*) of בְּנֵי רֶגֶשׁ. The latter word in Hebrew signifies a *tumult* or *uproar* (Ps. ii. 1), but in Arabic and Syriac *thunder*. Probably the name had respect to the fiery zeal of the brothers, signs of which we may see in Luke ix. 54; Mark ix. 38; comp. Matt. xx. 20 ff. H. A.

BOAR. [SWINE.]

* **BOAT.** [SHIP.]

BO'AZ (בֹּעַז, *fleetness*:[a] Βοόζ; Vat. [Βοος; Alex. Βοος exc. Ruth ii. 15, iv. 8, and 1 Chr. Βοοζ:] *Booz*). 1. A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. Finding that the kinsman of Ruth, who stood in a still nearer relation than himself, was unwilling to perform the office of גֹּאֵל, he had those obligations publicly transferred with the usual ceremonies to his own discharge; and hence it became his duty by the "levirate law" to marry Ruth (although it is hinted, Ruth iii. 10, that he was much her senior, and indeed this fact is evident whatever system of chronology we adopt), and to redeem the estates of her deceased husband Mahlon (iv. 1 ff.; Jahn, *Arch. Bibl.* § 157). He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obed, from whom in a direct line our Lord was descended. No objection seems to have arisen on the score of Ruth's Moabitish birth; a fact which has some bearing on the date of the narrative (cf. Ezr. ix. 1 ff.). [BETHLEHEM.]

Boaz is mentioned in the genealogy (Matt. i. 5) but there is great difficulty in assigning his date. The genealogy in Ruth (iv. 18–22) only allows 10 generations for 350 years, and only 4 for the 450 years between Salmon and David, if (as is almost certain from St. Matt. and from Jewish tradition) the Rahab mentioned is Rahab the harlot. If Boaz be identical with the judge Ibzan [IBZAN], as is

[a] * Cassel (*Richter u. Ruth*, p. 215) derives Boaz from בָּזַע, *son of strength:* which as the name of the pillar on the left of Solomon's porch, agrees better with Jachin (*firmness*), name of the pillar on the right (AGAIN) the mate of Boaz The derivation from בּוֹ עֹז, *in whom is strength*, affords a similar meaning. Gesenius thinks the name as applied to Solomon's pillar may have been that of the donor or architect. H

stated with some shadow of probability by the Jerusalem Talmud and various rabbis, several generations must be inserted. Dr. Kennicott, from the difference in form between Salmah and Salmon (Ruth iv. 20, 21), supposes that by mistake two different men were identified (*Dissert.* i. 543); but we want at least *three* generations, and this supposition gives us only one. Mill quotes from Nicolaas Lyranus the theory, "dicunt majores nostri, et bene ut videtur, quod *tres fuerint Booz sibi succedentes;* in Mt. i. isti tres sub uno nomine comprehenduntur." Even if we shorten the period of the Judges to 240 years, we must suppose that Boaz was the youngest son of Salmon, and that he did not marry till the age of 65 (Dr. Mill, *On the Genealogies;* Lord A. Hervey, *Id.* p. 262, &c.).

2. BOAZ [in 1 K. Βολάζ, Vat. Βαλαζ, Alex. Boos, Comp. Βόαζ; in 2 Chr. LXX. *ἰσχύς, strength*], the name of one of Solomon's brazen pillars erected in the temple porch. [JACHIN.] It stood on the left, and was 17½ cubits high (1 K. vii. 15, 21; 2 Chr. iii. 15; Jer. lii. 21). It was hollow and surmounted by a chapiter, 5 cubits high, ornamented with net-work and 100 pomegranates. The apparent discrepancies in stating the height of it arise from the including and excluding of the ornament which united the shaft to the chapiter, &c. F. W. F.

BOC'CAS (ὁ Βοκκάς: *Boccus*), a priest in the line of Esdras (1 Esdr. viii. 2). [BUKKI; BUKKIAH.]

BOCH'ERU (בְּכֹרִי [*youth* or *first-born*]: *Bocru*: 1 Chr. viii. 38, ix. 44, according to the present Hebrew text), son of Azel; but rendered *πρωτότοκος* by LXX. in both passages, as if pointed בְּכֹרִי. [BECHER.] A. C. H.

BO'CHIM (הַבֹּכִים, *the weepers:* ὁ Κλαυθμών, Κλαυθμῶνες: *locus flentium sive lacrymarum*), a place on the west of Jordan above Gilgal (Judg. ii. 1 and 5), so called because the people "wept" there.

* The LXX. insert ἐπὶ Βαιθήλ after Bochim, and thus follow an opinion, possibly a tradition, that the place of weeping was near Bethel. The going up thither "of the angel" from Gilgal (וַיַּעַל) favors that view. Bertheau (*Richter*, p. 50) infers from the sacrifices (ver. 5) that the Hebrews could not have been at the time far from one of their sacred places, perhaps Shiloh; but (see Keil's *Book of Judges*, p. 264) they were not restricted in this manner, but performed such rites in any place where Jehovah appeared to them. Beyond this there is no clew to the exact spot where the scene occurred. H.

BO'HAN (בֹּהַן [*thumb*]: [Βαιάν; in Josh. xviii. 17 Alex. Βααμ; Comp. Ald.] Βαάν: *Boen*), a Reubenite after whom a stone was named, possibly erected to commemorate some achievement in the conquest of Palestine (comp. 1 Sam. vii. 12). Its position was on the border of the territories of Benjamin and Judah between Beth-arabah and Bethhogla on the E., and Adummim and En-shemesh on the W. Its exact situation is unknown (Josh. xv. 6, xviii. 17). [STONES.] W. L. B.

BOIL. [MEDICINE.]

BOLSTER. The Hebrew word (מְרַאֲשֹׁת, *mĕra'ăshōth*) so rendered, denotes, like the English, simply a place for the head. Hardy travellers, like Jacob (Gen. xxviii. 11, 18) and Elijah (1 K. xix. 6), sleeping on the bare ground, would make use of a stone for this purpose; and soldiers on the march had probably no softer resting place (1 Sam. xxvi. 7, 11, 12, 16). Possibly both Saul and Elijah may have used the water-bottle which they carried as a bolster, and if this were the case, David's midnight adventure becomes more conspicuously daring. The "pillow" of goat's hair which Michal's cunning put in the place of the bolster in her husband's bed (1 Sam. xix. 13, 16) was probably, as Ewald suggests, a net or curtain of goat's hair, to protect the sleeper from the mosquitoes (*Gesch.* iii. 101, note), like the "canopy" of Holofernes. [DAVID, Amer. ed.] W. A. W.

* **BOLLED.** "The flax was *bolled*," Ex. ix. 31, *i. e.* swollen, podded for seed. The word *boll* is etymologically cognate with *ball*, *bole*, *bowl*. The Hebrew term here used, גִּבְעֹל, does not imply anything more than that the flax was in bud, ready to flower (see Ges. and Fürst, *s. v.*). See also FLAX. A.

BONDAGE. [SLAVERY.]

BONNET. [See HEAD-DRESS.] In old English, as in Scotch to this day, the word "bonnet" was applied to the head-dress of men. Thus in Hall's *Rich. III.*, fol. 9 *a.*: "And after a lytle season puttyng of hys *boneth* he sayde: O Lorde God creator of all thynges, howe muche is this realme of Englande and the people of the same bounden to thy goodnes." And in Shakespeare (*Haml.* v. 2):

"Your *bonnet* to his right use: 'tis for the head."

W. A. W.

BOOK. [WRITING.]

BOOTHS. [SUCCOTH; TABERNACLES, FEAST OF.]

BOOTY. This consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made (Deut. xx. 14 and 16); beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. A special charge was given to destroy the "pictures and images" of the Canaanites, as tending to idolatry (Num. xxxiii. 52). The case of Amalek was a special one, in which Saul was bidden to destroy the cattle. So also was that of the expedition against Arad, in which the people took a vow to destroy the cities, and that of Jericho, on which the curse of God seems to have rested, and the gold and silver, &c. of which were viewed as reserved wholly for Him (1 Sam. xv. 2, 3; Num. xxi. 2; Josh. vi. 19). The law of booty was that it should be divided equally between the army who won it and the people of Israel, but of the former half one head in every 500 was reserved to God, and appropriated to the priests, and of the latter one in every 50 was similarly reserved and appropriated to the Levites (Num. xxxi. 26–47). As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged. The present made by David out of his booty to the elders of towns in Judah was an act of gratefu courtesy merely, though perhaps suggested by the law, Num. *l. c.* So the spoils devoted by him to provide for the temple, must be regarded as a free will offering (1 Sam. xxx. 24–26; 2 Sam viii. 11 1 Chr. xxvi. 27). H H.

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BO'OZ (Rec. T. Βοάζ; Lachm. [Treg. and Tisch. (7th ed.)] with ABD [in Luke] Βοόζ; Tisch. (8th ed.) in Matt., with B and Sin., Βοές: *Booz*), Matt. i. 5; Luke iii. 32. [BOAZ.]

BO'RITH (*Boruth*), a priest in the line of Esdras (2 Esdr. i. 2). The name is a corruption of BUKKI.

BORROWING. [LOAN.]

BOS'CATH (בָּצְקַת [*stony*], 2 K. xxii. 1. [BOZKATH.]

* **BOSOM.** For the *bosom* of a garment and its uses, see DRESS, 3. (4.); for the expression "to lie at or in one's bosom," see MEALS, also ABRAHAM'S BOSOM. See also CRUSE, 3. A.

BO'SOR, 1. (Βοσόρ; [Alex. Βοσσορ in ver. 26:] בֹּצֶר: *Bosor*), a city both large and fortified, on the East of Jordan in the land of Gilead (Galaad), named with Bozrah (Bosora), Carnaim, and other places in 1 Macc. v. 26, 36. It is probably BEZER, though there is nothing to make the identification certain.

2. (Βόσορ: *Bosor*), the Aramaic mode of pronouncing the name of BEOR, the father of Balaam (2 Pet. ii. 15); in accordance with the substitution, frequent in Chaldee, of ס for ע (see Gesenius, 1144). G.

BOS'ORA (Βοσαρά [?] and [Comp.] Βοσορρά; [Rom. Alex. Βοσσορα, Βοσορ; Sin. Βοσορα:] בָּצְרָה: *Barasr, Bosor*), a strong city in Gilead taken by Judas Maccabæus (1 Macc. v. 26, 28), doubtless the same as BOZRAH.

BOTCH. [MEDICINE.]

BOTTLE. The words which are rendered in A. V. of O. T. "bottle" are, (1.) חֵמָת (Gen. xxi. 14, 15, 19): ἀσκός: *uter*; a skin-bottle. (2.) נֵבֶל, or נֹבֶל (1 Sam. x. 3; Job xxxviii. 37; Jer. xiii. 12; Is. v. 11, xxx. 14; Lam. iv. 2): ἀγγεῖον, κεράμιον, ἀσκός: *uter, vas testeum, lagena, lagunecula*. (3.) בַּקְבּוּק (Jer. xix. 1): βικὸς ὀστράκινος: *lagunecula*. (4.) נאד (Josh. ix. 4, 13; Judg. iv. 19; 1 Sam. xvi. 20; Ps. cxix. 83): ἀσκός: *uter, lagena*.

In N. T. the only word rendered "bottle" is ἀσκός (Matt. ix. 17; Mark ii. 22; Luke v. 37). The bottles of Scripture are thus evidently of two kinds: (1.) The skin bottle. (2.) The bottle of earthen or glass-ware, both of them capable of being closed from the air.

1. The skin bottle will be best described in the following account collected from Chardin and others. The Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors, in leathern bottles. These are made of goatskins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin, without opening its belly. In Arabia they are tanned with acacia-bark and the hairy part left outside. If not tanned, a disagreeable taste is imparted to the water. They afterwards sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water, on the road, are made of a kid's skin. These bottles when rent are repaired sometimes by setting in a piece; sometimes by gathering up the wounded place in manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole (Chardin, ii. 405, viii. 409; Wellsted, *Arabia*, i. 89; ii. 78; Lane, *Mod. Eg.* ii. c. 1; Harmer, from Chardin's notes, ed. Clarke, i. 284). Bruce gives a description of a vessel of the same kind, but larger. "A gerba is an ox's skin, squared, and the edges sewed together by a double seam, which does not let out water. An opening is left at the top, in the same manner as the bunghole of a cask; around this the skin is gathered to the size of a large handful, which, when the gerba is full of water, is tied round with whipcord. These gerbas contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the gerba, which, in fact, happened to us twice, so as to put us in danger of perishing with thirst." (*Travels*, iv 334.)



Skin Bottles. (From the Museo Borbonico.)

Wine-bottles of skin are mentioned as used by Greeks, Romans, and Egyptians, by Homer (*Od.* vi. 78, οἶνον ἔχευεν Ἀσκῷ ἐν αἰγείῃ; *Il.* iii. 247); by Herodotus, as used in Egypt (ii. 121), where he speaks of letting the wine out of the skin by the ποδεών, the end usually tied up to serve as the neck; by Virgil (*Georg.* ii. 384). Also by Athenæus, who mentions a large skin-bottle of the nature of the gerba (ἀσκὸς ἐκ ταρδαλῶν δερμάτων ἐρραμμένος, v. 28, p. 199). Chardin says that wine in Persia is preserved in skins saturated with pitch, which, when good, impart no flavor to the wine (*Voyages*, iv. 75). Skins for wine or other liquids are in use to this day in Spain, where they are called borrachas.

The effect of external heat upon a skin-bottle is indicated in Ps. cxix. 83, "a bottle in the smoke," and of expansion produced by fermentation in Matt. ix. 17, "new wine in old bottles" [or "skins"].

2. Vessels of metal, earthen, or glass ware for liquids were in use among the Greeks, Egyptians



Egyptian Bottles. 1 to 7, glass, 8 to 11, earthenware. (From the British Museum Collection.)

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Etruscans, and Assyrians (*χρυσότυπος φιάλη Τυρσηνή, Athen.* i. 20 (28); *ἀργυρέη φιάλη, Il.* xxiii. 243; *ἀμφίθετον φιάλην ἀπύρωτον*, 270), and also no doubt among the Jews, especially in later times. Thus Jer. xix. 1, "a potter's earthen bottle." The Jews probably borrowed their manufactures in this particular from Egypt, which was celebrated for glass work, as remains and illustrations of Egyptian workmanship are extant at least as early as the 15th century B. C. (Wilkinson, ii. 59, 60).

Glass bottles of the 3d or 4th century B. C. have been found at Babylon by Mr. Layard. At Cairo many persons obtain a livelihood by selling Nile water, which is carried by camels or asses in skins, or by the carrier himself on his back in pitchers of porous gray earth (Lane, *Mod. Eg.* ii. 153, 155; Burckhardt, *Syria*, p. 611; Maundrell, *Journey*, p. 407, Bohn; Wilkinson, *Egypt*, c. iii. vol. i. 148–158; *Dict. of Antiq.* VINUM; Layard, *Nineveh and Babylon*, pp. 196, 503; Gesenius, *s.* rr.)

H. W. P.



Assyrian Glass Bottles. (From the British Museum Collection.)

* **BOTTOMLESS PIT.** [DEEP, THE.]

BOW. [ARMS.]

* **BOWELS** (מֵעִים, רַחֲמִים, *σπλάγχνα*). The bowels were regarded by the Hebrews as the seat of the tender affections, and the term is therefore often used tropically, like *heart*, *breast*, and *bosom* in English. Our translators have sometimes judiciously varied the expression to suit the English idiom, as in Ps. xxv. 6, xl. 8, Prov. xii. 10, Luke i. 78, 2 Cor. vii. 15 (see the margin in these places); but in many other cases they have given a bald, verbal translation where a different rendering would have more happily expressed the meaning; as, "The *bowels* (hearts) of the saints are refreshed by thee"; "Ye are not straitened in us, but are straitened in your own *bowels*" (affections); see Cant. v. 4; Jer. iv. 19, xxxi. 20; Ecclus. xxx. 7; 2 Cor. vi. 12; Phil. i. 8, ii. 1; Col. iii. 12; Philem. 7, 12, 20; 1 John iii. 17. A.

BOWL. (1.) גָּבָּח: *στρεπτὸν ἀνθέμιον: funiculus*; see Ges. p. 288. (2.) כַּף: *λεκάνη*: [*phiala,*] *concha.* (3.) סָפַל: also in A. V. *dish.* (4.) גְּבִיעַ · *κοατὴρ: scyphus.* (5.) מִנַּקִּיּוֹת: *κύαθος: cyathus.* Of these words (1) may be taken to indicate chiefly roundness, from גָּלַל, *roll*, as a ball or globe, placed as an ornament on the tops or capitals of columns (1 K. vii. 41; 2 Chr. iv. 12, 13): also the knob or boss from which proceed the branches of a candlestick (Zech. iv. 2), and also a suspended lamp, in A. V. "golden bowl" (Eccl. xii. 6); (2) indicating lowness, is perhaps a shallow dish or basin; (3) a hollow vessel; (4) a round vessel (Jer. xxxv. 5) *κεράμιον* LXX.; (5) a lustratory vessel, from נָקָה, *pure.*

A like uncertainty prevails as to the precise form and material of these vessels as is noticed under BASIN. Bowls would probably be used at meals for liquids, or broth, or pottage (2 K. iv. 40). Modern Arabs are content with a few wooden bowls. In the British Museum are deposited several terra-cotta bowls with Chaldæan inscriptions of a superstitious character, expressing charms against sickness and evil spirits, which may possibly explain the "divining cup" of Joseph (Gen. xliv. 5). The bowl was filled with some liquid and drunk off as a charm against evil. See a case of Tippoo Sahib drinking water out of a black stone as a charm against misfortune (Gleig, *Life of Munro*, i. 218). One of the Brit. Mus. bowls still retains the stain of a liquid. These bowls, however, are thought by Mr. Birch not to be very ancient (Layard, *Nin. and Bab.* 509, 511, 526. Birch, *Anc. Pottery*, i. 154. Shaw, 231). H. W. P.

* There is no such Hebrew word as סָפַל (No. 3, above); the word translated *dish* in the passage which must be referred to (Judg. v. 25) is סֵפֶל (No. 2), for which an obsolete verb סָפַל has been *assumed* by some lexicographers as the root. Fürst rejects this etymology. Other Hebrew words translated *bowl* in the A. V. are גֻּל, Zech. iv. 2; מִזְרָק, see BASIN; and פָּךְ, 1 K. vii. 50; 2 K. xii. 13 (14), also rendered *basin.* A.

* **BOX.** The Hebrew word (פַּךְ : *φακός: lenticulus*) so rendered in 2 K. ix. 1, 3 ("a *box* of oil"), properly denotes a flask or bottle. In 1 Sam. x. 1 it is more correctly translated "vial." See also ALABASTER. A.

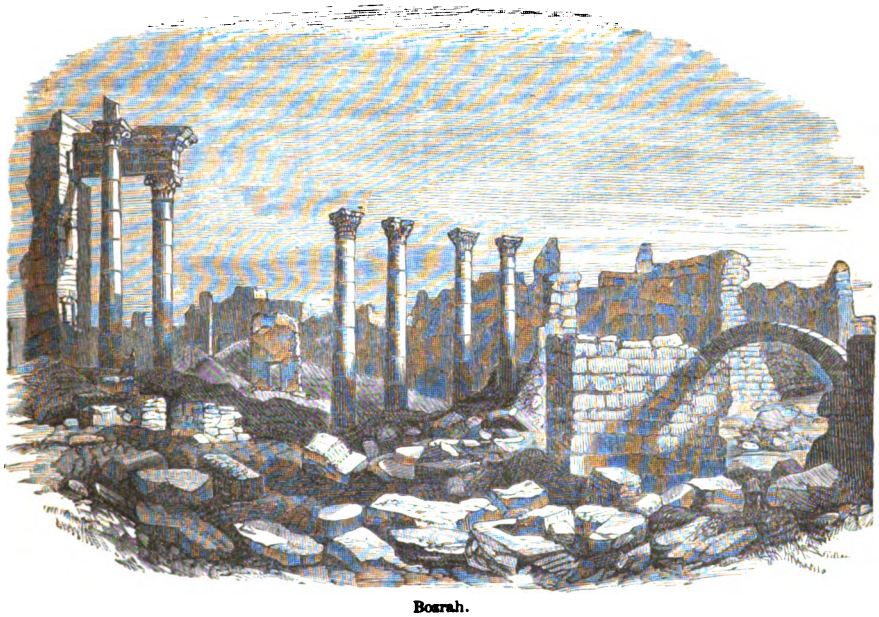
BOX-TREE (תְּאַשּׁוּר,[a] *teasshûr: θασσοὺρ, κέδρος: buxus, pinus*) occurs in Is. lx. 13, together with "the fir-tree and the pine-tree," as furnishing wood from Lebanon for the temple that was to be built at Jerusalem. In Is. xli. 19 the *teasshûr* is mentioned in connection with the cedar, "the fir-tree and the pine," &c., which should one day be planted in the wilderness. There is great uncertainty as to the tree denoted by the *teasshûr*. The Talmudical and Jewish writers generally are of opinion that the box-tree is intended, and with them agree Montanus, Deodatius, the A. V. and other modern versions; Rosenmüller (*Bibl. Bot.* 300), Celsius (*Hierob.* ii. 153), and Parkhurst (*Heb. Lex.* s. v. תאשור) are also in favor of the box-tree. The Syriac and the Arabic version of Saadias understand the *teasshûr* to denote a species of cedar called *sherbîn*,[b] which is distinguished by the small size of the cones and the upright growth of the branches. This interpretation is also sanctioned by Gesenius and Fürst (*Heb. Concord.* p. 134); Hiller (*Hierophyt.* i. 401) believes the Hebrew word may denote either the box or the maple. With

[a] Apparently from the root אָשַׁר, "to be straight," then to be "fortunate," "beautiful." So in the book Talmudedenu it is said, "Quare vocatur *theasshur*? quia est felicissima et præstantissima inter omnes species cedro um" (Buxt. *l. c.*).

[b] شربين.

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regard to that theory which identifies the *teeshûr* with the *sherbin*, there is not, beyond the authority of the Syriac and Arabic versions, any satisfactory evidence to support it. It is uncertain moreover what tree is meant by the *sherbin:* it is supposed to be some kind of cedar: but although the Arabic version of Dioscorides gives *sherbin* as the rendering of the Greek κέδρος, the two trees which Dioscorides speaks of seem rather to be referred to the genus *juniperus* than to that of *pinus*. However Celsius (*Hierob.* i. 80) and Sprengel (*Hist. Rei Herb.* i. 267) identify the *sherbin* with the *Pinus cedrus* (Linn.), the cedar of Lebanon. According to Niebuhr also the cedar was called *sherbin*. The same word, however, both in the Chaldee, the Syriac, and the Arabic, is occasionally used to express the *berôsh*.[a] Although the claim which the box-tree has to represent the *teeshûr* of Isaiah and Ezekiel is far from being satisfactorily established, yet the evidence rests on a better foundation than that which supports the claims of the *sherbin*. The



Bozrah.

tree (*Buxus sempervirens*), or perhaps that of the only other known species, *Buxus balearica:* but the point must be left undetermined. W. H.

BO'ZEZ (בֹּצֵץ, *shining*, according to the conjecture of Gesenius, *Thes.* p. 229: Βασές: [Vat. Βαζής: Comp. Βοζής:] *Boses*), the name of one of the two "sharp rocks" (Hebrew, "teeth of the cliff") "between the passages" by which Jonathan entered the Philistine garrison. It seems to have been that on the north side (1 Sam. xiv. 4, 5). Robinson notices two hills of blunt conical form in the bottom of the *Wady Suweinit* just below *Mûkhmâs* (i. 441 and iii. 289). Stanley, on the other hand, could not make them out (*S. & P.* 205, note). And indeed these hills answer neither to the expression of the text nor the requirements of the narrative. [See SENEH, Amer. ed.] G.

BOZ'KATH (בָּצְקָה [*stony*]: Βασηκώθ Alex. Μασχαθ: [Comp. Βασεχάθ; Ald. Βασκάθ;] in Kings, Βασουρώθ; [Comp. Βασουκώθ:] Joseph. Βοσκέθ: *Bascath, Besecath*), a city of Judah in the *Shefelah;* named with Lachish (Josh. xv. 39). It is mentioned once again (2 K. xxii. 1) as the native place of the mother of king Josiah. Here it is spelt in the A. V. "Boscath." No trace of the site has yet been discovered. G.

BOZ'RAH (בָּצְרָה, possibly from a root with the force of restraining, therefore used for a sheep-

[a] בְּרוֹשׁ.

[b] הֲרִיעוּ עֲשׁוֹשֵׁיהֶן בַּת־אֲשֻׁרִים מֵאֵי כְּתִיִּים. Bochart reads עֲשׁוֹרַאשֻׁרִים in one word Rosenmüller regards the expression "daughter of box-wood" as metaphorical, comparing Ps. xvii. 8, Lam ii. 18, iii. 12.

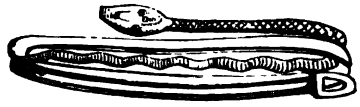
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hild, Gesen. *s. v.*: Βοσόρ, Βοσόρα; Βοσόρ, also ὀχύρωμα Jer. xlix. 22, τεῖχος Am. i. 12; [θλῖψις Mic. ii. 12, Vulg. *ovile*:] *Bosra*), the name of more than one place on the east of Palestine. 1. In Edom — the city of Jobab the son of Zerah, one of the early kings of that nation (Gen. xxxvi. 33; 1 Chr. i. 44). This is doubtless the place mentioned in later times by Isaiah (xxxiv. 6, lxiii. 1 (in connection with Edom), and by Jeremiah (xlix. 13, 22), Amos (i. 12), and Micah (ii. 12, "sheep of B.," comp. Is. xxxiv. 6; the word is here rendered by the Vulgate and by Gesenius "fold," "the sheep of the fold," Ges. *Thes.* 230). It was known to Eusebius, who speaks of it in the *Onomasticon* (Βοσόρ) as a city of Esau in the mountains of Idumæa, in connection with Is. lxiii. 1, and in contradistinction to Bostra in Perœa. There is no reason to doubt that the modern representative of Bozrah is *el-Busaireh*, البصيرة, which was first visited by Burckhardt (*Syr.* 407; *Beszeyra*), and lies on the mountain district to the S. E. of the Dead Sea, between Tûfileh and Petra, about half-way between the latter and the Dead Sea. Irby and Mangles mention it under the name of *Ipseyra* and *Busida* (chap. viii.: see also Robinson, ii. 167). The "goats" which Isaiah connects with the place were found in large numbers in this neighborhood by Burckhardt (*Syr.* 405).

2. In his catalogue of the cities of the land of Moab, Jeremiah (xlviii. 24) mentions a Bozrah as in "the plain country" (ver. 21, אֶרֶץ הַמִּישֹׁר, *i. e.* the high level downs on the east of the Dead Sea and of the lower Jordan, the *Belka* of the modern Arabs). Here lay Heshbon, Nebo, Kirjathaim, Diblathaim, and the other towns named in this passage, and it is here that we presume Bozrah should be sought, and not, as has been lately suggested, at Bostra, the Roman city in Bashan, full sixty miles from Heshbon (Porter's *Damascus*, ii. 163, &c.). On the other hand, Bozrah stands by itself in this passage of Jeremiah, not being mentioned in any of the other lists of the cities of Moab, *e. g.* Num. xxxii.; Josh. xiii.; Is. xvi.; Ez. xxv.; and the catalogue of Jeremiah is expressly said to include cities both "far and near" (xlviii. 24). Some weight also is due to the consideration of the improbability that a town at a later date so important and in so excellent a situation should be entirely omitted from the Scripture. Still there is the fact of the specification of its position as in the Mishor; and also this, that in a country where the very kings were "sheep masters" (2 K. iii. 4), a name signifying a sheep-fold must have been of common occurrence.

For the Roman Bostra, the modern *Busra*, on the south border of the *Haurân*, see Reland, p. 865, and Porter, ii. chap. 12. G.

BRACELET (אֶצְעָדָה: ψέλλιον; χλιδών). Under ARMLET an account is given of these ornaments, the materials of which they were generally made, the manner in which they were worn, &c. Besides אֶצְעָדָה, three [four] other words are translated by "bracelet" in the Bible, namely: (1.) צָמִיד (from צָמַד, to fasten), Num. xxxi. 50, &c. (2.) שֶׁרֶד (a chain, σειρά, from its being wreathed, שָׁרַד). It only occurs in this sense in Is. iii. 19, but compare the expression "wreathen chains" in Ex. xxviii. 14, 22. Bracelets of fine twisted Venetian gold are still common in Egypt (Lane, ii. 368, Append. A. and plates). (3.) פְּתִיל, Gen. xxxviii. 18, 25, rendered "bracelet," but meaning probably "a string by which a seal-ring was suspended" (Gesen. *s. v.*). [(4.) חָח, σφραγίς, *armilla*, Ex. xxxv. 22, which some (Gesenius, Knobel) understand to denote a *hook* or *clasp* for fastening the garments of women, others (Rosenmüller, De Wette, Kalisch) a *nose-ring*. — A.]



Gold Egyptian Bracelet. (Wilkinson.)

Men as well as women wore bracelets, as we see from Cant. v. 14, which may be rendered, "His wrists are circlets of gold full set with topazes." Layard says of the Assyrian kings: "the arms were encircled by armlets, and *the wrists by bracelets*, all equally remarkable for the taste and beauty of the design and workmanship. In the centre of the bracelets were stars and rosettes, which were probably inlaid with precious stones" (*Nineveh*, ii. 323). These may be observed on the sculptures in the British Museum. [ARMLET; ANKLET.]



Assyrian Bracelet Clasp. (Nineveh Marbles.)

F. W. F.

BRAMBLE. [THORNS.]

BRASS (χαλκός). The word נְחֹשֶׁת (from the root נָחַשׁ, *to shine*) is improperly translated by "brass" in the earlier books of Scripture, since the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O. T. the correct translation would be copper (although it may sometimes possibly mean bronze (χαλκὸς κεκραμένος), a compound of copper and tin. Indeed a simple metal was obviously intended, as we see from Deut. viii. 9, "out of whose hills thou mayest dig brass," and Job xxviii. 2, "Brass is molten out of the stone," and Deut. xxxiii. 25, "Thy shoes shall be iron and brass," which seems to be a promise that Asher should have a district rich in mines, which we know to have been the case, since Euseb. (viii. 15, 17 [*de Mart. Pal.* c. 7]) speaks of the Christians being condemned τοῖς κατὰ Φαινὼ τῆς Παλαιστίνης χαλκοῦ μετάλλοις (Lightfoot, *Cent. Chorogr.* c. 99). [ASHER.]

Copper was known at a very early period, and the invention of working it is attributed to Tubalcain (Gen. iv. 22; cf. Wilkinson, *Anc. Egypt.* iii. 243; comp. "Prior æris erat quam ferri cognitus usus," Lucr. v. 1292). Its extreme ductility (χαλκὸς from χαλάω) made its application almost universal among the ancients, as Hesiod expressly says (*Dict. of Ant.*, art. *Æs*).

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The same word is used for money, in both Testaments (Ex. xvi. 36;[a] Matt. x. 9, &c.).

It is often used in metaphors, *e. g.* Lev. xxvi. 19, "I will make your heaven as iron and your earth as brass," *i. e.* dead and hard. This expression is reversed in Deut. xxviii. 23 (comp. Coleridge's "All in a hot and *copper* sky," &c., *Anc. Mar.*). "Is my flesh of brass," *i. e.* invulnerable, Job vi. 12. "They are all brass and iron," *i. e.* base, ignoble, impure, Jer. vi. 28. It is often used as an emblem of strength, Zech. vi. 1; Jer. i. 18, &c. The "brazen thighs" of the mystic image in Nebuchadnezzar's dream were a fit symbol of the Ἀχαιοὶ χαλκοχίτωνες. No special mention of orichalcum seems to be made in the Bible.

The word χαλκολίβανον in Rev. i. 15, ii. 18 (*οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ*), has excited much difference of opinion. The A. V. renders it "fine brass," as though it were from χαλκός and λείβω (smelting brass), or that ὀρείχαλκος, which was so rare as to be more valuable than gold. Bochart makes it "aes album igneo colore splendens," as though from לָבָן, "shining." It *may* perhaps be deep-colored frankincense, as opposed to ἀργυρολίβανον (Liddell and Scott's *Lex.*). F. W. F.

* **BRAYING IN A MORTAR,** Prov. xxvii. 22. [PUNISHMENTS, III. (*a.*) 4.]

* **BRAZEN SEA,** 2 K. xxv. 13; Jer. lii. 17. [SEA, MOLTEN.]

BRAZEN SERPENT. [SERPENT.]

BREAD (לֶחֶם). The preparation of bread as an article of food dates from a very early period. It must not, however, be inferred from the use of the word *lechem* in Gen. iii. 19 ("bread," A. V.) that it was known at the time of the fall, the word here occurring in its general sense of *food:* the earliest undoubted instance of its use is found in Gen. xviii. 6. The corn or grain (דָּגָן, יְשִׁבֳּר) employed was of various sorts. The best bread was made of wheat, which after being ground produced the "flour" or "meal" (קֶמַח: ἄλευρον; Judg. vi. 19; 1 Sam. i. 24; 1 K. iv. 22, xvii. 12, 14), and when sifted the "fine flour" סֹלֶת; more fully קֶמַח סֹלֶת חִטִּים, Ex. xxix. 2; or קֶמַח סֹלֶת, Gen. xviii. 6; *σεμίδαλις*) usually employed in the sacred offerings (Ex. xxix. 40; Lev. ii. 1; Ez. xlvi. 14), and in the meals of the wealthy (1 K. iv. 22; 2 K. vii. 1; Ez. xvi. 13, 19; Rev. xviii. 13). "Barley" was used only by the very poor (John vi. 9, 13), or in times of scarcity (Ruth iii. 15, compared with i. 1; 2 K. iv. 38, 42; Rev. vi. 6; Joseph. *B. J.* v. 10, § 2): as it was the food of horses (1 K. iv. 28), it was considered a symbol of what was mean and insignificant (Judg. vii. 13; comp. Joseph. *Ant.* v. 6, § 4, *μάζαν κριθίνην, ὑπ' εὐτελείας ἀνθρώποις ἄβρωτον*; Liv. xxvii. 13), as well as of what was of a mere animal character, and hence ordered for the offering of jealousy (Num. v. 15; comp. Hos. iii. 2; Philo, ii. 307). "Spelt" (כֻּסֶּמֶת: *ὄλυρα, ζέα:* rye, *fitches, spelt*, A. V.) was also used both in Egypt (Ex. ix. 32) and Palestine (Is xxviii. 25; Ez. iv. 9; 1 K. xix. 6, LXX. ἐγκρυφίας ὀλυρίτης). Herodotus indeed states (ii. 36) that in the former country bread was made exclusively of *olyra*, which, as in the LXX., he identifies with *zea;* but in this he was mistaken, as wheat was also used (Ex. ix. 32; comp. Wilkinson's *Anc. Egypt.* ii. 397). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentils, and millet, were added (Ez. iv. 9; cf. 2 Sam. xvii. 28); the bread so produced is called "barley cakes" (Ez. iv. 12, "*as* barley cakes," A. V.), inasmuch as barley was the main ingredient. The amount of meal required for a single baking was an ephah or three measures (Gen. xviii. 6; Judg. vi. 19; 1 Sam. i. 24; Matt. xiii. 33), which appears to have been suited to the size of the ordinary oven. The baking was done in primitive times by the mistress of the house (Gen. xviii. 6) or one of the daughters (2 Sam. xiii. 8): female servants were however employed in large households (1 Sam. viii. 13): it appears always to have been the proper business of women in a family (Jer. vii. 18, xliv. 19; Matt. xiii. 33; cf. Plin. xviii. 11, 28). Baking, as a profession, was carried on by men (Hos. vii. 4, 6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the names "bakers' street" (Jer. xxxvii. 21), and "tower of the ovens" (Neh. iii. 11, xii. 38, "furnaces," A. V.). In the time of the Herods, bakers were scattered throughout the towns of Palestine (*Ant.* xv. 9, § 2). As the bread was made in thin cakes, which soon became dry and unpalatable, it was usual to bake daily, or when required (Gen. xviii. 6; comp. Harmer's *Observations*, i. 483): reference is perhaps made to this in the Lord's prayer (Matt. vi. 11; Luke xi. 3). The bread taken by persons on a journey (Gen. xlv. 23; Josh. ix. 12) was probably a kind of biscuit. The process of making bread was as follows: the flour was first mixed with water, or perhaps milk (Burckhardt's *Notes on the Bedouins*, i. 58); it was then kneaded (לוּשׁ) with the hands (in Egypt with the

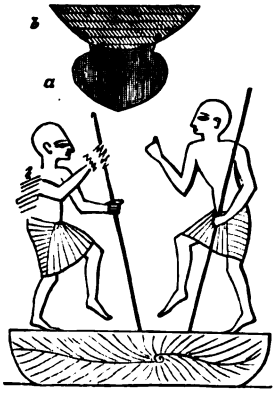


Egyptians kneading dough with their hands. (Wilkinson. From a painting in the Tomb of Remeses III at Thebes.)

feet also; Herod. ii. 36; Wilkinson, ii. 386) in a small wooden bowl or "kneading-trough" (מִשְׁאֶרֶת, a term which may, however, rather refer to the leathern bag in which the Bedouins carry their provisions, and which serves both as a wallet and a table; Niebuhr's *Voyage*, i. 171; Harmer, iv. 366 ff.; the LXX. inclines to this view, giving ἐγκαταλείμματα, "store," A. V., in Deut. xxviii. 5, עי; the expression in Ex. xii. 34, however, "bound up in their clothes," favors the idea of a wooden bowl), until it became dough (עָרִסָה: *σταῖς* Ex. xii. 34, 39; 2 Sam. xiii. 8; Jer. vii. 18; Hos

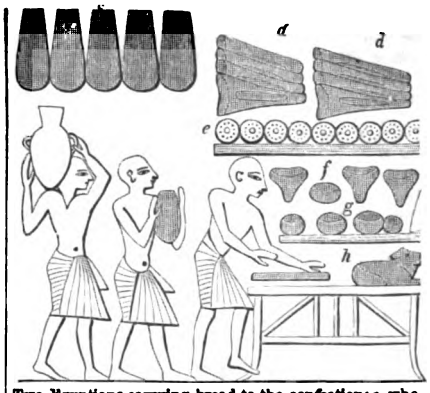
[a] *Translated "filthiness" in Ezek. xvi. 36 (A. V.), instead of brass or money (נְחֹשֶׁת, χαλκός). H.

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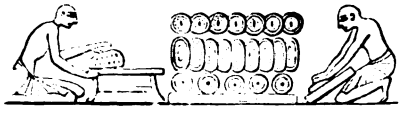
Egyptians kneading the dough with their feet. At *a* and *b* the dough is probably left to ferment in a basket, as is now done at Cairo. (Wilkinson.)

vii. 4. The term "dough" is improperly given in the A. V. as = עֲרִיסוֹת, in Num. xv. 20, 21; Neh. x. 37; Ez. xliv. 30). When the kneading was completed, leaven (שְׂאוֹר : ζύμη) was generally added [LEAVEN]; but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen. xviii. 6, xix. 3; Ex. xii. 39; Judg. vi. 19; 1 Sam. xxviii. 24). Such cakes were termed מַצּוֹת (ἄζυμα, LXX.), a word of doubtful sense, variously supposed to convey the ideas of *thinness* (Fürst. *Lex.* s. v.), *sweetness* (Gesen. *Thesaur.* p. 815), or *purity* (Knobel, *Comm. in* Ex. xii. 20), while leavened bread was called חָמֵץ (lit. *sharpened* or *soured*; Ex. xii. 39; Hos. vii. 4). Unleavened cakes were ordered to be eaten at the passover to commemorate the hastiness of the departure (Ex. xii. 15, xiii. 3, 7; Deut. xvi. 3), as well as on other sacred occasions (Lev. ii. 11, vi. 16; Num. vi. 15). The leavened mass was allowed to stand for some time (Matt. xiii. 33; Luke xiii. 21), sometimes for a whole night ("their baker sleepeth all the night," Hos. vii. 6), exposed to a moderate heat in order to forward the fermentation ("he ceaseth from *stirring*" [מְעִיר: "raising," A. V.] the fire "until it be leavened," Hos. vii. 4). The dough was then divided into round cakes (כִּכָּרוֹת לֶחֶם, lit. *circles*: ἄρτοι: "loaves," A. V.; Ex. xxix. 23; Judg. viii. 5; 1 Sam. x. 3; Prov. vi. 26; in Judg. vii. 13, צְלוֹל: *μαγίς*), not unlike flat stones in shape and appearance (Matt. vii. 9; comp. iv. 3), about a span in diameter and a finger's breadth in thickness (comp. Lane's *Modern Egyptians*, i. 164). Three of these were required for the meal of a single person (Luke xi. 5), and consequently one was barely sufficient to sustain life (1 Sam. ii. 36, "morsel," A. V.; Jer. xxxvii. 21, "piece," A. V.), whence the expression לֶחֶם לַחַץ, "bread of affliction" (1 K. xxii. 27; Is. xxx. 20), referring not to the quality (*pane plebeio*, Grotius), but to the quantity; two hundred would suffice for a party for a reasonable time (1 Sam. xxv. 18; 2 Sam. xvi 1). The cakes were sometimes *punctured*, and



Two Egyptians carrying bread to the confectioner, who rolls out the paste, which is afterwards made into cakes of various forms, *d*, *e*, *f*, *g*, *h*. (Wilkinson.)

hence called חַלָּה (κολλυρίς; Ex. xxix. 2, 23; Lev. ii. 4, viii. 26, xxiv. 5; Num. xv. 20; 2 Sam. vi. 19), and mixed with oil. Similar cakes, sprinkled with seeds, were made in Egypt (Wilkinson, ii. 386). Sometimes they were rolled out into wafers



Egyptians making cakes of bread sprinkled with seeds. (Wilkinson.)

(רְקִיק: λάγανον; Ex. xxix. 2, 23; Lev. ii. 4; Num. vi. 15–19), and merely coated with oil. Oil was occasionally added to the ordinary cake (1 K. xvii. 12). A more delicate kind of cake is described in 2 Sam. xiii. 6, 8, 10; the dough ("flour," A. V.) is kneaded a second time, and probably some stimulating seeds added, as seems to be implied in the name לְבִיבוֹת (from לֵב, *heart*; compare our expression *a cordial*: κολλύριδες: *surbitiuncule*). The cakes were now taken to the oven, having been first, according to the practice in Egypt, gathered into "white baskets" (Gen. xl. 16), סַלֵּי חֹרִי, a doubtful expression, referred by some to the whiteness of the bread (καναῖ χονδριτῶν; Aquil. κόφινοι γυρέως: *canistra farinæ*), by others, as in the A. V., to the whiteness of the baskets, and again, by connecting the word חֹרִי with the idea of a *hole*, to an open-work basket (*margin*, A. V.), or lastly to bread baked in a hole (Kitto, *Cyclop.*, art. *Bread*). The baskets were placed on a tray and carried on the baker's head (Gen. xl. 16 Herod. ii. 35; Wilkinson, ii. 386).



An Egyptian carrying cakes to the oven. (Wilkinson.)

The methods of baking (אֲפָיָה) were, and still are, very various

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a the East, adapted to the various styles of life. In the towns, where professional bakers resided, there were no doubt fixed ovens, in shape and size resembling those in use among ourselves; but more usually each household possessed a portable oven (תַּנּוּר: κλίβανος), consisting of a stone or metal jar about three feet high, which was heated inwardly with wood (1 K. xvii. 12; Is. xliv. 15; Jer. vii. 18) or dried grass and flower-stalks (χόρτος, Matt. vi. 30); when the fire had burned down, the cakes were applied either inwardly (Herod. ii. 92) or outwardly: such ovens were used by the Egyptians (Wilkinson, ii. 385), and by the Easterns of Jerome's time (*Comment.* in Lam. v. 10), and are still common among the Bedouins (Wellsted's *Travels*, i. 350; Niebuhr's *Descript. de l'Arabie*, pp. 45, 46). The use of a single oven by several families only took place in time of famine (Lev. xxvi. 26). Another species of oven consisted of a hole dug in the ground, the sides of which were coated with clay and the bottom with pebbles (Harmer, i. 487). Jahn (*Archæol.* i. 9, § 140) thinks that this oven is referred to in the term כִּירַיִם (Lev. xi. 35): but the dual number is an objection to this view. The term דּוּד (Gen. xl. 16) has also been referred to it.

Other modes of baking were specially adapted to the migratory habits of the pastoral Jews, as of the modern Bedouins; the cakes were either spread upon stones, which were previously heated by lighting a fire above them (Burckhardt's *Notes*, i. 58) or beneath them (Belzoni's *Travels*, p. 84); or they were thrown into the heated embers of the fire itself (Wellsted's *Travels*, i. 350; Niebuhr, *Descript.* p. 46); or lastly, they were roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (Ez. iv. 12, 15; Burckhardt's *Notes*, i. 57; Niebuhr's *Descript.* p. 46). The terms by which such cakes were described were עֻגָה (Gen. xviii. 6; Ex. xii. 39; 1 K. xvii. 13; Ez. iv. 12; Hos. vii. 8), מָעוֹג (1 K. xvii. 12; Ps. xxxv. 16), or more fully עֻגַת רְצָפִים (1 K. xix. 6, lit. on the *stones*, "coals," A. V.), the term עֻגָה referring, however, not to the mode of baking, but to the *rounded* shape of the cake (Gesen. *Thesaur.* p. 997): the equivalent terms in the LXX. ἐγκρυφίας, and in the Vulg. *subcinericius panis*, have direct reference to the peculiar mode of baking. The cakes required to be carefully turned during the process (Hos. vii. 8: Harmer, i. 488). Other methods were used for other kinds of bread; some were baked on a pan (מַחֲבַת: τήγανον: *sartago*: the Greek term survives in the *tajen* of the Bedouins), the result being similar to the *khubz* still used among the latter people (Burckhardt's *Notes*, 58) or like the Greek ταγήνιαι, which were baked in oil, and eaten warm with honey (Athen. lib. 55, p. 646); such cakes appear to have been chiefly used as sacred offerings (Lev. ii. 5, vi. 14, vii. 9; 1 Chr. xxiii. 29). A similar cooking utensil was used by Tamar (2 Sam. xiii. 9), named מַשְׁרֵת (τήγανον), in which she baked the cakes, and then emptied them out in a heap (יצק, not *poured*, as if it had been broth) before Amnon. A different kind of bread, probably resembling the *fbita* of the Bedouins, a *pasty* substance (Burckhardt's *Notes*, i. 57) was prepared in a saucepan מַרְחֶשֶׁת (ἐσχάρα: *craticula*: *frying-pan*, A. V.; none of which meanings however correspond with the etymological sense of the word, which is connected with *boiling*); this was also reserved for sacred offerings (Lev. ii. 7, vii. 9). As the above-mentioned kinds of bread (the last excepted) were thin and crisp, the mode of eating them was by breaking (Lev. ii. 6; Is. lviii. 7; Lam. iv. 4; Matt. xiv. 19, xv. 36, xxvi. 26; Acts xx. 11; comp. Xen. *Anab.* vii. 3, § 22, ἄρτους διέκλα), whence the term פָּרַס, to *break* = to *give bread* (Jer. xvi. 7): the pieces broken for consumption were called κλάσματα (Matt. xiv. 20; John vi. 12). Old bread is described in Josh. ix. 5, 12, as *crumbled* (נִקֻּדִים: Aquil. ἐψαθυρωμένος: *in frusta comminuti*; A. V. "mouldy," following the LXX. ἐυρωτιῶν καὶ βεβρωμένος), a term which is also applied (1 K. xiv. 3) to a kind of biscuit which easily crumbled (κολλυρὶς: "cracknels," A. V.).

W. L. B.

BREASTPLATE. [ARMS, p. 161; HIGH-PRIEST, I. (2.) *a*.]

* **BREECHES** (מִכְנָסַיִם: περισκελῆ: *femoralia*), a kind of drawers, extending only from the loins to the thighs, worn by the priests (Ex. xxviii. 42, xxxix. 28; Lev. vi. 10, xvi. 4; Ez. xliv. 18; comp. Joseph. *Ant.* iii. 7, § 1; Philo, *De Monarch.* lib. ii. c. 5, Opp. ii. 225 ed. Mang.). See PRIEST, *Dress*.

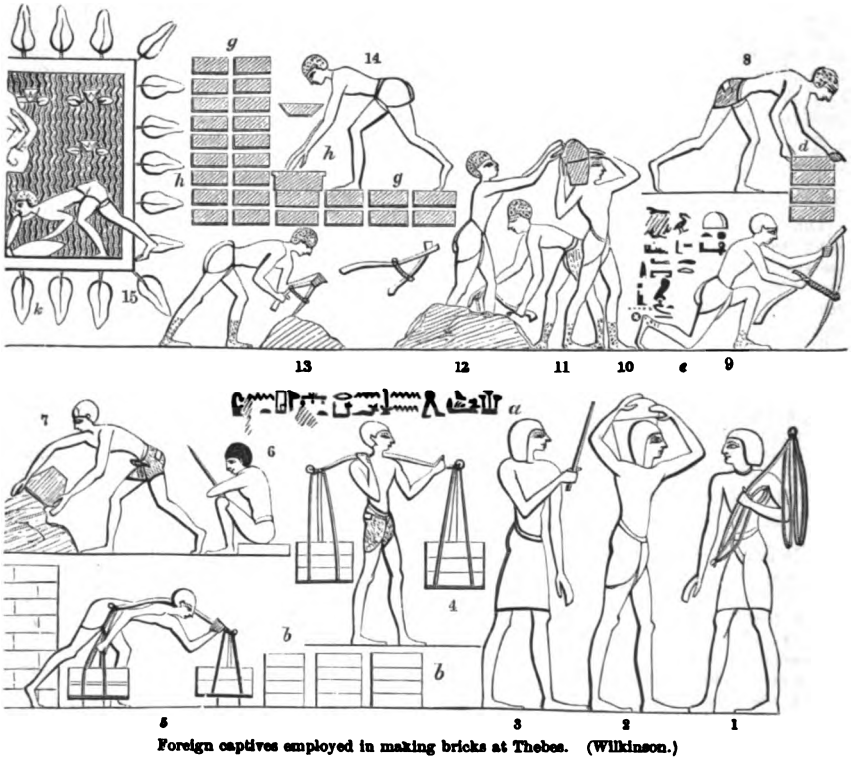
A.

BRETHREN OF JESUS. [BROTHER.]

BRICK (לְבֵנָה, *made of white clay*: πλίνθος: *later*; in Ez. iv. 1, A. V. *tile*). Herodotus (i. 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in kilns, καμίνοισι. The bricks were cemented with hot bitumen (ἄσφαλτος), and at every thirtieth row crates of reeds were stuffed in. This account agrees with the history of the building of the Tower of Confusion, in which the builders used brick instead of stone, and slime (חֵמָר: ἄσφαλτος), for mortar (Gen. xi. 3; Joseph. *Ant.* i 4, § 3). In the alluvial plain of Assyria, both the material for bricks and the cement, which bubbles up from the ground, and is collected and exported by the Arabs, were close at hand for building purposes, but the Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are chiefly sun-dried like the Egyptian. Xenophon mentions a wall called the wall of Media, not far from Babylon, made of burnt bricks set in bitumen (πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις) 20 feet wide, and 100 feet high. Also another wall of brick 50 feet wide (Diod. ii. 7, 8, 12; Xen. *Anab.* ii. 4, § 12, iii. 4, § 11; Nah. iii. 14; Layard, *Nineveh*, ii. 46, 252, 278). While it is needless to inquire to what place, or to whom the actual invention of brick-making is to be ascribed, there is perhaps no place in the world more favorable for the process, none in which the remains of original brick structures have been more largely used in later times for building purposes. The Babylonian bricks are usually from 12 to 13 in. square, and 3½ in. thick. (English bricks are usually 9 in long, 4½ wide, 2½ thick.) They most of them bear the name inscribed in cuneiform character, of Neb-

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nchadnezzar, whose buildings, no doubt, replaced those of an earlier age (Layard, *Nin. and Bab.* pp. 505, 531). They thus possess more of the character of tiles (Ez. iv. 1). They were sometimes glazed and enamelled with patterns of various colors. Semiramis is said by Diodorus to have overlaid some of her towers with surfaces of enamelled brick bearing elaborate designs (Diod. ii. 8). Enamelled bricks have been found at Nimroud (Layard, ii. 312). Pliny (vii. 56) says that the Babylonians used to record their astronomical observations on tiles (coctilibus laterculis). He also, as well as Vitruvius, describes the process of making bricks at Rome. There were three sizes, (1.) 1½ ft. long, 1 ft. broad; (2.) 4 (Greek) palms long, 12·135 in. (3.) 5 palms long, 15·1687 5 in. The breadth of (2.) and (3.) the same. He says the Greeks preferred brick walls in general to stone (xxxv. 14; Vitruv. ii. 3, 8). Bricks of more than 3 palms length and of less than 1¼ palm, are mentioned by the Talmudists (Gesen. *s. v.*). The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building (Ex. i. 14, v. 7). Kiln-bricks were not generally used in Egypt, but were dried in the sun, and even without straw are as firm as when first put up in the reigns of the Amunophs and Thothmes whose names they bear. The usual dimensions vary from 20 in. or 17 in. to 14½ in. long; 8¾ in. to 6¼ in. wide; and 7 in. to 4¼ in. thick. When made of the Nile mud, or alluvial deposit, they required (as they still require) straw to prevent cracking, but those formed of clay taken from the torrent beds on the edge of the desert,



Foreign captives employed in making bricks at Thebes. (Wilkinson.)

Figs. 1, 2. Men returning after carrying the bricks. Figs. 3, 6. Taskmasters. Figs. 4, 5. Men carrying bricks. Figs. 9–13. Digging and mixing the clay or mud. Figs. 8, 14. Making bricks with a wooden mould, *d*, *h*. Fig. 15. Fetching water from the tank, *k*. At *c* the bricks (tôbi) are said to be made at Thebes.

ald together without straw; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders (Wilkinson, ii. 194, smaller ed.; Birch, *Ancient Pottery*, i. 14; comp. Her. i. 179). Baked bricks however were used, chiefly in places in contact with water. They are smaller than the sun-dried bricks (Birch, i. 23). A brick-kiln is mentioned as in Egypt by the prophet Jeremiah (xliii. 9). A brick pyramid is mentioned by Herodotus (ii. 136) as the work of King Asychis. Sesostris (ii. 138) is said to have employed his captives in building. Numerous remains of buildings of various kinds exist, constructed of sun-dried bricks, of which many specimens are to be seen in the British Museum with inscriptions indicating their date and purpose (Birch, i. 11, 17). Among the paintings at Thebes, one on the tomb of Rekshara, an officer of the court of Thothmes III. (about 1400 B. C.), represents the enforced labors in brick-making of captives, who are distinguished from the natives by the color in which they are drawn. Watching over the laborers are "task-masters," who, armed with sticks are receiving the "tale of bricks" and urging on the work. The processes of digging out the clay of moulding, and of arranging, are all duly repre

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sented, and though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree (Wilkinson, ii. 197; Birch, i. 19; see Aristoph. *Av.* 1133, Αἰγύπτιος πλινθοφόρος; Ex. v. 17, 18).

The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2 Sam. xii. 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone as the law directed (Is. lxv. 3; Ex. xx. 25). [POTTERY.] H. W. P.

BRIDE, BRIDEGROOM. [MARRIAGE.]

BRIDGE. The only mention of a bridge in the Canonical Scriptures is indirectly in the proper name Geshur (גְּשׁוּר), a district in Bashan, N. E. of the sea of Galilee. At this place a bridge still exists, called the bridge of the sons of Jacob[a] (Gesen. *s. v.*). Absalom was the son of a daughter of the king of Geshur (2 Sam. iii. 3, xiii. 37, xiv. 23, 32). The Chaldee paraphrase renders "gates," in Nahum ii. 6, "bridges," where, however, dykes or weirs are to be understood, which being burst by inundation, destroyed the walls of Nineveh (Diod. ii. 27). Judas Maccabæus is said to have intended to make a bridge in order to besiege the town of Casphor or Caspis, situate near a lake (2 Mac. xii. 13). Josephus (*Ant.* v. 1, § 3), speaking of the Jordan at the time of the passage of the Israelites, says it had never been bridged before, οὐκ ἔζευκτο πρότερον, as if in his own time bridges had been made over it, which under the Romans was the case. (See the notices below.) In Is. xxxvii. 25, קוּר, *dig for water*, is rendered by LXX. γέφυραν τίθημι.

Permanent bridges over water do not appear to have been used by the Israelites in their earlier times, but we have frequent mention made of fords and of their military importance (Gen. xxxii. 22; Josh. ii. 7; Judg. iii. 28, vii. 24, xii. 5; Is. xvi. 2). West of the Jordan there are few rivers of importance (Amm. Marc. xiv. 8; Reland, p. 284), and perhaps the policy of the Jews may have discouraged intercourse with neighboring tribes, for it seems unlikely that the skill of Solomon's architects was unable to construct a bridge.

Herodotus (i. 186) describes a bridge consisting of stone piers, with planks laid across, built by Nitocris, B. C. circ. 600, connecting the two portions of Babylon (see Jer. li. 31, 32, l. 38), and Diodorus speaks of an arched tunnel under the Euphrates (ii. 9). Bridges of boats are described also by Herodotus (iv. 88, vii. 36; comp. Æsch. *Pers.* 69, λυνόδεσμος σχεδία), and by Xenophon (*Anab.* ii. 4, § 12). A bridge over the Zab, made of wickerwork, connecting stone piers, is described by Layard (i. 192), a mode of construction used also in South America.

Though the arch was known and used in Egypt as early as the 15th century B. C. (Wilkinson, ii. 902 ff., Birch, i. 14) the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist (Stanley, 296; Irby and Mangles, 90, 91, 92, 142, 143). A stone bridge over the Jordan, called the Bridge of the daughters of Jacob, is mentioned by B. de la Brocquière, A. D. 1432, and a portion of one by Arculf, A. D. 700 (*Early Trav. in Pal.* 8, 300; Burckhardt, *Syria*, 315; Robinson, ii. 441). The bridge (γεφύρα) connecting the Temple with the upper city, of which Josephus speaks (*B. J.* vi. 6, § 2, *Ant.* xv. 11, 5), seems to have been an arched viaduct (Robinson, i. 288, iii. 224). H. W. P.

BRIERS.[b] No less than six Heb. words are thus rendered in eleven passages of the O. T. In Heb. vi. 8, it represents ἄκανθαι. In the 8th chapter of Judges occurs twice (v. 7, 16) the word בִּרְקָנִים, which the LXX. render by ταῖς Βαρκηνίμ [Vat. Αβαρκηνειμ, Βαρακηνειμ], or [Alex.] Βαρκομμειν, [Βαρακηνειμ,] and the A. V. by *briers*. This is probably an incorrect rendering. The word properly means a threshing machine, consisting of a flat, square, wooden board set with teeth of iron, flint, or fragments of iron pyrites, which are abundant in Palestine. Gesenius conjectures that בָּרְקָן was the name for *pyrites*, from בָּרַק, *fulguravit*; and hence that בִּרְקָנִי = *tribula pyritis munita* = מוֹרָג (see Robinson, ii. 307).

For חָזָק, Mic. vii. 4, and סִלּוֹן, Ex. xxviii. 24, see under THORNS.

In Ez. ii. 6, we read "Though briers and thorns be with thee," *briers* representing the Heb. סָרָבִים, which is explained by *rebels* in the margin. The root is סָרַב, *rebellis vel refractarius fuit*, and the rendering should be "*Though rebellious men like thorns be with thee.*"

In Is. lv. 13, we have "instead of the brier shall come up the myrtle-tree," the Heb. word for brier being סִרְפָּד, *sirpâd*: κόνυζα: *urtica*. Κόνυζα is a strong-smelling plant of the endive kind, *fleabane*, *Inula helenium*, Linn. (Arist. *H. A.* iv. 8, 28; Diosc. iii. 126). The Peshito has ʾîʾlʾ, *satureia*, savory, wild thyme, *Thymus serpyllum*, a plant growing in great abundance in the desert of Sinai according to Buckhardt (*Syr.* ii.). Gesenius rejects both flea-bane and wild thyme on etymological grounds, and prefers *u-tica*, nettle, considering סִרְפָּד to be a compound of סָרַף, *ussit*, and כָּפַד, *punxit*. He also notices the opinion of Ewald (*Gram. Crit.* p. 520) that *Sinapi album*, the white mustard, is the plant meant.

In Is. v. 6, we have mention of briers and thorns as springing up in desolated and wasted lands; and here the Hebrew word is שָׁמִיר, from root שָׁמַר, *riguit, horruit* [ADAMANT] (comp. Is. vii. 23, 24, 25, ix. 18, and xxxii. 13. In Is. x. 17, xxvii. 4, שָׁמִיר is used metaphorically for men. The LXX. in several of these passages have ἄκανθα; in one χόρτος, in another ἄγρωστις ξηρά.

a * This bridge spans the Jordan, between the *Hûleh* and the lake of Galilee, and is called *Jisr Benât Ya'kôb*, "Bridge of Jacob's daughters" (Robinson, *Phys. Geogr.* p. 155). It is 60 paces long, and has 4 pointed arches. Though comparatively modern, it no doubt stands where a bridge stood in the earliest times, since much of the traffic and travel between Damascus and Palestine must always have passed this way. See GESHUR. H.

b * The eminent Hebraist, Professor Dietrich of Marburg, treats of the subject of this article under the head of *Dornen- und Distelnamen* (pp. 35-68) in his *Abhandlungen für Semitische Wortforschung* (Leipzig, 1844). H

There is nothing in the etymology or usage by which we can identify the שָׁמִיר with any particular species of prickly or thorny plant. Possibly it is a general term for the very numerous plants of this character which are found in the uncultivated lands of the East. W. D.

BRIGANDINE. The Hebrew word thus rendered in Jer. xlvi. 4, li. 3 (סִרְיֹן, *siryón*: θώραξ: *lorica*) is closely connected with that (שִׁרְיוֹן, *shiryón*) which is elsewhere translated "coat of mail" (1 Sam. xvii. 5, 38), and "habergeon" (2 Chr. xxvi. 14; Neh. iv. 16 [10]). [ARMS, p. 161 *a*.] Mr. Wedgwood (*Dict. of Eng. Etym.* s. v.) says it "was a kind of scale armor, also called Briganders, from being worn by the light troops called Brigands." The following examples will illustrate the usage of the word in Old English: "The rest of the armor for his body, he had put it on before in his tent, which was a Sicilian cassocke, and vpon that a *brigandine* made of many foldes of canuas with oylet-holes, which was gotten among the spoiles at the battell of Issus" (North's Plutarch, *Alex.* p. 735, ed. 1595).

"Hym selfe with the Duke of Buckyngham stode harnessed in olde euil-fauoured *Briganders*" (Hall, *Edw. V.*, fol. 15 *b*, ed. 1550). The forms *brigantaille* and *brigantine* also occur. W. A. W.

BRIMSTONE (גָּפְרִית,[a] *gophrîth*: θεῖον: *sulphur*). There can be no question that the Hebrew word which occurs several times in the Bible is correctly rendered "brimstone;"[b] this meaning is fully corroborated by the old versions. The word is very frequently associated with "fire:" "The Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven" (Gen. xix. 24); see also Ps. xi. 6; Ez. xxxviii. 22. In Job xviii. 15, and Is. xxx. 33, "brimstone" occurs alone, but no doubt in a sense similar to that in the foregoing passages, namely, as a synonymous expression with lightning, as has been observed by Le Clerc (*Dissert. de Sodomæ subversione*, Commentario [in] Pentateuch. adjecta, § iv.), Michaelis, Rosenmüller, and others.[c] There is a peculiar sulphurous odor which is occasionally perceived to accompany a thunder-storm; the ancients draw particular attention to it: see Pliny (*N. H.* xxxv. 15), "Fulmina ac fulgura quoque sulphuris odorem habent;" Seneca (*Q. nat.* ii. 53), and Persius (*Sat.* ii. 24, 25). Hence the expression in the Sacred writings "fire and brimstone" to denote a storm of thunder and lightning. The stream of brimstone in Is. xxx. 33 is, no doubt, as Lee (*Heb. Lex.* p. 123) has well expressed it, "a rushing stream of lightning."

From Deut. xxix. 23, "the whole land thereof is brimstone like the overthrow of Sodom," it would appear that native sulphur itself is alluded to (see also Is. xxxiv. 9). Sulphur is found at the present time in different parts of Palestine, but in the greatest abundance on the borders of the Dead Sea. "We picked up pieces," says Dr. Robinson (*Bib. Res.* ii. 221), "as large as a walnut near the northern shore, and the Arabs said it was found in the sea near *'Ain el-Feshkhah* in lumps as large as a man's fist: they find it in sufficient quantities to make from it their own gunpowder." See Irby and Mangles (*Travels*, p. 453), Burckhardt (*Travels*, p. 394), who observes that the Arabs use sulphur in diseases of their camels, and Shaw (*Travels*, ii. 159). There are hot sulphurous springs on the eastern coast at the ancient Callirrhoë (Irby and Mangles, *Trav.* p. 467, and Robinson, *Bib. Res.* ii. 222).

The pieces of sulphur, varying in size from a nutmeg to a small hen's egg, which travellers pick up on the shore of the Dead Sea, have, in all probability, been disintegrated from the adjacent limestone or volcanic rocks and washed up on the shores. Sulphur was much used by the Greeks and Romans in their religious purifications (Juv. ii. 157; Plin xxxv. 15): hence the Greek word θεῖον, lit. "the divine thing," was employed to express this substance. Sulphur is found nearly pure in different parts of the world, and generally in volcanic districts; it exists in combination with metals and in various sulphates; it is very combustible, and is used in the manufacture of gunpowder, matches, &c. Pliny (*l. c.*) says one kind of sulphur was employed "ad ellychnia conficienda." W. H.

* **BRING.** "To bring a person on his way" or "journey" is used in the A. V. in the sense of to conduct or accompany him, for a part or the whole of the distance, often with the associated idea of fitting him out with the necessary supplies (שָׁלַח: συμπροπέμπω, προπέμπω: *deduco, prætmitto*; Gen. xviii. 16; Acts xv. 3, xxi. 5; Rom. xv. 24; 1 Cor. xvi. 6; 2 Cor. i. 16; Tit. iii. 13; 3 John 6). A.

* **BROIDER.** * See EMBROIDERER. In many modern editions of the A. V., *broidered* in 1 Tim. ii. 9 — "not with *broidered* hair" — is a corruption of *broided*, the rendering of the ed. of 1611 and other early editions. *Broided* is an old form of *braided*. The marginal rendering is "*plaited*;" Gr. ἐν πλέγμασιν; Vulg. *in tortis crinibus*. A.

BROOK. Four Hebrew words are thus rendered in the O. T.

1. אֲפִיק, *aphîk* (Ps. xlii. 1 [2]), which properly denotes a violent torrent, sweeping through a mountain gorge. It occurs only in the poetical books, and is derived from a root *aphak*, signifying "to be strong." Elsewhere it is rendered "stream," "channel," "river."

2. יְאוֹר, *yĕôr* (Is. xix. 6, 7, 8, xxiii. 3, 10), an Egyptian word, generally applied to the Nile, or to the canals by which Egypt was watered. The only exceptions to this usage are found in Dan. xii. 5, 6, 7.

3. מִיכָל, *micâl* (2 Sam. xvii. 20), which occurs but once, and then, according to the most probable conjecture, signifies a "rivulet," or small stream of water. The etymology of the word is

[a] Probably allied to גֹּפֶר, a general name for such trees as abound with resinous inflammable exudations; hence גָּפְרִית, "sulphur," as being very combustible. See the Lexicons of Parkhurst and Gesenius, s. v.

[b] From A. S., *brennan*, "to burn," and *stone*.

[c] See the different explanation of Hengstenberg (Ps xi. 6), who maintains, contrary to all reason, that Sodom and Gomorrah were destroyed by "a literal raining of brimstone."

* Cf. the Arabic كِبْرِيت, *kibrît*.

obscure. The Targum erroneously renders it "Jordan."

4. נַחַל, *nachal*, a term applied both to the dry torrent-bed (Num. xxi. 12; Judg. xvi. 4) and to the torrent itself (1 K. xvii. 3). It corresponds with the Arabic *wâdy*, the Greek χειμάρρους, the Italian *fiumara*, and the Indian *nullah*. For further information, see RIVER. W. A. W.

BROTHER (אָח: ἀδελφός). The Hebrew word is used in various senses in the O. T., as (1.) Any kinsman, and not a mere brother; *e. g.* nephew (Gen. xiv. 16, xiii. 8), husband (Cant. iv. 9). (2.) One of the same tribe (2 Sam. xix. 12). (3.) Of the same people (Ex. ii. 11), or even of a cognate people (Num. xx. 14). (4.) An ally (Am. i. 9). (5.) Any friend (Job vi. 15). (6.) One of the same office (1 K. ix. 13). (7.) A fellow man (Lev. xix. 17). (8.) Metaphorically of any similarity. It is a very favorite Oriental metaphor, as in Job xxx. 29, "I am become a brother to the jackals" (Gesen. *s. v.*).

The word ἀδελφός has a similar range of meanings in the N. T., and is also used for a disciple (Matt. xxv. 40, &c.); a fellow-worker, as in St. Paul's *Epp.* passim; and especially a Christian. Indeed, we see from the Acts that it was by this name that Christians usually spoke of each other. The name Christian was merely used to describe them objectively, *i. e.* from the Pagan point of view, as we see from the places where it occurs, namely, Acts [xi. 26], xxvi. 28, and 1 Pet. iv. 16.

The Jewish schools distinguish between "brother" and "neighbor;" "brother" meant an Israelite by blood, "neighbor" a proselyte. They allowed neither title to the Gentiles; but Christ and the Apostles extended the name "brother" to all Christians, and "neighbor" to all the world, 1 Cor. v. 11; Luke x. 29, 30 (Lightfoot, *Hor. Hebr. ad Matt.* v. 22).

We must now briefly touch on the difficult and interesting question as to who were "the brethren of the Lord," and pass in review the theories respecting them. And first we would observe that in arguing at all against their being the *real* brethren of Jesus, far too much stress has been laid on the assumed indefiniteness of meaning attached to the word "brother" in Scripture. In all the adduced cases it will be seen that, when the word is used in any but its proper sense, the context prevents the possibility of confusion; and indeed in the only two exceptional instances (not metaphorical), namely, those in which Lot and Jacob are respectively called "brothers" of Abraham and Laban, the word is only extended so far as to mean "nephew;" and it must be remembered that even these exceptions are quoted from a single book, seventeen centuries earlier than the gospels. If then the word "brethren," as repeatedly applied to James, &c., really mean "cousins" or "kinsmen," it will be the *only* instance of such an application in which no data are given to correct the laxity of meaning. Again, no really parallel case can be quoted from the N. T., except in merely rhetorical and tropical passages; whereas when "nephews" are meant they are always specified as such, as in Col. iv. 10; Acts xxiii 16 (Kitto, *The Apostles*, &c. p. 165 f.). There is therefore no adequate warrant in the language alone, to take "brethren" as meaning "relatives;" and therefore the *à priori* presumption is in favor of a literal acceptation of the term. We have dwelt the more strongly on this point, because it seems to have been far too easily assumed that no importance is to be attached to the mere fact of their being *invariably* called Christ's brethren; whereas this consideration alone goes far to prove that they really were so.

There are, however, three traditions respecting them. They are first mentioned (Matt. xiii. 56) in a manner which would certainly lead an unbiased mind to conclude that they were our Lord's uterine brothers. "Is not this the carpenter's son? is not *his mother* called Mary? *and his brethren* James, and Joses, and Judas, and Simon? *and his sisters*, are they not all with us?" But since we find that there was a "Mary, the mother of James and Joses" (Matt. xvii. 56), and that a "James and Judas (?)" were sons of Alphæus (Luke vi. 15, 16), the most general tradition is — I. That they were all our Lord's first cousins, the sons of Alphæus (or Clopas — not Cleopas, see Alford, *Gr. Test.* Matt. x. 3) and Mary, the sister of the Virgin. This tradition is accepted by Papias,[a] Jerome (*Cat. Script. Eccl.* 2), Augustine, and the Latin Church generally, and is now the one most commonly received. Yet there seem to be overwhelming arguments against it: for (1.) The reasoning entirely depends on three very doubtful assumptions, namely, (*a.*) That "his mother's sister" (John xix. 25) must be in apposition with "Mary, the wife of Cleophas," which would be improbable, if only on the ground that it supposes two sisters to have had the same name, a supposition substantiated by no parallel cases [Wieseler (comp. Mark xv. 40) thinks that Salome, the wife of Zebedee, is intended by "his mother's sister"]. (*b.*) That "Mary, the mother of James," was the wife of Alphæus, *i. e.* that the James intended is Ἰάκωβος ὁ Ἀλφαίου. (*c.*) That Cleophas, or more correctly Clopas, whose wife Mary was, is identical with Alphæus; which may be the case, although it cannot be proved. (2.) If his cousins were meant, it would be signally untrue that "neither did his brethren believe on him" (John vii. 5 ff.), for in all probability three out of the four (namely, James the Less, Matthew (or Levi), and Jude, the brother (?) of James) were actual *Apostles*. We do not see how this objection can be removed. (3.) It is quite unaccountable that these "brethren of the Lord," if they were only his cousins, should be always mentioned in conjunction with the Virgin Mary, and never with their own mother Mary, who was both alive and in constant attendance on our Lord. (4.) They are generally spoken of as *distinct from* the Apostles; see Acts i. 14; 1 Cor. ix. 5; and Jude (17) seems to clearly imply that he himself was not an Apostle. It seems to us that these four objections are quite adequate to set aside the very slight grounds for identifying the "brethren of the Lord" with the "sons of Alphæus."

II. A second tradition accepted by Hilary, Epiphanius, and the Greek fathers generally, makes them the sons of *Joseph* by a former marriage with a certain Escha or Salome of the tribe of Judah; indeed Epiphanius (*Hæres.* xxix. § 4) even mentions the supposed order of birth of the four sons and two daughters. But Jerome (*Com. in Matt.* xii. 49)

[a] * Not the primitive bishop of this name, of Hierapolis, but a mediæval namesake who lived in the 11th century. Prof. Lightfoot (on *Galat.* p. 259) has pointed out this slip of the writer. H.

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slights this as a mere conjecture, borrowed from the "deliramenta Apocryphorum," and Origen says that it was taken from the Gospel of St. Peter. The only shadow of ground for its possibility is the apparent difference of age between Joseph and the Virgin

III. They are assumed to have been the offspring of a levirate marriage between Joseph and the wife of his deceased brother Clopas. But apart from all evidence, it is obviously idle to examine so arbitrary an assumption.

The arguments *against* their being the sons of the Virgin after the birth of our Lord, are founded on — (1.) The almost constant tradition of her ἀειπαρθενία. St. Basil (*Serm. de S. Nativ.*) even records a story that "Zechary was slain by the Jews between the porch and the altar" for affirming her to be a Virgin *after*, as well as before the birth of her most holy Son (Jer. Taylor, *Duct. Dubit.* II. 3, 4). Still the tradition was *not* universal: it was denied, for instance, by large numbers called Antidicomarianitæ and Helvidiani. To quote Ez. xliv. 2, as any *argument* on the question is plainly absurd. (2.) On the fact that on the cross Christ commended his mother to the care of *St. John*; but this is easily explicable on the ground of his brethren's apparent disbelief in Him at that time, though they seem to have been converted very soon afterwards. (3.) On the identity of their names with those of the sons of Alphæus. This argument loses all weight, when we remember the constant recurrence of names in Jewish families, and the extreme commonness of these particular names. In the N. T. alone there may be at least five contemporary Jameses, and several Judes, not to mention the 21 Simons, 17 Joses, and 16 Judas mentioned by Josephus.

On the other hand, the arguments *for* their being our Lord's uterine brothers are numerous, and, *taken collectively*, to an unprejudiced mind almost irresistible, although singly they are open to objections: *e. g.* (1.) The word πρωτότοκος υἱός, Luke ii. 7. (2.) Matt. i. 25, οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν, κ. τ. λ., to which Alford justly remarks, only one meaning *could* have been attached but for preconceived theories about the ἀειπαρθενία. (3.) The general tone of the gospels on the subject, since they are *constantly* spoken of *with* the Virgin Mary, and with no shadow of a hint that they were not her own children (Matt. xii. 46; Mark iii. 31, &c.). It can, we think, hardly be denied that any one of these arguments is singly stronger than those produced on the other side.

To sum up then, we have seen (I.) that "the brethren of the Lord" could hardly have been identical with the sons of Alphæus, and (II.) that we have no grounds for supposing them to have been the sons of Joseph by a previous, or (III.) a levirate marriage: that the arguments in favor of their being actual brothers of our Lord are cogent, and that the tradition on the other side is not sufficiently weighty or unanimous to set them aside. Finally, this tradition of the perpetual virginity of the mother of our Lord (which any one may hold, if he will, as one of the "pie credibilia," Jer. Taylor, *Duct. Dub.* II. 3, 6) is easily accounted for by the general error on the inferiority of the wedded to the virgin state: Scripture in no way requires us to believe it, and since Mary's previous virginity is alone requisite to the Gospel narrative, we must regard it as a question of mere curiosity. [JAMES; JOSES; JUDE.] (Pearson, *On the Creed*, Art. III. and notes; Kuinoel and Alford *on Matt.* xiii 56; Lightfoot, *Hor. Hebr.* Matt. v. 22, &c., &c.)

F. W. F.

* On this question of "the brethren of the Lord," Dr. Lange maintains the cousin-theory, but with a peculiar modification. He derives the cousinship not from the mothers (the two Marys being sisters) but from the fathers (Clopas or Alphæus and Joseph being brothers). See his *Bibelwerk*, i. 201, and Dr. Schaff's *Translation*, p. 255. Professor Lightfoot thinks the words on the cross, "Woman, behold thy son," said of John the Evangelist, are decisive, as showing that the mother of Jesus had no sons of her own, and hence according to his view "the brethren" must have been sons of Joseph by a former marriage (*St. Paul's Ep. to the Galat.*, pp. 241–275). Of these two explanations (the cousin-theory being regarded as out of the question) Dr. Schaff (on *Lange*, pp. 256–260, where he has a full note) prefers the latter, partly as agreeing better with the apparent age of Joseph, the husband of Mary (who disappears so early from the history), and also with the age of the brothers who seem at times to have exercised a sort of eldership over Jesus (comp. Mark iii. 31 and John vii. 3 ff.). Undoubtedly the view adopted in the foregoing article, that Jesus had brothers who were the sons of Mary, is the one which an unforced exegesis requires; and, as to the fact of the Saviour's committing the mother in his last moments to the care of John, which this view is said to make irreconcilable with "the claims of filial piety," if Mary had sons of her own, it is not easy in point of principle to make out the material difference (affirmed by those who suppose a previous marriage of Joseph) between such claims of her own sons and those of step-sons. "The perpetual virginity of Mary," says the late Prof. Edwards, "is inferred from half a verse (Matt. i. 25), which by natural implication teaches the direct contrary." This question is brought up again under JAMES. H.

* **BRUIT**, Jer. x. 22; Nah. iii. 19, is used in the sense, now obsolete, of "report," "tidings." The A. V. in the passages referred to follows the Genevan version. A.

BUBASTIS. [PIBESETH.]

* **BUCKLER.** [ARMS, II. 5; SHIELD.]

BUK'KI (בַּקִּי [contracted for יְהוּבַקִּי; see *infra*]: Βοκκι; [Alex.] Βακκι; [Vat. Βακ, Βακκι:] *Bocci*). 1. Son of Abishua and father of Uzzi, fifth from Aaron in the line of the high-priests in 1 Chr. v. 31, vi. 36 (vi. 5, 51, A. V.), and in the genealogy of Ezra, Ezr. vii. 4, and 1 Esdr. viii. 2, where he is called Βοκκὰ, BOCCAS, which is corrupted to BORITH, 2 Esdr. i. 2. Whether Bukki ever filled the office of high-priest, we are not informed in Scripture. Epiphanius in his list of the ancestors of Jehoiada, whom he fancifully supposes to be brother of Elijah the Tishbite, omits both Bukki and Abishua (*Advers. Melchizedec.* iii.). Josephus (*Ant.* viii. 1, § 3) expressly says that all of Aaron's line between Joseph (Abishua) the high-priest, and Zadok who was made high-priest in the reign of David, were private persons (ἰδιωτεύσαντες) *i. e.* not high-priests, and mentions by name "Bukki the son of Joseph the high-priest," as the first of those who lived a private life, while the pontifical dignity was in the house of Ithamar. But in v 11, § 5, Josephus says as expressly that Abishua (there called Abiezer) having received the high-priesthood

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from his father Phinehas, transmitted it to his own son Bukki, who was succeeded by Uzzi, after whom it passed to Eli. We may conclude therefore that Josephus had no more means of knowing for certain who were high-priests between Phinehas and Eli, than we have, and may adopt the opinion, which is far the most probable, that there was no high-priest between them, unless perhaps Abishua. For an account of the absurd fancies of the Jews, and the statements of Christian writers relative to the succession of the high-priests at this period, see Selden, *de Success. in Pontif. Hebr.*; also *Genealog. of our Lord*, ch. x. A. C. H.

2. (Βακχίρ [Vat. -χειρ]; Alex. Βοκκι: *Bocci.*) Son of Jogli, "prince" (נָשִׂיא[a]) of the tribe of Dan, one of the ten men chosen to apportion the land of Canaan between the tribes (Num. xxxiv. 22).

BUKKI'AH (בַּקִּיָּהוּ [*wasting from Jehovah*], Bukkijahu: Βουκίας [Vat. -κει-]; Alex. Βοκκιας, [Κοκκιας:] *Boccias*), a Kohathite Levite, of the sons of Heman, one of the musicians in the Temple, the leader of the sixth band or course in the service (1 Chr. xxv. 4, 13).

BUL. [Months.]

BULL, BULLOCK, terms used synonymously with ox, oxen, in the A. V. as the representatives of several Hebrew words. [See Ox.] Twice in the N. T. as the rendering of *ταῦρος*, Heb. ix. 13, x. 4.

בָּקָר is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly it is variously rendered *bullock* (Is. lxv. 25), *cow* (Ez. iv. 15), *oxen* (Gen. xii. 16). Hence in Deut. xxi. 3, עֶגְלַת בָּקָר is *a heifer*; Ex. xxix. 1, פַּר בֶּן־בָּקָר, *a young bullock*; and in Gen. xviii. 7, simply בֶּן־בָּקָר, rendered *a calf* in A. V. It is derived from an unused root, בָּקַר, *to cleave*, hence *to plough*, as in Latin *arvum* is *aramentum*.

שׁוֹר differs from בָּקָר in the same way as שֶׂה, a *sheep*, from צֹאן, a *flock* of sheep. It is a generic name, but almost always signifies *one head of horned cattle*, without distinction of age or sex. It is very seldom used collectively. The Chaldee form of the word, תּוֹר, occurs in Ezr. vi. 9, 17, vii. 17; Dan. iv. 25, &c.; and Plutarch (*Sull.* c. 17) says Θῶρ οἱ Φοίνικες τὴν βοῦν καλοῦσι. It is probably the same word as *ταῦρος*, *taurus*, Germ. *stier*, Engl. *steer*. The root שׁוּר is not used, but the Arab. ثَارَ, *excitavit pulverem*, is a very natural derivation of the word.

עֵגֶל, עֶגְלָה, *a calf, male* or *female, properly of the first year*, derived, as Gesenius thinks, from an Æthiopic word signifying *fetus, embryo, vullus, catulus*, while others derive it from עָגַל, *rotavit, festinavit*. The word is used of a trained heifer (Hos. x. 11), of one giving milk (Is. xxi. 21, 22), of one used in ploughing (Judg. xiv. 3), and of one three years old (Gen. xv. 9). Almost synonymous with עֵגֶל is פַּר, the latter signifying generally a young bull of two years old, though in one instance (Judg. vi. 25) possibly a bull of seven years old. It is the customary term for bulls offered in sacrifice, and hence is used metaphorically in Hos. xiv. 2, "so will we render, 'as bullocks,' our lips."

There are four or five passages in which the word אַבִּירִים is used for *bulls*. It is the plural of אַבִּיר, *strong*, whence its use. See Ps. xxii. 12, l. 13, lxviii 30; Is. xxxiv. 7; Jer. l. 11.

All the above words refer to domesticated cattle, which formed of old, as now, an important part of the wealth of the people of Palestine. In Is. ii. 20 the word תְּאוֹ occurs, and is rendered "wild bull" but "wild ox" in Deut. xiv. 5. The LXX. have *σεντλίον* in the former passage and *δρυγα* in the latter. It was possibly one of the larger species of antelope, and took its name from its swiftness — the Arabic تَأَى being *cursu antevertit*. The *Antelope Oryx* of Linnæus is indigenous in Syria, Arabia, and Persia. Dr. Robinson mentions large herds of black and almost hairless buffaloes as still existing in Palestine, and these may be the animal indicated (iii. 396). W. D.

BULRUSH, used synonymously with *Rush* in the A. V. as the rendering of the words אַגְמוֹן and לוֹמֶא. In Is. ix. 14, xix. 15, we have the proverbial expression כִּפָּה וְאַגְמוֹן, A. V. "branch and rush," equivalent to high and low alike (the LXX. have *μέγαν καὶ μικρόν* in one passage, *ἀρχὴν καὶ τέλος* in the other), and in Is. lviii. 5, אַגְמוֹן is rendered *bulrush*. W. D.

* The remainder of this article in the English edition is entirely superseded by the art. Reed, which see. A.

* **BULRUSHES, ARK OF.** [Moses.]

BU'NAH (בּוּנָה [*discretion*]: Βαναά; [Vat. Βαναια; Ald. Βααδ.] *Buna*), a son of Jerahmeel, of the family of Pharez in Judah (1 Chr. ii. 25).

BUN'NI. 1. (בִּנּי [*built*]: *Bonni*), one of the Levites in the time of Nehemiah (Neh. ix. 4); possibly the same person is mentioned in x. 15. The LXX. in both cases translate the name by *υἱός*.

2. [FA.[3] Βουναΐ; Comp. Βουνᾶ: *Boni.*] Another Levite, but of earlier date than the preceding (Neh xi. 15). The name, בִּנּוּי, is also slightly different LXX. [in most MSS.] omits.

Bunni is said to have been the Jewish name of Nicodemus (Lightfoot on John iii. 1; Ewald, v. 233).

* **BURDEN.** The Hebrew מַשָּׂא, rendered "burden" in the A. V., denotes both *a burden*, and an *oracle* or *prophecy*. This double sense of the word is referred to in Jer. xxiii. 33 ff. See Noyes's note on the passage (*Trans. of the Hebrew Prophets*, 3d ed., 1866, ii. 340). A.

BURIAL, SEPULCHRES, TOMBS. The Jews uniformly disposed of the corpse by entombment where possible, and failing that, by interment; extending this respect to the remains even of the

[a] The "princes" are only specified of seven tribes out of the two: not of Judah, Simeon, or Benjamin.

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slain enemy and malefactor (1 K. xi. 15; Deut. xxi. 23), in the latter case by express provision of law. Since this was the only case so guarded by Mosaic precept, it may be concluded that natural feeling was relied on as rendering any such general injunction superfluous. Similarly, to disturb remains was regarded as a barbarity, only justifiable in the case of those who had themselves outraged religion (2 K. xxiii. 16, 17; Jer. viii. 1, 2). The Rabbis quote the doctrine "dust thou art, and unto dust shalt thou return," as a reason for preferring to entomb or inter their dead; but that preferential practice is older than the Mosaic record, as traceable in patriarchal examples, and continued unaltered by any Gentile influence; so Tacitus (*Hist.* v. 5) notices that it was a point of Jewish custom, *corpora condere quam cremare*.

On this subject we have to notice: (1) the place of burial, its site and shape; (2) the mode of burial; (3) the prevalent notions regarding this duty; [and (4) the rapidity with which burial took place after death.]

1. A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. This was what the structure of the Jewish soil supplied or suggested. A distinct and simple form of sepulture as contrasted with the complex and elaborate rites of Egypt clings to the region of Palestine and varies but little with the great social changes between the periods of Abraham and the Captivity. Jacob and Joseph, who both died in Egypt, are the only known instances of the Egyptian method applied to patriarchal remains. Sepulchres, when the owner's means permitted it, were commonly prepared beforehand, and stood often in gardens, by roadsides, or even adjoining houses. Kings and prophets alone were probably buried within towns (1 K. ii. 10, xvi. 6, 28; 2 K. x. 35, xiii. 9; 2 Chr. xvi. 14, xxviii. 27; 1 Sam. xxv. 1, xxviii. 3). Sarah's tomb and Rachel's seem to have been chosen merely from the accident of the place of death; but the successive interments at the former (Gen. xlix. 31) are a chronicle of the strong family feeling among the Jews. It was the sole fixed spot in the unsettled patriarchal life; and its purchase and transfer, minutely detailed, are remarkable as the sole transaction of the kind, until repeated on a similar occasion at Shechem. Thus it was deemed a misfortune or an indignity, not only to be deprived of burial (Is. xiv. 20; Jer. passim; 2 K. ix. 10), but, in a lesser degree, to be excluded from the family sepulchre (1 K. xiii. 22), as were Uzziah the royal leper, and Manasseh (2 Chr. xxvi. 23, xxxiii. 20). Thus the remains of Saul and his sons were reclaimed to rest in his father's tomb. Similarly it was a mark of a profound feeling towards a person not of one's family to wish to be buried with him (Ruth i. 17; 1 K. xiii. 31), or to give him a place in one's own sepulchre (Gen. xxiii. 6; comp. 2 Chr. xxiv. 16). The head of a family commonly provided space for more than one generation; and these galleries of kindred sepulchres are common in many eastern branches of the human race. Cities soon became populous and demanded cemeteries (comp. the term πολυάνδριον, Ez. xxxix. 15), which were placed without the walls; such an one seems intended by the expression in 2 K. xxiii. 6, "the graves of the children of the people," situated in the valley of the Kedron or of Jehoshaphat. Jeremiah (vii. 32, xix. 11) threatens that the eastern valley called Tophet, the favorite haunt of idolatry, should be polluted by burying there (comp. 2 K. xxiii. 16). Such was also the "Potter's Field" (Matt. xxvii. 7), which had perhaps been wrought by digging for clay into holes serviceable for graves.

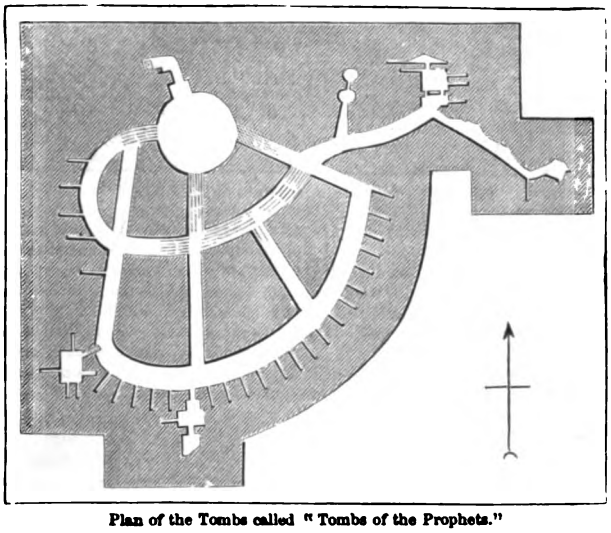
The Mishnaic description of a sepulchre, complete according to Rabbinical notions, is somewhat as follows: a cavern about 6 cubits square, or 6 by 8, from three sides of which are recessed longitudinally several vaults, called כוכים, each large enough for a corpse. On the fourth side the cavern is approached through a small open covered court or portico, חצר, of a size to receive the bier and bearers. In some such structures the demoniac may have housed. The entry from this court to that cavern was closed by a large stone called גולל, as capable of being rolled, thus confirming the Evangelistic narrative. Sometimes several such caverns, each with its recesses, were entered from the several sides of the same portico. (Mishna, *Bava Bathra*, 6, 8, quoted by J. Nicolaus, *de Sepulchris Hebræorum* [lib. iii. c. xi.].) Such a tomb is that described in Buckingham's *Travels in Arabia* (p. 158), and those known to tradition as the "tombs of the kings" (see below). But earlier sepulchres were doubtless more simple, and, to judge from 2 K. xiii. 21, did not prevent mutual contact of remains. Sepulchres were marked sometimes by pillars, as that of Rachel; or by pyramids, as those of the Asmoneans at Modin (Joseph. *Ant.* xiii. 6, 7); and had places of higher and lower honor. Like temples, they were, from their assumed inviolability, sometimes made the depositaries of treasures (De Saulcy, ii. 183). We find them also distinguished by a "title" (2 K. xxiii. 17). Such as were not otherwise noticeable were scrupulously "whited" (Matt. xxiii. 27) once a year, after the rains before the passover, to warn passers by of defilement (Hottinger, *Cippi Hebr.* [Ugolini, xxxiii.] p. 1034; Rosteusch *de Sepul. Calce notat.* Ugolini, xxxiii.).

2. With regard to the mode of burial, we should remember that our impressions, as derived from the O. T., are those of the burial of persons of rank or public eminence, whilst those gathered from the N. T. regard a private station. But in both cases "the manner of the Jews" included the use of spices, where they could command the means. Thus Asa lay in a "bed of spices" (2 Chr. xvi. 14). A portion of these were burnt in honor of the deceased, and to this use was probably destined part of the 100 pounds weight of "myrrh and aloes" in our Lord's case. On high state occasions the vessels, bed, and furniture used by the deceased were burnt also. Such was probably the "great burning" made for Asa. If a king was unpopular or died disgraced (*e. g.* Jehoram, 2 Chr. xxi. 19; Joseph. *Ant.* ix. 5, § 3), this was not observed. In no case, save that of Saul and his sons, were the bodies burned, nor in that case were they so burnt as not to leave the "bones," easily concealed and transported, and the whole proceeding looks like a hasty precaution against hostile violence. Even then the bones were interred, and re-exhumed for solemn entombment. The ambiguous word in Am. vi. 10, מְסָרְפוֹ, rendered in the A. V. "he that burneth *him*," probably means "the burner of perfumes in his honor," i. e. his near relation, on whom such duties devolved; not, as Winer (s. v. *Begraben*) and others think "the burner of the

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corpse." [a] For a great mortality never causes men to burn corpses where it is not the custom of the country; nor did the custom vary among the Jews on such an occasion (Ex. xxxix. 12–14). It was the office of the next of kin to perform and preside over the whole funereal office; but a company of public buriers, originating in an exceptional necessity (Ex. *l. c.*), had become, it seems, customary in the times of the N. T. (Acts v. 6, 10). The closing of the eyes, kissing, and washing the corpse (Gen. xlvi. 4, l. 1; Acts ix. 37), are customs common to all nations. Coffins were but seldom used, and if used were open; but fixed stone sarcophagi were common in tombs of rank. The bier, the word for which in the O. T. is the same as that rendered bed [see BED], was borne by the nearest relatives, and followed by any who wished to do honor to the dead. The grave-clothes (ὀθόνια, ἐντάφια) were probably of the fashion worn in life, but swathed and fastened with bandages, and the head covered separately. Previously to this being done, spices were applied to the corpse in the form of ointment, or between the folds of the linen; hence our Lord's remark, that the woman had anointed his body, πρὸς τὸ ἐνταφιάζειν, "with a view to dressing it in these ἐντάφια;" not, as in A. V. "for the *burial*." For the custom of mourners visiting the sepulchre, see MOURNING; for that of frequenting tombs for other purposes, see NECROMANCY.

3. The precedent of Jacob's and Joseph's remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Following a similar notion, some of the Rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to usher in Messiah's reign on earth. Thus that land was called by them, "the land of the living," and the sepulchre itself, "the house of the living." Some even feigned that the bodies of the righteous, wherever else buried, rolled back to Canaan under ground



Plan of the Tombs called "Tombs of the Prophets."

and found there only their appointed rest (J. Nicolaus, *de Sepulchr. Heb.* [lib. iii. c.] xiii. 1). Tombs were, in popular belief, led by the same teaching invested with traditions. Thus Machpelah is stated (Lightfoot, *Centuria Chorographica*, s. v. Hebron) to have been the burial-place not only of Abraham and Sarah, but also of Adam and Eve; and there was probably at the time of the N. T. a spot fixed upon by tradition as the site of the tomb of every prophet of note in the O. T. To repair and adorn these was deemed a work of exalted piety (Matt. xxiii. 29). The scruples of the Scribes extended even to the burial of the ass whose neck was broken (Ex. xxxiv. 20), and of the first-born of cattle. (R. Maimon. *de Primogen.* ch. iii. § 4, quoted by J. Nicolaus, *de Sepulchr. Heb.* [lib. iii. c.] xvi. 1, 3, 4).

The neighborhood of Jerusalem is thickly studded with tombs, many of them of great antiquity. A succinct but valuable account of them is given in Porter's *Handbook* (p. 143 ff.); but it is only necessary in this article to refer to two or three of the most celebrated. The so-called "Tombs of the Prophets" will be best explained by the preceding plan, taken from Porter (p. 147), and of which he gives the following description: —

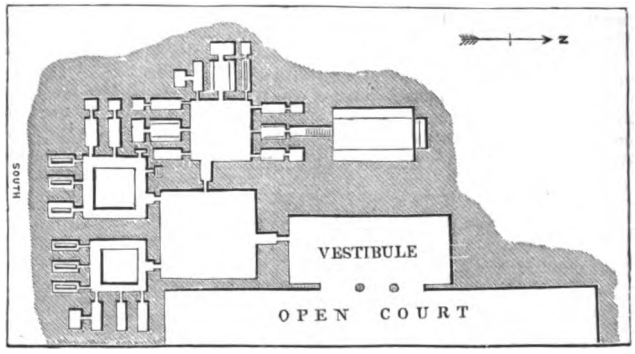
"Through a long descending gallery, the first part of which is winding, we enter a circular chamber about 24 ft. in diameter and 10 high, having a hole in its roof. From this chamber two parallel galleries, 10 ft. high and 5 wide, are carried southwards through the rock for about 60 ft.; a third diverges S. E., extending 40 ft. They are connected by two cross-galleries in concentric curves, one at their extreme end, the other in the middle. The outer one is 115 ft. long and has a range of thirty niches on the level of its floor, radiating outwards. Two small chambers, with similar niches, also open into it."

The celebrated "Tombs of the Kings" have received this name on account of their remarkable character; but they are supposed by Robinson and Porter to be the tomb of Helena, the widowed queen of Monobazus king of Adiabene. She became a proselyte to Judaism, and fixed her resi-

[a] Dr. Pusey assigns good reasons for abiding by the more obvious sense of the expression in Am. vi. 10 (*Minor Prophets*, Part III. p. 207). See also Baur *Der Prophet Amos*, p. 336

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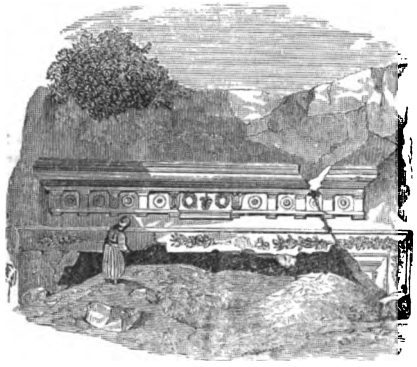
lence at Jerusalem, where she relieved many of the poor during the famine predicted by Agabus in the days of Claudius Cæsar (Acts xi. 28), and built for herself a tomb, as we learn from Josephus. (On Helena and her tomb see Joseph. *Ant.* xx. 2, § 1 ff., 4, § 3; *B. J.* v. 2, § 2, 4, § 2; Paus. viii. 16, § 5; Robinson, i. 361 ff.) Into the question of the origin of these tombs it is, however, unnecessary to enter; but their structure claims our attention. They are excavated out of the rock. The traveller passes through a low arched doorway into a court



Plan of the Tombs called "Tombs of the Kings."

ticulars see Porter, from whose Handbook the preceding account is taken.)

The so-called "Tomb of Zechariah," said to have been constructed in honor of Zechariah, who was slain "between the temple and the altar" in the reign of Joash (2 Chr. xxiv. 21; Matt. xxiii. 35), is held in great veneration by the Jews. It is doubtful, however, whether it be a tomb at all, and the style of architecture can scarcely be earlier than



Front of the Vestibule of the Tombs called "Tombs of the Kings." (From Photograph.)

our era. A drawing of it is inserted here on account of its celebrity. It bears a considerable resemblance to the so-called tomb of Absalom, which is figured on p. 17. H. H.

* 4. In eastern climates generally, interment takes place very soon after the death of a person. This is made necessary to some extent, on account of the rapidity with which decomposition ensues after death (see John xi 39). The Jews no doubt buried with the greater haste, because they were so fearful of being defiled by contact with a corpse

92 ft. long by 87 wide. On the western side is a vestibule or porch 39 feet wide. The open front was supported by two columns in the middle. Along the front extend a deep frieze and cornice the former richly ornamented. At the southern side of the vestibule is the entrance to the tomb The first room is a mere antechamber 18½ ft. by 19. On the S. side are two doors leading to other chambers, and on the W. one. These three chambers have recesses, running into the walls at right angles, and intended for bodies. (For further par

(Num. xix. 11 ff.). We have a striking instance of this usage in the account of Ananias and Sapphira, who were borne to the grave as soon as the bodies could be laid out and shrouded for that purpose (Acts v. 1 ff.). The deaths in this case were extraordinary, and possibly that fact may have hastened the burial somewhat; though even under ordinary circumstances a person among the Jews was



The so-called "Tomb of Zechariah." (From Photograph.)

commonly buried the same day on which he died. See Winer's *Realw.* ii. 16. Even among the present inhabitants of Jerusalem, says Tobler (*Denkblätter aus Jerusalem*, p. 325, St. Gallen, 1853), burial, as a general rule, is not deferred more than three or

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four hours. If the death occurs at evening, so that there is no time for the funeral on the same day, it takes place the next morning at the earliest break of dawn. The body is placed on a bier, and the mourners, men and women, the near relatives and neighbors, follow it to the grave (comp. Luke vii. 12–15). See *Denkblätter*, p. 325.

When the body was embalmed, as among the Egyptians, the same reason for a speedy burial did not exist. Hence Joseph, after the 40 days spent in the process of embalming the body of Jacob his father, waited 30 (or 70)[a] days longer, before he proceeded to Canaan to deposit the remains in the cave of Machpelah (Gen. l. 1 ff.). De Wette refers to Gen. xxiii. 2–4 and xxv. 9, as showing that the ancient Hebrews did not hasten burial, like the later Hebrews (*Lehrb. der hebräisch-jüd. Archäologie*, p. 400, 4te Aufl.); but the passages hardly warrant that conclusion. Abraham's plea, "Let me bury my dead out of my sight," indicates at least impatience of any needless delay. H.

* **BURNING.** See BURIAL, 2; PUNISHMENTS, III. (*a.*) 3.

BURNT-OFFERING (עֹלָה or עוֹלָה, and in poetical passages כָּלִיל, *i. e.* "perfect"; ὁλοκάρπωσις (Gen.), ὁλοκαύτωμα (Ex. and Lev., &c.), LXX.; ὁλοκαύτωμα, N. T.: *holocaustum*, Vulg.). The original derivation of the word עֹלָה is from the root עָלָה, "ascends;" and it is applied to the offering, which was wholly consumed by fire on the altar, and the whole of which, except the refuse ashes, "ascended" in the smoke to God. It corresponds therefore in sense, though not exactly in form, to the word ὁλοκαύτωμα, "whole burnt-offering," from which the name of the sacrifice in modern languages is taken. Every sacrifice was in part "a burnt-offering," because, since fire was the chosen manifestation of God's presence, the portion of each sacrifice especially dedicated to Him was consumed by fire. But the term is generally restricted to that which is properly a "*whole* burnt-offering," the whole of which was so offered and so consumed.

The burnt-offering is first named in Gen. viii. 20, as offered after the Flood. (In iv. 4 we find the more general word מִנְחָה "offering," a word usually applied to unbloody sacrifices, though in the LXX. and in Heb. xi. 4 translated by θυσία.) Throughout the whole of the book of Genesis (see xv. 9, 17, xxii. 2, 7, 8, 13) it appears to be the only sacrifice referred to; afterwards it became distinguished as one of the regular classes of sacrifice under the Mosaic law.

Now all sacrifices are divided (see Heb. v. 1) into "gifts" and "sacrifices-for-sin" (*i. e.* eucharistic and propitiatory sacrifices), and of the former of these the burnt-offering was the choicest specimen. Accordingly (in Ps. xl. 8, 9, quoted in Heb. x. 5, 6) we have first (in ver. 8) the general opposition, as above, of sacrifices (θυσίαι) (propitiatory), and offerings (προσφοραί), and then (in ver. 9) "burnt-offering," as representing the one, is opposed to "sin-offering," as representing the other. Similarly in Ex. x. 25 (less precisely) "burnt-offering" is contrasted with "sacrifice." (So in 1 Sam. xv. 22; Ps. l. 8; Mark xii. 33.) On the other hand, it is distinguished from "meat-offerings" (which were unbloody), and from "peace-offerings" (both of the eucharistic kind), because only a portion of them were consumed. (See 1 K. iii. 15, viii. 64, &c.)

The meaning, therefore, of the whole burnt-offering was that which is the original idea of all sacrifice, the offering by the sacrificer of himself soul and body, to God, the submission of his will to the Will of the Lord. See Ps. xl. 10, li. 17, 19, and compare the more general treatment of the subject under the word SACRIFICE. It typified (see Heb. v. 1, 3, 7, 8) our Lord's offering (as especially in the temptation and the agony), the perfect sacrifice of his own human will to the Will of his Father. As that offering could only be accepted from one either sinless or already purified from sin, therefore the burnt-offering (see Ex. xxix. 36, 37, 38; Lev. viii. 14, 18, ix. 8, 12, xvi. 3, 5, &c.) was always preceded by a sin-offering. So also we Christians, because the sin-offering has been made once for all for us, offer the continual burnt-offering of ourselves, "as a living sacrifice, holy and acceptable to the Lord." (See Rom. xii. 1.)

In accordance with this principle it was enacted that with the burnt-offering a "meat-offering" (of flour and oil) and "drink-offering" of wine should be offered, as showing that, with themselves, men dedicated also to God the chief earthly gifts with which He had blessed them. (Lev. viii. 18, 22, 26, ix. 16, 17, xiv. 20; Ex. xxix. 40; Num. xxviii 4, 5.)

The ceremonial of the burnt-offering is given in detail in the book of Leviticus. The animal was to be a male unblemished, either a young bullock, ram, or goat, or, in case of poverty, a turtle-dove or pigeon. It was to be brought by the offerer "*of his own voluntary will*," and slain by himself, after he had laid his hand upon its head, to make it his own representative, on the north side of the altar. The priest was then to sprinkle the blood upon the altar,[b] and afterwards to cut up and burn the whole victim, only reserving the skin for himself. The birds were to be offered similarly, but not divided. (See Lev. i., vii. 8, viii. 18–21, &c.) It will be observed how all these ceremonies were typical of the meaning described above, and especially how emphatically the freedom of will in the sacrificer is marked.

The burnt-offering being thus the rite which represented the normal state and constant duty of man, when already in covenant with God,[c] was the one kind of sacrifice regularly appointed. Thus there were, as *public burnt-offerings* —

1st. *The daily burnt-offering*, a lamb of the first year, sacrificed every morning and evening (with an offering of flour and wine) for the people (Ex. xxix. 38–42; Num. xxviii. 3–8).

[a] The 70 days of mourning (Gen. l. 3) probably include the 40 days of the embalming (Tuch, *Genesis*, p. 595), though some make the former additional to the latter. H.

[b] It is clear that in this ceremony the burnt-offering touched closely on the propitiatory or sin-offering, although the solemnity of the blood-sprinkling in the latter was much greater, and had a peculiar significance. It is, of course, impossible that the forms of sacrifices should be rigidly separated, because the ideas which they enshrine, though capable of distinction, are yet inseparable from one another.

[c] This is remarkably illustrated by the fact that heathens were allowed to offer burnt-offerings, and that Augustus ordered two lambs and a bullock to be offered for him every day (Joseph. *B. J.* ii. 17, § 2).

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2dly. *The Sabbath burnt-offering*, double of that which was offered every day (Num. xxviii. 9, 10).

3dly. *The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets:* generally two bullocks, a ram, and seven lambs. (See Num. xxviii. 11–xxix. 39.)

Private burnt-offerings were appointed at the consecration of priests (Ex. xxix. 15; Lev. viii. 18, ix. 12), at the purification of women (Lev. xii. 6, 8), at the cleansing of the lepers (Lev. xiv. 19), and removal of other ceremonial uncleanness (xv. 15, 30), on any accidental breach of the Nazaritic vow, or at its conclusion (Num. vi.; comp. Acts xxi. 26), &c.

But *free-will burnt-offerings* were offered and accepted by God on any solemn occasions, as, for example, at the dedication of the tabernacle (Num. vii.) and of the temple (1 K. viii. 64), when they were offered in extraordinary abundance. But, except on such occasions, the nature, the extent, and the place of the sacrifice were expressly limited by God, so that, while all should be unblemished and pure, there should be no idea (as among the heathen) of buying his favor by costliness of sacrifice. Of this law Jephthah's vow was a transgression, consistent with the semi-heathenish character of his early days (see Judg. xi. 30, 35). The sacrifice of cows in 1 Sam. vi. 14 was also a formal infraction of it, excused by the probable ignorance of the people, and the special nature of the occasion. A. B.

BUSH (סְנֶה,[a] *sĕneh*: βάτος: *rubus*). The Hebrew word occurs only in those passages which refer to Jehovah's appearance to Moses "in the flame of fire in the bush" (Ex. iii. 2, 3, 4; Deut. xxxiii. 16). The Greek word is βάτος both in the LXX. and in the N. T. (Luke xx. 37; Acts vii. 35; see also Luke vi. 44, where it is correctly rendered "bramble bush" by the A. V.). Βάτος is used also to denote the *sĕneh* by Josephus, Philo, Clemens, Eusebius, and others (see Celsius, *Hierob.* ii. 58). Some versions adopt a more general interpretation, and understand any kind of *bush*, as the A. V. The Arabic in Acts vii. 35 has *rhamnus*. Others retain the Hebrew word.

Celsius (*Hierob.* ii. 58) has argued in favor of the *Rubus vulgaris*, i. e. *R. fruticosus*, the bramble or blackberry bush, representing the *sĕneh*, and traces the etymology of (Mt.) "Sinai" to this name.[b] It is almost certain that *sĕneh* is definitely used for some particular bush, for the Hebrew *siach*[c] expresses bushes generally; the βάτος and *rubus* of the LXX. and Vulg. are used by Greek and Roman writers to denote for the most part the different kinds of brambles (*Rubus*), such as the raspberry and the blackberry bush; Celsius's opinion, therefore, is corroborated by the evidence of the oldest versions. Pococke (*Descr. of the East*, i. 215), however, objects to the bramble as not growing at all in the neighborhood of Mount Sinai, and proposes the hawthorn bush, *Oxyacantha Arabica* (Shaw).[d] Etymologically[e] one would be inclined to refer the *sĕneh* of the Hebrew scriptures to some species of senna plant (*cassia*), though we have no direct evidence of any *cassia* growing in the localities about Mount Sinai, neither Decaisne nor Bove mentioning a senna bush amongst the plants of this mountain. Sprengel identifies the *sĕneh* with what he terms the *Rubus sanctus*,[f] and says it grows abundantly near Sinai. The monks of St. Catherine, it is well known, have planted a bramble bush near their chapel, to mark the spot and perpetuate the name of the supposed bush in which God appeared to Moses. It is quite impossible to say what kind of thornbush is intended by *sĕneh*, but Sinai is almost beyond the range of the genus *Rubus*.

W. H.

* The word "bush" (βάτος, as in Mark xii 26; denotes a section of the Pentateuch. See BIBLE, III. (1). H.

BUSHEL. [MEASURES.]

* **BUTLER.** [CUPBEARER; JOSEPH.]

BUTTER (חֶמְאָה, *chem'âh*: βούτυρον: *butyrum*), curdled milk, as distinguished from חָלָב, *fresh milk*; hence, *curds*, *butter*, and in one place probably *cheese*. It comes from an unused root, חָמָא = Arab. خما, *spissum fuit lac*. In Gen. xviii. 8, *butter and milk* are mentioned among the things which Abraham set before his heavenly guests (comp. Judg. v. 25; 2 Sam. xvii. 29). Milk is generally offered to travellers in Palestine in a curdled or sour state, "*lebben*," thick, almost like butter (comp. Josephus's rendering in Judg. iv. 19:—γάλα διεφθορὸς ἤδη). In Deut. xxxii. 14, we find חֶמְאַת בָּקָר וְחָלֶב צֹאן among the blessings which Jeshurun had enjoyed, where milk of kine would seem contrasted with milk of sheep. The two passages in Job (xx. 17, xxix. 6) where the word חֶמְאָה occurs are also best satisfied by rendering it *milk*; and the same may be said of Ps. lv. 21, which should be compared with Job xxix. 6.

In Prov. xxx. 33, Gesenius thinks that cheese is meant, the word מִיץ signifying *pressure* rather than churning. Jarchi (on Gen. xviii. 8) explains חֶמְאָה to be *pinguedo lactis, quam de ejus superficie colligunt*, *i. e.* cream, and Vitringa and Hitzig give this meaning to the word in Is. vii. 15–22. Butter was not in use among the Greeks and Romans except for medicinal purposes, but this fact is of no weight as to its absence from Palestine. Robinson mentions the use of butter at the present day (*Bib. Res.* i. 449), and also the method of churning (i. 485, and ii. 418), and from this we may safely infer that the art of butter-making was known to the ancient inhabitants of the land, so little have the habits of the people of Palestine been modified in the lapse of centuries. Burckhardt (*Travels in Arabia*, i. 52) mentions the different uses of butter by the Arabs of the Hedjaz. W. D.

* The Arabs of the present day do not make any kind of butter, such as we eat with bread, but the

[a] Probably from סָנֶה (unused root) = سَنَّ, "to sharpen."

[b] Prof. Stanley (*S. & P.* p. 17) thinks Sinai is derived from *Seneh*, "an acacia," as being a *thorny* tree.

[c] שִׂיחַ.

[d] It is uncertain what Dr. Shaw speaks of; Dr. Hooker thinks he must mean the *Crataegus Aronia* which grows on Mount Sinai.

[e] Compare the Arabic سنا, "senna, seu folia sennae," Kam. (Freytag, *Arab. Lex.* s. v.).

[f] "This," says Dr. Hooker, "is a variety of the bramble, *Rubus fruticosus*."

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semn (سمن) is *butter* to all intents and purposes — *i. e.* it is the fatty particles of the milk, separated from the whey and the caseine by agitation. When in some of the cities they make from sold cream a little of our butter to supply the demand of a few Frank families, they call it *zubdeh* (زبدة), which really means cream, or fresh *semn*, but is applied to our butter for the sake of distinction. The *semn* is liquid during the hot months, but gets quite hard in winter, and our butter also liquefies in summer, so that it is almost impossible to make it at all in that season; and if it were made in the hot sun, as the *semn* is, it would be quite as liquid as the *semn*. See also Dr. Thomson's *Land & Book*, i. 393. C. V. A. V.

BUZ (בּוּז, *contempt*: ὁ Βαύξ: [*Buz*]), the second son of Milcah and Nahor (Gen. xxii. 21). The gentilic name is בּוּזִי, and Elihu is called "the Buzite" (Βουζίτης) of the kindred of Ram, *i. e.* Aram. Elihu was therefore probably a descendant of Buz, whose family seems to have settled in Arabia Deserta or Petræa, since Jeremiah (xxv. 23 Πὼς), in denouncing God's judgments against them, mentions them with Tema and Dedan. Some connect the territory of Buz with Busan, a Roman fort mentioned in Amm. Marc. xviii. 10, and others with Basta in Arabia Petræa, which however has only the first letter in common with it (Winer, *s. v.*).

The jingle of the names Huz and Buz is by no means so apparent in the Hebrew (בּוּז, עוּץ); but it is quite in the Oriental taste to give to relations these rhyming appellatives; comp. Ishua and Ishui (Gen. xlvi. 17); Mehujael and Methusael (Gen. iv. 18), Uzziel and Uzzi (1 Chr. vii. 7): and among the Arabians, Hároot and Mároot, the rebel angels, Hasan and Hoseyn, the sons of 'Alee, &c. The Koran abounds in such *homoioteleuta*, and so pleasing are they to the Arabs, that they even call Cain and Abel, Kabil and Habil (Weil's *Bibl. Legenda*, 33; also Southey's *Notes to Thalaba*), or Habil and Habid (see Stanley, p. 413). The same idiom is found in Mahratta and the modern languages of the East.

2. (Βούζ; Alex. Αχιβουζ; [Vat. Ζαβουχαμ for Βοὺζ ἀδελφοῦ:] *Buz*). A name occurring in the genealogies of the tribe of Gad (1 Chr. v. 14). F. W. F.

BUZI (בּוּזִי, no article: Βουζεί: *Buzi*), father of Ezekiel the prophet (Ez. i. 3). [The personal name here is gentilic elsewhere. As the son was a priest the father must have been so too. — H.]

BUZITE (בּוּזִי: Βουζίτης; [Vat. Sin. -ζει-, Alex. του Βουζι:] *Buzites*). A descendant of Buz. The term is applied to Elihu, who was of the kindred of Ram or Aram (Job xxxii. 2, 6). W. A. W.

* **BY.** This preposition, among its other uses, formerly meant "against" (though never very common in that sense), and so undoubtedly our translators (taking ἐμαυτῷ as *dat. incomm.*) employed it in 1 Cor. iv. 4: "For I know nothing by (=against) myself." See Trench *On the Authorized Version*, p. 43 (2d ed. 1859), and Eastwood and Wright's *Bible Word-Book*, p 83. But probably the Greek means only "I am conscious to myself of nothing," *i. e.* blameworthy or wrong. That the consciousness is not self-condemnatory lies in οὐδέν, not ἐμαυτῷ. H.

* **BY AND BY** is used in the A. V. in the sense of *immediately* (Mark vi. 25, ἐξαυτῆς; xiii. 21, εὐθύς; Luke xvii. 7, xxi. 9, εὐθέως). A.

BYSSUS. [LINEN.]

C.

CAB. [MEASURES.]

CAB'BON (כַּבּוֹן: Χαβρά; [Comp.] Alex. Χαββα; [Ald. Χαββάν:] *Chebbon*), a town in the low country (*Shefelah*) of Judah (Josh. xv. 40) which is only once mentioned, and of which nothing has been since discovered. G.

CA'BUL (כָּבוּל: Χωβαμασομέλ, including the Hebrew word following, מִשְׁמָאל: [Ald.] Alex. Χαβάλ: *Cabul*), a place named as one of the landmarks on the boundary of Asher (Josh. xix. 27). From its mention in proximity to Jiphthachel — afterwards Jotapata, and now *Jefat* — it is probable that it is the same with that spoken of by Josephus (*Vit.* § 43, 45) as in the district of Ptolemais, and 40 stadia from Jotapata. In this case it may fairly be considered as still existing in the modern *Kabúl*, which was found by Dr. Smith and by Robinson 8 or 9 miles east of *Akka*, and about the same distance from *Jefat* (Rob. iii. 87, 88. For references to the Talmuds see Schwarz, p. 192). Being thus on the very borders of Galilee, it is more than probable that there is some connection between this place and the district (אֶרֶץ כָּבוּל, "the land of C.") containing twenty cities, which was presented by Solomon to Hiram king of Tyre (1 K. ix. 11–14). The LXX. rendering of the name, Ὅριον, appears to arise from their having read גְּבוּל, *Gebool*, "boundary," for כבול. On the other hand, the explanation of Josephus is quite in accordance with that hinted at in the text — itself thoroughly in keeping with Oriental modes of speech. Hiram, not liking Solomon's gift, seizes on the name of one of the cities, which in his own Phœnician tongue expresses his disappointment (κατὰ Φοινίκων γλῶτταν, οὐκ ἀρέσκον, Jos. *Ant.* viii. 5, § 3), and forms from it a designation for the whole district. The pun is doubtless a Phœnician one, since there is no trace of it in the Heorew beyond the explanation in ver. 12, "they pleased him not;" the Hebrew words for which, לֹא יָשְׁרוּ בְּעֵינָיו, have no affinity whatever with "Cabul." See however possible derivations of the name in the *Onomasticons* of Simonis (p. 417), and Hiller (435, 775). G.

CAD'DIS (Καδδίς; [Alex. Ald. Γαδδίς; Sin. Γαδδεις:] *Gaddis*), the surname (διακαλούμενος) of JOANNAN, the eldest brother of Judas Maccabæus (1 Macc. ii. 2).

CADES ([Καδής; Alex. Κηδες, Καδης; Sin. Κηδες, Κεδες: *Cades*]), 1 Macc. xi. 63, 73. [KEDESH.]

* **CADESH,** A. V. ed. 1611, etc., Gen. xvi. 14, xx. 1. [KADESH.]

CADES-BARNE (Κάδης Βαρνή: Vulg. as

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different reading). Judith v. 14. [KADESH BARNEA.]

CAD'MIEL (Καδώηλος, [Καδμιήλ; Vat. Εισαδωηλος, Οδαμιηλ; Alex. Καδμιηλος, [Καδωηλ:] *Cadmihel*, 1 Esdr. v. 26, 58. [KADMIEL.]

CÆSAR (Καῖσαρ, also ὁ Σεβαστός [AUGUSTUS] in Acts xxv. 21, 25), always in the N. T. the Roman emperor, the sovereign of Judæa (John xix. 15; Acts xvii. 7). It was to him that the Jews paid tribute (Matt. xxii. 17 ff.; Luke xx. 22, xxiii. 2); and to him that such Jews as were *cives Romani* had the right of appeal (Acts xxv. 11 f., xxvi. 32, xxviii. 19); in which case, if their cause was a criminal one, they were sent to Rome (Acts xxv. 12, 21, — comp. Pliny, *Epp.* x. 97), where was the court of the emperor (Phil. iv. 22). The N. T. history falls entirely within the reigns of the five first Roman Cæsars, namely, Augustus, Tiberius, Caligula, Claudius, and Nero; only the two former of whom, and Claudius, are mentioned by name; but Nero is the emperor alluded to in the Acts from ch. xxv. to the end, and in Phil. (*l. c.*), and possibly in the Apocalypse. See further under AUGUSTUS, and under the names of the several Cæsars above-mentioned. H. A.

* Cæsar, as a title of the Roman emperors, occurs about 30 times in the N. T. It is applied to Augustus (Luke ii. 1), to Tiberius (Luke iii. 1; John xix. 12, 15), to Claudius (Acts xvii. 7, and if the common reading be correct, xi. 28), and to Nero (Acts xxv. 8, xxvi. 32, &c.). There appears to have been some difference in the use of the name at a later period. After Nero's time the emperor was still called both Augustus (which see) and Cæsar; but his son or designated successor on the throne was also called Cæsar, though properly the title was put after the individual's name, instead of being prefixed to it, as in the case of the reigning Cæsar. See Pauly's *Real-Encycl.* ii. 46. H.

* **CÆSAR'S HOUSEHOLD.** The chief point of interest here is whether this expression refers to any of the immediate relations of the emperor, or to some of his servants and dependents in the palace. Nero was on the throne when Paul wrote to the Philippians. It has some bearing on the question, that Nero had no very near kindred living after he became emperor (Rilliet, *L'Épître aux Philipp.* p. 342). It is possible, of course, if he had such, that some of them might have heard the Gospel and have believed. History gives no account of any such conversions, and it is altogether improbable, if they occurred, that the testimony to this effect would be wanting. Meyer lays special stress on this silence of the oldest writers. We are led therefore to seek for some other explanation of Paul's language. It seems essential to any correct explanation that it should recognize the apparent connection between Acts xxviii. 16, Phil. i. 13, and iv. 22. (1.) Soldiers under the general custody of the Prætorian Prefect (this is the meaning of τῷ στρατοπεδάρχῃ, Acts xxviii. 16, text. rec.[a]) attended Paul while he was a prisoner, and in the performance of this service would often relieve each ... (Acts). (2.) In the course of time the apostle would thus become known as a preacher of the gospel to many of these soldiers (Phil. i. 13), and through them to their comrades and acquaintances. (3.) Some of the friends of these soldiers thus brought by them into connection with Paul may have been employed about the palace of the emperor, and so could have been the members of "Cæsar's household" who sent greetings to the church at Philippi. Perhaps one step of the combination may be left out. The camp of the Prætorians, situated out of the city, may have included also those of their number, a small division, quartered near the palace in the city, and who as the emperor's body-guard might be said to belong to his "household." There is no proof that the imperial residence itself was ever called "prætorium." Paul may have gained converts from these, as one after another of them acted as sentries over him. As the reason why they in particular greeted the Christians at Philippi, Neander suggests that they may have known some of the church there who had been at Rome, or possibly may themselves have been natives of that city. It may be that Paul's "chiefly" (μάλιστα, Phil. iv. 22), which so emphasizes the greeting of "those of Cæsar's household," represents the tone of hearty earnestness with which they spoke up as he was writing, and asked him to send also their kiss of love (ἀσπασμός) to these Philippians of whom they had heard so much from the apostle. For this, the parties need not have had any personal knowledge of each other.

The subject has been often discussed, with more or less divergence of views. For references, see Böttger's *Beiträge in die Paulin. Briefe*, No. 2, p. 47 ff.; Wieseler, *Chron. des apost. Zeitalt.* p. 420 ff., p. 457 ff.; Schenkel, *Briefe an die Epheser, Philipper*, &c., pp. 119, 162; Bleek, *Einl. in das N. T.* p. 433; Meyer, *Exeget. Handb.* (Phil. i. 13, iv. 21, 3te Aufl.); Rilliet, *L'Épître aux Philippiens*, p. 129; Lightfoot in *Journ. of Class. and Sacr. Philol.* (March, 1857); Conybeare and Howson's *Life and Epistles of Paul*, ii. 448, 553, Amer. ed.; and Wordsworth, *Greek Test. with Notes*, iii. 337, 1st ed. H.

CÆSARE'A (Καισάρεια, Acts viii. 40, ix. 30, x. 1, 24, xi. 11, xii. 19, xviii. 22, xxi. 8, 16; xxiii. 23, 33; xxv. 1, 4, 6, 13). The passages just enumerated show how important a place this city occupies in the Acts of the Apostles. It was the residence, apparently for several years, of Philip, one of the seven deacons or almoners (viii. 40, xxi. 8, 16), and the scene of the conversion of the Italian centurion, Cornelius (x. 1, 24, xi. 11). Here Herod Agrippa I. died (xii. 19). From hence St. Paul sailed to Tarsus, when forced to leave Jerusalem on his return from Damascus (ix. 30), and at this port he landed after his second missionary journey (xviii. 22). He also spent some time at Cæsarea on his return from the third missionary journey (xxi. 8, 16), and before long was brought back a prisoner to the same place (xxiii. 23, 33), where he remained two years in bonds before his voyage to Italy (xxv. 1, 4, 6, 13).

Cæsarea was situated on the coast of Palestine on the line of the great road from Tyre to Egypt, and about half way between Joppa and Dora (Joseph. *B. J.* i. 21, § 5). The journey of St. Peter from Joppa (Acts x. 24) occupied rather more than a day. On the other hand St. Paul's journey from Ptolemais (Acts xxi. 8) was accomplished within the day. The distance from Jerusalem was about 70 miles; Josephus states it in round numbers as 600 stadia (*Ant.* xiii. 11, § 2: *B. J.* i. 3, § 5). The Jerusalem Itinerary gives 68 miles (*Wesseling*, p.

[a] * Whether the term is textually certain or not, the fact stated there is certain, and presupposed in Phil. i. 13. See CAPTAIN OF THE GUARD, Amer. ed. H.

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600. Dr. Robinson thinks this ought to be 78: *Bib. Res.* ii. 242, note). It has been ascertained, however, that there was a shorter road by *Antipatris* than that which is given in the Itinerary, — a point of some importance in reference to the night-journey of Acts xxiii. [ANTIPATRIS.]

In Strabo's time there was on this point of the coast merely a town called "Strato's tower," with a landing-place (πρόσορμον ἔχων), whereas, in the time of Tacitus, Cæsarea is spoken of as being the head of Judæa ("Judææ caput," Tac. *Hist.* ii. 79). It was in this interval that the city was built by Herod the Great. The work was in fact accomplished in ten years. The utmost care and expense were lavished on the building of Cæsarea. It was a proud monument of the reign of Herod, who named it in honor of the Emperor Augustus. The full name was Καισάρεια Σεβαστή (Joseph. *Ant.* xvi. 5, § 1). It was sometimes called Cæsarea Stratonis, and Cæsarea Palæstinæ; sometimes also (from



Cæsarea. (From a Sketch by Wm. Tipping, Esq.)

its position) παράλιος (Joseph. *B. J.* iii. 9, § 1), or ἡ ἐπὶ θαλάττῃ (*id.* vii. 1, § 3). It must be carefully distinguished from CÆSAREA PHILIPPI.

The magnificence of Cæsarea is described in detail by Josephus in two places (*Ant.* xv. 9; *B. J.* i. 21). The chief features were connected with the harbor (itself called Σεβαστὸς λιμήν on coins, and by Josephus, *Ant.* xvii. 5, § 1), which was equal in size to the Piræus. A vast breakwater, composed of stones 50 feet long, curved round so as to afford complete protection from the south-westerly winds, leaving an opening only on the north. Broad landing-wharves surrounded the harbor; and conspicuous from the sea was a temple, dedicated to Cæsar and to Rome, and containing colossal statues of the Emperor and the Imperial City. Cæsarea contained also an amphitheatre and a theatre. The latter was the scene of the death of Herod Agrippa I. Cæsarea was the official residence of the Herodian kings, and of Festus, Felix, and the other Roman procurators of Judæa. Here also were the head-quarters of the military forces of the province. It was by no means strictly a Jewish city. The Gentile population predominated; and at the synagogue-worship the Scriptures of the O. T. were read in Greek. Constant feuds took place here between the Jews and Greeks; and an outbreak of this kind was one of the first incidents of the great war. It was at Cæsarea that Vespasian was declared emperor. He made it a Roman colony, called it by his name, and gave to it the *Jus Italicum*. The history of the place, during the time of its greatest eminence, is summed up in one sentence by Pliny: — "Stratonis turris, eadem Cæsarea, ab Herode rege condita nunc Colonia prima Flavia, a Vespasiano Imperatore deducta" (v. 14).

To the Biblical geographer Cæsarea is interesting as the home of Eusebius. It was also the scene of some of Origen's labors and the birth-place of Procopius. It continued to be a city of some importance even in the time of the Crusades. Now, though an Arabic corruption of the name still lingers on the site (*Kaisariyeh*), it is utterly desolate; and its ruins have for a long period been a quarry, from which other towns in this part of Syria have been built. (See Buckingham's *Travels* and the Appendix to vol. i. of Dr. Traill's *Josephus*.) J. S. H

CÆSARE'A PHILIPPI (Καισάρεια ἡ Φιλίππου) is mentioned only in the two first Gospels (Matt. xvi. 13; Mark viii. 27) and in accounts of the same transactions. The story in Eusebius, that the woman healed of the issue of blood, and supposed to have been named Berenice, lived at this place, rests on no foundation.

Cæsarea Philippi was the northernmost point of our Lord's journeyings; and the passage in His life, which was connected with the place, was other-

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wise a very marked one. (See Stanley's *Sinai & Palestine*, p. 391.) The place itself too is remarkable in its physical and picturesque characteristics, and also in its historical associations. It was at the easternmost and most important of the two recognized sources of the Jordan, the other being at *Tell el-Kâdi* (DAN or LAISH, which by Winer and others has been erroneously identified with Cæs. Philippi). Not that either of these sources is the most distant fountain-head of the Jordan, the name of the river being given (as in the case of the Mississippi and Missouri, to quote Dr. Robinson's illustration), not to the most remote fountains, but the most copious. The spring rises, and the city was built, on a limestone terrace in a valley at the base of Mount Hermon. Cæsarea Philippi has no O. T. history, though it has been not unreasonably identified with *Baal-Gad*. Its annals run back direct from Herod's time into heathenism. There is no difficulty in identifying it with the *Panium* of Josephus; and the inscriptions are not yet obliterated, which show that the God Pan had once a sanctuary at this spot. Here Herod the Great erected a temple to Augustus, the town being then called from the grotto where Pan had been honored. It is worth while here to quote in succession the words of Josephus and of Dr. Robinson: "Herod, having accompanied Cæsar to the sea and returned home, erected him a beautiful temple of white marble near the place called Panium. This is a fine cavern in a mountain; under which there is a great cavity in the earth; and the cavern is abrupt, and very deep, and full of still water. Over it hangs a vast mountain, and under the mountain rise the springs of the river Jordan. Herod adorned this place, which was already a very remarkable one, still further by the erection of this temple, which he dedicated to Cæsar." (Joseph. *Ant.* xv. 10, § 3; comp. *B. J.* i. 21, § 3.) "The situation is unique, combining in an unusual degree the elements of grandeur and beauty. It nestles in its recess at the southern base of the mighty Hermon, which towers in majesty to an elevation of 7000 or 8000 feet above. The abundant waters of the glorious fountain spread over the terrace luxuriant fertility and the graceful interchange of copse, lawn, and waving fields." (Robinson, iii. 404.)

Panium became part of the territory of Philip tetrarch of Trachonitis, who enlarged and embellished the town, and called it Cæsarea Philippi, partly after his own name, and partly after that of the emperor (*Ant.* xviii. 2, § 1; *B. J.* ii. 9, § 1). Agrippa II. followed in the same course of flattery, and called the place Neronias (*Ant.* xx. 9, § 4). Josephus seems to imply in his life (*Vit.* 13) that many heathens resided here. Titus exhibited gladiatorial shows at Cæsarea Philippi after the end of the Jewish war (*B. J.* vii. 2, § 1). The old name was not lost. Coins of *Cæsarea Paneas* continued through the reigns of many emperors. Under the simple name of Paneas it was the seat of a Greek bishopric in the period of the great councils, and of a Latin bishopric during the crusades. It is still called *Banias*, the first name having here, as in other cases, survived the second. A remarkable monument, which has seen all the periods of the history of Cæsarea Philippi, is the vast castle above the site of the city, built in Syro-Greek or even Phœnician times, and, after receiving additions from the Saracens and Franks, still the most remarkable fortress in the Holy Land. J. S. H.

CAGE. The term so rendered in Jer. v. 27. תֶּלֶב, is more properly a *trap* (παγίς, *decipula*), in which decoy birds were placed: the same article is referred to in Ecclus. xi. 30 under the term κάρταλλος, which is elsewhere used of a tapering basket. [FOWLING.] In Rev. xviii. 2 the Greek term is φυλακή, meaning a prison or restricted habitation rather than a cage. W. L. B.

CAIAPHAS [3 syl.] (Καϊάφας, said (Winer, &c.) to be derived from כַּיְפָא, *depressio*, Targ. Prov. xvi. 26), in full JOSEPH CAIAPHAS (Joseph. *Ant.* xviii. 2, 2), high-priest of the Jews under Tiberius during the years of our Lord's public ministry, and at the time of his condemnation and crucifixion. Matt. xxvi. 3, 57 (Mark does not name him); Luke iii. 2; John xi. 49, xviii. 13, 14, 24, 28; Acts iv. 6. The Procurator Valerius Gratus, shortly before his leaving the province, appointed him to the dignity, which was before held by Simon ben-Camith. He held it during the whole procuratorship of Pontius Pilate, but soon after his removal from that office was deposed by the Proconsul Vitellius (A. D. 36), and succeeded by Jonathan, son of Ananus (Joseph. *Ant.* xviii. 4, § 3). He was son-in-law of Annas. [ANNAS.] Some in the ancient church confounded him with the historian Josephus, and believed him to have become a convert to Christianity. (Assemann, *Biblioth. Orient.* ii. 165.) H. A.

CAIN [2 syl. in Heb.] (קַיִן, derived either from קָנָה, *to acquire*, Gen. iv. 1; from קַיִן, *a spear*, as indicative of the violence used by Cain and Lamech, Gesen. *Thesaur.* p. 120; or from an Arabic word *kayn, a smith*, in reference to the arts introduced by the Cainites, Von Bohlen, *Introd. to Gen.* ii. 85: Κάϊν; Joseph. Κάϊς: *Cain*).[a] The historical facts in the life of Cain, as recorded in Gen. iv., are briefly these: — He was the eldest son of Adam and Eve; he followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder, for which he was expelled from Eden, and led the life of an exile; he settled in the land of Nod, and built a city which he named after his son Enoch; his

a * Baumgarten (*Comm. üb. Pentateuch*, i. 78) adopts the sense of "spear," "weapon," as the name of the firstborn whom Eve had thus "obtained from Jehovah," because she would recognize in him the means of victory, *i. e.* the promised seed who was to overcome the great enemy (Gen. iii. 15). According to this view the words קַיִן, קָנָה, without being related in signification, are merely paronomastic (*nomen et omen*), though they serve at the same time to express the idea with greater energy. But the derivation of קַיִן from קָנָה = קִנְיָן, i. e. *a possession* which she had *acquired*, suggests itself as more natural, and is more forcible as including an affinity of sense as well as of sound. See Mr. Wright's note to this effect in his *Book of Genesis in Hebrew*, &c., p. 18. Gesenius (*Handw.* p. 766, 6te Aufl.) does not seem to object to this etymology as unphilological. Fürst (*Handw.* ii 315) defines קַיִן as "something brought forth," "creature" (= קִנְיָן, Ps. civ. 24), and thus brings the verb and noun still nearer to each other.

descendants are enumerated, together with the inventions for which they were remarkable. Occasional references to Cain are made in the N. T. (Heb. xi. 4; 1 John iii. 12; Jude 11.)

The following points deserve notice in connection with the Biblical narrative: — 1. The position of the land of Nod. The name itself tells us little; it means *flight* or *exile*, in reference to v. 12 where a cognate word is used: Von Bohlen's attempt to identify it with India, as though the Hebrew name *Hind* (הִנְדּ) had been erroneously read *han-Nod*, is too far fetched; the only indication of its position is the indefinite notice that it was "east of Eden" (16), which of course throws us back to the previous settlement of the position of Eden itself. Knobel (*Comm.* in loc.) who adopts an ethnological interpretation of the history of Cain's descendants, would identify Nod with the whole of Eastern Asia, and even hints at a possible connection between the names Cain and China. It seems vain to attempt the identification of Nod with any special locality; the direction "east of Eden" may have reference to the previous notice in iii. 24, and may indicate that the land was opposite to (*κατέναντι*, LXX.) the entrance, which was barred against his return. It is not improbable that the *east* was further used to mark the direction which the Cainites took, as distinct from the Sethites, who would, according to Hebrew notions, be settled towards the west. Similar observations must be made in regard to the city Enoch, which has been identified with the names of the Heniochi, a tribe in Caucasus (Hasse), Anuchta, a town in Susiana (Huetius), Chanoge, an ancient town in India (Von Bohlen), and Iconium, as the place where the deified king Annacos was honored (Ewald): all such attempts at identification must be subordinated to the previous settlement of the position of Eden and Nod.

2. The "mark set upon Cain" has given rise to various speculations, many of which would never have been broached, if the Hebrew text had been consulted: the words probably mean that Jehovah *gave a sign to* Cain, very much as signs were afterwards given to Noah (Gen. ix. 13), Moses (Ex. iii. 2, 12), Elijah (1 K. xix. 11), and Hezekiah (Is. xxxviii. 7, 8). Whether the sign was perceptible to Cain alone, and given to him once for all, in token that no man should kill him, or whether it was one that was perceptible to others, and designed as a precaution to them, as is implied in the A. V., is uncertain; the nature of the sign itself is still more uncertain.

3. The narrative implies the existence of a considerable population in Cain's time; for he fears lest he should be murdered in return for the murder he had committed (14). Josephus (*Ant.* i. 2, § 1) explains his fears as arising not from men but from wild beasts; but such an explanation is wholly unnecessary. The family of Adam may have largely increased before the birth of Seth, as is indeed implied in the notice of Cain's wife (17), and the mere circumstance that none of the other children are noticed by name may be explained on the ground that their lives furnished nothing worthy of notice.

4. The character of Cain deserves a brief notice. He is described as a man of a morose, malicious and revengeful temper; and that he presented his offering in this state of mind is implied in the rebuke contained in ver. 7, which may be rendered thus: "If thou doest well (or, as the LXX. has it, *ἐὰν ὀρθῶς προσενέγκῃς*), is there not an elevation of the countenance (i. e. *cheerfulness* and *happiness*)? but if thou doest not well, *there is a sinking of the countenance:* sin lurketh (as a wild beast) at the door, and to thee is its desire: but thou shalt rule over it." The narrative implies therefore that his offering was rejected on account of the temper in which it was brought.

5. The descendants of Cain are enumerated to the sixth generation. Some commentators (Knobel, Von Bohlen) have traced an artificial structure in this genealogy, by which it is rendered parallel to that of the Sethites: *e. g.* there is a decade of names in each, commencing with Adam and ending with Jabal and Noah, the deficiency of generations in the Cainites being supplied by the addition of the two younger sons of Lamech to the list; and there is a considerable similarity in the names, each list containing a Lamech and an Enoch; while Cain in the one = Cain-an in the other, Methussael = Methuselah, and Mehujael = Mahalaleel: the inference from this comparison being that the one was framed out of the other. It must be observed, however, that the differences far exceed the points of similarity; that the order of the names, the number of generations, and even the meanings of those which are noticed as similar in sound, are sufficiently distinct to remove the impression of artificial construction.

6. The social condition of the Cainites is prominently brought forward in the history. Cain himself was an agriculturist, Abel a shepherd: the successors of the latter are represented by the Sethites and the progenitors of the Hebrew race in later times, among whom a pastoral life was always held in high honor from the simplicity and devotional habits which it engendered: the successors of the former are depicted as the reverse in all these respects. Cain founded the first city; Lamech instituted polygamy; Jabal introduced the nomadic life; Jubal invented musical instruments; Tubalcain was the first smith; Lamech's language takes the stately tone of poetry; and even the names of the women, Naamah (*pleasant*), Zillah (*shadow*), Adah (*ornamental*), seem to bespeak an advanced state of civilization. But along with this, there was violence and godlessness; Cain and Lamech furnish proof of the former, while the concluding words of Gen. iv. 26 imply the latter.

7. The contrast established between the Cainites and the Sethites appears to have reference solely to the social and religious condition of the two races. On the one side there is pictured a high state of civilization, unsanctified by religion, and productive of luxury and violence; on the other side, a state of simplicity which afforded no material for history beyond the declaration "then began men to call upon the name of the Lord." The historian thus accounts for the progressive degeneration of the religious condition of man, the evil gaining a predominance over the good by its alliance with worldly power and knowledge, and producing the state of things which necessitated the flood.

8. Another motive may be assigned for the introduction of this portion of sacred history. All ancient nations have loved to trace up the invention of the arts to some certain author, and, generally speaking, these authors have been regarded as objects of divine worship. Among the Greeks, Apollo was held to be the inventor of music, Vulcan of the working of metals, Triptolemus of the plough. A similar feeling of curiosity prevailed

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among the Hebrews; and hence the historian has recorded the names of those to whom the invention of the arts was traditionally assigned, obviating at the same time the dangerous error into which other nations had fallen, and reducing the estimate of their value by the position which their inventors held. W. L. B.

CAIN [a] [2 syl. in Heb.] (with the article, הַקֵּינִי = "the lance," Ges.; but may it not be derived from קֵן, *Ken*, "a nest," possibly in allusion to its position: Ζαρανατμ [Vat. -ειμ], Alex. Ζαρωακειμ, both by including name preceding: *Accain*), one of the cities in the low country (*Shefelah*) of Judah, named with Zanoah and Gibeah (Josh. xv. 57). It does not appear to have been mentioned or identified by any one.[b] G.

CAI'NAN [2 syl.] (Marg. correctly Kenan [and so the text 1 Chr. i. 2]; קֵינָן: Καϊνάν: *Cainan; possessor*, Fürst; *teli faber*, Gesen., as if = קַיָּן, from the Arab. *to forge*, as in Tubal-Cain, Gen. iv. 22; see Dr. Mill's *Vindic. of our Lord's Geneal.* p. 150). 1. Son of Enos, aged 70 years when he begat Mahalaleel his son. He lived 840 years afterwards, and died aged 910 (Gen. v. 9–14). The rabbinical tradition was that he first introduced idol-worship and astrology — a tradition which the Hellenists transferred to the post-diluvian Cainan. Thus Ephraem Syrus asserts that the Chaldees in the time of Terah and Abram worshipped a graven god called Cainan; and Gregory Bar-Hebræus, another Syriac author, also applies it to the son of Arphaxad (Mill, *ut sup.*). The origin of the tradition is not known; but it may probably have been suggested by the meaning of the supposed root in Arabic and the Aramean dialects; just as another signification of the same root seems to have suggested the tradition that the daughters of Cain were the first who made and *sang* to musical instruments (Gesen. *s. v.* קוּן).

2. [Alex. Καιναμ in Gen. x. 24; Tisch. (with Sin. B L) Καινάμ in Luke iii. 36.] Son of Arphaxad, and father of Sala, according to Luke iii. 35, 36, and usually called the second Cainan. He is also found in the present copies of the LXX. in the genealogy of Shem, Gen. x. 24, xi. 12, and 1 Chr. i. 18 (though he is omitted in 1 Chr. i. 24), but is nowhere named in the Hebrew codd., nor in any of the versions made from the Hebrew, as the Samaritan, Chaldee, Syriac, Vulgate, &c. Moreover it can be demonstrated that the intrusion of the name into the version of the LXX. is comparatively modern, since Augustine is the first writer who mentions it as found in the O. T. at all;[c] and since we have the absolute certainty that it was not contained in any copies of the Alexandrine Bible which either Berosus, Eupolemus, Polyhistor, Josephus, Philo, Theophilus of Antioch, Julius Africanus, Origen, Eusebius, or even Jerome, had access to. It seems certain, therefore, that his name was introduced into the genealogies of the Greek O. T. in order to bring them into harmony with the genealogy of Christ in St. Luke's Gospel, where Cainan was found in the time of Jerome. The question is thus narrowed into one concerning its introduction into the Gospel. It might have been thought that it had found its way by accident into the genealogy of Joseph, and that Luke inserted that genealogy exactly as he found it. But as Beza's very ancient MS. presented to the University of Cambridge, does not contain the name of Cainan, and there is strong ground for supposing that neither did Irenæus's copy of St. Luke, it seems on the whole more probable that Cainan was not inserted by St. Luke himself, but was afterwards added, either by accident, or to make up the number of generations to 17, or from some other cause which cannot now be discovered. For further information, see *Geneal. of our Lord J. C.*, ch. viii.; Heidegger, *Hist. Patriarch.* ii. 8–15; Bochart, *Phaleg*, lib. ii. cap. 13; and for the opposite view, Mill's *Vindic. of our Lord's Geneal.* p. 143 ff. A. C. H.

CAIUS. [JOHN, SECOND AND THIRD EPISTLES OF.]

CAKES. [BREAD.]

CA'LAH ([כַּלַח, in pause] כָּלָח [*completion*]: Χαλάχ: *Chale*), one of the most ancient cities of Assyria. Its foundation is ascribed to the patriarch Asshur (Gen. x. 11). The name has been thought identical with the Halah (חֲלַח), which is found in Kings (2 K. xvii. 6, and xviii. 11) and Chronicles (1 Chr. v. 26); but this view is unsupported by the Septuagint, which renders Halah by Ἀλαέ. According to the opinions of the best Oriental antiquaries, the site of Calah is marked by the *Nimrúd* ruins, which have furnished so large a proportion of the Assyrian remains at present in England. If this be regarded as ascertained, Calah must be considered to have been at one time (about B. C. 930–720) the capital of the empire. It was the residence of the warlike Sardanapalus and his successors down to the time of Sargon, who built a new capital, which he called by his own name, on the site occupied by the modern *Khorsabad*. Calah still continued under the later kings to be a town of importance, and was especially favored by Esarhaddon, who built there one of the grandest of the Assyrian palaces. In later times it gave name to one of the chief districts of the country, which appears as Calaciné (Ptolem. vi. 1) or Calachêné (Strab. xvi. 1, § 1) in the geographers. G. R.

* Mr. J. L. Porter (Kitto's *Cyc. of Bibl. Lit.*, 3d ed., art. *Calah*) objects to the identification of Calah with *Nimrúd*, that sufficient space is not left for Resen, which is described in Gen. x. 12 as "a great city" lying between Nineveh and Calah;

[a] The letter ק is generally rendered in the A. V. by K. A possible connection of this name with that of the "Kenites" is obscured by the form Cain, which is probably derived from the Vulgate.

[b] * Knobel (*Josua*, p. 437) says that Cain according to all appearance is the Arabic *Yúkin* not far from Hebron (Rob. *Bibl. Res.*, 1st ed., ii. 449). Dr. Robinson records the name, but says nothing of the identification. The position may be right enough, but the resemblance of the names is too slight to be of any account H.

[c] Demetrius (B. C. 170), quoted by Eusebius (*Prep. Evang.* ix. 21), reckons 1360 years from the birth of Shem to Jacob's going down to Egypt, which seems to include the 130 years of Cainan. But in the great fluctuation of the numbers in the ages of the patriarchs, no reliance can be placed on this argument. Nor have we any certainty that the figures have not been altered in the modern copies of Eusebius, to make them agree with the computation of the altered copies of the LXX.

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the distance between *Nimrûd* and the ruins of ancient Nineveh (opposite *Mosûl*) being less than twenty miles. He would therefore identify Resen with *Nimrûd*, and Calah with *Kalah-* or *Kileh-Sherghat*, forty miles south of *Nimrûd* on the right bank of the Tigris. He further observes: "Kalah-Sherghat was one of the most ancient places in Assyria. On a cylinder discovered there is an inscription recording the fact that the King Tiglath-pileser restored a monument which had been taken down sixty years previously, after having stood for 641 years. It must, therefore, have been founded about B. C. 1870 (Rawlinson's *Herod.* i. 457, 460; Vaux, *Nin. and Pers.* p. 13). On the bricks and pottery found at Kalah are the names and titles of the earliest known Assyrian kings. The name *Asshur* is found among them." Kalisch (*Genesis*, p. 261) likewise identifies Resen with *Nimrûd*, and Calah with *Kalah-Sherghat*. See ASSYRIA, p. 187; NINEVEH; RESEN. A.

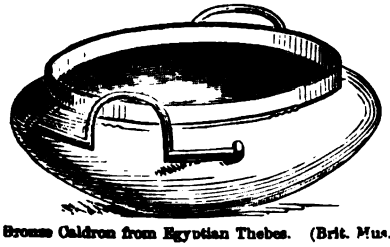
CALAMOLA'LUS (Καλαμόλαλος; [Vat. Καλαμοκαλος:] *Cliomus*), 1 Esdr. v. 22, a corrupt name, apparently agglomerated of ELAM, LOD, and HADID.

CALAMUS. [REED.]

CAL'COL (כַּלְכֹּל [perh. *sustenance*, Ges.]: Καλχόλ [Vat. Καλκα], Χαλκόδ [Alex. Χαλχαλ]: *Chalchal*, *Chalcol*), a man of Judah, son or descendant of Zerah (1 Chr. ii. 6). Probably identical with CHALCOL (A. V. only; no difference in the Hebrew), son of Mahol, one of the four wise men whom Solomon excelled in wisdom (1 K. iv. 31). For the grounds of this identification see DARDA. G.

• **CALDE'A, CALDE'ANS, CAL'DEES,** occur in the A. V. ed. 1611 and other early editions *passim* for CHALDEA, etc., which see. A.

CALDRON. (1.) דּוּד, probably from דּוּד, *boil*, akin to Arab. ولد, *to be moved*, as water in boiling; a pot or kettle; also a basket. (2.) סִיר, a pot or kettle. (3.) אַנְמוֹן, or אֲנִמִּן. (4.) קַלַּחַת, from קָלַח, *pour*. Λέβης, χύτρα, ποτήρι: *lebes*, *olla*. A vessel for boiling flesh, either for ceremonial or domestic use (2 Chr. xxxv. 13; 1 Sam. ii. 14; Mic. iii. 3; Job xli. 20). [POT; KETTLE.] H. W. P.



Bronze Caldron from Egyptian Thebes. (Brit. Mus.)

• **CA'LEB** (כָּלֵב: Χαλέβ; [Alex. Χαλφι ver. 12: *Caleb*;] *dog*, Gesen.; *Beller*, *Kläffer*, e. *barker*, Fürst).[a] 1. According to 1 Chr. ii. 9, 18, 19, 42, 50, the son of Hezron, the son of Pharez, the son of Judah, and the father of Hur by Ephrath, or Ephratah, and consequently grandfather of Caleb the spy. His brothers, according to the same authority, were Jerahmeel and Ram; his wives Azubah, Jerioth, and Ephratah; and his concubines Ephah and Maachah (ver. 9, 42, 46, 48). But from the manifest corruption of the text in many parts of the chapter, from the name being written כְּלוּבַי [CHELUBAI] in ver. 9, which looks like a patronymic from כְּלוּב, Chelub (1 Chr. iv. 11) the brother of Shuah, from the evident confusion between the two Calebs at ver. 49, and from the non-appearance of this elder Caleb anywhere except in this genealogy drawn up in Hezekiah's reign [AZARIAH, No. 5], it is impossible to speak with confidence of his relations, or even of his existence.

2. Son of Jephunneh, by which patronymic the illustrious spy is usually designated (Num. xiii. 6, and ten other places), with the addition of that of "the Kenezite," or "son of Kenaz," in Num. xxxii. 12: Josh. xiv. 6, 14. Caleb is first mentioned in the list of the rulers or princes (נָשִׂיא), called in the next verse רָאשִׁים, "heads," one from each tribe, who were sent to search the land of Canaan in the second year of the Exodus, where it may be noted that these נְשִׂאִים or רָאשִׁים are all different from those named in Num. i. ii. vii. x. as princes or heads of the tribes of Israel, and consequently that the same title was given to the chiefs of families as to the chiefs of the whole tribe. Caleb was a נָשִׂיא or רֹאשׁ in the tribe of Judah, perhaps as chief of the family of the Hezronites, at the same time that Nahshon the son of Amminadab was prince of the whole tribe. He and Oshea or Joshua the son of Nun were the only two of the whole number who, on their return from Canaan to Kadesh-Barnea, encouraged the people to enter in boldly to the land, and take possession of it; for which act of faithfulness they narrowly escaped stoning at the hands of the infuriated people. In the plague that ensued, while the other ten spies perished, Caleb and Joshua alone were spared. Moreover, while it was announced to the congregation by Moses that, for this rebellious murmuring, all that had been numbered from 20 years old and upwards, except Joshua and Caleb, should perish in the wilderness, a special promise was made to Caleb the son of Jephunneh, that he should survive to enter into the land which he had trodden upon, and that his seed should possess it. Accordingly, 45 years afterwards, when some progress had been made in the conquest of the land, Caleb came to Joshua and reminded him of what had happened at Kadesh, and of the promise which Moses made to him with an oath. He added that though he was now 85 years old, he was as strong as in the day when Moses sent him to spy out the land, and he claimed possession of the land of the Anakims, Kirjath-Arba, or Hebron, and the neighboring hill-country (Josh. xiv.). This was immediately granted to him, and the following chapter relates how he took possession of Hebron, driving out the three sons of Anak; and how he offered Achsah his daughter in marriage to whoever would take Kirjath-Sepher, *i. e.* Debir; and how when Othniel his younger brother, had performed the feat, he not

[a] • Fürst's derivation (ed. 1857) is from כָּלַב, *to bark*, *growl*, and hence as appellative, *bold*, *a hero*. Dietrich in his edition of Gesenius (1868) adopts the same etymology. H.

only gave him his daughter to wife, but with her the upper and nether springs of water which she asked for. After this we hear no more of Caleb, nor is the time of his death recorded. But we learn from Josh. xxi. 13, that in the distribution of cities out of the different tribes for the priests and Levites to dwell in, Hebron fell to the priests, the children of Aaron, of the family of Kohathites, and was also a city of refuge, while the surrounding territory continued to be the possession of Caleb, at least as late as the time of David (1 Sam. xxv. 3, xxx. 14).

But a very interesting question arises as to the birth and parentage of Caleb. He is, as we have seen, styled "the son of Jephunneh the Kenezite," and his younger brother Othniel, afterwards the first Judge, is also called "the son of Kenaz" (Josh. xv. 17; Judg. i. 13, iii. 9, 11).

On the other hand the genealogy in 1 Chr. ii. makes no mention whatever of either Jephunneh or Kenaz, but represents Caleb, though obscurely, as being a descendant of Hezron and a son of Hur (see too ch. iv.). Again in Josh. xv. 13 we have this singular expression, "Unto Caleb the son of Jephunneh he gave a part *among the children of Judah*:" and in xiv. 14, the no less significant one, "Hebron became the inheritance of Caleb the son of Jephunneh the *Kenezite*, because that he wholly followed Jehovah *God of Israel*." It becomes, therefore, quite possible that Caleb was a foreigner by birth; a proselyte, incorporated into the tribe of Judah, into which perhaps he or his ancestors had married, and one of the first-fruits of that Gentile harvest, of which Jethro, Rahab, Ruth, Naaman, and many others were samples and signs. And this conjecture receives a most striking confirmation from the names in Caleb's family. For on turning to Gen. xxxvi. 11, 15, we find that *Kenaz* is an Edomitish name, the son of Eliphaz. Again, in 1 Chr. ii. 50, 52, among the sons of Caleb the son of Hur we find Shobal and half the Manahethites or sons of Manahath. But in Gen. xxxvi. 20–23, we are told that Shobal was the son of Seir the Horite, and that he was the father of Manahath. So too *Korah*, *Ithran*, *Elah* (1 Chr. ii., iv.), and perhaps Jephunneh, compared with Pinon, are all Edomitish names (1 Chr. i.; Gen. xxxvi.). We find too Temanites, or sons of Teman (1 Chr. i. 36), among the children of Ashur the son of Hezron (1 Chr. iv. 6). The finding thus whole families or tribes, apparently of foreign origin, incorporated into the tribes of Israel, seems further to supply us with an easy and natural solution of the difficulty with regard to the great numbers of the Israelites at the Exodus. The seed of Abraham had been multiplied by the accretion of proselytes, as well as by generation.

3. CA'LEB-EPH'RATAH, according to the present text of 1 Chr. ii. 24, the name of a place where Hezron died. But no such place was ever heard of, and the composition of the name is a most improbable one. Nor could Hezron or his son have given any name to a place in Egypt, the land of their bondage, nor could Hezron have died, or his son have lived, elsewhere than in Egypt. The present text must therefore be corrupt, and the reading which Jerome's Hebrew Bible had, and which is preserved in the LXX., is probably the true one, namely, וַיָּבֹא כָלֵב אֶפְרָתָה, "Caleb came in unto Ephratah." The whole information given seems to be that Hezron had two wives, the first whose name is not given, the mother of Jerahmeel, Ram, and Caleb or Chelubai; the second Abiah, the daughter of Machir, whom he married when 60 years old, and who bare him Segub and Ashur. Also that Caleb had two wives, Azubah, the first, the mother, according to Jerome's version, of Jerioth; and Ephratah, the second, the mother of Hur; and that this second marriage of Caleb did not take place till after Hezron's death.

A. C. H.

* Caleb-Ephratah (see 3 above), it is true, does not occur elsewhere; but in 1 Sam. xxx. 14 we find mention made of a district Caleb, which must have been a part of Judah, and so called from Caleb, Joshua's spy, to whom it was allotted. Bertheau in his note on 1 Chr. ii. 24 (*Bücher der Chronik*, p. 17) suggests that the northern part of this territory of Caleb where it approached Ephratah, *i. e.* Bethlehem, may have been distinguished from the southern part by the more definite name of Caleb-Ephratah. He remarks further that the proposed change of the text (ἦλθε Χαλὲβ εἰς Ἐφραθά in the LXX. which the Vulg. follows) removes the difficulty, but introduces a notice altogether foreign to the text, since the verse relates to Hezron and not to Caleb. There may be some doubt about the translation. But the chronology and history of this period are too obscure to allow us to say that Hezron must have died in Egypt, and could not have died in Caleb-Ephratah (1 Chr. ii. 24). See Wordsworth on the passage, *Chronicles*, p. 171 (1866). H.

CALEB. "The south of Caleb" is that portion of the Negeb (נֶגֶב) or "south country" of Palestine, occupied by Caleb and his descendants (1 Sam. xxx. 14). In the division of Canaan Joshua assigned the city and suburbs of Hebron to the priests, but the "field" of the city, that is the pasture and corn lands, together with the villages, were given to Caleb. The south, or Negeb, of Caleb, is probably to be identified with the extensive basin or plain which lies between Hebron and *Kurmul*, the ancient Carmel of Judah, where Caleb's descendant Nabal had his possessions.

W. A. W.

CALF (עֵגֶל, עֶגְלָה: μόσχος, δάμαλις). In Ex. xxxii. 4, we are told that Aaron, constrained by the people in the absence of Moses, made a molten calf of the golden ear-rings of the people, to represent the Elohim which brought Israel out of Egypt. He is also said to have "finished it with a graving-tool," but the word חֶרֶט may mean a *mould* (comp. 2 K. v. 23, A. V. "bags;" LXX θυλάκοις). Bochart (*Hieroz.* lib. ii. cap. xxxiv explains it to mean "he placed the ear-rings in a bag," as Gideon did (Judg. viii. 24). Probably, however, it means that after the calf had been cast, Aaron ornamented it with the sculptured wings, feathers and other marks, which were similarly represented on the statues of Apis, &c. (Wilkinson, iv. 348). It does not seem likely that the ear-rings would have provided the enormous quantity of gold required for a *solid* figure. More probably it was a wooden figure laminated with gold, a process which is known to have existed in Egypt. "A *gilded* or covered with a pall" was an emblem of Osiris (Wilkinson, iv. 335).

The legends about the calf are numerous. The suggestion is said by the Jews to have originated with certain Egyptian proselytes (Godwyn's *Mos and Aar.* iv. 5); Hur, "the desert's martyr" was

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tilled for opposing it; Abu'lfeda says that all except 12,000 worshipped it; when made, it was magically animated (Ex. xxxii. 24). "The Devil," says Jonathan, "got into the metal and fashioned it into a calf" (Lightfoot, *Works*, v. 398). Hence, the Koran (vii. 146) calls it "a corporeal calf, made of their ornaments, *which lowed*." This was effected, not by Aaron (according to the Mohammedans), but by al Sâmeri, a chief Israelite, whose descendants still inhabit an island of the Arabian gulf. He took a handful of dust from the footsteps of the horse of Gabriel, who rode at the head of the host, and threw it into the mouth of the calf, which immediately began to low. No one is to be punished in hell more than 40 days, being the number of days of the calf-worship (Sale's *Koran*, ed. Davenport, p. 7, note; and see Weil's *Legends*, 125). It was a Jewish proverb that "no punishment befalleth the Israelites in which there is not an ounce of this calf" (Godwyn, *ubi supr.*).



Bronze figure of Apis. (Wilkinson.)

To punish the apostasy Moses burnt the calf, and then grinding it to powder scattered it over the water, where, according to some, it produced in the drinkers effects similar to the water of jealousy (Num. v.). He probably adopted this course as the deadliest and most irreparable blow to their superstition (Jerome, *Ep.* 128; Plut. *de Is.* p. 362), or as an allegorical act (Job xv. 16), or with reference to an Egyptian custom (Herod. ii. 41; Poli *Syn.* ad loc.). It has always been a difficulty to explain the *process* which he used; some account for it by his supposed knowledge of a forgotten art (such as was one of the boasts of alchymy) by which he could reduce gold to dust. Goguet (*Origine des Lois*) invokes the assistance of natron, which would have had the additional advantage of making the draught nauseous. Baumgarten easily endows the fire employed with miraculous properties. Bochart and Rosenmüller merely think that he cut, ground, and filed the gold to powder, such as was used to sprinkle over the hair (Joseph. *Ant.* viii. 7, § 3). There seems little doubt that שָׁחַק = κατακαίω, LXX. (Hävernick's *Introd. to the Pentat.* p. 292.)

It has always been a great dispute respecting this calf and those of Jeroboam, whether, I. the Jews intended them for some Egyptian God, or II. for a mere cherubic symbol of Jehovah.

I. The arguments for the first supposition are, 1. The ready apostasy of the Jews to Egyptian superstition (Acts vii. 39, and chap. v. passim; Lactant. *Inst.* iv. 10). 2. The fact that they had been worshippers of Apis (Josh. xxiv. 14), and their extreme familiarity with his cultus (1 K. xi. 40). 3. The resemblance of the feast described in Ex. xxxii. 5, to the festival in honor of Apis (Suid. s. v. Ἄπιδες). Of the various sacred cows of Egypt, that of Isis, of Athor, and of the three kinds of sacred bulls Apis, Basis, and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf; "the offerings, dancings, and rejoicings practiced on that occasion were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis" (*Anc. Egypt.*, v. 197, see Plates 35, 36). The ox was worshipped from its utility in agriculture (Plut. *de Is.* p. 74), and was a symbol of the sun, and consecrated to him (Hom. *Od.* i. xii. &c.; Warburton. *Div. Leg.* iv. 3, 5). Hence it is almost universally found in Oriental and other mythologies. 4. The expression "an ox that eateth hay," &c. (Ps. cvi. 20, &c.), where some see an allusion to the Egyptian custom of bringing a bottle of hay when they consulted Apis (Godwyn's *Mos. and Aar.* iv. 5). Yet these terms of scorn are rather due to the intense hatred of the Jews, both to this idolatry and that of Jeroboam. Thus in Tob. i. 5, we have one of Jeroboam's calves called ἡ δάμαλις Βάαλ, which is an unquestionable calumny; just as in Jer. xlvi. 15 Ἄπις ὁ μόσχος σου ὁ ἐκλεκτὸς is either a mistake or a corruption of the text (Bochart, *Hieroz.* ii. 28, 6, and Schleusner, s. v. Ἄπις).

II. It seems to us more likely that in this calf-worship the Jews merely

"*Likened* their Maker to the grazèd ox;"

or in other words, adopted a well-understood cherubic emblem. For (1.) it is obvious that they were aware of this symbol, since Moses finds it unnecessary to describe it (Ex. xxv. 18–22). (2.) Josephus seems to imply that the calf symbolized God (*Ant.* viii. 8, § 4). (3.) Aaron in proclaiming the feast (Ex. xxxii. 5) distinctly calls it a feast to Jehovah, and speaks of the god as the visible representation of Him who had led them out of Egypt. (4.) It was extremely unlikely that they would so soon adopt a deity whom they had so recently seen humiliated by the judgments of Moses (Num. xxxiii. 4). (5.) There was only *one* Apis, whereas Jeroboam erected *two* calves. (But see Jahn, *Arch. Bibl.* § 464.) (6.) Jeroboam's well-understood political purpose was, not to introduce a new religion, but to provide a different form of the old; and this alone explains the fact that *this* was the only form of idolatry into which Judah never fell, since she already possessed the archetypal emblems in the Temple. (7.) It appears from 1 K. xxii. 6, &c. that the prophets of Israel, though sanctioning the calf-worship, still regarded themselves, and were regarded, as "prophets *of Jehovah*."

These arguments, out of many others, are adduced from the interesting treatise of Moncæus, *de Vitulo Aureo* (*Critici Sacri*, ix.). The work is inhibited by the Church of Rome, and has been answered by Visorinus. A brief resumé of it may be found in Poli *Syn.* ad Ex. xxxii., and in Watt's "Remnants of Time" (ad finem). [CHERUBIM.]

The prophet Hosea is full of denunciations against the calf-worship of Israel (Hos. viii. 5, 6, x. 5), and mentions the curious custom of *kissing* them (xiii 2). His change of Beth-el into Beth-aven *possibly* rose from contempt of this idolatry (but see BETH-AVEN). The calf at Dan was carried away by Tiglath-Pileser, and that of Bethel 10 years after by his son Shalmaneser (2 K. xv. 29, xvii. 3; Prideaux, *Connection*, i. 15).

Bochart thinks that the ridiculous story of Celsus about the Christian worship of an ass-head [illegible]

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called Θαφαβαὼθ ἡ Ὀνήλ (a story, at the source of which Tertullian, Ὀνοκοίτης, *Apol.* 16, *Ad Nat.* i. 14, could only guess), sprang from some misunderstanding of cherubic emblems (Minuc. Fel. *Apol.* ix.). But it is much more probable, as Origen conjectured, that the Christians were confounded with the absurd mystic *Ophiani* (Tac. *Hist.* v. 4: Merivale, *Hist. of Emp.* vi. 564).

In the expression "the calves of our lips" (Hos. xiv. 2), the word "calves" is used metaphorically for victims or sacrifices, and the passage signifies either "we will render to thee sacrifices of our lips," that is, "the tribute of thanksgiving and praise," or "we will offer to thee the sacrifices which our lips have vowed." The LXX. erroneously translate καρπὸν τῶν χειλέων, which is followed by the Syr. and Arab. versions, and is supposed to have been borrowed by the author of the epistle to the Hebrews (xiii. 15). For allusions to the "fatted calf" see Gen. xviii. 7; Luke xv. 23, &c.; and on the custom of cutting up a calf, and "passing between the parts thereof" to ratify a covenant, see Jer. xxxiv. 18, 19; Gen. xv. 10, 17; Ephrem Syrus, i 161; Hom. *Il.* iii. 208. F. W. F.

CALITAS (Καλίτας; [Vat. in ver. 23 corrupt; in ver. 48 Vat. Alex. Καλειτας:] *Calitas*, [*Calithes*]), 1 Esdr. ix. 23, 48. [KELITA.]

CALLISTHENES (Καλλισθένης), a partisan of Nicanor, who was burnt by the Jews on the defeat of that general in revenge for his guilt in setting fire to "the sacred portals" (2 Macc. viii. 33). B. F. W.

CAL'NEH, or **CAL'NO** (כַּלְנֵה, כַּלְנוֹ: Καλάννη, Καλάνη [see CALNO]: *Chalanne*), appears in Genesis (x. 10) among the cities of Nimrod. The word is thought to mean "the fort of the god *Ana* or *Anu*," who was one of the chief objects of Babylonian worship. Probably the site is the modern *Niffer*, which was certainly one of the early capitals, and which, under the name of *Nipher*, the Talmud identifies with Calneh (see the *Yoma*). Arab traditions made Niffer the original Babylon, and said that it was the place where Nimrod endeavored to mount on eagles' wings to heaven. Similarly, the LXX. speak of Calneh or Calno, as "the place where the tower was built" (Is. x. 9). *Niffer* is situated about 60 miles S. E. E. of Babylon in the marshes on the left bank of the Euphrates: it has been visited and described by Mr. Layard (*Nin. & Bab.* ch. xxiv.), and Mr. Loftus (*Chaldæa*, p. 101). We may gather from Scripture that in the 8th century B. C. Calneh was taken by one of the Assyrian kings, and never recovered its prosperity. Hence it is compared with Carchemish, Hamath, and Gath (Is. x. 9; Am. vi. 2), and regarded as a proof of the resistless might of Assyria. G. R.

CAL'NO (כַּלְנוֹ: Καλάννη; [Vat. Sin.] Alex. Καλαννη, the passage [in the LXX], however, does not agree with the Hebrew: *Calano*), Is. x. 9. [CALNEH.]

* Hence we have 3 variations of the name: Calno in Isaiah, Calneh in Genesis and Amos, and Canneh in Ezekiel xxvii. 23. The idea which the Seventy bring into the text of Is. x. 9 (not in the Hebrew), is that the tower of Babel was built at Calno in Chalane, as if a protest against some different opinion. See Gesenius *über Jesaia* (i. 394). The Bible is silent respecting this ancient place during all the long ages between Nimrod (Gen. x. 10) and the prophet Amos (vi. 2). Dr. Pusey (*Minor Prophets*, ii. 202) agrees with those who think that Calneh or Calno was the later Greek Ctesiphon, on the left of the Tigris, about 40 miles from Babylon. [CALNEH.] H.

CAL'PHI (ὁ Χαλφί; [Sin. Alex. Χαλφει;] Jos. Χαλφαῖος: *Calphi*), father of Judas, one of the two captains (ἄρχοντες) of Jonathan's army who remained firm at the battle of Gennesar (1 Macc. xi. 70).

CALVARY (κρανίον: Syr. *Karkaptha*: *Calvaria*), a word occurring in the A. V. only in Luke xxiii. 33, and there no proper name, but arising from the translators having literally adopted the word *calvaria*, i. e. a bare skull, the Latin word by which the κρανίον of the Evangelists is rendered in the Vulgate; κρανίον again being nothing but the Greek interpretation of the Hebrew GOLGOTHA.

Κρανίον is used by each of the four Evangelists in describing the place of the Crucifixion, and is in every case translated in the Vulg. *calvaria*; and in every case but that in St. Luke the A. V. has "skull." Prof. Stanley has not omitted to notice this (*S. & P.* 460, note), and to call attention to the fact that the popular expression "Mount Calvary" is not warranted by any statement in the accounts of the place of our Lord's crucifixion. There is no mention of a mount in either of the narratives. [CRUCIFIXION; GOLGOTHA; JERUSALEM.] G.

* The transfer of Calvary to our language from the Vulg. has often been noticed. The association of "mount" with the place of crucifixion has in all probability a monastic origin. The epithet was applied to the rock at Jerusalem, held to be the one on which the cross was erected. The expression "monticulus Golgotha" occurs in the *Itiner. Hieros.* (A. D. 333) and was current, no doubt, at a somewhat earlier period. Thus introduced, the term spread at length into all the languages of Christendom. See note in Rob. *Bibl. Res.* ii. 17. Yet after all the popular idea of Golgotha may not be wholly without support in Scripture. The best explanation of κρανίον (*a skull*, Luke xxiii. 33) is that it denotes a spot slightly elevated and so called for that reason, and because it was skull-shaped. As to Mr. Fergusson's theory that the place of crucifixion was Mount Moriah, see the addition to JERUSALEM (Amer. ed.). H.

CAMEL. Under this head we shall consider the Hebrew words *gâmâl*, *bĕcer* or *bicrâh*, and *circârôth*. As to the *achashterânim*[a] in Esth. viii. 10, erroneously translated "camels" by the A. V., see MULE (note).

1. *Gâmâl* (גָּמָל [*burden-bearer*]: κάμηλος· *camelus*) is the common Hebrew term to express the genus "camel," irrespective of any difference of species, age, or breed: it occurs in numerous passages of the O. T., and is in all probability derived from a root[b] which signifies "to carry." The

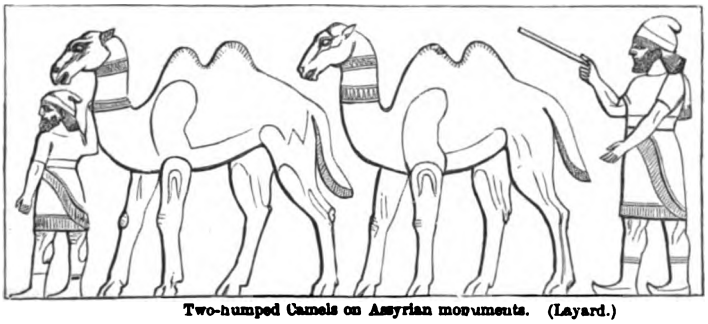
[a] אֲחַשְׁתְּרָנִים.

[b] גָּמַל = Arab. جَمَلَ, *portare*, according to Gesenius, Fürst, and others. Bochart derives the word from גָּמַל, "to revenge," the camel being a vindictive animal. The word has survived to this day in the languages of Western Europe See Gesenius, Thes. s. v.

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first mention of camels occurs in Gen. xii. 16, as among the presents which Pharaoh bestowed upon Abram when he was in Egypt. It is clear from this passage that camels were early known to the Egyptians (see also Ex. ix. 3), though no representation of this animal has yet been discovered in the paintings or hieroglyphics (Wilkinson, *Anc. Egypt.* i. 234, Lond. 1854). The camel has been from the earliest times the most important beast of burden amongst Oriental nations. The Ethiopians had "camels in abundance" (2 Chr. xiv. 15); the queen of Sheba came to Jerusalem "with camels that bare spices and gold and precious stones" (1 K. x. 2); the men of Kedar and of Hazor possessed camels (Jer. xlix. 29, 32); David took away the camels from the Geshurites and the Amalekites (1 Sam xxvii. 9, xxx. 17); forty camels' burden of good things were sent to Elisha by Ben-hadad, king of Syria, from Damascus (2 K. viii. 9); the Ishmaelites trafficked with Egypt in the precious gums of Gilead, carried on the backs of camels (Gen. xxxvii. 25); the Midianites and the Amalekites possessed camels "as the sand by the sea-side for multitude" (Judg. vii. 12); Job had three thousand camels before his affliction (Job i. 3), and six thousand afterwards (xlii. 12).

The camel was used for riding (Gen. xxiv. 64; 1 Sam. xxx. 17); as a beast of burden generally (Gen. xxxvii. 25; 2 K. viii. 9; 1 K. x. 2, &c.), for draught purposes (Is. xxi. 7: see also Suetonius,



Two-humped Camels on Assyrian monuments. (Layard.)

Nero, c. 11).[a] From 1 Sam. xxx. 17 we learn that camels were used in war: compare also Pliny (*N. H.* viii. 18), Xenophon (*Cyrop.* vii. 1, 27), and Herodotus (i. 80, vii. 86), and Livy (xxxvii. 40). It is to the mixed nature of the forces of the Persian army that Isaiah is probably alluding in his description of the fall of Babylon (Is. xxi. 7).

John the Baptist wore a garment made of camel's hair (Matt. iii. 4; Mark i. 6), and some have supposed that Elijah "was clad in a dress of the same stuff" (Calmet's *Dict. Frag.* No. cccxx.; Rosenmüller, *Schol. ad Is.* xx. 2), the Hebrew expression "lord of hair" (2 K. i. 8) having reference not to his beard or head, but to his garment (compare Zech. xiii. 4; 1 K. xix. 13, 19) [SACKCLOTH], but see ELIJAH. Chardin (in Harmer's *Observ.* ii. 487) says the people in the East make vestments of camel's hair, which they pull off the animal at the time it is changing its coat. Ælian (*Nat. H.* xvii. 34) speaks of the excellent smooth quality of the hair of camels, which the wealthy near the Caspian Sea used to wear; but the garment of camel's hair which the Baptist wore was in all probability merely the prepared skin of the animal.

Camel's milk was much esteemed by Orientals (Aristot. *Hist. Anim.* vi. 25, § 1, ed. Schneid.: Pliny, *N. H.* xi. 41, xxviii. 9); it was in all probability used by the Hebrews, but no distinct reference to it is made in the Bible.[b] Camel's flesh, although much esteemed by the Arabs (Prosp. Alpinus, *H. N. Æg.* i. 226), was forbidden as food to the Israelites (Lev. xi. 4; Deut. xiv. 7), because, though the camel "cheweth the cud, it divideth not the hoof." Many attempts have been made to explain the reason why camel-flesh was forbidden to the Jews, as by Bochart (*Hieroz.* i. 11), Rosenmüller (*Not. ad Hieroz.* l. c.), Michaelis (*Laws of Moses*, iii. 234, Smith's translat.), none of which, however, are satisfactory. It is sufficient to know that the law of Moses allowed no quadruped to be used as food except such as chewed the cud and divided the hoof into two equal parts: as the camel does not *fully divide the hoof*, the anterior parts only being cleft, it was excluded by the very terms of the definition.

Dr. Kitto (*Phys. H. of Palest.* p. 391) says "the Arabs adorn the necks of their camels with a band of cloth or leather, upon which are strung small shells called cowries in the form of half-moons." This very aptly illustrates Judg. viii. 21, 26, with reference to the moon-shaped ornaments[c] that were on the necks of the camels which Gideon took from Zebah and Zalmunna. (Comp. Stat. *Thebaid*, ix 687.)[d] [ORNAMENTS.]

Ezekiel (xxv. 5) declares that Rabbah shall be a

[a] "Commisit etiam camelorum quadrigas."

[b] Amongst the live stock which Jacob presented to Esau were "thirty milch camels with their colts." גְּמַלִּים מֵינִיקוֹת is literally "camels giving suck." This passage has been quoted to prove that the Israelites used the milk of the camel, which however cannot fairly be said to do. The milk which Jael offered Sisera (Judg. iv. 19), according to Josephus (*Ant.* v. 6, § 4), was sour. Some of the Rabbis, Michaelis, and Rosenmüller (*Not. ad Hieroz.* i. 10), say it was for the purpose of intoxicating Sisera, sour camel's milk, as they affirm, having this effect. The Arabs use sour camel's milk extensively as a drink.

[c] שַׂהֲרֹנִים. Compare also Is. iii. 18: "Round tires like the moon," A. V. The LXX. has μηνίσκοι, Vulg. *lunula*.

[d] Cassel's note (Lange's *Bibelwerk*, p. 83) confirms and illustrates this oriental usage of putting "little moons" on the necks of the camels. It no doubt had some connection with the *Sabæanism* of the Arab tribes who worshipped so extensively the moon and stars. See Rawlinson's note on *Herod.* iii. 8. H.

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"stable for camels, and the Ammonites a couching place for flocks." Buckingham (*Trav.* p. 329) speaks of ruins in this country as "places of resort to the Bedouins where they pasture their camels and their sheep." See "Illustrations of Scripture," in vol. ii. pt. ix. of "Good Words."

From the temperate habits of the camel with regard to its requirements of food and water, and from its wonderful adaptation, both structurally and physiologically, to traverse the arid regions which for miles afford but a scanty herbage, we can readily give credence to the immense numbers which Scripture speaks of as the property either of tribes or individuals. The three thousand camels of Job may be illustrated to the very letter by a passage in Aristotle (*H. A.* ix. 37, § 5): "Now some men in upper Asia possess as many as three thousand camels."

2 *Bêcer, bicrâh* (בֶּכֶר, בִּכְרָה: LXX. κάμηλος in Is. lx. 6; ὀφέ in Jer. ii. 23, as from Arab. بَكَرٌ, *mane*;[a] δρομεύς in verss. of Aq., Theod., and Sym.: *dromedarius, cursor*). The Hebrew words occur only in the two passages above named, where the A. V. reads "dromedary."

Isaiah, foretelling the conversion of the Gentiles, says, "The caravans of camels shall cover thee, the dromedaries of Midian and Ephah." The Midianites had camels "as the sand of the sea" (Judg. vii. 12). In Jeremiah God expostulates with Israel for her wickedness, and compares her to a swift *bicrâh* "traversing her ways." Bochart (*Hieroz.* i. 15 ff.) contends that the Hebrew word is indicative only of a difference in age, and adduces the authority of the Arabic *becra* in support of his opinion that a young camel is signified by the term. Gesenius follows Bochart, and (*Comm. üb. d. Jes.* lx. 6) answers the objections of Rosenmüller, who (*Not. ad* Bocharti *Hieroz.* l. c.) argues in favor of the "dromedary." Gesenius's remarks are commented on again by Rosenmüller in his *Bibl. Naturgesch.* ii. 21. Etymologically the Hebrew word is more in favor of the "dromedary."[b] So too are the old versions, as is also the epithet "swift," applied to the *bicrâh* in Jeremiah; while on the other hand the term is used in the Arabic[c] to denote "a young camel." Oedmann, commenting on the Hebrew word, makes the following just observation: "'The multitude of *camels* shall cover thee, the *dromedaries* of Midian,' &c. — a weak distinction, if *bicrim* means only young camels in opposition to old ones" (*Verm. Sam.*). The "traversing her ways" is well explained by Rosenmüller, "mox huc mox illuc cursitans quasi furore venereo correptus, suique non compos, quemadmodum facere solent cameli tempore æstus libidinosi." We are of opinion that the *bêcer* or *bicrâh* cannot be better represented than by the "dromedary" of the A. V.

3. As to the *circârôth* (כִּרְכָּרוֹת) of Is. lxvi 20, which the LXX. interpret σκιδδία, the Vulg *carrucæ*, and the A. V. "swift beasts," there is some difference of opinion. The explanation is not satisfactory which is given by Bochart (*Hieroz.* i. 25), following some of the Rabbis, and adopted by Rosenmüller, Gesenius, Lee, and others, that "dromedaries" are meant. According to those who sanction this rendering, the word (which occurs only in Isaiah, *l. c.*) is derived from the root כָּרַר, "to leap," "to gallop;" but the idea involved is surely inapplicable to the jolting trot of a camel. The old versions moreover are opposed to such an explanation. We prefer, with Michaelis (*Suppl. ad Lex. Heb.* No. 1210) and Parkhurst (*s. v.*), to understand by *circârôth* "panniers" or "baskets" carried on the backs of camels or mules, and to refer the word to its unreduplicated form in Gen. xxxi. 34.[d] The *shaded vehicles* of the LXX. may be illustrated by a quotation from Maillet (*Descript. de l'Égypte*, p. 230*), who says, "other ladies are carried sitting in chairs made like covered cages hanging on both sides of a camel;" or by a remark of Dr. Russell (*Nat. H. of Aleppo*, i. 256), who states that some of the women about Aleppo are commonly stowed, when on a journey, on each side a mule in a sort of covered cradles.

The species of camel which was in common use amongst the Jews and the heathen nations of Palestine is the Arabian or one-humped camel (*Camelus Arabicus*). The dromedary is a swifter animal than



Arabian Camel.

the baggage-camel, and is used chiefly for riding purposes — it is merely a finer breed than the other: the Arabs call it the *Heirie*. The speed of the dromedary has been greatly exaggerated, the Arabs asserting that it is swifter than the horse; eight or nine miles an hour is the utmost it is able to per-

[a] See Schleusner (*Thes. in LXX.*) s. v. ὀφέ.

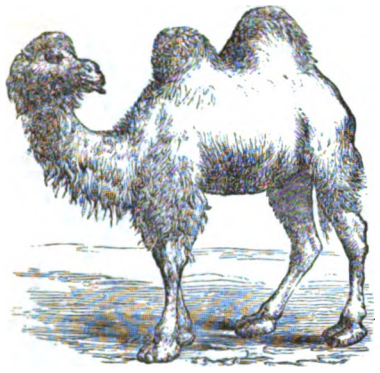
[b] From בָּכַר, *i. q.* בָּכַר, "to be first."

[c] بَكْرٌ "a young camel," of the same age as "a young man" amongst men. But the idea of swiftness is involved even in the Arabic use of this word for بَكَرَ = *properare, festinare* (v. Gesenius, *Thes.*)

[d] כַּר, *i. e.* "the camel's saddle," with a kind of canopy over it. See Jahn (*Arch. Bibl.* p. 54, Upham's translation): "Sometimes they travel in a covered vehicle which is secured on the back of a camel, and answers the purpose of a small house." Parkhurst says כַּרְכָּרוֹת "is in the reduplicate form, because these baskets were in pairs, and slung one on each side of the beast." In this sense the word may be referred to the Arabic كَوْرٌ, "sella camelina, *aliis*, cum apparatu suo" (Freytag, *s. v.*). See figures in Pococke *Descript. Orient.* i. tab. 58.

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form; this pace, however, it is able to keep up for hours together. The Bactrian camel (*Camelus Bactrianus*), the only other known species has two humps; it is not capable of such endurance as its



Bactrian Camel.

Arabian cousin: this species is found in China, Russia, and throughout Central Asia, and is employed by the Persians in war to carry one or two guns which are fixed to the saddle. Col. H. Smith says this species appears figured in the processions of the ancient Persian satrapies among the bas-reliefs of Chehel Minar. Though the Bactrian camel was probably not used by the Jews, it was doubtless known to them in a late period of their history, from their relations with Persia and Chaldæa. Russell (*N. Hist. of Alep.* ii. 170, 2d ed.) says the two-humped camel is now seldom seen at Aleppo.

The camel, as may be readily conceived, is the subject amongst Orientals of many proverbial expressions; see many cited by Bochart (*Hieroz.* i. 30), and comp. Matt. xxiii. 24, and xix. 24, where there can be no doubt of the correctness of the A. V., notwithstanding the attempts which are made from time to time to explain away the expression: the very magnitude of the hyperbole is evidence in its favor; with the Talmuds [Talmudic writers] "an elephant passing through a needle's eye" was a common figure to denote anything impossible.

We may notice in conclusion the wonderful adaptation of the camel to the purposes for which it is designed. With feet admirably formed for journeying over dry and loose sandy soil; with an internal reservoir for a supply of water when the ordinary sources of nature fail; with a hump of fat ready on emergencies to supply it with carbon when even the prickly thorns and mimosas of the burning desert cease to afford food; with nostrils which can close valve-like when the sandy storm fills the air, this valuable animal does indeed well deserve the significant title of the "ship of the desert."[a] The camel belongs to the family *Camelidæ*, order *Ruminantia*. W. H.

[a] It is a disappointment to know that the many serviceable qualities of the camel which have been enumerated, are far from being matched by any correspondent social or moral instincts to increase our regard for him. Dr. Kitto (*Daily Bible Illustr.* i. 375. Porter's ed. 1866) writes as follows "Of all the animals which have been domesticated for higher purposes than to serve mankind merely as food, the camel is, past all doubt, the most churlish, irascible, revengeful, and self-willed. We have heard of strong attachments between man and all other domestic animals, but never between a man and his camel. Of all the creatures promoted to be man's companions in travel and in rest, no one so unloving and unloved exists. Its very countenance, which the inexperienced call patient, is the very impersonation of malice and ill-nature — even when its eyes are not kindled up into active spite, and when its mouth does not quiver with burning rage. Even among themselves quarrels are frequent; and he who has been summoned by their sharp and bitter cries to witness a camel-fight, will not easily forget the scene." The traveller in the East is soon led to observe this want of sympathy between the camel and his owner or driver, and not being able to enter into all the provocations which there may be for such severity, finds it a constant outrage to his feelings to witness the blows and scourgings which he sees inflicted on the bearer of such heavy burdens. Camels are almost unknown in Europe for purposes of travel and transportation. It was not without surprise that the writer encountered a small caravan of them, laden with military stores, in Greece, on the road between Delphi and Amphissa.

Much important information in respect to the general characteristics and habits of the camel will be found in *U. S. Senate Documents* (viii. No. 62, pp. 1–238, 1856–7) relating to the purchase of camels for purposes of military transportation. A circular was addressed by agents of the U. S. Government to American residents in the East, especially our missionaries (H. G. O. Dwight, Edwin E. Bliss, W. F. Williams) whose intelligent replies to the inquiries made are replete with important facts and suggestions illustrative of the subject. Hints for Scripture also may be gleaned from them. It is stated *e. g.* (p. 80) that camels, ordinarily occupying from 30 to 45 days on the journey to *Mosul* from *Aleppo* by the way of *Orfa* and the Desert, will accomplish the distance on an emergency in 13 days. (See addition to HARAN, Amer. ed.) The Hon. George P. Marsh has written a valuable treatise on "The Camel, his Organization, Habits, and Uses, considered with reference to his Introduction into the United States," Boston, 1856, 16mo. It is understood that the attempt to domesticate and employ the camel in the southern parts of our country has proved a failure. H.

CAMON (קָמוֹן: [*standing-place, fastness*]: Ῥαμνών; Alex. Ραμμω; [Comp. Ald. Καμών;] Jos Καμών: *Camon*), the place in which JAIR the judge was buried [Judg. x. 5]. The few notices of Jair which we possess have all reference to the country E. of Jordan, and there is therefore no reason against accepting the statement of Josephus (*Ant.* v. 7, § 6) that Camon was a city of Gilead In support of this is the mention by Polybius (v. 70, § 12) of a Camoun (Καμοῦν) in company with Pella and other trans-Jordanic places (Reland, 679). In modern times, however, the name has not been recovered on the E. of Jordan. Eusebius and Jerome identify it with CYAMON, in the plain of Esdraelon. G.

CAMP. [ENCAMPMENTS.]

[a] An expression derived from the Arabs. See the quotation from the Arabian naturalist Damir, quoted by Bochart, *Hieroz.* i. 13.

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CAMPHIRE (כֹּפֶר,[a] *cŏpher*: κύπρος: *cyprus*, *Cyprus*). There can be no doubt that "camphire" is an incorrect rendering of the Hebrew term, which occurs in the sense of some aromatic substance only in Cant. i. 14, iv. 13: the margin in both passages has "cypress," giving the form but not the signification of the Greek word. *Camphire*, or, as it is now generally written, *camphor*, is a product of a tree largely cultivated in the island of Formosa, the *Camphora officinarum*, of the Nat. order *Lauraceæ*. There is another tree, the *Dryobalanops aromatica* of Sumatra, which also yields camphor; but it is improbable that the substance secreted by either of these trees was known to the ancients.

From [For?] the expression "cluster of *cŏpher* in the vineyards of Engedi," in Cant. i. 14, the Chaldee version reads "bunches of grapes."[b] Several versions retain the Hebrew word. The substance really denoted by *cŏpher* is the κύπρος of Dioscorides, Theophrastus, &c., and the *cypros* of Pliny, i. e. the *Lawsonia alba* of botanists, the *henna* of Arabian naturalists. So R. Ben Melek (Cant. i. 14): "The cluster of côpher is that which the Arabs call al-henna" (see Celsius, *Hierob.* i. 223). Although there is some discrepancy in the descriptions given by the Greek and Latin writers of the cypros-plant, yet their accounts are on the whole sufficiently exact to enable us to refer it to the henna-plant. The Arabic authors Avicenna and Serapion also identify their *henna* with the *cypros* of Dioscorides and Galen (Royle in Kitto's *Bibl. Cycl.* art. *Kopher*).

"The κύπρος," says Sprengel (*Comment. on Dioscor.* i. 124), "is the *Lawsonia alba*, Lam., which includes the *L. inermis* and *spinosa*, Linn.: it is the *Copher* of the Hebrews and the *Henna* of the Arabs, a plant of great note throughout the East to this day, both on account of its fragrance and of the dye which its leaves yield for the hair." In a note Sprengel adds that the inhabitants of Nubia call the henna-plant *Khofreh*; he refers to Delisle (*Flor. Ægypt.* p. 12). Hasselquist (*Trav.* 246, Lond. 1766), speaking of this plant, says "the leaves are pulverized and made into a paste with water; the Egyptians bind this paste on the nails of their hands and feet, and keep it on all night: this gives them a deep yellow [red?], which is greatly admired by Eastern nations. The color lasts for three or four weeks before there is occasion to renew it. The custom is so ancient in Egypt that I have seen the nails of the mummies dyed in this manner." Sonnini (*Voyage*, i. 297) says the women are fond of decorating themselves with the flowers of the henna-plant; that they take them in their hand and perfume their bosoms with them. Compare with this Cant. i. 13; see also Mariti (*Trav.* i. 29), Prosper Alpinus (*De Plant. Ægypt.* .. 13), Pliny *N. H.* xii. 24), who says that a good kind grows near Ascalon, Oedmann (*Verm. Sam.* i. c. 7, and vi. p. 102), who satisfactorily answers Michaelis's conjecture (*Supp. ad Lex. Heb.* ii. 1905) that "palm-flowers" or "dates" are intended; see also Rosenmüller (*Bib. Bot.* p. 133), and Wilkinson (*Anc. Egypt.* ii. 345).



Lawsonia alba.

Some have supposed that the expression rendered by the A. V. "pare her nails"[c] (Deut. xxi. 12) has reference to the custom of staining them with henna-dye; but it is very improbable that there is any such allusion, for the captive woman was ordered to shave her head, a mark of mourning: such a meaning therefore as the one proposed is quite out of place (see Rosenmüller, *Schol. ad* Deut. xxi. 12). Not only the nails of the hands and the feet, but the hair and beard were also dyed with henna, and even sometimes the manes and tails of horses and asses were similarly treated.

The *Lawsonia alba* when young is without thorns, and when older is spinous, whence Linnæus's names, *L. inermis* and *L. spinosa*, he regarding his specimens as two distinct species. The henna-plant grows in Egypt, Syria, Arabia, and N. India. The flowers are white, and grow in clusters, and are very fragrant. The whole shrub is from four to six feet high. The fullest description is that given by Sonnini. The *Lawsonia alba*, the only known species, belongs to the natural order *Lythraceæ*.

W. H.

CA'NA OF GALILEE, once CANA IN GALILEE (Κανὰ τῆς Γαλιλαίας; Syriac, Pesh. *Katwa*, ܩܛܘܐ, Nitrian, *Katnah*, ܩܛܢܐ:[d] *Cana Galilææ*), a village or town memorable as the scene of Christ's first miracle (John ii. 1, 11, iv. 46), as well as of a subsequent one (iv. 46, 54), and also as the native place of the Apostle Nathanael (xxi. 2).

[a] From כָּפַר, *oblevit*: "Quia mulieres in oriente ungues *oblinunt*" (Simonis, *Lex.* s. v.). Cf. Arabic كُفْر, *pix*, and the Syriac ܟܦܪ. The Greek κυπρος is the same word as the Hebrew [?].

[b] The Heb. כֹּפֶר, also denotes "redemption," "expiation;" whence some of the Hebrew doctors, by dividing אשכל, have found out the mystery of the Messiah, אִישׁ כָּל כֹּפֶר, "the man that propitiates all things" (Patrick's *Commentary*).

[c] וְאִשָּׂתָה אֶת־צִפָּרְנֶיהָ; lit. "and she shall do her nails." Onkelos and Saadias understand the expression to denote "letting her nails grow," as a sign of grief. The Hebrew "*do* her nails," however must surely express more than "letting them alone."

[d] * This is an error. The Nitrian text published by Cureton (Lond. 1853) agrees in the form of the word (John iv. 46) with the Peshito

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The four passages quoted — all, it will be observed from St. John — are the only ones in which the name occurs. Neither of them affords any clue to the situation of Cana. All we can gather is, that it was not far from Capernaum (John ii. 12, iv. 46), and also on higher ground, since our Lord went down (κατέβη) from the one to the other (ii. 12). No further help is to be obtained from the notices either of Josephus (*Vit.* § 16; *B. J.* i. 17, § 5) — even if the place which he mentions be the same — or of Eusebius and Jerome in their *Onomasticon*.

The traditional site is at *Kefr Kenna*, a small village about 4½ miles northeast of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed, and — doubtless much older — the fountain from which the water for the miracle was brought (*Mislin*, iii. 443–6). The Christians of the village are entirely of the Greek Church. The "waterpots of stone" were shown to M. Lamartine, though at St. Willibald's visit centuries before there had been but one remaining (*Early Trav.* 16). In the time of the Crusades, the six jars were brought to France, where one of them is said still to exist in the Musée d'Angers (see M. Didron's Essays in the *Annales Archéologiques*, xi. 5, xiii. 2).

The tradition identifying *Kefr Kenna* with Cana is certainly of considerable age. It existed in the time of Willibald (the latter half of the 8th cent.), who visited it in passing from Nazareth to Tabor, and again in that of Phocas (12th cent. See Reland, 680). From that time until lately the tradition appears to have been undisturbed. But even by Quaresmius the claims of another site were admitted, and these have been lately brought forward by Dr. Robinson with much force. The rival site is a village situated further north, about 5 miles north of *Seffurieh* (Sepphoris) and 9 of Nazareth, near the present *Jefat*, the Jotapata of the Jewish wars. This village still bears the name of *Kâná el-Jelîl* (قانا الجليل), a name which is in every respect the exact representative of the Hebrew original — as *Kenna*, كفر كنا, is widely different from it — and it is in this fact that the chief strength of the argument in favor of the northern Kana seems to reside. The argument from tradition is not of much weight. The testimonies of Willibald and Phocas, given above, appear to have escaped the notice of Dr. Robinson, and they certainly form a balance to those of Adrichomius and others, which he quotes against *Kefr Kenna* (Rob. ii. 346–9, iii. 108, with the note on De Saulcy; comp. Ewald, v. 147; Mislin, iii. 443–6).

The Gospel history will not be affected whichever site may be discovered to be the real one. G.

* Dr. Robinson (*Bibl. Res.* iii. 205, ed. 1841) pronounces the addition of *el-Jelîl* to the northern *Kâná* conclusive in favor of that village: most of the later writers acquiesce in this view. Thomson raises a doubt whether any such designation distinguishes the one place from the other. Of the many, he says, to whom he put the question, "only one had ever heard of the word *Jelîl* as a part of the name; and from the hesitancy with which this one admitted it, I was left in doubt whether he did not merely acquiesce in it at my suggestion." *Land and Book*, ii. 121) Mr. Dixon (*Holy Land*, 332) has a long note in which he contends for the other *Kâná* in opposition to Robinson's view. It is impossible to say which of these villages was the scene of the first miracle. Both of them are near enough to Nazareth to make them, in oriental life, parts of the same neighborhood. It has been alleged for the northeastern *Kâná* that it is more directly on the way to Capernaum. But there is not a word of proof that Jesus was going down to Capernaum at the time; he was at Cana, wherever it was, because he and his disciples had been invited there to attend the marriage (John ii. 2). Nor if he went down to Capernaum from Cana immediately after the marriage (which is not certain — since μετὰ τοῦτο, John ii. 12, may mark that movement as only relatively subsequent) does the expression 'going down' settle anything; for it would be topographically exact whether he went from the one *Kâná* or the other. Nor does the nobleman's coming to him at Cana, from Capernaum, to intercede for his son (John iv. 46 ff.) decide the question; for it is merely said that on hearing that Jesus had returned to Galilee from Judæa, he came to him where he was — of course, whether the Cana in which he found him was the nearer or the more distant one.

Stanley (*Notices of Localities, &c.*, p. 188) suggests that Cana may have been one of the Galilean homes of Jesus; but his going thither on the return from Judæa (John iv. 43 ff.) so far from favoring this, is rather opposed to it. The reason assigned for doing so, namely, that "a prophet is not without honor save in his own country," explains in effect why he avoided Nazareth (his πατρίς), to which he might have been expected to go, and went to Cana, a place having so much less interest for him. H.

CA'NAAN (כְּנַעַן (= C'na'an; comp. the Greek name Χνᾶ, as mentioned below) [*low, humbled*]: Χανάν; Jos. Χανάανος: *Chanaan*). 1. The fourth son of Ham (Gen. x. 6; 1 Chr. i. 8; comp. Jos. *Ant.* i. 6, § 4), the progenitor of the Phœnicians ("Zidon"), and of the various nations who before the Israelite conquest peopled the seacoast of Palestine, and generally the whole of the country westward of the Jordan (Gen. x. 15; 1 Chr. i. 13). [CANAAN, LAND OF; CANAANITES.] In the ancient narrative of Gen. ix. 20–27, a curse is pronounced on Canaan for the unfilial and irreverential conduct of Ham: it is almost as if the name had belonged to both, or the father were already merged in the son.

2. The name "Canaan" is sometimes employed for the country itself — more generally sty'ed "the land of C." It is so in Zeph. ii. 5; and we also find "Language of C." (Is. xix. 18): "Wars of C." (Judg. iii. 1): "Inhabitants of C." (Ex. xv 15): "King of C." (Judg. iv. 2, 23, 24, v. 19): "Daughters of C." (Gen. xxviii. 1, 6, 8, xxxvi. 2): "Kingdoms of C." (Ps. cxxxv. 11). In addition to the above the word occurs in several passages where it is concealed in the A. V. by being translated. These are: Is. xxiii. 8, "traffickers," and xxiii. 11, "the merchant city;" Gesenius, "Jehovah gab Befehl über Canaan:" Hos. xii. 7, "He is a merchant;" Ewald, "Kanáan hält trügerische Wage:" Zeph. i. 11, "merchant-people;" Ewald, "dass alle Cananiter sind dahin." G.

CA'NAAN, THE LAND OF (אֶרֶץ כְּנַעַן. from a root כָּנַע, signifying *to be low*, see 2 Chr. xxviii. 19; Job xl. 12, amongst other passages in which the verb is used), a name denoting the coun-

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try west of the Jordan and Dead Sea, and between those waters and the Mediterranean; specially opposed to the "land of Gilead," that is, the high table-land on the east of the Jordan. Thus: "our little ones and our wives shall be here in the cities of Gilead but we will pass over armed into the land of Canaan" (Num. xxxii. 26–32), and see xxxiii. 51: "Phineas . . . returned from the children of Reuben and the children of Gad out of the land of Gilead into the land of Canaan to the children of Israel," Josh. xxii. 32: see also Gen. xii. 5. xxiii. 2. 19, xxxi. 18, xxxiii. 18, xxxv. 6, xxxvii. 1, xlviii. 3, 7, xlix. 30; Num. xiii. 2, 17, xxxiii. 40, 51; Josh. xxi. 2; Judg. xxi. 12. True, the district to which the name of "low land" is thus applied contained many very elevated spots: — Shechem (Gen. xxxiii. 18), Hebron (xxiii. 19), Bethel (xxxv. 6), Bethlehem (xlviii. 7), Shiloh (Josh. xxi. 2; Judg. xxi. 12), which are all stated to be in the "land of Canaan." But high as the level of much of the country west of the Jordan undoubtedly is, there are several things which must always have prevented, as they still prevent, it from leaving an impression of elevation. These are, (1) that remarkable, wide, maritime plain over which the eye ranges for miles from the central hills; a feature of the country which cannot be overlooked by the most casual observer, and which impresses itself most indelibly on the recollection; (2) the still deeper, and still more remarkable and impressive hollow of the Jordan valley, a view into which may be commanded from almost any of the heights of central Palestine; and, (3) there is the almost constant presence of the long high line of the mountains east of the Jordan, which from their distance have the effect more of an enormous cliff than of a mountain range — looking down on the more broken and isolated hills of Canaan, and furnishing a constant standard of height before which everything is dwarfed.

The word "Canaanite" was used in the O. T. in two senses, a broader and a narrower, which will be most conveniently examined under that head; but this does not appear to be the case with "Canaan," at least in the older cases of its occurrence. It is only in later notices, such as Zeph. ii. 5, and Matt. xv. 22, that we find it applied to the low maritime plains of Philistia and Phœnicia (comp. Mark vii. 26). In the same manner it was by the Greeks that the name Χνᾶ, *Cna*, was used for Phœnicia, *i. e.* the sea-side plain north of the "Tyrian ladder" (see the extract in Reland. 7, and Gesenius, 696), and by the later Phœnicians both of Phœnicia proper and of the Punic colonies in Africa. (See the coin of Laodicea ad Lib. and the testimony of Augustine, both quoted by Gesenius, 696.) The LXX. translators had learnt to apply this meaning to the word, and in two cases they render the Hebrew words given above by Χώρα τῶν Φοινίκων (Ex. xvi. 35; Josh. v. 12. comp. v. 1), as they do "Canaanites" by Φοίνικες.

G.

* **CANAAN, LANGUAGE OF,** Is. xix. 8. See CANAANITES; HAM.

CA'NAANITE, THE (Rec. T. ὁ Καναναῖτης, A. Καναναίτης; Lachm. [Tisch. Treg.] with B ℵ, ὁ Κανανίτης; D [in Matt.], Χαναναῖος: *Chananeus*), the designation of the Apostle SIMON, otherwise known as "Simon [the] Zelotes." It occurs in Matt. x. 4; Mark. iii. 18.

The word does not signify a descendant of Canaan, that being in the Greek both of the LXX. and the N. T. Χαναναῖος = כְּנַעֲנִי (comp. Matt xv. 22 with Mark vii. 26). Nor does it signify, as has been suggested, a native of Kana, since that would probably be Καναίτης. But it comes from a Chaldee or Syriac word, קַנָּאָן, *Kanaân*, or ܩܢܢܝܐ [ܩܢܢܝܐ], *Kanenich* [?], by which the Jewish sect or faction of "the Zealots" — so prominent in the last days of Jerusalem was designated (see Buxtorf, *Lex.* [*Talm.*] s. v.).* This Syriac word is the reading of the Peshito version. The Greek equivalent of *Kanaân* is Ζηλωτής, *Zelotes*, and this St. Luke (vi. 15; Acts i. 13) has correctly preserved. St. Matthew and St. Mark, on the other hand, have literally transferred the Syriac word, as the LXX. translators did frequently before them. There is no necessity to suppose, as Mr. Cureton does (*Nitrian Rec.* lxxxvii.), that they mistook the word for ܟܢܥܢܝ [ܟܢܥܢܝ] = Χαναναῖος, a Canaanite or descendant of Canaan. The Evangelists could hardly commit such an error, whatever subsequent transcribers of their works may have done. But that this meaning was afterwards attached to the word is plain from the readings of the Codex Bezæ (D) and the Vulgate, as given above, and from the notice quoted from Cotelier in the note to Winer's article (p. 463). The spelling of the A. V. has doubtless led many to the same conclusion; and it would be well if it were altered to "Kananite," or some other form distinguished from the well-known one in which it now stands.

G.

* Simon is supposed to have been called the "Cananite" or "Zealot" because of his former zeal in behalf of Judaism. As there was another Simon among the Apostles, he appears to have retained the name after he became a disciple, as a means of distinction, though it had ceased to mark the trait of character out of which it arose. It has been said that he took the appellation from his having belonged to a political sect known as the Zealots, mentioned by Josephus (*B. J.* iv. 3, § 9); but though he may have shown the same tendencies of character, the party historically distinguished by that name did not appear till a later period. See Wetstein's *Nov. Test.* i. 366.

H.

CA'NAANITES, THE (הַכְּנַעֲנִי, *i. e.* accurately according to Hebrew usage — Gesen. *Heb. Gram.* § 107 — "the Canaanite;" but in the A. V. with few exceptions rendered as plural, and therefore indistinguishable from כְּנַעֲנִים, which also, but very unfrequently, occurs: Χαναναῖος, Φοινιξ, Ex. vi. 15, comp. Josh. v. 1: *Chananeus*), a word used in two senses: (1) a tribe which inhabited a particular locality of the land west of the Jordan before the conquest; and (2) in a wider sense, the people who inhabited generally the whole of that country.

1. For the tribe of "the Canaanites" only — the dwellers in the lowland. The whole of the country west of Jordan was a "lowland" as compared with the loftier and more extended tracts on the east: but there was a part of this western country which was still more emphatically a "lowland." (*a.*) There were the plains lying between the shore of the Mediterranean and the foot of the hills of Benjamin, Judah, and Ephraim — the *Shefelah* or plain of Philistia on the south — that of Sharon

between Jaffa and Carmel — the great plain of Esdraelon in the rear of the bay of Akka; and lastly, the plain of Phœnicia, containing Tyre, Sidon, and all the other cities of that nation. (*b.*) But separated entirely from these was the still lower region of the Jordan Valley or Arabah, the modern *Ghôr*, a region which extended in length from the sea of Cinneroth (Gennesareth) to the south of the Dead Sea about 190 miles, with a width of from 8 to 14. The climate of these sunken regions — especially of the valley of the Jordan — is so peculiar, that it is natural to find them the special possession of one tribe. "Amalek" — so runs one of the earliest and most precise statements in the ancient records of Scripture — "Amalek dwells in the land of the south; and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains; and the Canaanite dwells by the sea, and by the side of Jordan" (Num. xiii. 29). This describes the division of the country a few years only before the conquest. But there had been little or no variation for centuries. In the notice which purports to be the earliest of all, the seats of the Canaanite tribe — as distinguished from the sister tribes of Zidon, the Hittites, Amorites, and the other descendants of Canaan — are given as on the seashore from Zidon to Gaza, and in the Jordan valley to Sodom, Gomorrah, and Lasha (afterwards Callirhoe), on the shore of the present Dead Sea (Gen. x. 18–20). In Josh. xi. 3 — at a time when the Israelites were actually in the western country — this is expressed more broadly. "The Canaanite on the east and the west" is carefully distinguished from the Amorite who held "the mountain" in the centre of the country. In Josh. xiii. 2, 3, we are told with more detail that "all the 'circles' (גְּלִילוֹת) of the Philistines . . . from Sihor (the *Wady el-Arish*) unto Ekron northward, is counted to the Canaanite." Later still, the Canaanites are still dwelling in the upper part of the Jordan Valley — Bethshean; the plain of Esdraelon — Taanach, Ibleam, and Megiddo; the plain of Sharon — Dor; and also on the plain of Phœnicia — Accho and Zidon. Here were collected the chariots which formed a prominent part of their armies (Judg. i. 19, iv. 3; Josh. xvii. 16), and which could indeed be driven nowhere but in these level lowlands (Stanley, *S. & P.* p. 134).

The plains which thus appear to have been in possession of the Canaanites specially so called, were not only of great extent; they were also the richest and most important parts of the country, and it is not unlikely that this was one of the reasons for the name of "Canaanite" being

2. Applied as a general name for the non-Israelite inhabitants of the land, as we have already seen was the case with "Canaan."

Instances of this are, Gen. xii. 6; Num. xxi. 3 — where the name is applied to dwellers in the south, who in xiii. 29 are called Amalekites; Judg. i. 10 — with which comp. Gen. xiv. 13 and xiii. 18, and Josh. x. 5, where Hebron, the highest land in Palestine, is stated to be Amorite: and Gen. xiii. 12, where the "land of Canaan" is distinguished from the very Jordan valley itself. See also Gen. xxiv. 3, 37, comp. xxviii 2. 6: l.x. xiii. 1?, comp. 5. But in many of its occurrences it is difficult to know in which category to place the word. Thus in Gen. l. 11: if the floor of Atad was at Bethhogla, close to the west side of the Jordan, "the Canaanites" must be intended in the narrower and stricter sense; but the expression "inhabitants of the land" appears as if intended to be more general. Again, in Gen. x. 18, 19, where the present writer believes the tribe to be intended, Gesenius takes it to apply to the whole of the Canaanite nations. But in these and other similar instances, allowance must surely be made for the different dates at which the various records thus compared were composed. And besides this, it is difficult to imagine what accurate knowledge the Israelites can have possessed of a set of petty nations, from whom they had been entirely removed for four hundred years, and with whom they were now again brought into contact only that they might exterminate them as soon as possible. And before we can solve such questions we also ought to know more than we do of the usages and circumstances of people who differed not only from ourselves, but also possibly in a material degree from the Orientals of the present day. The tribe who possessed the ancient city of Hebron, besides being, as shown above, called interchangeably Canaanites and Amorites, are in a third passage (Gen. xxiii.) called the children of Heth or Hittites (comp. also xxvii. 46 with xxviii. 1, 6). The Canaanites who were dwelling in the land of the south when the Israelites made their attack on it, may have been driven to these higher and more barren grounds by some other tribes, possibly by the Philistines who displaced the Avvites, also dwellers in the low country (Deut. ii. 23).

Beyond their chariots (see above) we have no clue to any manners or customs of the Canaanites. Like the Phœnicians, they were probably given to commerce; and thus the name became probably in later times an occasional synonym for a merchant (Job xli. 6; Prov. xxxi. 24; comp. Is. xxiii. 8, 11; Hos. xii. 7; Zeph. i. 11. See Kenrick, *Phœn.* p. 232).

Of the language of the Canaanites little can be said. On the one hand, being — if the genealogy of Gen. x. be right — Hamites, there could be no affinity between their language and that of the Israelites, who were descendants of Shem. On the other is the fact that Abram and Jacob shortly after their entrance to the country seem able to hold converse with them, and also that the names of Canaanite persons and places which we possess, are translatable into Hebrew. Such are Melchizedek, Hamor, Shechem, Sisera . . . Ephrath, and also a great number of the names of places. But we know that the Egyptian and Assyrian names have been materially altered in their adoption into Hebrew records, either by translation into Hebrew equivalents, or from the impossibility of accurately rendering the sounds of one language by those of another. The modern Arabs have adopted the Hebrew names of places as nearly as would admit of their having a meaning in Arabic, though that meaning may be widely different from that of the Hebrew name. Examples of this are *Beit-ûr*, *Beit lahm*, *Bir es-Seba*, which mean respectively, "house of the eye," "house of flesh," "well of the lion," while the Hebrew names which these have superseded meant "house of caves," "house of bread," "well of the oath." May not a similar process have taken place when the Hebrews took possession of the Canaanite towns, and "called the lands after their own names?" (For an examination of this interesting but obscure subject see Gesenius, *Hebr. Spr.* pp. 223–5.)

The "Nethinim" or servants of the temple seem to have originated in the dedication of captives

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taken in war from the petty states surrounding the Israelites. [NETHINIM.] If this was the case, and if they were maintained in number from similar sources, there must be many non-Israelite names in the lists of their families which we possess in Ezr. ii. 43–54; Neh. vii. 46–56. Several of the names in these catalogues — such as Sisera, Mehunim, Nephushim — are the same as those which we know to be foreign, and doubtless others would be found on examination. The subject perhaps would not be beneath the examination of a Hebrew scholar.

This is perhaps the proper place for noticing the various shapes under which the formula for designating the nations to be expelled by the Israelites is given in the various books.

1. Six nations: the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. This is the usual form, and, with some variation in the order of the names, it is found in Ex. iii. 8, 17, xxiii. 23, xxxiii. 2, xxxiv. 11; Deut. xx. 17; Josh. ix. 1, xii. 8; Judg. iii. 5. In Ex. xiii. 5, the same names are given with the omission of the Perizzites.

2. With the addition of the Girgashites, making up the mystic number seven (Deut. vii. 1; Josh. iii. 10, xxiv. 11). The Girgashites are retained and the Hivites omitted in Neh. ix. 8 (comp. Ezr. ix. 1).

3. In Ex. xxiii. 28, we find the Canaanite, the Hittite, and the Hivite.

4. The list of ten nations in Gen. xv. 19–21 includes some on the east of Jordan, and probably some on the south of Palestine.

5. In 1 K. ix. 20 the Canaanites are omitted from the list. G.

CANDACE (Κανδάκη, Strab. xvii. p. 820), a queen of Ethiopia (Meroë), mentioned Acts viii. 27. The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens. (See Plin. vi. 35; Dion Cass. liv. 5; Strab. *l. c.*) The eunuch of this queen, who had charge of all her treasure, is mentioned in Acts as having been met by Philip the Evangelist on the desert road from Jerusalem to Gaza, and converted to Christianity. Ethiopian tradition gives him the name of Indich; and in Iren. iii. 12, and Euseb. *H. E.* ii. 1, he is said to have first propagated the gospel in Arabia Felix and Ethiopia, but Sophronius makes him preach and suffer martyrdom in the island of Ceylon. (See Wolf, *Curæ*, ii. 113.) H. A.

* The foregoing is the generally received view, but is subject still to some doubt. Of the writers to whom appeal is made, Strabo (xvii. 2, § 3) says expressly that the inhabitants of Meroë appoint kings (βασιλέας) as their sovereigns, and appoint them for their personal qualities, being therefore elective, and not hereditary; and also that the royal residence of Candace was Napata (τοῦτο ἦν τὸ βασίλειον τῆς Κανδάκης), a different place from Meroë, eighty-six geographical miles farther north. Dion Cassius (liv. 5, though he writes erroneously Ταυάκη) makes the same distinction, referring the queens who bore this title to Napata, and not Meroë. In accordance with these notices, Rawlinson (*Herodotus*, ii. 41) makes Napata the capital of one part of Ethiopia, and Meroë the seat of another independent kingdom. The passage in Pliny (*Hist. Nat.* vi. 35) does not disagree with this conclusion, though it is chiefly his language that has misled readers, if they have fallen into error here. His words are the following: "Inde Napata LX M. mill.; oppidum id parvum inter prædicta ... Ab eo ad insulam Meroën CCCLX M. Herbas circa Meroën demum viridiores, silvarumque aliquid apparuisse et rhinocerotum elephantorumque vestigia. Ipsum oppidum Meroën ab introitu insulæ abesse LXX. mill. passuum: juxtaque aliam insulam Tadu dextro subeuntibus alveo, quæ portum faceret. Ædificia oppidi pauca. Regnare feminam Candacem; quod nomen multis jam annis ad reginas transiit." If "ædificia oppidi" refers to "Meroën," just before, then "regnare Candacem" does of course, and Candace reigned in the city and island of that name. But, on the other hand, Meroë was an important city, and could not well be said to consist of "a few buildings," and Napata might be so described: and hence, as some suppose, Pliny at this point goes back to the remoter Napata, of which he has already spoken as "parvum," and so much the more as that is uppermost in the mind, as being the place from which he reckons the situation of the other places named.

Others suppose that Napata was only one of the capitals of Meroë, and that Strabo and Dion Cassius speak of Candace in connection with the former place rather than the latter, because she had a noted palace there. It follows, then (to make the conciliation here complete), that Strabo must mean by "kings" rulers of both sexes. Ritter (*Erdkunde*, i. 592, 2d ed.) regards the Napata of Pliny as a different place from that of Strabo. For a fuller statement of the case, the reader is referred to J. C. M. Laurent's *Neutestamentliche Studien*, pp. 140–146 (Gotha, 1866); and *Bibl. Sacra*, 1866 pp. 515–16.

The name Candace, says Rüetschi (Herzog's *Real-Encykl.* vii. 243), appears not to be of Semitic origin, at least no satisfactory etymology has yet been assigned for it. The supposition that the Candace in Acts viii. 27 was the one who fought against the Romans B. C. 22 (Strabo, xvii. 1, § 54) is just possible, so far as the dates are concerned, but has every presumption against it. Some of the commentators suppose her to have been the same; in which case she must have reigned under the emperor Claudius, and have been nearly ninety years old at the time of Philip's baptizing the eunuch. Pliny's statement that Candace was a transmitted title of these Ethiopian queens renders so violent a supposition needless. H.

CANDLESTICK (מְנוֹרָה: λυχνία τοῦ φωτός, 1 Macc. i. 21; ὁ ἀθάνατος ... λεγόμενος λύχνος καὶ καιόμενος ἀδιαλείπτως ... τῷ ναῷ, Diod. Sic. ap. Schleusn. *Thes.* s. v.), which Moses was commanded to make for the tabernacle, is described Ex. xxv. 31–37, xxxvii. 17–24. It is called in Lev. xxiv. 4, "the pure," and in Ecclus. xxvi. 17, "the holy candlestick." With its various appurtenances (mentioned below) it required a talent of "pure gold," and it was not *moulded*, but "of beaten work" (τορευτή). Josephus, however, says (*Ant.* iii. 6, § 7) that it was of *cast* gold (κεχωνευμένη), and hollow. From its golden base (יָרֵךְ, βάσις, Joseph.), which, according to the Jews, was 3 feet high (Winer, *Leuchter*), sprang a main shaft or reed (קָנֶה), "and spread itself into as many branches as there are planets, including the sun. It terminated in 7 heads all in one row, all standing parallel to one another, one by one, in imitation of the number of the planets" (Whiston's *Jos.* ...

supra) As the description given in Ex. is not very clear, we abbreviate Lightfoot's explanation of it. "The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondwise; and a little above that a golden knop, and above that a golden flower. Then two branches, one on each side, bowed, and coming up as high as the middle shaft. On each of them were three golden cups placed almondwise, on sharp, scollop-shell fashion; above which was a golden knop, a golden flower, and the socket. Above the branches on the middle shaft was a golden boss, above which rose two shafts more; above the coming out of these was another boss, and two more shafts, and then on the shaft upwards were three golden scollop-cups, a knop, and a flower: so that the heads of the branches stood an equal height" (*Works*, ii. 399, ed. Pitman). Calmet remarks that "the number 7 might remind them of the sabbath." We have seen that Josephus gives it a somewhat Egyptian reference to the number of the planets, but elsewhere (*B. J.* vii. 5, § 5) he assigns to the 7 branches a merely general reference, as τῆς παρὰ τοῖς Ἰουδαίοις ἑβδομάδος τὴν τιμὴν ἐμφανίζοντες. The whole weight of the candlestick was 100 minæ; its height was, according to the Rabbis, 5 feet, and the breadth, or distance between the exterior branches 3½ feet (Jahn, *Arch. Bibl.* § 329). It has been calculated to have been worth 5076*l.* exclusive of workmanship.

According to Josephus the ornaments on the shaft and branches were 70 in number, and this was a notion in which the Jews with their peculiar reverence for that number would readily coincide; but it seems difficult from the description in Exodus to confirm the statement. On the main shaft (called "the candlestick," in Ex. xxv. 34) there is said to be "4 almond-shaped bowls," with their knops and their flowers," which would make 12 of these ornaments in all; and as on each of the 6 branches there were *apparently* (for the expression in verse 33 is obscure) 3 bowls, 3 knops, and 3 flowers, the entire number of such figures on the candlestick would be 66. The word translated "bowl" in the A. V. is גְּבִיעַ, κρατήρ, for which Joseph. (*l. c.*) has κρατηρίδια καὶ ῥοΐσκοι. It is said to have been almond-shaped (מְשֻׁקָּד, ἐκτετυπωμένοι καρυΐσκοις), but whether the fruit or flower of the almond is intended cannot be certain. The word כַּפְתֹּר is variously rendered "knop" (A. V.), "pommel" (Geddes), σφαιρωτήρ (LXX.), *spherula* (Vulg.), "apple" (Arabic, and other versions); and to this some apply the ῥοΐσκοι, and not (as is more natural) the σφαῖρα of Josephus. The third term is פֶּרַח, "a bud," κρίνα (LXX. and Joseph.), which from an old gloss seems to be put for any ἄνθος ἐνωδιάζον, κρίνοις ὅμοιον. From the fact that it was expressly made "after the pattern shown in the mount," many have endeavored to find a symbolical meaning in these ornaments, especially Meyer and Bähr (*Symbol.* i. 416 ff). Generally it was "a type of preaching" (Godwyn's *Moses and Aaron*, ii. 1, or of "the light of the law" (Lightfoot, *l. c.*). Similarly candlesticks are made types of the spirit, of the Church, of witnesses, &c. (Comp. Zech. iv.; Rev. i. 5. xi. 4, &c.; Wemyss, *Clav. Symbol.* s. v.)

The candlestick was placed on the south side of the first apartment of the tabernacle, opposite the table of shew-bread, which it was intended to illumine, in an oblique position (λοξῶς) so that the lamps looked to the east and south (Joseph. *Ant.* iii. 6, § 7; Ex. xxv. 37); hence the central was called "the western" lamp, according to some, though others render it "the evening lamp," and say that *it* alone burned perpetually (Ex. xxvii. 20, 21), the others not being lit during the day, although the Holy Place was dark (Ex. xxx. 8; 1 Macc. iv. 50). In 1 Sam. iii. 3 we have the expression "ere the lamp of God went out in the temple of the Lord," and this, taken in connection with 2 Chr. xiii. 11 and Lev. xxiv. 2, 3, would seem to imply that "always" and "continually," merely mean "tempore constituto," *i. e.* by night; especially as Aaron is said to have dressed the lamps every morning and lighted them every evening. Rabbi Kimchi (*ad loc.*) says that the other lamps often went out at night, but "they always found the *western* lamp burning." They were each supplied with cotton, and half a log of the purest olive-oil (about two wine-glasses), which was sufficient to keep them burning during a long night (Winer).

The priest in the morning trimmed the lamps with golden snuffers (מַלְקָחַיִם: ἐπαρυστῆρες: *forcipes*), and carried away the snuff in golden dishes (מַחְתֹּת: ὑποθέματα: *acerra*, Ex. xxv. 38). When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar (Num. iv. 9).

In Solomon's temple, instead of this candlestick (or besides it, as the Rabbis say, for what became of it we do not know), there were 10 golden candlesticks similarly embossed, 5 on the right and 5 on the left (1 K. vii. 49; 2 Chr. iv. 7). These are said to have formed a sort of railing before the vail, and to have been connected by golden chains, under which, on the day of atonement, the high-priest crept. They were taken to Babylon (Jer. lii. 19).

In the temple of Zerubbabel there was again a single candlestick (1 Macc. i. 21, iv. 49). It was



Candlestick. (From Arch of Titus.)

taken from the Herodian temple by Titus, and carried in triumph immediately before the conqueror

(Joseph. *B. J.* vii. 5, § 5). The description given of its κλίνη and λεπτοὶ καυλίσκοι by Josephus, agrees only tolerably with the deeply interesting sculpture on the Arch of Titus; but he drops a hint that it was not identical with the one used in the Temple, saying (possibly in allusion to the fantastic griffins, &c., sculptured on the pediment, which are so much worn that we found it difficult to make them out), τὸ ἔργον ἐξήλλακτο τῆς κατὰ τὴν ἡμετέραν χρῆσιν συνηθείας: where see Whiston's note. Hence Jahn (*Hebr. Com.* § clix.) says that the candlestick carried in the triumph was "*somewhat different from the golden candlestick of the temple.*" These questions are examined in Reland's treatise *De Spoliis Templi Hierosol. in Arcu Titiano conspicuis.* The *general* accuracy of the sculpture is undoubted (Prideaux, *Con.* i. 166).

After the triumph the candlestick was deposited in the Temple of Peace, and according to one story fell into the Tiber from the Milvian bridge during the flight of Maxentius from Constantine, Oct. 28, 312 A. D.; but it probably was among the spoils transferred, at the end of 400 years, from Rome to Carthage by Genseric, A. D. 455 (Gibbon, iii. 291). It was recovered by Belisarius, once more carried in triumph to Constantinople, "and then respectfully deposited in the Christian church of Jerusalem" (*Id.* iv. 24), A. D. 533. It has never been heard of since.

When our Lord cried "I am the light of the world" (John viii. 12), the allusion was probably suggested by the two large golden chandeliers, lighted in the court of the women during the Feast of Tabernacles, which illuminated all Jerusalem (Wetstein, *ad loc.*), or perhaps to the lighting of this colossal candlestick, "the more remarkable in the profound darkness of an Oriental town" (Stanley, *S. & P.* p. 428). F. W. F.

* According to the description given in Ex. xxv. 31–37, the candelabrum, or chandelier, of the tabernacle (improperly called *candlestick* in the common English version) was constructed as follows:

From a base or stand (called יָרֵךְ, properly the upper portion of the thigh where it joins the body, and hence, naturally, the support on which a structure rests) rose an upright central shaft (קָנֶה, a *reed, cane*) bearing the central lamp; from two opposite sides of it proceeded other shafts (קָנִים), three on a side, making six branches from the main shaft, all being in the same plane with it, and each bearing a lamp.

As parts of the main shaft and its branches, serving for ornaments of the structure, are mentioned *flower-cups* (גְּבִיעַ, properly a *cup* or *bowl*, hence, the calyx or outer covering of a flower), *capitals* (כַּפְתֹּר, *crown* of a column, its *capital*, Am. ix. 1; Zeph. ii. 14), and *flowers* (פֶּרַח). In shape, the capital may have had the rounded form of fruit, as indicated in some of the ancient versions and Josephus.

From the representation in verses 33–35, these parts appear to have been arranged as follows: Each of the six side-branches (ver. 33) had three flower-cups (calyxes) shaped like the calyx of the almond blossom, and terminated in a crown or capital, with its ornamental flower, as a receptacle for the lamp. The central shaft (vers. 34, 35) was composed of four such combinations of calyx, capital, and flower, each pair of side-branches resting on the capital (ver. 35) of one of the three lower the fourth and uppermost bearing the central lamp.

As thus understood, the passage is interpreted according to its strictest grammatical construction, and each term is taken in its ordinary acceptation in the Hebrew Scriptures. The form, as thus represented, is more symmetrical than the one sculptured on the Arch of Titus, which plainly conflicts with some points in the description, and has no historical claim to represent the form of the candelabrum of the first Hebrew tabernacle.

Whether the lamps were all on the same level, as supposed to be represented on the Arch of Titus (for the central shaft is defaced at the top), whether the central lamp was highest, as supposed by Ewald, and whether the seven lamps were arranged in a pyramidal form, as supposed by Scaehius, is matter of mere speculation. But on either of the two latter suppositions, the structure is not only more symmetrically artistic in itself, but harmonizes better with the designation of the central shaft by the general name of the whole (מְנֹרָה, in ver. 34), the other parts being only its subordinate appendages. Keil, in the *Bibl. Commentar* of Keil and Delitzsch, and in his *Archäologie*, where an engraved representation is given, arbitrarily reverses the order of the גָּבִיעַ and the פֶּרַח, as given three times in the Hebrew text.

The term *candlestick* (A. V.) is obviously inappropriate here. It is also improperly used in the New Testament in passages where *lamp-stand* is meant by the Greek word (λυχνία).

As to the allusion in our Saviour's words, "I am the light of the world," it has been shown by Lücke (who examines the subject minutely), and by Meyer, that they could not have been suggested by the lighting of the lamps in the temple. On the contrary, there is a manifest reference to the repeated and familiar predictions of the Messiah, as "a light of the Gentiles" (Is. xlii. 6, xlix. 6), as "the Sun of righteousness" (Mal. iv. 2), to which allusion is made in Luke i. 78, 79, as "the day-spring from on high," "to give light to them that sit in darkness." Comp. Matt. iv. 16; Luke ii. 32. T. J. C.

CANE. [Reed.]

CANKERWORM. [Locust.]

CAN'NEH (כַּנֵּה, one Codex כלנה: Χαναά; Alex. Χαναάν: *Chene*), Ez. xxvii. 23. [Calneh.]

CANON OF SCRIPTURE, THE, may be generally described as "the collection of books which forms the original and authoritative written rule of the faith and practice of the Christian Church." Starting from this definition it will be the object of the present article to examine shortly, I. The original meaning of the term; II. The Jewish Canon of the Old Testament Scriptures as to (α) its formation, and (β) extent; III. The Christian Canon of the Old; and IV. of the New Testament.

I. *The use of the word Canon.* — The word Canon (Κανών, akin to קָנֶה [cf. Gesen. *Thes.* s. v.], κάννη, κάννα, *canna* [*canalis, channel*], *cane, cannon*) in classical Greek is (1.) properly a *straight rod*, as the rod of a shield, or that used in weaving

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(ἐκστότευμα), or a carpenter's rule. (2.) The last image offers an easy transition to the metaphorical use of the word for a *testing rule* in ethics (comp. Arist. *Eth. Nic.* iii. 4, 5), or in art (the *Canon* of Polycletus; Luc. *de Salt.* p. 946 B.), or in language (the *Canons* of Grammar). The varied gift of tongues, according to the ancient interpretation of Acts ii. 7, was regarded as the "canon" or test which determined the direction of the labors of the several Apostles (Severian. ap. Cram. *Cat. in Act.* ii. 7, δίδοται ἑκάστῳ γλῶσσα καθάπερ κανών). Chronological tables were called κανόνες χρονικοί (Plut. *Sol.* p. 27); and the summary of a book was called κανών, as giving the "rule," as it were, of its composition. The Alexandrine grammarians applied the word in this sense to the great "classical" writers, who were styled "the rule" (ὁ Κανών), or the perfect model of style and language. (3.) But in addition to these active meanings the word was also used passively for a measured space (at Olympia), and, in later times, for a fixed tax (Du Cange, s. v. *Canon*).

The ecclesiastical usage of the word offers a complete parallel to the classical. It occurs in the LXX. in its literal sense (Jud. xiii. 6), and again in Aquila (Job xxxviii. 5). In the N. T. it is found in two places in St. Paul's epistles (Gal. vi. 16; 2 Cor. x. 13–16), and in the second place the transition from an active to a passive sense is worthy of notice. In patristic writings the word is commonly used both as "a rule" in the widest sense, and especially in the phrases "the rule of the Church," "the rule of faith," the rule of truth" (ὁ κανὼν τῆς ἐκκλησίας, ὁ κανὼν τῆς ἀληθείας, ὁ κανὼν τῆς πίστεως; and so also κανὼν ἐκκλησιαστικός, and ὁ κανών simply). This rule was regarded either as the abstract, ideal standard, embodied only in the life and action of the Church; or, again, as the concrete, definite creed, which set forth the facts from which that life sprang (*regula:* Tertull. *de Virg. vel.* 1). In the fourth century, when the practice of the Church was further systematized, the decisions of synods were styled "Canons," and the discipline by which ministers were bound was technically "the Rule," and those who were thus bound were styled *Canonici* ("Canons"). In the phrase "the canon (*i. e.* fixed part) of the mass," from which the popular sense of "canonize" is derived, the passive sense again prevailed.

As applied to Scripture the derivatives of κανών are used long before the simple word. The Latin translation of Origen speaks of *Scripturæ Canonicæ* (*de Princ.* iv. 33), *libri regulares* (*Comm. in Matt.* § 117), and *libri canonizati* (*id.* § 28). In another place the phrase *haberi in Canone* (*Prol. in Cant.* s. f.) occurs, but probably only as a translation of κανονίζεσθαι, which is used in this and cognate senses in Athanasius (*Ep. Fest.*), the Laodicene Canons (ἀκανόνιστα, *Can.* lix.), and later writers. This circumstance seems to show that the title "Canonical" was first given to writings in the sense of "admitted by the rule," and not as "*forming part of* and *giving* the rule." It is true that an ambiguity thus attaches to the word, which may mean only "publicly used in the Church;" but such an ambiguity may find many parallels, and usage tended to remove it.[a] The spirit of Christendom recognized the books which truly expressed its essence; and in lapse of time, when that spirit was deadened by later overgrowths of superstition, the written "Rule" occupied the place and received the name of that vital "Rule" by which it was first stamped with authority (ὁ κανὼν τῆς ἀληθείας αἱ θεῖαι γραφαί, Isid. Pelus. *Ep.* cxiv.; comp. Aug. *de doctr. Chr.* iv. 9 (6); and as a contrast *Anon.* ap. Euseb. *H. E.* v. 28).

The first direct application of the term κανών to the Scriptures seems to be in the verses of Amphilochius (c. 380 A. D.), who concludes his well-known Catalogue of the Scriptures with the words οὗτος ἀψευδέστατος κανὼν ἂν εἴη τῶν θεοπνεύστων γραφῶν, where the word indicates the rule by which the contents of the Bible must be determined, and thus secondarily an index of the constituent books. Among Latin writers the word is commonly found from the time of Jerome (*Prol. Gal.* . . . Tobias et Judith *non sunt in Canone*) and Augustine (*De Civ.* xvii. 24, . . . perpauci *auctoritatem Canonis* obtinuerunt; *id.* xviii. 38, . . . *inveniuntur in Canone*), and their usage of the word, which is wider than that of Greek writers, is the source of its modern acceptation.

The uncanonical books were described simply as "those without," or "those uncanonized" (ἀκανόνιστα, *Conc. Laod.* lix.). The Apocryphal books, which were supposed to occupy an intermediate position, were called "books read" (ἀναγιγνωσκόμενα, Athan. *Ep. Fest.*), or "ecclesiastical" (*ecclesiastici*, Rufin. *in Symb. Apost.* § 38), though the latter title was also applied to the canonical Scriptures (Leont. *l. c. infr.*). The canonical books (Leont. *de Sect.* ii. τὰ κανονιζόμενα βιβλία) were also called "books of the Testament" (ἐν διθήκα βιβλία), and Jerome styled the whole collection by the striking name of "the holy library" (*Bibliotheca sancta*), which happily expresses the unity and variety of the Bible (Credner, *Zur Gesch. d. Kan.* § 1; *Hist. of Canon of N. T.* App. D).

II. (*a*) *The formation of the Jewish Canon.* — The history of the Jewish Canon in the earliest times is beset with the greatest difficulties. Before the period of the exile only faint traces occur of the solemn preservation and use of sacred books. According to the command of Moses the "book of the law" was "put in the side of the ark" (Deut. xxxi. 25 ff.), but not *in* it (1 K. viii. 9; comp. Joseph. *Ant.* iii. i. 7, v. 1, 17), and thus in the reign of Josiah, Hilkiah is said to have "found the book of the law in the house of the Lord" (2 K. xxii. 8; comp. 2 Chr. xxxiv. 14). This "book of the law," which, in addition to the direct precepts (Ex. xxiv. 7), contained general exhortations (Deut. xxviii. 61) and historical narratives (Ex. xvii. 14), was further increased by the records of Joshua (Josh. xxiv. 26), and probably by other writings (1 Sam

[a] Credner accepts the popular interpretation, as if canonical were equivalent to "having the force of law," and supposes that *scripturæ legis*, a phrase occurring in the time of the persecution of Diocletian, represents γραφαὶ κανόνος, which however does not, as far as I know, occur anywhere (*Zur Gesch. d. Kan.* p. 67). The terms *canonical* and *canonize* are probably of Alexandrine origin; but there is not the slightest evidence for connecting the "canon" of classical authors with the "canon" of Scripture, notwithstanding the tempting analogy. If it could be shown that ὁ κανών was used at an early period for the *list* of sacred books, then it would be the simplest interpretation to take κανονίζεσθαι in the sense of "being entered on the list." [For this view see F. C. Baur, *Die Bedeutung des Wortes* Κανών, in Hilgenfeld's *Zeitschr. f. wiss. Theol.*, 1858, i. 141-150

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x. 25), though it is impossible to determine their contents.[a] At a subsequent time collections of proverbs were made (Prov. xxv. 1), and the later prophets (especially Jeremiah; comp. Kueper, *Jerem. Libror. ss. interp. et vindex*, Berol. 1837) were familiar with the writings of their predecessors, a circumstance which may naturally be connected with the training of "the prophetic schools." It perhaps marks a further step in the formation of the Canon when "the book of the Lord" is mentioned by Isaiah as a general collection of sacred teaching (xxxiv. 16; comp. xxix. 18), at once familiar and authoritative; but it is unlikely that any definite collection either of "the psalms" or of "the prophets" existed before the Captivity. At that time Zechariah speaks of "the law" and "the former prophets" as in some measure coördinate (Zech. vii. 12); and Daniel refers to "*the books*" (Dan. ix. 2, הַסְּפָרִים) in a manner which seems to mark the prophetic writings as already collected into a whole. Even after the Captivity the history of the Canon, like all Jewish history up to the date of the Maccabees, is wrapt in great obscurity. Faint traditions alone remain to interpret results which are found realized when the darkness is first cleared away. Popular belief assigned to Ezra and "the great synagogue" the task of collecting and promulgating the Scriptures as part of their work in organizing the Jewish Church. Doubts have been thrown upon this belief (Rau, *De Synag. magnâ*, 1726; comp. Ewald, *Gesch. d. V. Isr.* iv. 191), and it is difficult to answer them, from the scantiness of the evidence which can be adduced; but the belief is in every way consistent with the history of Judaism and with the internal evidence of the books themselves. The later embellishments of the tradition, which represent Ezra as the second author of all the books [2 ESDRAS], or define more exactly the nature of his work, can only be accepted as signs of the universal belief in his labors, and ought not to cast discredit upon the simple fact that the foundation of the present Canon is due to him. Nor can it be supposed that the work was completed at once; so that the account (2 Macc. ii. 13) which assigns a collection of books to Nehemiah is in itself a confirmation of the general truth of the gradual formation of the Canon during the Persian period. The work of Nehemiah is not described as initiatory or final. The tradition omits all mention of the law, which may be supposed to have assumed its final shape under Ezra, but says that Nehemiah "gathered together the [writings] concerning the kings and prophets, and the [writings] of David, and letters of kings concerning offerings" while "founding a library" (*καταβαλλόμενος βιβλιοθήκην ἐπισυνήγαγε τὰ περὶ τῶν βασιλέων καὶ προφητῶν καὶ τὰ τοῦ Δαυὶδ καὶ ἐπιστολὰς βασιλέων περὶ ἀναθεμάτων*; 2 Macc. *l. c.*). The various classes of books were thus completed in succession; and this view harmonizes with what must have been the natural development of the Jewish faith after the Return. The Constitution of the Church and the formation of the Canon were both from their nature gradual and mutually dependent. The construction of an ecclesiastical polity involved the practical determination of the divine rule of truth, though, as in the parallel case of the Christian Scriptures, open persecution first gave a clear and distinct expression to the implicit faith.

The persecution of Antiochus (B. C. 168) was for the Old Testament what the persecution of Diocletian was for the New, the final crisis which stamped the sacred writings with their peculiar character. The king sought out "the books of the law" (*τὰ βιβλία τοῦ νόμου*, 1 Macc. i. 56) and burnt them; and the possession of a "book of the covenant" (*βιβλίον διαθήκης*) was a capital crime (Joseph. *Ant.* xii. 5, § 4, *ἠφανίζετο εἴπου βίβλος εὑρεθείη ἱερὰ καὶ νόμος*). According to the common tradition, this proscription of "the law" led to the public use of the writings of the prophets, and without discussing the accuracy of this belief, it is evident that the general effect of such a persecution would be, to direct the attention of the people more closely to the books which they connected with the original foundation of their faith. And this was in fact the result of the great trial. After the Maccabean persecution the history of the formation of the Canon is merged in the history of its contents.[b] The Bible appears from that time as a whole, though it was natural that the several parts were not yet placed on an equal footing, nor regarded universally and in every respect with equal reverence[c] (comp. Zunz, *Die gottesd. Vortr. d. Juden*, pp. 14, 25, &c.).

But while the combined evidence of tradition and of the general course of Jewish history leads to the conclusion that the Canon in its present shape was formed gradually during a lengthened interval, beginning with Ezra and extending through a part or even the whole (Neh. xii. 11, 22) of the Persian period (B. C. 458–332), when the cessation of the prophetic gift[d] pointed out the necessity and defined the limits of the collection, it is of the utmost importance to notice that the collection was peculiar in character and circumscribed in contents. All the evidence which can be obtained, though it is confessedly scanty, tends to show that it is false, both in theory and fact, to describe the O. T. as "all the relics of the Hebræo-Chaldaic literature up to a certain epoch" (De Wette, *Einl.* § 8), if the phrase is intended to refer to the time when the Canon was completed. The epilogue of Ecclesiastes (xii. 11 ff.) speaks of an extensive literature, with which the teaching of Wisdom is contrasted, and "weariness of the flesh" is described as the result of the study bestowed upon it. It is impossible that these "many writings" can have perished in the interval between the composition of Ecclesiastes and the Greek invasion, and the

[a] According to some (Fabric. *Cod. Pseudep. V. T.* 1113), this collection of sacred books was preserved by Jeremiah at the destruction of the Temple (comp. 2 Macc. ii. 4 f.); according to others it was consumed together with the ark (Epiph. *de Pond.* civ. ii. 162). In 2 K. xxii. 8 ff., 2 Chr. xxxiv. 14 ff., mention is made only of *the Law*.

[b] The reference to the work of Judas Macc. in 2 Macc. ii. 14, *ὡσαύτως δὲ καὶ Ἰούδας τὰ διαπεπτωκότα διὰ τὸν πόλεμον τὸν γεγονότα ἡμῖν ἐπισυνήγαγε πάντα, αἱ ἔστι παρ' ἡμῖν*, appears from the connection to refer in particular to his care with regard to the restitution of the copies of the sacred writings which were "lost" (*διαπεπτωκότα*). It is of importance to notice that the work was a *restoration*, and not a *new collection*.

[c] Yet the distinction between the three degrees of inspiration which were applied by Abarbanel (Keil, *Einl.* § 158, 6) to the three classes of writings is unknown to the early rabbins.

[d] After Malachi, according to the Jewish tradition (Vitringa, *Obs. Sacr.* vi. 6; *ap.* Keil, *l. c.*).

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Apocrypha includes several fragments which must be referred to the Persian period (Buxtorf, *Tiberias*, 10 f.; Hottinger, *Thes. Phil.*; Hengstenberg, *Beiträge*, i.; Hävernick, *Einl.* i.; Oehler, art. *Kanon d. A. T.* in Herzog's *Encykl.*).

(β) *The contents of the Jewish Canon.*—The first notice of the O. T. as consisting of distinct and definite parts occurs in the prologue to the Greek translation of the Wisdom of Sirach (Ecclesiasticus). The date of this is disputed [ECCLESIASTICUS; JESUS SON OF SIRACH]; but if we admit the later date (c. B. C. 131), it falls in with what has been said on the effect of the Antiochian persecution. After that "the law, the prophecies, and the remainder of the books" are mentioned as integral sections of a completed whole (ὁ νόμος, καὶ αἱ προφητεῖαι, καὶ τὰ λοιπὰ τῶν βιβλίων), and the phrase which designates the last class suggests no reason for supposing that that was still indefinite and open to additions. A like threefold classification is used for describing the entire O. T. in the Gospel of St. Luke (xxiv. 44, ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς; comp. Acts xxviii. 23), and appears again in a passage of Philo, where the Therapeutæ are said to find their true food in "laws and oracles uttered by prophets, and hymns and (τὰ ἄλλα) the other [books?] by which knowledge and piety are increased and perfected" (Philo, *de Vita cont.* 3). [BIBLE.]

The triple division of the O. T. is itself not a mere accidental or arbitrary arrangement, but a reflection of the different stages of religious development through which the Jewish nation passed. The Law is the foundation of the whole revelation, the special discipline by which a chosen race was trained from a savage willfulness to the accomplishment of its divine work. The Prophets portray the struggles of the same people when they came into closer connection with the kingdoms of the world, and were led to look for the inward antitypes of the outward precepts. The Hagiographa carry the divine lesson yet further, and show its working in the various phases of individual life, and in relation to the great problems of thought and feeling, which present themselves by a necessary law in the later stages of civilization (comp. Oehler, art. *Kanon*, in Herzog's *Encykl.* p. 253).

The general contents of these three classes still, however, remain to be determined. JOSEPHUS, the earliest direct witness on the subject, enumerates twenty-two books "which are justly believed to be divine" (τὰ δικαίως θεῖα πεπιστευμένα): five books of Moses, thirteen of the prophets, extending to the reign of Artaxerxes (*i. e. Esther*, according to Josephus),[a] and four which contain hymns and directions for life (Joseph. *c. Apion.* i. 8). Still there is some ambiguity in this enumeration, for in order to make up the numbers, it is necessary either to rank Job among the prophets, or to exclude one book, and in that case probably Ecclesiastes, from the Hagiographa. The former alternative is the more probable, for it is worthy of special notice that Josephus regards primarily the historic character of the prophets (τὰ κατ' αὐτοὺς πραχθέντα συνέγραψαν), a circumstance which explains his deviation from the common arrangement in regard to the later annals (1 and 2 Chr., Ezr., Neh.), and Daniel and Job, though he is silent as to the latter in his narrative (comp. Orig. *ap.* Euseb. *H. E.* vi. 25). The later history, he adds, has also been written in detail, but the records have not been esteemed worthy of the same credit, "because the accurate succession of the prophets was not preserved in their case" (διὰ τὸ μὴ γενέσθαι τὴν τῶν προφητῶν ἀκριβῆ διαδοχήν). "But what faith we place in our own Scriptures (γράμμασιν) is seen in our conduct. They have suffered no addition, diminution, or change. From our infancy we learn to regard them as decrees of God (Θεοῦ δόγματα); we observe them, and if need be, we gladly die for them" (*c. Apion.* i. 8; comp. Euseb. *H. E.* iii. 10).

In these words Josephus clearly expresses not his own private opinion, nor the opinion of his sect, the Pharisees, but the general opinion of his countrymen. The popular belief that the Sadducees received only the books of Moses (Tertull. *De Præscr. Hæret.* 45; Hieron. *in Matth.* xxii. 31, p. 181; Origen, *c. Cels.* i. 49), rests on no sufficient authority; and if they had done so, Josephus could not have failed to notice the fact in his account of the different sects [SADDUCEES].[b] In the traditions of the Talmud, on the other hand, Gamaliel is represented as using passages from the Prophets and the Hagiographa in his controversies with them, and they reply with quotations from the same sources without scruple or objection. (Comp. Eichhorn, *Einl.* § 35; Lightfoot, *Horæ Hebr. et Talm.* ii. 616; C. F. Schmid, *Enarr. Sent. Fl. Josephi de Libris V. T.* 1777; G. Güldenapfel, *Dissert. Josephi de Sadd. Can. Sent. exhibens*, 1804.)

The casual quotations of Josephus agree with his express Canon. With the exception of Prov., Eccles., and Cant., which furnished no materials for his work, and Job, which, even if historical, offered no point of contact with other history, he uses all the other books either as divinely inspired writings (5 Moses, Is., Jer., Ez., Dan., 12 Proph.), or as authoritative sources of truth.

The writings of the N. T. completely confirm the testimony of Josephus. Coincidences of language show that the Apostles were familiar with several of the Apocryphal books (Bleek, *Ueber d. Stellung d. Apokr. u. s. w.* in *Stud. u. Krit.* 1853. pp. 267 ff.);[c] but they do not contain one authoritative or direct quotation from them, while, with the exception of Judges, Ecc., Cant., Esther, Ezra

[a] The limit fixed by Josephus marks the period to which the prophetic history extended, and not, as is commonly said, the date at which the O. T. canon was itself finally closed.

[b] In *Ant.* xiii. 10, § 6, Josephus simply says that the Sadducees rejected the *precepts* which were not contained in the laws of Moses (ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωϋσέως νόμοις), but derived only from tradition (τὰ ἐκ παραδόσεως, opposed to τὰ γεγραμμένα). The statement has no connection whatever with the other *writings* of the Canon.

The Canon of the SAMARITANS was confined to the Pentateuch, not so much from their hostility to the Jews, as from their undue exaltation of the Law (Keil, *Einl.* § 218).

[c] The chief passages which Bleek quotes, after Stier and Nitzsch, are James i. 19 || Ecclus. v. 11; 1 Pet. i. 6. 7 || Wisd. iii. 3–7; Heb. xi. 34, 35 || 2 Macc. vi. 18—vii. 42; Heb. i. 3 || Wisd. vii. 26, &c.; Rom. i. 20–32 || Wisd. xiii.–xv.; Rom. ix. 21 || Wisd. xv. 7; Eph. vi. 13–17 || Wisd. v. 18–20. But it is obvious that if these passages prove satisfactorily that the Apostolic writers were *acquainted* with the Apocryphal books, they indicate with equal clearness that their *science* with regard to them cannot have been purely accidental. An earlier criticism of the alleged coincidences is given in Cosin's *Canon of Scripture*, §§ 35 ff.

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and Nehemiah, every other book in the Hebrew Canon is used either for illustration or proof.[a]

Several of the early fathers describe the contents of the Hebrew Canon in terms which generally agree with the results already obtained. MELITO of Sardis (c. 179 A. D.) in a journey to the East made the question of the exact number and order of "the books of the *Old* Testament" a subject of special inquiry, to satisfy the wishes of a friend (Euseb. *H. E.* iv. 26). He gives the result in the following form; the books are, 5 Moses . . . Josh., Jud., Ruth, 4 K., 2 Chr., Ps., Prov. (Σολομῶνος Παροιμίαι καὶ Σοφία), Eccl., Cant., Job, Is., Jer., 12 Proph., Dan., Ez., Esdr. The arrangement is peculiar, and the books of Nehemiah and Esther are wanting. The former is without doubt included in the general title "Esdras," and it has been conjectured (Eichhorn, *Einl.* § 52; comp. Routh, *Rel. Sacr.* i. 136) that Esther may have formed part of the same collection of records of the history after the exile.[b] The testimony of ORIGEN labors under a similar difficulty. According to the present Greek text (Euseb. *H. E.* vi. 25; *In Ps.* i. *Philoc.* 3), in enumerating the 22 books "which the *Hebrews* hand down as included in the Testament (ἐνδιαθήκους)," he omits the book of the 12 minor prophets, and adds "the *Letter*" to the book of Jeremiah and Lamentations (Ἱερεμίας σὺν Θρήνοις καὶ τῇ ἐπιστολῇ ἐν ἑνί). The number is thus imperfect, and the Latin version of Rufinus has rightly preserved the book of the 12 prophets in the catalogue placing it after Cant. and before the greater prophets, a strange position, which can hardly have been due to an arbitrary insertion (cf. Hil. *Prol. in Ps.* 15).[c] The addition of "the *Letter*" to Jer. is inexplicable except on the assumption that it was an error springing naturally from the habitual use of the LXX., in which the books are united, for there is not the slightest trace that this late apocryphal fragment [BARUCH, BOOK OF] ever formed part of the Jewish Canon. The statement of JEROME is clear and complete. After noticing the coincidence of the 22 books of the Hebrew Bible with the number of the Hebrew letters, and of the 5 double letters with the 5 "double books" (Sam., K., Chr., Ezr., Jer.), he gives the contents of the Law, the Prophets, and the Hagiographa, in exact accordance with the Hebrew authorities, placing Daniel in the last class; and adding that whatever is without the number of these must be placed among the Apocrypha. ("Hic prologus Script. quasi galeatum principium omnibus libris quos de Hebræo vertimus in Latinum convenire potest, ut scire valeamus, quidquid extra hos est, inter Apocrypha esse ponendum," Hieron. *Prol. Gal.*). The statement of the *Talmud* is in many respects so remarkable that it must be transcribed entire. "But who wrote [the books of the Bible]? Moses wrote his own book (?), the Pentateuch, *the section about Balaam* and Job. Joshua wrote his own book and the eight [last] verses of the Pentateuch. Samuel wrote his own book, the book of Judges and Ruth. David wrote the book of Psalms, [of which, however, some were composed] by the ten venerable elders, Adam, the first man, Melchizedek, Abraham, Moses, Haman, Jeduthun, Asaph, and the three sons of Korah. Jeremiah wrote his own book, the books of Kings and Lamentations. Hezekiah and his friends [reduced to writing] the books contained in the Memorial word IaMSCHaK, i. e. Isaiah, Proverbs, Canticles, Ecclesiastes. The men of the great Synagogue [reduced to writing] the books contained in the memorial letter KaNDaG, *i. e.* Ezekiel, the 12 lesser prophets, Daniel, and Esther. Ezra wrote his own book, and brought down the genealogies of the books of Chronicles to his own times Who brought the remainder of the books [of Chronicles] to a close? Nehemiah the son of Hachalijah" (*Baba Bathra* f. 14 b, *ap.* Oehler, art. *Kanon*, *l. c.*).

In spite of the comparatively late date (c. A. D. 500), from which this tradition is derived, it is evidently in essence the earliest description of the work of Ezra and the Great Synagogue which has been preserved. The details must be tested by other evidence, but the general description of the growth of the Jewish Canon bears every mark of probability. The early fables as to the work of Ezra [2 ESDRAS; see above] are a natural corruption of this original belief, and after a time entirely supplanted it; but as it stands in the great collection of the teaching of the Hebrew Schools, it bears witness to the authority of the complete Canon, and at the same time recognizes its gradual formation in accordance with the independent results of internal evidence.

The later Jewish Catalogues throw little light upon the Canon. They generally reckon twenty-two books, equal in number to the letters of the Hebrew alphabet, five of the Law, eight of the Prophets (Josh., Judg. and Ruth, 1, 2 Sam., 1, 2 K., Is., Jer. and Lam., Ez., 12 Proph.), and nine of the Hagiographa (Hieron. *Prol. in Reg.*). The last number was more commonly increased to eleven by the distinct enumeration of the books of Ruth and Lamentation ("the 24 Books" עשרים וארבעה), and in that case it was supposed that the *Yod* was thrice repeated in reverence for the sacred name (Hody, *De Bibl. Text.* p. 644; Eichhorn, *Einl.* § 6). In Hebrew MSS., and in the early editions of the O. T., the arrangement of the later books offers great variations (Hody, *l. c.*, gives a large collection), but they generally agree in reckoning all separately except the books of Ezra and Nehemiah[d] (Buxtorf, Hottinger, Hengstenberg, Hävernick, *ll. cc.*; Zunz, *Gottesd. Vorträge d. Juden*).

[a] Some passages are quoted in the N. T. which are not found in the canonical books. The most important of these is that from the prophecies of Enoch (BOOK OF) (Jude, 14). Others have been found in Luke xi. 49–51; John vii. 38; James iv. 5, 6; 1 Cor. ii. 9; but these are more or less questionable.

[b] Hody (*De Bibl. Text.* p. 646) quotes a singular note, falsely attributed to Athanasius, who likewise omits Esther. "Sunt etiam ex antiquis Hebræis qui Esther admittant, atque ut numerus idem (22) servetur, cum *Judicibus* copularunt." The book is wanting also in the *Synops. S. Script.*, *Gregor. Naz.*, *Amphilochius*, *Nicephorus Callistus*, &c.

[c] Origen expressly excludes 1 Macc. from the canon (ἔξω δὲ τούτων ἐστὶ τὰ Μακκ.), although written in Hebrew. Bertholdt's statement to the contrary is incorrect (*Einl.* § 81), although Keil (*de Auct. Can. Libb. Macc.* 67) maintains the same opinion.

[d] Notwithstanding the unanimous judgment of later writers, there are traces of the existence of doubts among the first Jewish doctors as to some books. Thus in the Mishna (Jad. 3, 5) a discussion is recorded as to Cant. and Eccles. whether they "soil the hands;" and a difference as to the latter book existed between the great schools of Hillel and Shammai. The same doubts as to Eccles. are repeated in another form

So far then it has been shown that the Hebrew Canon was uniform and coincident with our own;[a] but while the Palestinian Jews combined to preserve the strict limits of the old prophetic writings, the Alexandrine Jews allowed themselves greater freedom. Their ecclesiastical constitution was less definite, and the same influences which created among them an independent literature disinclined them to regard with marked veneration more than the Law itself. The idea of a Canon was foreign to their habits; and the fact that they possessed the sacred books not merely in a translation, but in a translation made at different times, without any unity of plan and without any uniformity of execution, necessarily weakened that traditional feeling of their real connection which existed in Palestine. Translations of later books were made (1 Macc., Ecclus., Baruch, &c.), and new ones were written (2 Macc., Wisd.), which were reckoned in the sum of their religious literature, and probably placed on an equal footing with the Hagiographa in common esteem. But this was not the result of any express judgment on their worth, but a natural consequence of the popular belief in the doctrine of a living Word which deprived the prophetic writings of part of their distinctive value. So far as an authoritative Canon existed in Egypt, it is probable that it was the same as that of Palestine. In the absence of distinct evidence to the contrary this is most likely, and positive indications of the fact are not wanting. The translator of the Wisdom of Sirach uses the same phrase (ὁ νόμος καὶ οἱ προφῆται καὶ τὰ ἄλλα βιβλία) in speaking of his grandfather's Biblical studies in Palestine, and of his own in Egypt (comp. Eichhorn, *Einl.* § 22), and he could hardly have done so, had the Bible been different in the two places. The evidence of PHILO, if less direct, is still more conclusive. His language shows that he was acquainted with the Apocryphal books, and yet he does not make a single quotation from them (Hornemann, *Observ. ad illustr. doctr. de Can. V. T. ex Philone*, pp. 23. 24, ap. Eichhorn, *Einl.* § 26), though they offered much that was favorable to his views. On the other hand, in addition to the Law, he quotes all the books of "the Prophets," and the Psalms and Proverbs, from the Hagiographa, and several of them (Is., Jer., Hos., Zech., Ps., Prov.) with clear assertions of their "prophetic" or inspired character. Of the remaining Hagiographa (Neh., Ruth, Lam., 1, 2 Chron., Dan., Eccl., Cant.) he makes no mention, but the three first may have been attached, as often in Hebrew usage, to other books (Ez., Jud., Jer.), so that four writings alone are entirely unattested by him (comp. Hornemann, *l. c.*). A further trace of the identity of the Alexandrine Canon with the Palestinian is found in the Apocalypse of Esdras [2 ESDRAS], where "24 open books" are specially distinguished from the mass of esoteric writings which were dictated to Ezra by inspiration (2 Esdr. xiv. 44 ff.).

From the combination of this evidence there can be no reasonable doubt that at the beginning of the Christian era the Jews had only one Canon of the Sacred writings, defined distinctly in Palestine, and admitted, though with a less definite apprehension of its peculiar characteristics, by the Hellenizing Jews of the Dispersion, and that this Canon was recognized, as far as can be determined, by our Lord and his Apostles. But on the other hand, the connection of other religious books with the Greek translation of the O. T., and their common use in Egypt, was already opening the way for an extension of the original Canon, and assigning an authority to later writings which they did not derive from ecclesiastical sanction.

III. a. *The History of the Christian Canon of the Old Testament.* — The history of the Old Testament Canon among Christian writers exhibits the natural issue of the currency of the LXX., enlarged as it had been by apocryphal additions. In proportion as the Fathers were more or less absolutely dependent on that version for their knowledge of the Old Testament Scriptures, they gradually lost in common practice the sense of the difference between the books of the Hebrew Canon and the Apocrypha. The custom of individuals grew into the custom of the Church; and the public use of the Apocryphal books obliterated in popular regard the characteristic marks of their origin and value, which could only be discovered by the scholar. But the custom of the Church was not fixed in an absolute judgment. It might seem as if the great leaders of the Christian Body shrank by a wise forethought from a work for which they were unfitted; for by acquirements and constitution they were little capable of solving a problem which must at last depend on historical data. And this remark must be applied to the details of patristic evidence on the contents of the Canon. Their habits must be distinguished from their judgment. The want of critical tact which allowed them to use the most obviously pseudonymous works (2 Esdras, Enoch) as genuine productions of their supposed authors, or as "divine Scripture," greatly diminishes the value of casual and isolated testimonies to single books. In such cases the form as well as the fact of the attestation requires to be examined, and after this the combined witness of different Churches can alone suffice to stamp a book with ecclesiastical authority.

the Talmud (*Sabb.* f. 30, 2), where it is said that the book would have been concealed (גנז) but for the quotations at the beginning and the end. Comp. Hieron. *Comm. in Eccles.* a. f.: "Aiunt Hebræi cum inter veteres scripta Salomonis quæ antiquata sunt nec in memoria duraverunt, et hic liber obliterandus videretur, eo quod vanas Dei assereret creaturas ex hoc uno capitulo (xii.) meruisse auctoritatem . . ." Parallel passages are quoted in the notes on the passage, and by Bleek, *Stud. u. Krit.* 1853, pp. 822 ff. The doubts as to Esther have been already noticed.

A series of references to the Apocrypha books from Jewish writers has been made by Hottinger (*Thes. Philol.* 1659), and collected and reprinted by Wordsworth (*On the Canon of the Scriptures*, App. C.). Compare also the valuable notices in Zunz, *Die gottesd. Vortr. d. Juden*, pp 126 ff.

[a] The passages from the Talmud relating to Canticles and Ecclesiastes are quoted and translated in full by Ginsburg (*Coheleth*, Lond. 1861, pp. 13–15). The phrase used in some of these passages, "to soil (or 'pollute') the hands," has often been misunderstood. As applied to a book, it signifies "to be sacred" or "canonical," not the reverse, as might naturally be supposed. This fact is clearly shown, and the reason of it given, by Ginsburg, *Song of Songs*, London, 1857, p. 3, note.

A.

[c] The dream of a second and third revision of the Jewish Canon in the times of Eleazer and Hillel, by which the Apocryphal books were ratified (Genebrard), rests on no basis whatever. The supposition that the Jews rejected the Apocrypha after our Lord's coming (Card. Perron) is equally unfounded. (Ovtin, *Canon of Scripture*, §§ 23. 25

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The confusion which was necessarily introduced by the use of the LXX. was further increased when the Western Church rose in importance. The LXX. itself was the original of the Old Latin, and the recollection of the original distinction between the constituent books of the Bible became more and more difficult in the version of a version; and at the same time the Hebrew Church dwindled down to an obscure sect, and the intercourse between the Churches of the East and West grew less intimate. The impulse which instigated Melito in the second century to seek in "the East" an "accurate" account of "the books of the Old Testament," gradually lost its force as the Jewish nation and literature were further withdrawn from the circle of Christian knowledge. The Old Latin version converted use popularly into belief, and the investigations of Jerome were unable to counteract the feeling which had gained strength silently, without any distinct and authoritative sanction. Yet one important, though obscure, protest was made against the growing error. The Nazarenes, the relics of the Hebrew Church, in addition to the New Testament "made use of the Old Testament, as the Jews" (Epiph. *Haer.* xxix. 7). They had "the whole Law, and the Prophets, and the Hagiographa so called, that is the poetical books, and the Kings, and Chronicles and Esther, and all the other books in Hebrew" (Epiph. *l. c.* παρ' αὐτοῖς γὰρ πᾶς ὁ νόμος καὶ οἱ προφῆται καὶ τὰ γραφεῖα λεγόμενα, φημὶ δὲ τὰ στιχηρά, καὶ αἱ Βασιλεῖαι καὶ Παραλειπόμενα καὶ Αἶσθηρ καὶ τἆλλα πάντα Ἑβραϊκῶς ἀναγινώσκεται). And in connection with this fact, it is worthy of remark that JUSTIN MARTYR, who drew his knowledge of Christianity from Palestine, makes no use of the apocryphal writings in any of his works.

From what has been said, it is evident that the history of the Christian Canon is to be sought in the first instance from definite catalogues and not from isolated quotations. But even this evidence is incomplete and unsatisfactory. A comparison of the subjoined table (No. I.) of the chief extant Catalogues will show how few of them are really independent; and the later transcriptions are commonly of no value, as they do not appear to have been made with any critical appreciation of their distinctive worth.

These Catalogues evidently fall into two great classes, Hebrew and Latin; and the former, again, exhibits three distinct varieties, which are to be traced to the three original sources from which the Catalogues were derived. The first may be called the pure Hebrew Canon, which is that of the Church of England (the *Talmud*, *Jerome*, *Joan. Damasc.*). The second differs from this by the *omission* of the book of Esther (*Melito*, [*Athan.*] *Syn. S. Script.*, *Greg. Naz.*, *Amphiloch.*, *Leont.*, *Niceph. Callist.*). The third differs by the *addition* of Baruch, or "the Letter" (*Origen*, *Athan.*, *Cyr. Hieros.*, [*Concil. Laod.*,] *Hil. Pictav.*). The omission of Esther may mark a real variation in the opinion of the Jewish Church [ESTHER], but the addition of Baruch is probably due to the place which it occupied in direct connection with Jeremiah, not only in the Greek and Latin translations, but perhaps also in some copies of the Hebrew text [BARUCH, BOOK OF]. This is rendered more likely by the converse fact that the Lamentations and Baruch are not distinctly enumerated by many writers who certainly received both books. During the four first centuries this Hebrew Canon is the only one which is distinctly recognised, and it is supported by the combined authority of those fathers whose critical judgment is entitled to the greatest weight. In the mean time, however, as has been already noticed, the common usage of the early fathers was influenced by the position which the Apocryphal books occupied in the current versions, and they quoted them frequently as Scripture when they were not led to refer to the judgment of antiquity. The subjoined table (No. II.) will show the extent and character of this partial testimony to the disputed books.

These casual testimonies are, however, of comparatively slight value, and are, in many cases, opposed to the deliberate judgment of the authors from whom they are quoted. The real divergence as to the contents of the Old Testament Canon is to be traced to AUGUSTINE, whose wavering and uncertain language on the point furnishes abundant materials for controversy. By education and character he occupied a position more than usually unfavorable for historical criticism, and yet his overpowering influence, when it fell in with ordinary usage, gave consistency and strength to the opinion which he appeared to advocate, for it may be reasonably doubted whether he differed intentionally from Jerome except in language. In a famous passage (*de Doctr. Christ.* ii. 8 (13)) he enumerates the books which are contained in "the whole Canon of Scripture," and includes among them the Apocryphal books without any clear mark of distinction. This general statement is further confirmed by two other passages, in which it is argued that he draws a distinction between the Jewish and Christian Canons, and refers the authority of the Apocryphal books to the judgment of the Christian Church. In the first passage he speaks of the Maccabean history as not "found in the Sacred Scriptures which are called canonical, but in others, among which are also the books of the Maccabees, which the Church, and not the Jews, holds for canonical, on account of the marvellous sufferings of the martyrs [recorded in them] . . . " (quorum supputatio temporum non in Scripturis Sanctis, quae Canonicae appellantur, sed in aliis invenitur, in quibus sunt et Machabaeorum libri, quos non Judaei, sed ecclesia pro Canonicis habet . . . *De Civ.* xviii. 36). In the other passage he speaks of the books of the Maccabees as "received (recepta by the Church, not without profit, if they be read with sobriety" (*c. Gaud.* i. 38). But it will be noticed that in each case a distinction is drawn between the "Ecclesiastical" and properly "Canonical" books. In the second case he expressly lowers the authority of the books of the Maccabees by remarking that "the Jews have them not like the Law, the Psalms, and the Prophets to which the Lord gives His witness" (Aug. *l. c.*). And the original catalogue is equally qualified by an introduction which distinguishes between the authority of books which are received by all and by some of the Churches; and, again, between those which are received by churches of great or of small weight (*de Doctr. Chr.* ii. 8 (12)) so that the list which immediately follows must be interpreted by this rule. In confirmation of this view of Augustine's special regard for the Hebrew Canon, it may be further urged that he appeals to the Jews, "the librarians of the Christians," as possessing "all the writings in which Christ was prophesied of" (*In Ps.* xl., Ps. lvi.), and to "the Law, the Psalms, and the Prophets," which were supported by the witness

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of the Jews (*c. Gaud.* l. c.), as including "all the canonical authorities of the Sacred books" (*de Unit. Eccles.* p. 16), which, as he says in another place (*de Civ.* xv. 23, 4), "were preserved in the temple of the Hebrew people by the care of the successive priests." But on the other hand Augustine frequently uses passages from the Apocryphal books as coördinate with Scripture, and practically disregards the rules of distinction between the various classes of sacred writings which he had himself laid down. He stood on the extreme verge of the age of independent learning, and follows at one time the conclusions of criticism, at another the prescriptions of habit, which from his date grew more and more powerful.

The enlarged Canon of Augustine, which was, as it will be seen, wholly unsupported by any Greek authority, was adopted at the Council of CARTHAGE (A. D. 397?), though with a reservation (Can. 47, *De confirmando isto Canone transmarina ecclesia consulatur*), and afterwards published in the decretals which bear the name of INNOCENT, DAMASUS, and GELASIUS (cf. Credner, *Zur Gesch. d. Kan.* 151 ff.); and it recurs in many later writers. But nevertheless a continuous succession of the more learned fathers in the West maintained the distinctive authority of the Hebrew Canon up to the period of the Reformation. In the sixth century PRIMASIUS (*Comm. in Apoc.* iv. Cosin, § 92?), in the 7th GREGORY the Great (*Moral.* xix. 21, p. 623), in the 8th BEDE (*In Apoc.* iv.?), in the 9th ALCUIN (*ap.* Hody, 654; yet see *Carm.* vi., vii.), in the 10th RADULPHUS FLAV. (*In Levit.* xiv. Hody, 655), in the 12th PETER OF CLUGNI (*Ep. c. Petr.* Hody, *l. c.*), HUGO DE S. VICTORE (*de Script.* 6), and JOHN OF SALISBURY (Hody, 656; Cosin, § 130), in the 13th HUGO CARDINALIS (Hody, 656), in the 14th NICHOLAS LIRANUS (Hody, p. 657; Cosin, § 146), WYCLIFFE (? comp. Hody, 658), and OCCAM (Hody, 657; Cosin, § 147), in the 15th THOMAS ANGLICUS (Cosin, § 150), and THOMAS DE WALDEN (Id. § 151), in the 16th Card. XIMENES (*Ed. Compl. Pref.*), SIXTUS SENENSIS (*Biblioth.* i. 1), and Card. CAJETAN (Hody, p. 662; Cosin § 173), repeat with approval the decision of Jerome, and draw a clear line between the Canonical and Apocryphal books (Cosin, *Scholastical History of the Canon*; Reuss, *die Gesch. d. heiligen Schriften N. T.*, Ed. 2, § 328).

Up to the date of the COUNCIL OF TRENT, the Romanists allow that the question of the Canon was open, but one of the first labors of that assembly was to circumscribe a freedom which the growth of literature seemed to render perilous.[a] The decree of the Council "on the Canonical Scriptures," which was made at the 4th Session (April 8th, 1546), at which about 53 representatives were present, pronounced the enlarged Canon, including the Apocryphal books, to be deserving in all its parts of "equal veneration" (pari pietatis affectu), and added a list of books "to prevent the possibility of doubt" (ne cui dubitatio suboriri possit). This hasty and peremptory decree, unlike in its form to any catalogue before published, was closed by a solemn anathema against all who should "not receive the entire books with all their parts as sacred and canonical" (Si quis autem libros ipsos integros cum omnibus suis partibus, prout in ecclesia catholica legi consueverunt et in veteri vulgata latina editione habentur, pro sacris et canonicis non susceperit anathema esto, *Conc. Trid. Sess.* iv.) This decree was not, however, passed without opposition (Sarpi, 139 ff. ed. 1655, though Pallavacino denies this); and in spite of the absolute terms in which it is expressed, later Romanists have sought to find a method of escaping from the definite equalization of the two classes of Sacred writings by a forced interpretation of the subsidiary clauses. Du Pin (*Dissert. prelim.* i. 1), Lamy (*App. Bibl.* ii. 5), and Jahn (*Einl. in d. A. T.*, i. 141 ff. *ap.* Reuss, *a. a. O.* § 337), endeavored to establish two classes, of proto-Canonical and deutero-Canonical books, attributing to the first a dogmatic, and to the second only an ethical authority. But such a classification, however true it may be, is obviously at variance with the terms of the Tridentine decision, and has found comparatively little favor among Romish writers (comp. [Herbst] Welte *Einl.* ii. ff. 1 f.).

The reformed churches unanimously agreed in confirming the Hebrew Canon of Jerome, and refused to allow any dogmatic authority to the Apocryphal books, but the form in which this judgment was expressed varied considerably in the different confessions. The Lutheran formularies contain no definite article on the subject, but the note which Luther placed in the front of his German translation of the Apocrypha (ed. 1534), is an adequate declaration of the later judgment of the Communion: "Apocrypha, that is, Books which are not placed on an equal footing (*nicht gleich gehalten*) with Holy Scripture, and yet are profitable and good for reading." This general view was further expanded in the special prefaces to the separate books, in which Luther freely criticised their individual worth, and wholly rejected 3 and 4 Esdras, as unworthy of translation. At an earlier period Carlstadt (1520) published a critical essay, *De canonicis scripturis libellus* (reprinted in Credner, *Zur Gesch. d. Kan.* pp. 291 ff.), in which he followed the Hebrew division of the Canonical books into three ranks, and added Wisd., Ecclus., Judith, Tobit, 1 and 2 Macc., as Hagiographa, though not included in the Hebrew collection, while he rejected the remainder of the Apocrypha with considerable parts of Daniel as "utterly apocryphal" (*plane apocryphi*; Credn. pp. 389, 410 ff.).

The Calvinistic churches generally treated the question with more precision, and introduced into their symbolic documents a distinction between the "Canonical" and "Apocryphal," or "Ecclesiastical" books. The Gallican Confession (1561), after an enumeration of the Hieronymian Canon (*Art.* 3), adds (*Art.* 4) "that the other ecclesiastical books are useful, yet not such that any article of faith could be established out of them" (*quo* [sc. *Spiritu Sancto*] *suggerente docemur, illos* [sc. *libros Canonicos*] *ab aliis libris ecclesiasticis discernere, qui, ut sint utiles, non sunt tamen ejusmodi, ut ex iis constitui possit aliquis fidei articulus*). The Belgic Confession (1561?) contains a similar enumeration of the Canonical books (*Art.* 4), and allows their public use by the Church, but denies to them all independent authority in matters of faith (*Art.* 6). The later Helvetic Confession (1562, Bullinger) notices the distinction between the Canonical and Apocryphal books without pronouncing any judgment on the question (Niemeyer, *Libr. Symb. Ec-*

[a] The history of the Catalogue published at the Council of Florence (1441) is obscure (Cosin §§ 159 f.), and it was probably limited to the determination of books for *Ecclesiastical* use (Reuss, § 325).

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No. I. — CHRISTIAN CATALOGUES OF THE BOOKS OF THE OLD TESTAMENT.

The list extends only to such books as are disputed. Of the signs, * indicates that the book is expressly reckoned as *Holy Scripture:* † that it is placed expressly in a *second* rank: ? that it is mentioned with *doubt*. A blank marks the silence of the author as to the book in question.

	Lamentations.	Baruch.	Esther.	Ecclesiasticus.	Wisdom.	Tobit.	Judith.	1, 2 Maccabees.	
I. CONCILIAR CATALOGUES:									
[Laodicene] . A. D. 363	*	*	*						Conc. Laod. *Can.* lix.[1]
Carthaginian . . 397 (?)			*	*	*	*	*	*	Conc. Carthag. iii. *Can.* xxxix. (Alii xlvii.).[2]
Apostolic Canons			*	†			*?	*	Can. Apost. lxxvi. (Alii lxxv.).[3]
II. PRIVATE CATALOGUES:									
(*a*) *Greek writers.*									
Melito . . A. D. c. 160 [180]									*Ap.* Euseb. *H. E.* iv 26.
Origen c. 183–253	*	?	*					†	*Ap.* Euseb. *H. E.* vi. 25.[4]
Athanasius . . . 296–373	*	*	†	†	†	†	†		*Ep. Fest.* i. 767, ed. Ben.[5]
Cyril of Jerus. . . 315–386	*	*	*						*Catech.* iv. 35.
Synopsis S. Script.			†	†	†	†	†		Credner. *Zur Gesch. des Kan.* p. 137 ff.[6]
[Nicephori] Stichometria . .		*	†	†	†	†	†	†	Credner, *a. a. O.* p. 117 ff.[7]
Gregory of Naz. . 300–391									*Carm.* xii. 31, ed. Par. 1840.[8]
Amphilochius . . c. 380			?						Amphiloch. ed. Combef. p. 132.[9]
Epiphanius . . c. 303–403			*	†	†				*De Mensuris*, p. 162, ed. Petav.[10]
Leontius c. 590									*De Sectis*, Act. ii. (Gallandi, xii. 625 f.).[11]
Joannes Damasc. . . †750			*	†	†				*De Fide orthod.* iv. 17.[12]
Nicephorus Callist. . c. 1330			?			?	?		Hody, p. 648.[13]
Cod. Gr. *Sacc.* X.			†	†	†	†	†	†	Montfaucon, *Bibl. Coislin.* p. 193 f.
(*b*) *Latin writers.*									
Hilarius Pictav. A. D. † c. 370	*	?	*			?	?		*Prol. in Ps.* 15.[14]
Hieronymus . . . 329–420	*		*	†	†	†	†	†	*Prol. Galeat.* ix. p. 547 ff., ed. Migne.[15]
Rufinus . . c. 380 [†410]			*	†	†	†	†	†	*Expos. Symb.* p. 37 f.[16]
Augustinus . . . 355–430			*	*	*	*	*	*	*De Doctr. Christ.* ii. 8.[17]
[Damasus]	*	*	*	*	*	*	*	*	Credner, *a. a. O.* p. 188
[Innocentius]			*	*	*	*	*	*	*Ep. ad Exsup.* (Gallandi, viii. 561 f.).
Cassiodorus †570			*	*	*	*	*	*	*De Inst. Div. Litt.* xiv.[18]
Isidorus Hispal. . †636 [636]	*		*	*	*	*	*	*	*De Orig.* vi. 1.[19]
Sacram. Gallic. "*ante annos* 1000"			*			*	*	*	Hody, p. 654.
[Cod. Clarom *Sacc.* VII. . .			*	*	*	*	*	*	Ed. Tisch. p. 468 ff.]

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des. *Ref.* p. 468). The Westminster Confession (*Art.* 3) places the Apocryphal books on a level with other human writings, and concedes to them no other authority in the Church.

The English Church (*Art.* 6) appeals directly to the opinion of St. Jerome, and concedes to the Apocryphal books (including [1571] 4 Esdras and The Prayer of Manasses[a]) a use "for example of life and instruction of manners," but not for the establishment of doctrine; and a similar decision is given in the Irish Articles of 1615 (Hardwick, *l. c.*, 341 f.). The original English Articles of 1552 contained no catalogue (*Art.* 5) of the contents of "Holy Scripture," and no mention of the Apocrypha, although the Tridentine decree (1546) might seem to have rendered this necessary. The example of foreign Churches may have led to the addition upon the later revision.

The expressed opinion of the later Greek Church on the Canon of Scripture has been modified in some cases by the circumstances under which the declaration was made. The "Confession" of Cyril

[a] The Latin copy of 1562 includes only 2 3 Esdr., Wisd., Eccius., Tobit, Jud., 1, 2 Macc. (Hardwick, *Hist. of Art.*, p. 275).

NOTES ON TABLE NO. I.

1 The evidence against the authenticity of this Canon, as an original part of the collection, is decisive, in spite of the defense of Bickell (*Stud. u. Krit.* iii. 611 ff.), as the present writer has shown at length in another place (*Hist. of N. T. Canon*, iv. 498 ff. [p. 384 ff., 2d ed.]). The Canon recurs in the *Capitular. Aquisgran.* c. xx., with the omission of *Baruch* and *Lamentations*.

2 The same Canon appears in Conc. Hipp. *Can.* xxxvi. The Greek version of the Canon omits the books of Maccabees; and the history of the Council itself is very obscure. Comp. Cosin, § 82.

3 This Canon mentions *three* books of the Maccabees. *Judith* is not found in some MSS.; and generally it may be observed that the published text of the Conciliar Canons needs a thorough revision. Ecclesiasticus is thus mentioned: ἔξωθεν δὲ προσιστορείσθω ὑμῖν μανθάνειν ὑμῶν τοὺς νέους τὴν σοφίαν τοῦ πολυμαθοῦς Σειράχ. Comp. *Constit. Apost.* ii. 57.

The Canons of Laodicea, Carthage, and the Apostolic Canons, were all ratified in the Quini-Sextine Council, *Can.* 2.

4 Ἱερεμίας σὺν Θρήνοις καὶ ἐπιστολῇ ἐν ἑνί. Origen expressly says that this catalogue is ὡς Ἑβραῖοι παραδίδασι, and begins with the words: εἰσὶ δὲ αἱ εἴκοσι δύο βίβλοι κατ' Ἑβραίους αἵδε. He quotes several of the Apocryphal books as Scripture, as will be seen below; and in his Letter to Africanus defends the interpolated Greek text of Daniel and the other O. T. books, on the ground of their public use (*Ep. ad Afric.* § 3 ff.). The whole of this last passage is of the deepest interest, and places in the clearest light the influence which the LXX. exercised on common opinion.

5 Athanasius closes his whole catalogue with the words: ταῦτα πηγαὶ τοῦ σωτηρίου . . . ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται. Μηδεὶς τούτοις ἐπιβαλλέτω· μηδὲ τούτων ἀφαιρείσθω τι . . . ἔστιν καὶ ἕτερα βιβλία τούτων ἔξωθεν, οὐ κανονιζόμενα μὲν τετυπώμενα δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτι προσερχομένοις καὶ βουλομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον.

6 The list of the Apocryphal books is prefaced by a clause nearly identical with that in Athanasius. In a second enumeration (Credner, *a. a. O.* p. 144), *three* books of the *Maccabees* and *Susanna* are enumerated among the ἀντιλεγόμενα.

7 The Apocryphal books are headed: καὶ ὅσαι ἀντιλέγονται τῆς παλαιᾶς αἱρεῖ εἰσιν. *Susanna* (*i. e.* Add. to Daniel) is reckoned among them.

8 The catalogue ends with the words: πάσας ἔχεις· εἴ τις δὲ τούτων ἐκτὸς οὐκ ἐν γνησίοις.

9 The verses occur under the name of Gregory of Nazianzus, but are generally referred to Amphilochius. Of Esther he says: τούτοις προσγαρίνουσι τὴν Ἐσθήρ ἀριθ. He concludes: οὗτος ἀψευδέστατος Κανὼν ἐν ᾗ τῶν θεοπνεύστων γραφῶν.

10 Epiphanius adds of Wisdom and Eccius.: ῥητέον μὲν εἰσὶ καὶ ὠφέλιμοι, ἀλλ' εἰς ἀριθμὸν ῥητῶν οὐκ ἐφέρονται, διὸ οὐδὲ . . . ἐν τῇ τῆς διαθήκης κιβωτῷ ἀνετέθησαν]. The same catalogue is repeated *de Mens.* p. 180. In another place (*adv. Haer.* lxxvi. p. 941), he speaks of the teaching contained in "the xxii. books" of the Old Test. in the New Test., and then ἐν ταῖς Σοφίαις, Σολομῶντός τε φημὶ καὶ υἱοῦ Σειρὰχ καὶ πάσαις ἁπλῶς γραφαῖς θείαις. In a third catalogue (*adv. Haer.* viii. p. 19) he adds the letters of *Baruch* and Jeremiah (which he elsewhere specially notices as wanting in the Hebrew, *de Mens.* p. 168), and speaks of Wisdom and Eccius. as ἐν ἀμφιλέκτῳ (among the Jews), χωρὶς ἄλλων τινῶν βιβλίων ἀνασκοπόντων. Comp. *adv. Haer.* xxix. p. 122.

11 Leont. *l. c.* ταῦτά ἐστι τὰ κανονιζόμενα βιβλία ἐν τῇ ἐκκλησίᾳ καὶ παλαιὰ καὶ νέα, ἐν τὰ παλαιὰ πάντα δέχονται οἱ Ἑβραῖοι.

12 Joan. Damasc. *l. c.* ἡ Σοφία τοῦ Σολομῶντος καὶ ἡ Σοφία τοῦ Ἰησοῦ . . . ἀνάρετοι μὲν καὶ κακαὶ ἀλλ' οὐκ ἀριθμοῦνται, οὐδὲ ἔκειντο ἐν τῇ κιβωτῷ.

13 Quibus nonnulli adjiciunt Esther, Judith, et Tobit. ἐκτὸς δὲ τούτων τῆς γραφῆς ἄραν νόθον (Hody, *l. c.*).

14 Hilar. *l. c.* Quibusdam autem visum est additis Tobia et Judith xxiv. libros secundum numerum Graecarum litterarum connumerare. . . .

15 Hieron. *l. c.* Quicquid extra hos (the books of the Hebrew canon) est, inter apocrypha ponendum. Igitur *Sapientia*, quae vulgo Salomonis inscribitur, et *Jesus filii Sirach* liber, et *Judith* et *Tobias* et *Pastor* non sunt in canone. *Machabaeorum* primum librum Hebraicum reperi: secundus Graecus est . . . Cf. *Prol. in Libros Salom. ad Chrom. et Heliod.* Fertur et Πανάρετος, *Jesu filii Sirach* liber, et alius ψευδεπίγραφος, qui *Sapientia Salomonis* inscribitur . . . Sicut ergo *Judith* et *Tobit* et *Machabaeorum* libros legit quidem ecclesia, sed inter canonicos non recipit, sic et haec duo volumina legit ad aedificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam. Comp. Prologos in *Dan. Hierem.*, *Tobit*, *Judith*, *Jonam*; *Ep. ad Paulinum*, liii. Hence at the close of Esther one very ancient MS., quoted by Martianay on the place, adds: Hucusque completum est Vet. Test. id est, omnes canonicae Scripturae . . . quas transtulit Hieronymus . . . de Hebraica veritate . . . ceterae vero Scripturae, quae non sunt canonicae, sed dicuntur ecclesiasticae, istae sunt, id est . . . giving the list contained in *Prol. Galat.*

16 After giving the Hebrew canon and the received canon of N. T., Rufinus says: Sciendum tamen est, quod et alii libri sunt, qui non canonici sed *ecclesiastici* a majoribus appellati sunt, id est, *Sapientia*, quae dicitur *Salomonis*, et alia *Sapientia* quae dicitur *filii Sirach* . . . ejusdem vero ordinis libellus est *Tobiae* et *Judith* et *Machabaeorum* libri . . . Quae omnia legi quidem in ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his fidei confirmandam. Ceteras vero Scripturas *apocryphas* nominarunt, quas in ecclesiis legi noluerunt.

17 See below.

18 Cassiodorus gives also, however, with marks of a.gh respect, the catalogue of Jerome. Comp. Cosin, § 89.

19 Isidorus, like Cassiodorus, gives the catalogue of Jerome, as well as that of Augustine. Comp. Cosin, § 108.

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	1, 2 Macc.	Baruch.	Ecclesiasticus.	Wisdom.	Tobit.	Judith.	Additions to Esther.	Additions to Daniel.
I. *Greek writers.*								
Clemens Rom.	. . .	. . .	. . .	[*Ep. ad Cor.* 27.]	. . .	[*Ep. ad Cor.* 55.]		
Polycarp	. . .	. . .	. . .	. . .	[*Ep. ad Phil.* 10.]			
Barnabas	. . .	. . .	. . .	[*Ep.* c. 6.]				
Irenæus	. . .	*Adv. Hær.* v. 35, 1.	. . .	[*Adv. Hær.* iv. 38, 3.]	[*Adv. Hær.* i. 30, 11.]	. . .	. . .	*Adv. Hær* iv. 5, 2; 26, 3.
Clem. Alex.	[*Strom.* v. 14.]	*Pæd.* i. 10; ii. 3.	*Strom.* iii. 5, &c.	*Strom.* iv. 16; vi. 11, 14, 15, &c.	*Strom.* ii. 23; vi. 12.	*Strom.* ii. 7.	. . .	*Proph. Ecl.* 1.
Origenes	*De Princ.* ii. 1, 5.	*Sel. in Ps.* cxxv. *Sel. in Jer.* xxxi.	*Comm. in Joan.* xxxii. 14.	*c. Cels.* iii. 72; v. 29; *Hom.* sæpe.	*Ep. ad Afric.* p. 13. *De Orat.* p. 11.	[*Hom.* ix. *in Jud.* 1.]	*Ep. ad Afric.* . *De Orat.* 14. .	*Ep. ad Afric.* &c.
Hippolytus	[*De Antichr.* 49.]	*Adv. d. Noët.* 5.	. . .	*In Cant.* Prol.	[*In Dan.* p. 697, ed. Migne.]	*Sel. in Jer.* p. 23.	. .	*Comm. in Dan.* p. 689 ff., ed. Migne.
Methodius	. . .	*Conv.* viii. 3.	*Conv.* i. 3, &c	*Conv.* i. 3, &c.	. . .	[*Conv.* xi. 2.]	. . .	[*Conv.* xi. 2.]
Athanasius	. . .	*c Arian.* i. p. 416.	*c. Arian.* i. p. 133.	*c. Arian.* ii. p. 513.	*c. Arian.* i. p. 133.	. . .	. . .	*c. Arian.* iii. p. 580.
Eusebius	. . .	*Dem. Ev.* vi. 19.	. . .	*Præp. Ev.* i. 9.				
Cyril. Hieros.	. . .	*Cat.* xi. 15. .	[*Cat.* xviii. 17.]	*Cat* ix. 2. .	. . .	. . .	. . .	*Cat.* ii. 16, &c.
Gregor. Naz.	. . .	. . .	. . .	. . .	. . .	. . .	. . .	*Orat.* xxxvi. 8.
Basil	. . .	*Adv. Eun.* iv. 16.	. . .	*Adv. Eunom.* v. 2.	. . .	. . .	. . .	*Hom.* xii. *in Prov.* 13.
Epiphanius	. . .	*Hær.* lvii. 2, &c.	*Hær.* xxiv. 6, &c.	*Hær.* xxvi. (Gnost.) 15, &c.	. . .	. . .	. . .	*Ancor.* pp. 23, 24.
Chrysostom	. . .	*In Ps.* xlix. 3.	*De Laz.* ii. 4.	*In Ps.* cix. 7.				
II. *Latin writers.*								
Tertullian	. . .	*Scorp.* 8. .	. . .	[*De Præs. Hær.* 7.]	. . .	. . .	. . .	*Adv. Hermog.* 44.
Cyprian	*Ep.* 30 (55), 4.	*Test.* ii. 6. .	*Testim.* ii. 1; *De Mortal.* p. 9.	*Testim.* ii. 14; *De Mortal.* p. 23.	*De Orat Dom.* 32.	. . .	. . .	*De Orat. Dom.* 8.
Hilarius Pictav.	. . .	*In Ps.* lxviii. 19. *De Trin.* iv. 142.	*In Ps.* lxvi. 9, &c.	*In Ps.* cxviii. 2, 8.	*In Ps.* cxxix. 7.	*In Ps.* cxxv. 6.		*In Ps.* iii. 19, &c.
Ambrosius	. . .	*In Ps.* cxviii. 18, 2.	*De bono mortis*, 8.	*De Sp. S.* iii. 18, 135, &c.	*Lib. de Tobia*, 1.	. . .	. .	*De Sp. S.* iii. 6, 39.
Hieronymus	. . .	. . .	[*Dial. c. Pelag.* i. 33.]	[*Dial. c. Pelag.* i. 33.]	. . .	. . .		. . .
Lucifer	*De non parc.* p. 958 ff.	. . .	. . .	*Pro Athan.* i. p. 860, ed Migne.	*Pro Athan.* i. p. 871.	*De non parc.* p. 955.	. . .	*Pro Athan.* ii. p. 894 ff.
Optatus	. . .	. . .	*De Sch. Don.* iii. 3.	*De Sch. Don.* ii. 25.				
Augustinus	. . .	*De Civ.* xviii. 34.	*In Ps.* lxvii. 8, &c.	*In Ps.* lvii. 1.	. . .	. . .	. . .	*Serm.* ccxiii.

1 The quotations in brackets are doubtful either as to the reference, or as to the character assigned to the book quoted

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Lucar, who was most favorably disposed towards the Protestant Churches, confirms the Laodicene Catalogue, and marks the Apocryphal books as not possessing the same divine authority as those whose canonicity is unquestioned (Kimmel, *Mon. Fid. Eccles. Or.* i. p. 42, *τὸ κῦρος παρὰ τοῦ πανσόφου πνεύματος οὐκ ἔχουσιν ὡς τὰ κυρίως καὶ ἀναμφιβόλως κανονικὰ βιβλία*). In this judgment Cyril Lucar was followed by his friend Metrophanes Critopulus, in whose confession a complete list of the books of the Hebrew Canon is given (Kimmel, ii. p. 105 f.), while some value is assigned to the Apocryphal books (*ἀποβλήτους οὐχ ἡγούμεθα*) in consideration of their ethical value; and the detailed decision of Metrophanes is quoted with approval in the "Orthodox Teaching" of Platon, Metropolitan of Moscow (ed. Athens, 1836, p. 59). The "Orthodox Confession" simply refers the subject of Scripture to the Church (Kimmel, p. 159, *ἡ ἐκκλησία ἔχει τὴν ἐξουσίαν . . . νὰ δοκιμάζῃ τὰς γραφάς*; comp. p. 123). On the other hand the Synod at Jerusalem, held in 1672, "against the Calvinists," which is commonly said to have been led by Romish influence (yet comp. Kimmel, p. lxxxviii.), pronounced that the books which Cyril Lucar "ignorantly or maliciously called apocryphal," are "canonical and Holy Scripture," on the authority of the testimony of the ancient Church ([Kimmel,] Weissenborn, *Dosith. Confess.* pp. 467 f.). The Constantinopolitan Synod, which was held in the same year, notices the difference existing between the Apostolic, Laodicene, and Carthaginian Catalogues, and appears to distinguish the Apocryphal books as not wholly to be rejected (*ὅσα μέντοι τῶν τῆς παλαίας διαθήκης βιβλίων τῇ ἀναριθμήσει τῶν ἁγιογράφων οὐ συμπεριλαμβάνεται . . . οὐκ ἀπόβλητα τυγχάνουσι διόλου*). The authorized Russian Catechism (*The Doctrine of the Russian Church*, &c., by Rev. W. Blackmore, Aberd., 1845, pp. 37 ff.) distinctly quotes and defends the Hebrew Canon on the authority of the Greek Fathers, and repeats the judgment of Athanasius on the usefulness of the Apocryphal books as a preparatory study in the Bible; and there can be no doubt but that the current of Greek opinion, in accordance with the unanimous agreement of the ancient Greek Catalogues, coincides with this judgment.

The history of the Syrian Canon of the O. T. is involved in great obscurity from the scantiness of the evidence which can be brought to bear upon it. The Peshito was made, in the first instance, directly from the Hebrew, and consequently adhered to the Hebrew Canon; but as the LXX. was used afterwards in revising the version, so many of the Apocryphal books were translated from the Greek at an early period, and added to the original collection (Assem. *Bibl. Or.* i. 71). Yet this change was only made gradually. In the time of Ephræm (*c.* A. D. 370) the Apocryphal additions to Daniel were yet wanting, and his commentaries were confined to the books of the Hebrew Canon, though he was acquainted with the Apocrypha (Lardner, *Credibility*, &c., iv. pp. 227 f.; see Lengerke, *Daniel*, cxii.). The later Syrian writers do not throw much light upon the question. Gregory Bar Hebræus, in his short commentary on Scripture, treats of the books in the following order (Assem. *Bibl. Orient.* i. 282): the Pentateuch, Josh., Judg., 1 & 2 Sam. (Ps., 1 & 2 K., Prov., *Eccles.*, Eccl., Cant., *Wisd.*, Ruth, *Hist. Sus.*, Job, Is., 12 Proph., Jer., Lam., Ez., Dan., *Bel*, 4 Gosp., Acts . . . 14 Epist. of St. Paul, omitting 1 & 2 Chr., Ezr., Neh., Esther, *Tobit*, 1 & 2 *Macc.*, *Judith*, (*Baruch*?), *Apocalypse*, Epist. *James*, 1 Pet., 1 John.

In the Scriptural Vocabulary of Jacob of Edessa (Assem. *l. c.* p. 499), the order and number of the books commented upon is somewhat different: Pent., Josh., Judg., Job, 1 & 2 Sam., David (i. e. Ps.), 1 & 2 K., Is., 12 Proph., Jer., Lam., *Baruch*, Ez., Dan., Prov., *Wisd.*, Cant., Ruth, Esth., *Judith*, *Ecclus.*, Acts, Epist. *James*, 1 Pet., 1 John, 14 Epist. of St. Paul, 4 Gosp., omitting 1 & 2 Chr., Ezr., Neh., Eccl., *Tobit*, 1 & 2 *Macc.*, *Apoc* (comp. Assem. *Bibl. Orient.* iii. 4 *not.*).

The Catalogue of Ebed-Jesu (Assem. *Bibl. Orient.*, iii. 5 ff.) is rather a general survey of all the Hebrew and Christian literature with which he was acquainted (Catalogus librorum omnium Ecclesiasticorum) than a Canon of Scripture. After enumerating the books of the Hebrew Canon, together with *Ecclus.*, *Wisd.*, *Judith*, *add. to Dan.*, and *Baruch*, he adds, without any break, "the traditions of the Elders" (Mishnah), the works of Josephus, including the Fables of Æsop which were popularly ascribed to him, and at the end mentions the "book of *Tobias and Tobit.*" In the like manner, after enumerating the 4 Gosp., Acts, 3 Cath. Epist. and 14 Epist. of St. Paul, he passes at once to the Diatessaron of Tatian, and the writings of "the disciples of the Apostles." Little dependence, however, can be placed on these lists, as they rest on no critical foundation, and it is known from other sources that varieties of opinion on the subject of the Canon existed in the Syrian Church (Assem. *Bibl. Orient.* iii. 6 *not.*).

One testimony, however, which derives its origin from the Syrian Church, is specially worthy of notice. Junilius, an African bishop of the 6th century, has preserved a full and interesting account of the teaching of Paulus, a Persian, on Holy Scripture, who was educated at Nisibis where "the Divine Law was regularly explained by public masters," as a branch of common education (Junil *De part.* [*div.*] *leg. Præf.*). He divides the books of the Bible into two classes, those of "perfect," and those of "mean" authority [*mediæ* auctoritatis]. The first class includes all the books of the Hebrew Canon with the exception of 1 & 2 Chr., Job, Canticles, and Esther, and with the addition of *Ecclesiasticus*. The second class consists of Chronicles (2), Job, Esdras (2), *Judith*, Esther, and *Maccabees* (2), which are added by "very many" (*plurimi*) to the Canonical books. The remaining books are pronounced to be of no authority, and of these Canticles and Wisdom are said to be added by "some" (*quidam*) to the Canon. The classification as it stands is not without difficulties, but it deserves more attention than it has received (comp. Hody, p. 653; Gallandi, *Biblioth.* xii. 79 ff. [Migne, *Patrol. Lat.* vol. lxviii.] The reprint in Wordsworth, *On the Canon*, App. A., pp. 42 ff., is very imperfect). [See Westcott's *Canon of the N. T.*, 2d ed., pp. 485–87.]

The Armenian Canon, as far as it can be ascertained from editions, follows that of the LXX., but it is of no critical authority; and a similar remark applies to the Æthiopian Canon, though it is more easy in this case to trace the changes through which it has passed (Dillmann, *Ueber d. Äth. Kan.* in Ewald's *Jahrbücher*, 1853, pp. 144 ff.).

In addition to the books already quoted under the heads for which they are specially valuable, some still remain to be noticed. C. F. Schmid,

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Hist. ant. et Vindic. Can. S. Vet. et Nov. Test. Lips. 1775; [H. Corrodi], *Versuch einer Beleuchtung . . . d. Bibl. Kanons*, Halle, 1792; Movers, *Loci quidam Hist. Can. V. T. illustrati*, Breslau, 1842. The great work of Hody (*De Biblior. Text.*, Oxon. 1705) contains a rich store of materials, though even this is not free from minor errors. Stuart's *Critical History and Defence of the Old Test. Canon*, London, 1849 [Andover, 1845] is rather an apology than a history. [It has particular reference to Mr. Norton's "Note on the Jewish Dispensation, the Pentateuch, and the other Books of the Old Testament," in vol. ii. of his *Evidences of the Genuineness of the Gospels*, Cambridge, 1844 (pp. xlviii.–cciv. of the 2d ed., 1848), in which the Mosaic authorship of the Pentateuch was denied. See also Palfrey, *Lectures on the Jewish Scriptures*, Boston, 1838, etc. i. 20–42; De Wette, *Einl. in die Bücher des A. T.*, 6e Aufl. 1852, pp. 13–46, or Parker's (often inaccurate) translation, i. 20–119, and Appendix, pp. 412–28; Dillmann, *Ueber die Bildung der Sammlung heiliger Schriften A. T.* (in the *Jahrb. f. deutsche Theol.* 1858, iii. 419–91); Bleek, *Einl. in das A. T.*, Berlin, 1860, pp. 662–716, and the references under the art. APOCRYPHA. — A.]

IV. *The history of the Canon of the New Testament.* — The history of the Canon of the N. T. presents a remarkable analogy to that of the Canon of the O. T. The beginnings of both Canons are obscure, from the circumstances under which they arose; both grew silently under the guidance of an inward instinct rather than by the force of external authority; both were connected with other religious literature by a series of books which claimed a partial and questionable authority; both gained definiteness in times of persecution. The chief difference lies in the general consent with which all the churches of the West have joined in ratifying one Canon of the N. T., while they are divided as to the position of the O. T. Apocrypha.

The history of the N. T. Canon may be conveniently divided into three periods. The first extends to the time of Hegesippus (c. A. D. 170), and includes the era of the separate circulation and gradual collection of the Apostolic writings. The second is closed by the persecution of Diocletian (A. D. 303), and marks the separation of the sacred writings from the remaining Ecclesiastical literature. The third may be defined by the third Council of Carthage (A. D. 397), in which a catalogue of the books of Scripture was formally ratified by conciliar authority. The first is characteristically a period of tradition, the second of speculation, the third of authority; and it is not difficult to trace the features of the successive ages in the course of the history of the Canon.

1. *The history of the Canon of the New Testament to* 170 A. D. — The writings of the N. T. themselves contain little more than faint, and perhaps unconscious intimations of the position which they were destined to occupy. The mission of the Apostles was essentially one of preaching and not of writing; of founding a present church and not of legislating for a future one. The "word" is essentially one of "hearing," "received," and "handed down," a "message," a "proclamation." Written instruction was in each particular case only occasional and fragmentary; and the completeness of the entire collection of the incidental records thus formed is one of the most striking proofs of the Providential power which guided the natural development of the church. The prevailing method of interpreting the O. T., and the peculiar position which the first Christians occupied, as standing upon the verge of "the coming age" (*αἰών*), seemed to preclude the necessity and even the use of a "New Testament." Yet even thus, though there is nothing to indicate that the Apostles regarded their written remains as likely to preserve a perfect exhibition of the sum of Christian truth coördinate with the Law and the Prophets, they claim for their writings a public use (1 Thess. v. 27; Col. iv. 16; Rev. xxii. 18), and an authoritative power (1 Tim. iv. 1 ff.; 2 Thess. iii. 6; Rev. xxii. 19); and, at the time when 2 Peter was written, which on any supposition is an extremely early writing, the Epistles of St. Paul were placed in significant connection with "the other Scriptures"[a] (*τὰς λοιπὰς γραφάς*, not *τὰς ἄλλας γραφάς*).

The transition from the Apostolic to the sub-Apostolic age is essentially abrupt and striking. An age of conservatism succeeds an age of creation; but in feeling and general character the period which followed the working of the Apostles seems to have been a faithful reflection of that which they moulded. The remains of the literature to which it gave birth, which are wholly Greek, are singularly scanty and limited in range, merely a few Letters and "Apologies." As yet, writing among Christians was, as a general rule, the result of a pressing necessity and not of choice; and under such circumstances it is vain to expect either a distinct consciousness of the necessity of a written Canon, or any clear testimony as to its limits.

The writings of the APOSTOLIC FATHERS (c. 70–120 A. D.) are all occasional. They sprang out of peculiar circumstances, and offered little scope for quotation. At the same time the Apostolic tradition was still fresh in the memories of men, and the need of written Gospels was not yet made evident by the corruption of the oral narrative. As a consequence of this, the testimony of the Apostolic fathers is chiefly important as proving the general currency of such outlines of history and types of doctrine as are preserved in our Canon. They show in this way that the Canonical books offer an adequate explanation of the belief of the next age, and must therefore represent completely the earlier teaching on which that was based. In three places, however, in which it was natural to look for a more distinct reference, Clement (*Ep.* 47), Ignatius (*ad Eph.* 12), and Polycarp (*Ep.* 3) refer to Apostolic Epistles written to those whom they were themselves addressing. The casual coincidences of the writings of the Apostolic fathers with the language of the Epistles are much more extensive. With the exception of the Epistles of *Jude*, 2 *Peter*, and 2, 3 *John*,[b] with which no coincidences occur, and 1, 2 Thessalonians, Colossians, Titus, and Philemon, with which the coincidences are very questionable, all the other Epistles were clearly known, and used by them; but still they are not quoted with the formulas which pre-

[a] The late tradition commonly quoted from Photius (*Bibliothk.* 254) to show that St. John completed the Canon, refers only to the Gospels: *τοὺς τόμους οἱ ἀνέμφατον διαφόροις γλώσσαις τὸ σωτήριον τοῦ θεσπότου πάθη τε καὶ θαύματα καὶ διδάγματα διετάξε τε καὶ συνδιήρθρωσε*

[b] The titles of the disputed books of the N. T. are italicised throughout, for convenience of reference

face citations from the O. T. (ἡ γραφὴ λέγει, γέγραπται, &c.);[a] nor is the famous phrase of Ignatius (*ad Philad.* 5, προσφυγὼν τῷ εὐαγγελίῳ ὡς σαρκὶ Ἰησοῦ καὶ τοῖς ἀποστόλοις ὡς πρεσβυτερίῳ ἐκκλησίας) sufficient to prove the existence of a collection of Apostolic records as distinct from the sum of Apostolic teaching. The coincidences with the Gospels, on the other hand, both in fact and substance are numerous and interesting, but such as cannot be referred to the exclusive use of our present written Gospels. Such a use would have been alien from the character of the age, and inconsistent with the influence of a historical tradition. The details of the life of Christ were still too fresh to be sought for only in fixed records; and even where memory was less active, long habit interposed a barrier to the recognition of new Scriptures. The sense of the infinite depth and paramount authority of the O. T. was too powerful even among Gentile converts to require or to admit of the immediate addition of supplementary books. But the sense of the peculiar position which the Apostles occupied, as the original inspired teachers of the Christian church, was already making itself felt in the sub-apostolic age; and by a remarkable agreement Clemont (*ad Cor.* i. 7, 47) Polycarp (*ad Phil.* 3), Ignatius (*ad Rom.* 4) and Barnabas (c. 1) draw a clear line between themselves and their predecessors, from whom they were not separated by any lengthened intervals of time. As the need for a definite standard of Christian truth became more pressing, so was the character of those in whose writings it was to be sought more distinctly apprehended.

The next period (120–170 A. D.), which may be fitly termed the age of the Apologists, carries the history of the formation of the Canon one step further. The facts of the life of Christ acquired a fresh importance in controversy with Jew and Gentile. The oral tradition, which still remained in the former age, was dying away, and a variety of written documents claimed to occupy its place. Then it was that the Canonical Gospels were definitely separated from the mass of similar narratives in virtue of their outward claims, which had remained, as it were, in abeyance during the period of tradition. The need did not create, but recognized them. Without doubt and without controversy, they occupied at once the position which they have always retained as the fourfold Apostolic record of the Saviour's ministry. Other narratives remained current for some time, which were either interpolated forms of the Canonical books (*The Gospel according to the Hebrews*, &c.), or independent traditions (*The Gospel according to the Egyptians*, &c.), and exercised more or less influence upon the form of popular quotations, and perhaps in some cases upon the text of the Canonical Gospels; but where the question of authority was raised, the four Gospels were ratified by universal consent. The testimony of JUSTIN MARTYR († c. 246 A. D.) is in this respect most important.[b] An impartial examination of his Evangelic references, if conducted with due reference to his general manner of quotation, to possible variations of reading, and to the nature of his subject, which excluded express citations from Christian books, shows that they were derived certainly in the main, probably exclusively, from our Synoptic Gospels, and that each Gospel is distinctly recognized by him (*Dial. c. Tryph.* c. 103, p. 331, D, ἐν γὰρ τοῖς ἀπομνημονεύμασιν ἃ φημὶ ὑπὸ τῶν ἀποστόλων (Matthew, John) αὐτοῦ καὶ τῶν ἐκείνοις παρακολουθησάντων (Mark, Luke) συντετάχθαι . . . Comp. *Dial.* c. 49 with Matt. xvii. 13; *Dial.* c. 106 with Mark iii. 16, 17; *Dial.* c. 105 with Luke xxiii. 46). The references of Justin to St. John are less decided (comp. *Apol.* i. 61; *Dial.* [88,] 63, 123, 56, &c.; Otto, in Illgen's *Zeitschrift*, *u. s. w.* 1841, pp. 77 ff. 1843, pp. 34 ff.); and of the other books of the N. T. he mentions the *Apocalypse* only by name (*Dial.* c. 81), and offers some coincidences of language with the Pauline Epistles.

The evidence of PAPIAS (c. 140–150 A. D.) is nearly contemporary with that of Justin, but goes back to a still earlier generation (ὁ πρεσβύτερος ἔλεγε). In spite of the various questions which have been raised as to the interpretation of the fragments of his "Enarrations" preserved by Eusebius (*H. E.* iii. 39) it seems on every account most reasonable to conclude that Papias was acquainted with our present Gospels of St. Matthew and St. Mark, the former of which he connected with an earlier Hebrew original (ἡρμήνευσε); and probably also with the Gospel of St. John (*Frag.* xi. Routh; comp. Iren. v. *sub fin.*), the former Epistles of St. John and St. Peter (Euseb. *H. E.* iii. 24), and the *Apocalypse* (*Frag.* viii.).[c]

Meanwhile the Apostolic writings were taken by various mystical teachers as the foundation of strange schemes of speculation, which are popularly confounded together under the general title of Gnosticism, whether Gentile or Jewish in their origin. In the earliest fragments of Gnostic writers which remain there are traces of the use of the Gospels of St. Matthew and St. John, and of 1 Corinthians (Ἀπόφασις μεγάλη [Simon M.] ap. Hippol. *adv. Hær.* vi. 16, 9, 13) and the *Apocalypse* was attributed by a confusion not difficult of explanation to Cerinthus (Epiph. *Hær.* li. 3). In other Gnostic (Ophite) writings a little later there

[a] The exceptions to this statement which occur in the *Latin versions* of Polycarp (*ad Phil.* c. 12 "ut ds Scripturis dictum est," Ps. iv. 4; Eph. iv. 26), and Barnabas (c. 4 "sicut scriptum est," Matt. xx. 16), cannot be urged against the uniform practice which is observed in the original texts. Some of the most remarkable Evangelic citations are prefaced by [Κύριος] εἶπεν, not λέγει, which seems to show that they were derived from tradition and not from a written narrative (Clem. *Ep.* 13, 46).

[a] The correctness of the old Latin version of Barnabas in c. 4, "sicut scriptum est," is now confirmed by the *Codex Sinaiticus*, which reads ὡς γέγραπται. This is interesting as perhaps the earliest example which has come down to us of an express quotation of a book of the N. T. as Scripture. A.

[b] The date 246 is doubtless a misprint for 146; but the year of Justin's death is uncertain. Mr. Hort, in an able article in the *Journal of Class. and Sacred Philology* for June 1856 (iii. 191), assigns it to A. D. 148; most scholars have placed it in the neighborhood of A. D. 165. On this subject, and on the date of Justin's writings, see Donaldson, *Hist. of Christian Lit and Doctrine*, ii. 78 f., 82 ff., Lond. 1866. A.

[c] A fragment of Papias's Commentary on the *Apocalypse* is preserved in the Commentary published by Cramer, *Cat. in Apoc.* p. 360, which is not noticed by Routh.

[c] Frag. xi. of Routh above referred to has been shown to belong to another Papias, who lived in the eleventh century. See J. B. Lightfoot, *St. Paul's Ep to the Galatians*, 2d ed., 1866, p. 265, note. A

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are references to St. Matthew, St. Luke, St. John, Romans, 1, 2 Corinthians, Galatians, Ephesians, *Hebrews* (*Hist. of N. T. Canon*, pp. 313 ff. [249 ff., 2d ed.]); and the Clementine Homilies contain clear coincidences with all the Gospels (*Hom.* xix. 20 St. Mark; *Hom.* xix. 22 St. John). It is, indeed, in the fragments of a Gnostic writer, Basilides (c. 125 A. D.), that the writings of the N. T. are found quoted for the first time in the same manner as those of the O. T. (Basil. *ap.* Hipp. *adv. Hær.* p. 238, γέγραπται; 240, ἡ γραφή, &c.). [See, however, the addition to note *a*, p. 369.] A Gnostic, Heracleon, was the first known commentator on the Christian Scriptures. And the history of another Gnostic, Marcion, furnishes the first distinct evidence of a Canon of the N. T.

The need of a definite Canon must have made itself felt during the course of the Gnostic controversy. The common records of the life of Christ may be supposed to have been first fixed in the discussions with external adversaries. The standard of Apostolic teaching was determined when the Church itself was rent with internal divisions. The Canon of MARCION (c. 140 A. D.) contained both elements, a Gospel ("The Gospel of Christ") which was a mutilated recension of St. Luke, and an "Apostle" or Apostolicon, which contained ten Epistles of St. Paul — the only true Apostle in Marcion's judgment — excluding the pastoral Epistles, and that to the *Hebrews* (Tert. *adv. Marc.* v.; Epiph. *adv. Hær.* xlii.). The narrow limits of this Canon were a necessary consequence of Marcion's belief and position, but it offers a clear witness to the fact that Apostolic *writings* were thus early regarded as a complete original rule of doctrine. Nor is there any evidence to show that he regarded the books which he rejected as unauthentic. The conduct of other heretical teachers who professed to admit the authority of all the Apostles proves the converse; for they generally defended their tenets by forced interpretations, and not by denying the authority of the common records. And while the first traces of the recognition of the divine inspiration and collective unity of the Canon comes from them, it cannot be supposed, without inverting the whole history of Christianity, that they gave a model to the Catholic Church, and did not themselves simply perpetuate the belief and custom which had grown up within it.

The close of this period of the history of the N. T. Canon is marked by the existence of two important testimonies to the N. T. as a whole. Hitherto the evidence has been in the main fragmentary and occasional; but the MURATORIAN CANON in the West, and the PESHITO in the East, deal with the collection of Christian Scriptures as such. The first is a fragment, apparently translated from the Greek, and yet of Roman origin, mutilated both at the beginning and the end, and written, from internal evidence, about 170 A. D. It commences with a clear reference to St. Mark's Gospel, and then passes on to St. Luke as the *third*, St. John, the Acts, *thirteen* Epistles of St. Paul. The first Epistle of St. John is quoted in the text; and then afterwards it is said that "the Epistle of *Jude* and *two Epistles* of the *John* mentioned above (*superscripti*: or "which bear the name of John," *superscripta*) are reckoned among the Catholic [Epistles] (MS. *Catholica*, i. e. Ecclesia?)." "We receive moreover the *Apocalypses* of John and Peter only, which [latter] some of our body will not have read in the Church." [a] Thus the catalogue omits of the books received at present the *Epistle of James*, the *Epistle to the Hebrews*, and 2 *Peter* while it notices the partial reception of the *Revelation of Peter*. The Canon of the Peshito forms a remarkable complement to this catalogue. It includes the four Gospels and the Acts, *fourteen* Epistles of St. Paul, 1 John, 1 Peter, and *James*, omitting *Jude*, 2 *Peter*, 2, 3 *John*, and the *Apocalypse*; and this Canon was preserved in the Syrian Churches as long as they had an independent literature (Ebed Jesu † 1318 A. D. ap. Assem. *Bibl. Or.* iii. pp. 3 ff.). Up to this point, therefore, 2 *Peter* is the only book of the N. T. which is not recognized as an Apostolic and authoritative writing; and in this result the evidence from casual quotations coincides exactly with the enumeration in the two express catalogues.

2. *The history of the Canon of the N. T. from* 170 A. D. *to* 303 A. D. — The second period of the history of the Canon is marked by an entire change in the literary character of the Church. From the close of the second century Christian writers take the foremost place intellectually as well as morally; and the powerful influence of the Alexandrine Church widened the range of Catholic thought, and checked the spread of speculative heresies. From the first the common elements of the Roman and Syrian Canons, noticed in the last section, form a Canon of acknowledged books, regarded as a whole, authoritative and inspired, and coördinate with the O. T. Each of these points is proved by the testimony of contemporary fathers who represent the Churches of Asia Minor, Alexandria and North Africa. IRENÆUS, who was connected by direct succession with St. John (Euseb. *H. E.* v. 20), speaks of the Scriptures as a whole, without distinction of the Old or New Testaments, as "perfect, inasmuch as they were uttered by the Word of God and His Spirit" (*Adv. Hær.* ii. 28, 2). "There could not be," he elsewhere argues, "more than four Gospels or fewer" (*Adv. Hær.* iii. 11, 8 ff.). CLEMENT of ALEXANDRIA, again, marks "the Apostle" (ὁ ἀπόστολος, *Strom.* vii. 3, § 14; sometimes ἀπόστολοι) as a collection definite as "the Gospel," and combines them "as Scriptures of the Lord" with the Law and the Prophets (*Strom.* vi. 11, § 88) as "ratified by the authority of one Almighty power" (*Strom.* iv. 1, § 2). TERTULLIAN notices particularly the introduction of the word *Testament* for the earlier word *Instrument*, as applied to the dispensation and the record (*adv Marc.* iv. 1), and appeals to the *New Testament*, as made up of the "Gospels" and "Apostles" (*Adv. Prax.* 15). This comprehensive testimony extends to the four Gospels, the Acts, 1 Peter, 1 John, thirteen Epistles of St. Paul, and the *Apocalypse*; and, with the exception of the Apocalypse, no one of these books was ever afterwards rejected or questioned till modern times.[b]

But this important agreement as to the principal contents of the Canon left several points still undecided. The East and West, as was seen in the last

[a] We have given what appears to be the meaning of the corrupt text of the passage. It would be out of place to discuss all the disputed points here; comp. *Hist. of N. T. Canon*, pp. 242, [184, 2d ed.] ff., and the references there given.

[b] The Manichees offer no real exception to the truth of this remark. Comp. Beausobre, *Hist. de Manich.*, i. 297 f.

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tention, severally received some books which were not universally accepted. So far the error lay in defect; but in other cases apocryphal or unapostolic books obtained a partial sanction or a popular use, before they finally passed into oblivion. Both these phenomena, however, were limited in time and range, and admit of explanation from the internal character of the books in question. The examination of the claims of the separate writings belongs to special introductions; but the subjoined table (No. III.) will give a general idea of the extent and nature of the historic evidence which bears upon them.

This table might be much extended by the insertion of isolated testimonies of less considerable writers. Generally, however, it may be said that of the "disputed" books of the N. T., the *Apocalypse* was universally received, with the single exception of Dionysius of Alexandria, by all the writers of the period; and the *Epistle to the Hebrews*, by the Churches of Alexandria, Asia (?) and Syria, but not by those of Africa and Rome. The Epistles of *St. James* and *St. Jude*, on the other hand, were little used, and the *Second Ep. of St. Peter* was barely known.

But while the evidence for the formation of the Canon is much more copious during this period than during that which preceded, it is essentially of the same kind. It is the evidence of use and not of inquiry. The Canon was fixed in ordinary practice, and doubts were resolved by custom and not by criticism. Old feelings and beliefs were perpetuated by a living tradition; and if this habit of mind was unfavorable to the permanent solution of difficulties, it gives fresh force to the claims of the acknowledged books, which are attested by the witness of every division of the Church (ORIGEN, CYPRIAN, METHODIUS), for it is difficult to conceive how such unanimity could have arisen except from the original weight of apostolical authority. For it will be observed that the evidence in favor of the acknowledged books as a whole is at once clear and concordant from all sides as soon as the Christian literature is independent and considerable. The Canon preceded the literature and was not determined by it.

3. *The history of the N. T. Canon from* A. D. 303–397. — The persecution of Diocletian was directed in a great measure against the Christian writings (Lact. *Instit.* v. 2; *de Mort. Persec.* 16). The influence of the Scriptures was already so great and so notorious, that the surest method of destroying the faith seemed to be the destruction of the records on which it was supported. The plan of the emperor was in part successful. Some were found who obtained protection by the surrender of the sacred books, and at a later time the question of the readmission of these "traitors" (*traditores*), as they were emphatically called, created a schism in the Church. The Donatists, who maintained the sterner judgment on their crime, may be regarded as maintaining in its strictest integrity the popular judgment in Africa on the contents of the Canon of Scripture which was the occasion of the dissension; and Augustine allows that they held in common with the Catholics the same "Canonical Scriptures," and were alike "bound by the authority of both Testaments" (August. c. *Cresc.* i. 31, 57; *Ep.* 129, 3). The only doubt which can be raised as to the integrity of the Donatist Canon arises from the uncertain language which Augustine himself uses as to the Epistle to the Hebrews, which the Donatists may also have countenanced. But, however this may have been, the complete Canon of the N. T., as commonly received at present, was ratified at the third COUNCIL OF CARTHAGE (A. D. 397),[a] and from that time was accepted throughout the Latin Church (JEROME, INNOCENT, RUFINUS, PHILASTRIUS), though occasional doubts as to the Epistle to the Hebrews still remained[b] (Isid. Hisp. *Proœm.* §§ 85–109).

Meanwhile the Syrian Churches, faithful to the conservative spirit of the East, still retained the Canon of the Peshito. CHRYSOSTOM († 407 A. D.), THEODORE of MOPSUESTIA († 429 A. D.), and THEODORET, who represent the Church of Antioch, furnish no evidence in support of the Epistles of *Jude*, 2 *Peter*, 2, 3 *John*, or the *Apocalypse*. JUNILIUS, in his account of the public teaching at Nisibis, places the Epistles of *James*, *Jude*, 2, 3 *John*, 2 *Peter* in a second class, and mentions the doubts which existed in the East as to the *Apocalypse*. And though EPHREM SYRUS was acquainted with the *Apocalypse* (*Opp. Syr.* ii. p. 332 C), yet his genuine Syrian works exhibit no habitual use of the books which were not contained in the Syrian Canon, a fact which must throw some discredit upon the frequent quotations from them which occur in those writings which are only preserved in a Greek translation.[c]

The Churches of Asia Minor seem to have occupied a mean position as to the Canon between the East and West. With the exception of the *Apocalypse*, they received generally all the books of the N. T. as contained in the African Canon, but this is definitely excluded from the Catalogue of GREGORY of NAZIANZUS († c. 389 A. D.), and pronounced "spurious" (νόθον), on the authority of "the majority" (οἱ πλείους), in that of AMPHILOCHIUS (c. 380 A. D.), while it is passed over in silence in the Laodicene Catalogue, which, even if it has no right to its canonical position, yet belongs to the period and country with which it is commonly connected. The same Canon, with the same omission of the *Apocalypse*, is given by CYRIL of JERUSALEM († 386 A. D.); though EPIPHA-

[a] The enumeration of the Pauline Epistles marks the doubt which had existed as to the Hebrews: Epistolæ Pauli Apostoli xiii.; ejusdem ad Hebræos una. In the Council of Hippo (*Can.* 36) the phrase is simply "xiv. Epistles of St. Paul." Generally it may be observed that the doubt was in many, if not in most, cases as to the *authorship*, and not as to the *canonicity* of the letter. Comp. Hieron. *Ep. ad Dard.*, 129, § 3.

[b] The MSS. of the Vulgate from the sixth century downwards very frequently contain the apocryphal Epistle to the Laodiceans among the Pauline Epistles, generally after the Epistle to the Colossians, but also in other places, without any mark of suspicion. The text in *Cod Harl.* (Brit. Mus.) 2688 (sec. xi.) in which it occurs after the Apocalypse, differs in several respects from any of Anger's MSS. Comp. Anger, *Der Laodicenerbrief*, Leips. 1843, pp. 142 ff. The Greek title in G (not F), πρὸς Λαοδικεῖς ἀρχεται, is apparently only a rendering of the Latin title from the form of the name (*g.* Laudicenses). [The text of this Epistle, according to four MSS. in the British Museum, is given by Mr. Westcott in his *History of the Canon of the N. T.*, 2d ed., App. E.]

[c] On the doubtful genuineness of the *Greek* writings which bear the name of Ephrem, see Tregelles, *Textual Criticism of the N. T.* (Horne's *Introd.*, 10th ed. vol. iv.), p. 337, note, and Rödiger in Herzog's *Real-Encykl* iv 87. A

Bk. III. — REFERENCES TO THE ANTILEGOMENA UP TO THE BEGINNING OF THE THIRD CENTURY.[1]

	Epistle to the Hebrews.	Jude.	James.	2, 3 John.	2 Peter.	Apocalypse.	Epistle of Barnabas.	Shepherd of Hermas.	Epistle of Clement.	Apocalypse of Peter.
Clement Rom.	‖ *Ep.* 36, &c. Cf. Hieron. *De vir. ill.* 15.	. . .	‖ *Ep.* 10, 88, &c.	. . .	(‖ *Ep.* 11.)					
Polycarp	. . .	. . .	. . .	. . .	(‖ *Ep.* 8.)					
Justin Martyr.	(‖ Apol. i. 12, 63.)	. . .	. . .	. . .	. . .	• *Dial.* 81.				
Irenæus	(Euseb. *H. E.* v. 26.)	. . .	(*Adv. Hær.* iv. 16, 2.)	• *Adv. Hær.* i. 16, 3. (2 John.)	. . .	• *Adv. Hær.* v. 35, 2. Cf. Euseb. *H. E.* v. 8.	. .	• *Adv. Hær.* iv. 20, 2. Cf. Euseb. *H. E.* v. 8.	[*Adv. Hær.* iii. 3, 3.]	
Clement Alex.	• *Strom.* vi. 8, § 62. Cf. Euseb. *H. E.* vi. 14.	• *Strom.* iii. 2, § 11. Cf. Euseb. *H. E.* vi. 13.	[Cf. Euseb. *H. E.* vi. 14.]	Cf. *Strom.* ii. 15, § 66.	[Cf. Euseb. *H. E.* vi. 14.]	• *Paed.* ii. 10, § 108; *Strom.* vi. 13, § 107.	• *Strom.* ii. 6, § 31, &c. Cf. Euseb. *H. E.* vi. 13.	• *Strom.* i. 29, § 181.	• *Strom.* iv. 17, § 107, &c. Cf. Euseb. *H. E.* vi. 13.	Cf. Euseb. *H. E.* vi. 13.
Tertullian	† *De pudicit.* 20 (Barnabas).	*De hab. mul.* 3.	. . .	. . .	.	• *Adv. Marc.* iii. 14.	. . .	† *De pudicit.* 10, 20 ? *De Orat.* 12.		
Origen	• Ap. Euseb. *H. E.* vi. 25, &c.	• *Comm. in Matt.* T. x. § 17, ? Id. T. xvii. 3.	? *Comm. in Joann.* xix. 6. • *Sel. in Ps.* xxx.	[*Hom. in Jos.* vii. 1.]	[• *Hom. in Jos.* vii. 1; *in Lev.* iv. 4.] Cf. *Sel. in Ps.* iii.	• Ap. Euseb. *H. E.* vi. 25; *Comm. in Joann.* i. 14.	• *c. Cels.* i. 63.	• *De princ.* ii. 1. *Comm. in Rom.* xvi. 14.	• *Sel. in Exod.* viii.	
Dionysius Alex.	• Ap. Euseb. *H. E.* vi. 41.	. . .	‖ *Comm. in Luc.* xxii. 46.	. . .	? Ap. Euseb. *H. E.* vii. 25.	Cf. Euseb. *H. E.* vii. 10. ? *H. E.* vii. 24.				
Cyprian	(† *De exh. mart.* 11.)	. . .	. . .	. . .	. . .	*De op. et eleem.* 14.				
Hippolytus	(† Phot. 121.)	. .	. . .	. . .	. . .	• *De Antichr.* 36.				
Methodius	‖ *De Resurr.* 5, p. 269 (ed. Migne); *Conv.* v. 7.	. . .	. . .	. . .	. . .	• *De Resurr.* 9, p. 315; *Conv.* viii. 4, p. 143.				
Eusebius	• *Ecl. Proph.* i. 20, &c. Cf. ? *H. E.* iii. 3.	? *H. E.* iii. 25.	? *H. E.* iii. 25.	? *H. E.* iii. 25.	? *H. E.* iii. 25.	? *H. E.* iii. 39.	† *H. E.* iii. 25.	† *H. E.* iii. 25.	[*H. E.* vi. 13. Cf. iii. 25.]	† *H. E.* iii. 25.

[1] The sign ? marks a verbal coincidence: • a direct quotation: ? an expression of doubt: () an uncertain reference: † a clear rejection: [] that the evidence is suspicious, or inconclusive as to the authority assigned to the book.

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sius, who was his fellow-countryman and contemporary, confirms the Western Canon, while he notices the doubts which were entertained as to the *Apocalypse*. These doubts prevailed in the Church of Constantinople, and the *Apocalypse* does not seem to have been recognized there down to a late period, though in other respects the Constantinopolitan Canon was complete and pure (NICEPHORUS, PHOTIUS, ŒCUMENIUS, THEOPHYLACT, † c. 1077 A. D.).

The well-known Festal Letter of ATHANASIUS († 373 A. D.) bears witness to the Alexandrine Canon. This contains a clear and positive list of the books of the N. T. as they are received at present; and the judgment of Athanasius is confirmed by the practice of his successor CYRIL.

One important Catalogue yet remains to be mentioned. After noticing in separate places the origin and use of the Gospels and Epistles, EUSEBIUS sums up in a famous passage the results of his inquiry into the evidence on the Apostolic books furnished by the writings of the three first centuries (*H. E.* iii. 25). His testimony is by no means free from difficulties, nor in all points obviously consistent, but his last statement must be used to fix the interpretation of the former and more cursory notices. In the first class of *acknowledged* books (ὁμολογούμενα) he places the four Gospels, the Epistles of St. Paul (i. e. *fourteen*, *H. E.* iii. 3), 1 John, 1 Peter, and (εἰ γε φανείη) in case its *authenticity* is admitted (such seems to be his meaning), the *Apocalypse*. The second class of *disputed* books (ἀντιλεγόμενα) he subdivides into two parts, the first consisting of such as were generally known and recognized (γνώριμα τοῖς πολλοῖς), including the Epistles of *James*, *Jude*, 2 *Peter*, 2, 3 *John*; and the second of those which he pronounces spurious (νόθα), that is which were either unauthentic or unapostolic, as the Acts of Paul, the Shepherd, the Apocalypse of Peter, the *Apocalypse* of John (if not a work of the Apostle), and according to some the Gospel according to the Hebrews. These two great classes contain all the books which had received ecclesiastical sanction, and were in common distinguished from a third class of *heretical forgeries* (e. g. the Gospels of Thomas, Peter, Matthias, &c.).

One point in the testimony of Eusebius is particularly deserving of notice. The evidence in favor of the apostolic authority of 2 *Peter* which can be derived from the existing writings of the first three centuries is extremely slender; but Eusebius, who possessed more copious materials, describes it as "generally well known;" and this circumstance alone suggests the necessity of remembering that the early Catalogues rest on evidence no longer available for us. In other respects the classification of Eusebius is a fair summary of the results which follow from the examination of the extant ante-Nicene literature.

The evidence of later writers is little more than the repetition or combination of the testimonies already quoted. An examination of table No. IV., p. 874, which includes the most important *Catalogues* of the writings of the N. T., will convey a clear summary of much that has been said, and supply the most important omissions.

At the era of the Reformation the question of the N. T. Canon became again a subject of great interest. The hasty decree of the Council of Trent, which affirmed the authority of all the books commonly received, called out the opposition of controversialists, who quoted and enforced the early doubts. ERASMUS with characteristic moderation denied the apostolic origin of the *Epistle to the Hebrews*, 2 *Peter*, and the *Apocalypse*, but left their canonical authority unquestioned (*Præf. ad Antilegom.*). LUTHER, on the other hand, with bold self-reliance, created a purely subjective standard for the canonicity of the Scriptures in the character of their "teaching of Christ," and while he placed the Gospel and first Epistle of St. John, the Epistles of St. Paul to the Romans, Galatians, Ephesians, and the first Epistle of St. Peter, in the first rank as containing the "kernel of Christianity," he set aside the *Epistle to the Hebrews*, *St. Jude*, *St. James*, and the *Apocalypse* at the end of his version, and spoke of them and the remaining Antilegomena with varying degrees of disrespect, though he did not separate 2 *Peter* and 2, 3 *John* from the other Epistles (comp. Landerer, Art. *Kanon* in Herzog's *Encyklop.* p. 295 ff.). The doubts which Luther rested mainly on internal evidence were variously extended by some of his followers (MELANCTHON, *Centur. Magdeb.*, FLACIUS, GERHARD: comp. Reuss, § 334); and especially with a polemical aim against the Romish Church by CHEMNITZ (*Exam. Conc. Trid.* i. 73). But while the tendency of the Lutheran writers was to place the Antilegomena on a lower stage of authority, their views received no direct sanction in any of the Lutheran symbolic books, which admit the "prophetic and apostolic writings of the Old and New Testaments," as a whole, without further classification or detail. The doubts as to the Antilegomena of the N. T. were not confined to the Lutherans. CARLSTADT, who was originally a friend of Luther and afterwards professor at Zurich, endeavored to bring back the question to a critical discussion of evidence, and placed the Antilegomena in a third class "on account of the controversy as to the books, or rather (ut certius loquar) as to their authors" (*De Can. Script.* pp. 410–12, ed. Credn.). CALVIN, while he denied the Pauline authorship of the *Epistle to the Hebrews*, and at least questioned the authenticity of 2 *Peter*, did not set aside their canonicity (*Præf. ad Hebr.*; *ad 2 Petr.*); and he notices the doubts as to *St. James* and *St. Jude* only to dismiss them.

The language of the Articles of the Church of England with regard to the N. T. is remarkable. In the Articles of 1552 no list of the books of Scripture is given; but in the Elizabethan Articles (1562, 1571) a definition of Holy Scripture is given as "the Canonical books of the Old and New Testament, *of whose authority was never any doubt in the Church*" (Art. vi.). This definition is followed by an enumeration of the books of the O. T. and of the Apocrypha; and then it is said summarily, without a detailed catalogue, "all the books of the N. T., as they are commonly received, we do receive and account them for Canonical (pro Canonicis habemus)." A distinction thus remains between the "Canonical" books, and such "Canonical books as have never been doubted in the Church;" and it seems impossible to avoid the conclusion that the framers of the Articles intended to leave a freedom of judgment on a point on which the greatest of the continental reformers, and even of Romish scholars (Sixtus Sen. *Biblioth. S.* i. 1; Cajetan, *Præf. ad Epp. ad Hebr.*, *Jac.*, 2, 3 *John*, *Jud.*) were divided. The omission cannot have arisen solely from the fact that the Article in question was framed with reference to the Church of

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No. IV. THE CHIEF CATALOGUES OF THE BOOKS OF THE NEW TESTAMENT.

Only "disputed" books are noticed, or such as were in some degree recognized as authoritative. The symbols are used as before.

	Epistle to Hebrews.	Jude.	James.	2, 3 John.	2 Peter.	Apocalypse.	Epistle of Barnabas.	Shepherd of Hermas.	Epistle of Clement.	Apocalypse of Peter.	
I. Conciliar Catalogues:											
[Laodicea]	•	•	•	•	•						L. c. *supr.*[1]
Carthage	•	•	•	•	•	•					L. c. *supr.*
Apostolic (Concil. Quinisext.)	•	•	•	•	•				•		L. c. *supr.*[2]
I. Oriental Catalogues:											
(a) *Syria.*											
The Peshito Version	•		•								
Junilius	•	?	?	?	?	?					L. c. *supr.*
Joann. Damasc.	•	•	•	•	•	•					L. c. *supr.*[3]
Ebed Jesu	•		•								L. c. *supr.*
(b) *Palestine.*											
Eusebius	•	?	?	?	?	?	†	†		†	*H. E.* iii. 25.[4]
Cyril of Jerus.	•	•	•	•	•						L. c. *supr.*[5]
Epiphanius	•	•	•	•	•	•					*Adv. Hær.* lxxxi 5.
(c) *Alexandria.*											
Origen	•	?	?	?	?	•					Ap. Euseb. *H. E.* vi. 25.
Athanasius	•	•	•	•	•	•		†			L. c. *supr.*[6]
(d) *Asia Minor.*											
Gregor. Naz.	•	•	•	•	•						L. c. *supr.*
Amphilochius	•	?	?	?	?	?					L. c. *supr.*[7]
(e) *Constantinople.*											
Chrysostom	•		•								*Synop. S. Script.* tom. vi. p. 21[9] A.[8]
Leontius	•	•	•	•	•	•					L. c. *supr.*
Nicephorus	•	•	•	•	•	?	?	†	†	?	L. c. *supr*
II. Occidental Catalogues:											
(a) *Africa.*											
Cod. Clarom.	()	•	•	•	•	•	•	•		•	Tischdf. *Cod. Clarom.* P 468 ff.
Augustine	•	•	•	•	•	•					L. c. *supr.*
(b) *Italy.*											
Can. Murat.		•		()		•		†		•	*Hist. N. T. Canon*, p. 558 ff.
Philastrius		•	•	•	•						*Hær.* 88 (All. 60).[10]
Jerome	•	•	•	•	•	•					*Ad Paul.* Ep. 53, § 8 (i. p. 548. ed. Migne).
Rufinus	•	•	•	•	•	•		†			L. c. *supr.*
Innocent	•	•	•	•	•	•				†	L. c. *supr.*
[Gelasius]	•	•	•	•	•	•		†			L. c. *supr.*
Cassiodorus (*Vet. Trans*)	•		•			•					*De Inst. dic. Lit.* 14.[11]
(c) *Spain.*											
Isidore of Seville	•	•	•	•	•	•					*De Ord. Libr. S. Script. init.*[12]
Cod. Baroc. 206	•	•	•	•	•	•	†			†	Hody, p. 649.

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Rome, with which the Church of England was agreed on the N. T. Canon; for all the other Protestant confessions which contain any list of books, give a list of the books of the New as well as of the Old Testament (*Conf. Belg.* 4; *Conf. Gall.* 3; *Conf. Fid.* 1). But if this license is rightly conceded by the Anglican Articles, the great writers of the Church of England have not availed themselves of it. The early commentators on the Articles take little (Burnet) or no notice (Beveridge) of the doubts as to the Antilegomena; and the chief controversialists of the Reformation accepted the full Canon with emphatic avowal (Whitaker, *Disp. on Scripture*, cxiv. 105; Fulke's *Defence of Eng. Trans.* p. 8; Jewel, *Defence of Apol.* ii. 9, 1).

The judgment of the Greek Church in the case of the O. T. was seen to be little more than a reflection of the opinions of the West. The difference between the Roman and Reformed Churches on the N. T. was less marked; and the two conflicting Greek confessions confirm in general terms, without any distinct enumeration of books, the popular Canon of the N. T. (Cyr. Luc. *Conf.* i. 42; Dosith. *Confess.* i. 467). The confession of METROPHANES gives a complete list of the books; and compares their number — thirty-three — with the years of the Saviour's life, that "not even the number of the Sacred books might be devoid of a divine mystery" (Metroph. Critop. *Conf.* ii. 105, Ed. Kimm. et Weissenb.). At present, as was already the case at the close of the 17th century (Leo Allatius, ap. Fabric. *Bibl. Grec.* v. App. p. 38), the Antilegomena are reckoned by the Greek Church as equal in Canonical authority in all respects with the remaining books (*Catechism*, l. c. supr.).

The assaults which have been made, especially during the present century, upon the authenticity of the separate books of the Old and New Testaments belong to the special articles. The general course which they have taken is simple and natural. Semler (*Untersuch. d. Kan.* 1771–5) first led the way towards the later subjective criticism, though he rightly connected the formation of the Canon with the formation of the Catholic Church, but without any clear recognition of the providential power which wrought in both. Next followed a series of special essays in which the several books were discussed individually with little regard to the place which they occupy in the whole collection (Schleiermacher, Bretschneider, De Wette, &c.). At last an ideal view of the early history of Christianity was used as the standard by which the books were to be tried, and the books were regarded as results of typical forms of doctrine and not the sources of them (F. C. Baur, Schwegler, Zeller). All true sense of historic evidence was thus lost. The growth of the Church was left without explanation, and the original relations and organic unity of the N. T. were disregarded.

For the later period of the history of the N. T. Canon, from the close of the second century, the great work of Lardner (*Credibility of the Gospel History*, Works, i.–vi. Ed. Kippis, 1788) furnishes ample and trustworthy materials. For the earlier period his criticism is necessarily imperfect, and requires to be combined with the results of later inquiries. Kirchhofer's collection of the original passages which bear on the history of the Canon (*Quellensammlung, u. s. w.*, Zürich, 1844) is useful and fairly complete, but frequently inaccurate.

NOTES ON TABLE NO. IV.

1 The omission of the *Apocalypse* is frequently explained by the expressed object of the Catalogue, as a list of books for public ecclesiastical use: ὅσα δεῖ βιβλία ἀναγινώσκεσθαι, compared with the former canon: ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, κ. τ. λ. Yet compare the Catalogue of Cyril.

2 The Catalogue adds likewise the Apostolical Constitutions (διαταγαὶ . . . ἐν ὄκτω βιβλίοις,) for esoteric use. When the Catalogue was confirmed in the Quinisextine Council (Can. 2), the Constitutions were excluded on the ground of corruptions; but no notice was taken of the Epistles of Clement, both of which, as is well known, are found at the end of the Cod. Alex., and are mentioned in the index before the general summary of books; which again is followed by the titles of the Apocryphal Psalms of Solomon.

3 He adds also "the Apostolic Canons," and according to one MS. the two Epistles of Clement.

4 The other chief passages in Eusebius are, *H. E.* iii. 3, 24; ii. 23. His object in the passage quoted is ἀνακεφαλαιώσασθαι τὰς ὁηλωθείσας τῆς καινῆς διαθήκης γραφάς.

5 The list concludes with the words, τὰ δὲ λοιπὰ πάντα ἔξω κεῖσθω ἐν δευτέρῳ· καὶ ὅσα μὲν ἐν ἐκκλησίᾳ μὴ ἀναγινώσκεται, ταῦτα μηδὲ κατὰ σαυτὸν ἀναγίνωσκε καθὼς ἤκουσας. . . .

6 At the end of the list Athanasius says (comp. above), μηδεὶς τούτοις ἐπιβαλλέτω, μηδὲ τούτων ἀφαιρείσθω τι.

7 Amphiloch. *l. c.*:

> τινὲς δὲ φασὶ τὴν πρὸς Ἑβραίους νόθον,
> οὐκ εὖ λεγοντες· γνησία γὰρ ἡ χάρις.
> εἶεν· τί λοιπόν; καθολικῶν ἐπιστολῶν
> τινὲς μὲν ἑπτὰ φασίν, οἱ δὲ τρεῖς μόνου
> χρῆναι δέχεσθαι, τὴν Ἰακώβου μίαν,
> μίαν δὲ Πέτρου, τὴν τ' Ἰωάννου μίαν . .
> τὴν δ' Ἀποκάλυψιν τὴν Ἰωάννου πάλιν
> τινὲς μὲν ἀγαίρουσιν, οἱ πλείους δέ γε
> νόθον λέγουσιν. Οὗτος ἀψευδέστατος
> Ξανθὸν ἂν εἴη τῶν θεοπνεύστων γραφῶν . . .

8 This Canon of Chrysostom, which agrees with that of the Peshito, is fully supported by the casual evidence of the quotations which occur in his works. The quotation from 2 Peter, which is found in *Hom. in Joann.* 34 (33), tom. viii. p. 230 (ed. Par.), stands alone. Suidas' assertion (s. v. Ἰωάννης) that he received "the *Apocalypse* and *three Epistles of St. John*" is not supported by any other evidence.

9 Nicephorus adds to the disputed books "the Gospel according to the Hebrews." In one MS. the *Apocalypse* of St. John is placed also among the Apocryphal books (Credner, a. a. O. p. 122).

10 This Catalogue, which excludes the *Epistle to the Hebrews* and the *Apocalypse* (statutum est nihil aliud legi in ecclesia debere catholica nisi et Pauli *tredecim* epistolas et septem alias), is followed by a section in which Philastrius speaks of "other [heretics] who assert that the *Epistle to the Hebrews* is not Paul's" (*Hær.* 89). And in another place (*Hær.* 60) he reckons it as heresy to deny the authenticity of the Gospel and *Apocalypse* of St. John. The different statements seem to be the result of careless compilation.

11 This catalogue is described as "secundum antiquam translationem," and stands parallel with those of Jerome and Augustine. The enumeration of the Catholic epistles is somewhat ambiguous, but I believe that it includes only three epistles. Epistolæ Petri ad gentes, *Jacobi*, Johannis ad Parthos. The insertion of *Judæ* after *gentes*, seems to have been a typographical error, for the present writer has not found the reading in any one of four MSS. which he has examined.

12 In another place (*De Eccles. Offic.* i. 12) Isidore mentions without condemning the doubts which existed as to the *Epistle to the Hebrews*, *James*, 2, 3 *John*, 2 *Peter*, but not as to *Jude*.

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The writings of F. C. Baur and his followers often contain very valuable hints as to the characteristics of the several books in relation to later teaching, however perverse their conclusions may be. In opposition to them Thiersch has vindicated, perhaps with an excess of zeal, but yet in the main rightly, the position of the Apostolic writings in relation to the first age (*Versuch zur Herstellung*, u. s. w., Erlangen, 1845; and *Erwiederung*, u. s. w., Erlang. 1846). The section of Reuss on the subject (*Die Gesch. d. heil. Schriften N. T.*, 2te Aufl. Braunschw. 1853 [4th ed. 1864]), and the article of Landerer (Herzog's *Encyklop.* s. v.) contain valuable summaries of the evidence. Other references and a fuller discussion of the chief points are given by the author of this article in *The History of the Canon of the N. T.* (Cambr. 1855). B. F. W.

* Among the more recent writers on the subject the following may be mentioned: Kostlin (of the Tübingen school), *Die pseudonyme Litteratur der ältesten Kirche, ein Beitrag zur Gesch. der Bildung des Kanons*, in Baur and Zeller's *Theol. Jahrb.* 1851, x. 149–221; Gaussen, *Le canon des Saintes Écritures*, etc., 2 vol. Lausanne, 1860, translated and abridged by Dr. E. N. Kirk, *The Canon of the Holy Scriptures examined in the Light of History*, Boston, 1862 (Amer. Tract Soc.); Credner, *Gesch. des Neutest. Kanon, herausg. von Dr. G. Volkmar*, Berlin, 1860; Bleek, *Einl. in das N. T.*, Berlin, 1862, pp. 631–678; Hilgenfeld, *Der Kanon und die Kritik des N. T.*, Halle, 1863; Reuss, *Histoire du canon des Saintes Écritures dans l'Église chrétienne*, 2e éd., Strasbourg, 1864, first published in the Strasbourg *Revue de Théologie*, 1860–63; Westcott, *The Bible in the Church*, London, 1864, 18mo, a popular work; and a second edition, enlarged and revised, of his *History of the Canon of the N. T.*, London, 1866, the best treatise on the subject in English. See further the references under GOSPELS, and the names of other books of the New Testament. A.

CANOPY (κωνωπεῖον: *conopeum*: Jud. x. 21, xiii. 9, xvi. 19). The canopy of Holofernes is the only one mentioned, although, perhaps, from the "pillars" of the litter [BED] described in Cant. iii. 10, it may be argued that its equipage would include a canopy. It probably retained the mosquito nets or curtains in which the name originated, although its description (Jud. x. 21) betrays luxury and display rather than such simple usefulness. Varro (*R. R.* ii. 10, 8) uses *quas in conopeis jacent* of languid women, very much as ἀναπαυόμενος . . . ἐν τῷ κωνωπείῳ (*l. c.*) describes the position of a luxurious general. (For further classical illustration, see *Dict. of Ant.* art. CONOPEUM.) It might possibly be asked why Judith, whose business was escape without delay, should have taken the trouble to pull down the canopy on the body of Holofernes? Probably it was an instance of the Hebrew notion that blood should be instantly covered (comp. 2 Sam. xx. 12; Lev. xvii. 13) [BLOOD]; and for this purpose the light bedding of Syria was inadequate. [BED.] Tent furniture also is naturally lighter, even when most luxurious, than that of a palace; and thus a woman's hand might unfix it from the pillars without much difficulty. H. H.

CANTICLES (שִׁיר הַשִּׁירִים, *Song of Songs*, i. e. the most beautiful of songs: ᾆσμα ᾀσμάτων: *Canticum Canticorum*), entitled in the A. V. THE SONG OF SOLOMON. No book of the O. T. has been the subject of more varied criticism, or been more frequently selected for separate translation than the Song of Solomon. It may be convenient to consider it under four points of view: I *Author* and *date*; II. *Form*; III. *Meaning*; IV *Canonicity*.

I. *Author and date.* — By the Hebrew title it is ascribed to Solomon; and so in all the versions, and by the majority of Jewish and Christian writers, ancient and modern. In fact, if we except a few of the Talmudical writers (Bava Bathra, R. Moses Kimchi; see Gray's Key), who assigned it to the age of Hezekiah, there is scarcely a dissentient voice down to the close of the last century. More recent criticism, however, has called in question this deep-rooted and well accredited tradition. Among English scholars Kennicott, among German Eichhorn and Rosenmüller, regard the poem as belonging to the age of Ezra and Nehemiah (Kennicott, *Diss.* i. 20–22; Eichhorn, *Einleitung in das A. T.*, Bd. iii. § 647, p. 531 ff., 2d ed.; Rosenm. *Animadv. in Lowth. Prælect., Schol. in V. T.*). Kennicott based his opinion upon the uniform insertion of the י, in all the copies, in the name of David (דויד). The name, however, occurs only once (iv. 4); and the insertion of the letter in this solitary instance is easily accounted for by a supposed error in transcription. At any rate the insertion of the י would not bring the Canticles so far down as the time of Ezra; since we find the same peculiarity in Hos. iii. 5, and Am. vi. 5 (Gesen. *Lex.* s. v.). The charge of Chaldaism has been vigorously pressed by Rosenmüller, and especially by Eichhorn. But Gesenius (*Heb. Gr.* § 2) assigns the book to the golden age of Hebrew literature, and traces "the few solitary Chaldaisms" which occur in the writings of that age to the hands of Chaldee copyists. Gesenius has moreover suggested an important distinction between Chaldaisms and *dialectic* variations indigenous to N. Palestine, where he conjectures that Judges and Canticles were composed. The application of this principle is sufficient to eliminate most of the Chaldaisms alleged by Eichhorn (*e. g.* שָׁם for אֵיזֶר); while the occurrence of similar forms in Phœnician affords an indication of other intrusive forces beside the Aramæan acting upon the Biblical Hebrew. Nor is the suggestion of Gesenius that the book was written in N. Palestine, and consequently tinged with a local coloring, inconsistent with the opinion which places it among the "one thousand and five" songs of Solomon (1 K. iv. 32). Comp. 1 K. ix. 19 with 2 Chr. viii. 6, where the buildings of Lebanon are decidedly contrasted with those of Jerusalem, and are not therefore to be confounded with the "house of the forest of Lebanon" (1 K. vii. 2), which was probably in Jerusalem. By a further comparison of these passages with Robinson (*Bibl. Res.* iii. 441), who describes remains of massive buildings as still standing on Lebanon, it will appear probable that Solomon had at least a hunting-seat somewhere on the slopes of that mountain (comp. Cant. iv. 8). In such a retreat, and under the influence of its scenery and the language of the surrounding peasantry, he may have written Canticles. Artistically this would have been in keeping with the general conditions of pastoral poetry. In our own language such compositions are not unfrequently accommodated to rustic ideas, and sometimes to provincial dialects. If, moreover, it should be urged that Chaldaisms are not provincialisms, it may be

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applied that Solomon could scarcely be ignorant of the Aramæan literature of his own time, and that he may have consciously used it for the purpose of enrichment (Gesen. *Hebr. Gr.* §§ 2, 4).

The title, though it is possibly too flattering to have come from the hand of Solomon, must have existed in the copy used by the LXX., and consequently can lay claim to a respectable antiquity. The moral argument put forward by the supporters of the most recent literal interpretation, and based upon the improbability of Solomon's criminating himself (see below), is not very conclusive. His conduct could easily be traced to a spirit of generous self-accusation; and at any rate it need not be exalted above the standard which was likely to flourish in the atmosphere of a court such as his. On the whole then it seems unnecessary to depart from the plain meaning of the Hebrew title.

Supposing the date fixed to the reign of Solomon, great ingenuity has been employed by the Rabbinical and some Christian writers, in determining at what period of that monarch's life the poem was written (see Pol. *Syn. Præf. ad Cant.*). The point at issue seems to have been whether Solomon ever repented after his fall. If he did, it was contended that the ripeness of wisdom exhibited in the Song seemed the natural growth of such an experience: if he did not, it was urged that no other than a spiritually-minded man could have composed such a poem; and that therefore it must have been written while Solomon was still the cherished of God. Then again it was a moot point whether the composition was the product of Solomon's matured wisdom, or the fresh outburst of his warm and passionate youth; whether in fact the master element of the poem were the *literal* form, or the *allegorical* meaning. The question resolves itself into one of *interpretation*, and must be determined by reference to III. below.

II. *Form.* — This question is not determined by the Hebrew title. The rendering of שִׁיר הַשִּׁירִים, mentioned by Simonis (*Lex. Heb.*), "series carminum" (comp. σειρά, chain), and adopted by Paulus, Good, and other commentators, can scarcely compete with Gesenius's, "Song of Songs, *i. e.* the most beautiful of songs" (comp. Ps. xlv. 1, שִׁיר יְדִידוֹת, "a delightful song," Gesen.; "carmen jucundum," Rosenm.; comp. also Theocr. *Idyl.* viii. προσφιλὲς μέλος). The non-continuity which many critics attribute to the poem is far from being a modern discovery. This is sufficiently attested by the Lat. "Cantica canticorum," and the Chaldee paraphrase, "the songs and hymns which Solomon, the prophet, the king of Israel, uttered in the spirit of prophecy before the Lord." Ghislerius (16th cent.) considered it a drama in five acts. One of the first separate translations published in England is entitled "The Canticles, or Balades of Solomon, in Englysh metre." 1549; and in 1596 appeared Solomon's Song in 8 eclogues, by J. M. [Jervase Markham]; the number of eclogues in this latter production being the same as that of the Idyls into which the book was afterwards divided by Jahn. Down to the 18th cent however, the Canticles were generally regarded as continuous.

Gregory [of] Nazianzus calls it νυμφικὸν δρᾶμά τε καὶ ᾆσμα. According to Patrick, it is a "Pastoral Eclogue," or a "Dramatic poem;" according to Lowth, "an epithalamium, or ὑμέναιος nuptialis of a pastoral kind." Michaelis and Rosenmüller, while differing as to its interpretation, agree in making it continuous, "carmen amatorium" (Mich.). A modified continuity was suggested by Bossuet, who divided the Song into 7 parts, or scenes of a pastoral drama, corresponding with the 7 days of the Jewish nuptial ceremony (Lowth, *Prælect.* xxx.). Bossuet is followed by Calmet, Percy, Williams, and Lowth; but his division is impugned by Taylor (*Fragm. Calmet*), who proposes one of 6 days: and considers the drama to be *post-nuptial*, not *ante-nuptial*, as it is explained by Bossuet. The entire nuptial theory has been severely handled by J. D. Michaelis, and the literal school of interpreters in general. Michaelis attacks the first day of Bossuet, and involves in its destruction the remaining six (*Not. ad Lowth. Præl.* xxxi.). It should be observed that Lowth does not compromise himself to the perfectly dramatic character of the poem. He makes it a drama, but only of the *minor* kind, *i. e.* dramatic as a dialogue; and therefore not more dramatic than an Idyl of Theocritus, or a Satire of Horace. The fact is, that he was unable to discover a plot; and evidently meant a good deal more by the term "pastoral" than by the term "drama." Moreover, it seems clear, that if the only dramatic element in Cant. be the dialogue, the rich pastoral character of its scenery and allusions renders the term *drama* less applicable than that of *idyl*. Bossuet, however, claims it as a regular drama with all the proprieties of the classic model. Now the question is not so much whether the Canticles make up a drama, or a series of idyls, as which of these two Greek names the more nearly expresses its form. And if with Lowth we recognize a chorus completely sympathetic and assistant, it is difficult to see how we can avoid calling the poem a drama. But in all the translations of the *allegorical* school which are based upon the dramatic idea, the interference of the chorus is so infrequent or so indefinite, the absence of anything like a dramatic progress and development sufficient to enlist the sympathy of a chorus is so evident, that the strongly marked *idyllic* scenery could not fail to outweigh the scarcely perceptible elements of dramatic intention. Accordingly the idyllic theory, propounded by Sig. Meleagenio, confirmed by the use of a similar form among the Arabians, under the name of "Cassides" (Sir W. Jones, *Poës. As. Comment.* iii.), and adopted by Good, became for a time the favorite hypothesis of the *allegorical* school. After Markham's translation, however (see above), and the division of Ghislerius, we cannot consider this theory as originating either with the learned Italian translator, or, as suggested by Mr. Horne, with Sir W. Jones.

The *idyllic* form seems to have recommended itself to the allegorical school of translators as getting rid of that dramatic unity and plot which their system of interpretation reduced to a succession of events without any culminating issue. In fact, it became the established method of division both with literal and allegorical translators; *e. g.* Herder, Pye Smith, Kleuker, Magnus; and as late as 1846 was maintained by Dr. Noyes of Harvard University, an ultra literalist. But the majority of recent translators belonging to the literal school have adopted the theory of Jacobi, originally proposed in 1776, and since developed by Umbreit, Ewald, Meier, &c. Based as this theory is upon the dramatic evolution of a simple love-story, it supplies that essential movement and interest, the

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want of which was felt by Lowth; and justifies the application of the term *drama* to a composition of which it manifests the vital principle and organic structure.

By the reactionary allegorists, of whom Rosenmüller may be considered the representative, the Song of Solomon has either been made absolutely continuous, or has been divided with reference to its spiritual meaning, rather than its external form (*e. g.* Hengstenberg, and Prof. Burrowes).

The supposition that the Cant. supplied a model to Theocritus seems based on merely verbal coincidences, such as could scarcely fail to occur between two writers of *pastoral* poetry (comp. Cant. i. 9, vi. 10, with Theocr. xviii. 30, 36; Cant. iv. 11 with Theocr. xx. 26, 27; Cant. viii. 6, 7, with Theocr. xxiii. 23–26; see other passages in Pol. *Syn.*; Lowth, *Prael.*; Gray's *Key*). In the essential matters of *form* and of *ethical* teaching, the resemblance does not exist.

III. *Meaning.* — The schools of interpretation may be divided into three: — *the mystical*, or *typical*; *the allegorical*; and the *literal*.

1. The *mystical* interpretation is properly an offshoot of the *allegorical*, and probably owes its origin to the necessity which was felt of supplying a *literal* basis for the speculations of the allegorists This basis is either the marriage of Solomon with Pharaoh's daughter, or his marriage with an Israelitish woman, the Shulamite. The former (taken together with Harmer's variation) was the favorite opinion of the mystical interpreters to the end of the 18th century: the latter has obtained since its introduction by Good (1803). The mystical interpretation makes its first appearance in Origen, who wrote a voluminous commentary upon the Cant. Its literal basis, minus the mystical application, is condemned by Theodoret (A. D. 420.) It reappears in Abulpharagius (1226–1286), and was received by Grotius. As involving a literal basis, it was vehemently objected to by Sanctius, Durham, and Calovius; but approved of and systematized by Bossuet, endorsed by Lowth, and used for the purpose of translation by Percy and Williams. The arguments of Calovius prevented its taking root in Germany: and the substitution by Good of an Israelitish for an Egyptian bride has not saved the general theory from the neglect which was inevitable after the reactionary movement of the 19th century allegorists.

2. *Allegorical.* — Notwithstanding the attempts which have been made to discover this principle of interpretation in the LXX. (Cant. iv. 8); Ecclus. xlvii. 14–17); Wisd. (viii. 2); and Joseph. (c. *Apion.* i. § 8); it is impossible to trace it with any certainty further back than the Talmud (see Ginsburg, *Introd.*). According to the Talmud the *beloved* is taken to be God, the *loved one*, or bride, is *the congregation of Israel*. This general relation is expanded into more particular detail by the Targum, or Chaldee Paraphrase, which treats the Song of songs as an allegorical history of the Jewish people from the Exodus to the coming of the Messiah and the building of the third temple. In order to make out the parallel, recourse was had to the most extraordinary devices: *e. g.* the reduction of words to their numerical value, and the free interchanging of words similar to each other in sound. Elaborate as it was, the interpretation of the Targum was still further developed by the mediæval Jews; but generally constructed upon the same allegorical hypothesis. It was introduced into their liturgical services; and during the persecutions of the middle ages, its consoling appeal to the past and future glories of Israel maintained it as the popular exposition of a national poem. It would be strange if so universal an influence as that of the scholastic philosophy had not obtained an expression in the interpretation of the Canticles. Such an expression we find in the theory of Ibn Caspi (1280–1340), which considers the book as representing the union between the *active intellect* (intellectus agens), and the *receptive or material intellect* (intellectus materialis). A new school of Jewish interpretation was originated by Mendelssohn (1729–1786); which, without actually denying the existence of an allegorical meaning, determined to keep it in abeyance, and meanwhile to devote itself to the literal interpretation. At present the most learned Rabbis, following Löwisohn, have abandoned the allegorical interpretation in toto (Herxheimer, 1848; Philippson, 1854).

In the Christian Church, the Talmudical interpretation, imported by Origen, was all but universally received. It was impugned by Theodore of Mopsuestia (360–429), but continued to hold its ground as the orthodox theory till the revival of letters; when it was called in question by Erasmus and Grotius, and was gradually superseded by the typical theory of Grotius, Bossuet, Lowth, &c. This, however, was not effected without a severe struggle, in which Sanctius, Durham, and Calovius were the champions of the *allegorical* against the *typical* theory. The latter seems to have been mainly identified with Grotius (Pol. *Syn.*), and was stigmatized by Calovius as the heresy of Theodore Mopsuest., condemned at the 2d council of Constantinople, and revived by the Anabaptists. In the 18th century the allegorical theory was reasserted, and reconstructed by Puffendorf (1776) and the reactionary allegorists; the majority of whom, however, with Rosenmüller, return to the system of the Chaldee Paraphrase.

Some of the more remarkable variations of the allegorical school are: — (*a.*) The extension of the Chaldee allegory to the Christian Church, originally projected by Aponius (7th century), and more fully wrought out by De Lyra (1270–1340), Brightman (1600), and Cocceius (1603–1699). According to De Lyra, chaps. ii.–vii. describe the history of the Israelites from the Exodus to the birth of Christ; chap. vii. *ad fin.* the history of the Christian Church to Constantine. Brightman divides the Cant. into a history of the *Legal*, and a history of the *Evangelical* Church; his detail is highly elaborate, *e. g.* in Cant. v. 8, he discovers an allusion to Peter Waldo (1160), and in verse 13 to Robert Trench (1290). (*b.*) Luther's theory limits the allegorical meaning to the contemporaneous history of the Jewish people under Solomon. (*c.*) According to Ghislerius and Corn. a Lapide the Bride is the Virgin Mary. (*d.*) Puffendorf refers the spiritual sense to the circumstances of our Saviour's death and burial.

3. The *literal* interpretation seems to have been connected with the general movement of Theodore Mopsuest. (360–429) and his followers, in opposition to the extravagances of the early Christian allegorists. Its *scheme* was nuptial, with Pharaoh daughter as the bride. That it was by many regarded as the only admissible interpretation appears from Theodoret, who mentions this opinion only to condemn it. Borne down and overwhelmed by the prolific genius of mediæval allegory, we have a

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glimpse of it in Abulpharagius (*vid. supr.*); and in the MS. commentary (Bodl. Oppenh. Coll. No. 325), cited by Mr. Ginsburg, and by him referred conjecturally to a French Jew of the 12th or 13th cent. This Commentary anticipates more recent criticism by interpreting the Song as *celebrating the humble love of a shepherd and shepherdess.* The extreme literal view was propounded by Castellio (1544), who called the Cant. "Colloquium Salomonis cum amicâ quâdam Sulamithâ," and rejected it from the Canon. Following out this idea, Whiston (1723) recognized the book as a composition of Solomon; but denounced it as *foolish, lascivious, and idolatrous.* Meanwhile the *nuptial* theory was adopted by Grotius as the literal basis of a secondary and spiritual interpretation; and, after its dramatical development by Bossuet, long continued to be the standard scheme of the mystical school. In 1803 it was reconstructed by Good, with a Jewish instead of an Egyptian bride. The purely *literal* theory, opposed on the one hand to the allegorical interpretation, and on the other to Castellio and Whiston, owes its origin to Germany. Michaelis (1770) regarded the Song as an exponent of *wedded love, innocent and happy.* But, while justifying its admission into the Canon, he is betrayed into a levity of remark altogether inconsistent with the supposition that the book is inspired (*Not. ad Lowth. Prael.*). From this time the scholarship of Germany was mainly enlisted on the side of the literalists. The literal basis became thoroughly dissociated from the mystical superstructure; and all that remained to be done was to elucidate the true scheme of the former. The most generally received interpretation of the modern literalists is that which was originally proposed by Jacobi (1771), adopted by Herder, Ammon, Umbreit, Ewald, &c.; and more recently by Prof. Meier of Tübingen (1854), and in England by Mr. Ginsburg, in his very excellent translation (1857). According to the detailed application of this view, as given by Mr. Ginsburg, the Song is intended to display *the victory of humble and constant love over the temptations of wealth and royalty.* The tempter is Solomon; the object of his seductive endeavors is a Shulamite shepherdess, who, surrounded by the glories of the court and the fascinations of unwonted splendor, pines for the shepherd-lover from whom she has been involuntarily separated.

The drama is divided into 5 sections, indicated by the thrice repeated formula of adjuration (ii. 7, iii. 5, viii. 4), and the use of another closing sentence (v. 1).

Section 1 (Ch. i.—ii. 7): scene — a country seat of Solomon. The shepherdess is committed to the charge of the court-ladies ("daughters of Jerusalem"), who have been instructed to prepare the way for the royal approach. Solomon makes an unsuccessful attempt to win her affections.

Sect. 2 (ii. 8—iii. 5): the shepherdess explains to the court-ladies the cruelty of her brothers, which had led to the separation between herself and her beloved.

Sect. 3 (iii. 6—v. 1): entry of the royal train into Jerusalem. The shepherd follows his betrothed into the city, and proposes to rescue her. Some of her court companions are favorably impressed by her constancy.

Sect. 4 (v. 2—viii. 4): the shepherdess tells her dream, and still further engages the sympathies of her companions. The king's flatteries and promises are unavailing.

Sect. 5 (viii. 5–14): the conflict is over; virtue and truth have won the victory, and the shepherdess and her beloved return to their happy home; visiting on the way the tree beneath whose shade they first plighted their troth (viii. 5). Her brothers repeat the promises which they had once made conditionally upon her virtuous and irreproachable conduct.

Such is a brief outline of the scheme most recently projected by the literalists. It must not be supposed, however, that the supporters of the *allegorical* interpretation have been finally driven from the field. Even in Germany a strong band of reactionary allegorists have maintained their ground including such names as Hug, Kaiser, Rosenmüller, Hahn, and Hengstenberg. On the whole, their tendency is to return to the Chaldee Paraphrase a tendency which is specially marked in Rosenmüller. In England the battle of the literalists has been fought by Dr. Pye Smith (*Congreg. Mag* for 1837–38); in America by Prof. Noyes, who adopts the extreme *erotic* theory, and is unwilling to recognize in Cant. *any moral or religious design.* It should be observed that such a sentiment as this of Dr. Noyes is utterly alien to the views of Jacobi and his followers, who conceive the recommendation of virtuous love and constancy to be a portion of the very highest moral teaching, and in no way unworthy of an inspired writer.

The allegorical interpretation has been defended in America by Professors Stuart and Burrowes. The *internal* arguments adduced by the allegorists are substantially the same which were urged by Calovius against the literal basis of the mystical interpretation. The following are specimens:—

(*a.*) Particulars not applicable to Solomon (v. 2): (*b.*) particulars not applicable to the wife of Solomon (i. 6, 8; v. 7; vi. 13, cf. i. 6): (*c.*) Solomon addressed in the second person (viii. 12): (*d.*) particulars inconsistent with the ordinary conditions of decent love (v. 2): (*e.*) date 20 years after Solomon's marriage with Pharaoh's daughter (comp. Cant. v. 4, and 1 K. vi. 38). It will readily be observed that these arguments do not in any way affect the literal theory of Jacobi.

For *external* arguments the allegorists depend principally upon *Jewish tradition and the analogy of Oriental poetry.* The value of the former, as respects a composition of the 10th cent. B. C., is estimated by Mich. (*Not. ad Lowth.*) at a very low rate. For the latter, it is usual to refer to such authors as Chardin, Sir W. Jones, Herbelot, &c. (see Rosenm. *Animad.*). Rosenmüller gives a song of Hafiz, with a paraphrase by a Turkish commentator which unfolds the spiritual meaning. For other specimens of the same kind see Lane's *Egyptians.* On the other hand the objections taken by Dr. Noyes are very important (*New Transl.*). It would seem that there is one essential difference between the Song of Solomon and the allegorical compositions of the poets in question. In the latter the allegory is more or less avowed; and distinct reference is made to the Supreme Being: in the former there is nothing of the kind. But the most important consideration adduced by the literalists is the fact that the Cant. are the production of a different country, and separated from the songs of the Sufis and the Hindoo mystics by an interval of nearly 2000 years. To which it may be added that the Song of Solomon springs out of a religion which has nothing in common with the Pantheism of Persia and India. In short, the conditions of

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production in the two cases are utterly dissimilar. But the literalists are not content with destroying this analogy; they proceed further to maintain that allegories do not generally occur in the sacred writings without some intimation of their secondary meaning, which intimation in the case of the Cant. is not forthcoming. They argue from the total silence of our Lord and his Apostles respecting this book, not indeed that it is uninspired, but that it was never intended to bear within its poetic envelope that mystical sense which would have rendered it a perfect treasury of reference for St. Paul, when unfolding the spiritual relation between Christ and His church (see 2 Cor. xi. 2; Rom. vii. 4; Eph. v. 23–32). Again, it is urged that if this poem be allegorically spiritual, then its spiritualism is of the very highest order, and utterly inconsistent with the opinion which assigns it to Solomon. The philosophy of Solomon, as given in Eccl., is a philosophy of indifference, apparently suggested by the exhaustion of all sources of physical enjoyment. The religion of Solomon had but little practical influence on his life; if he wrote the glowing spiritualism of the Cant. when a young man, how can we account for his fearful degeneracy? If the poem was the production of his old age, how can we reconcile it with the last fact recorded of him that "his heart was not perfect with the Lord, his God?" For the same reason it is maintained that no other writer would have selected Solomon as a symbol of the Messiah. The excessively amative character of some passages is designated as almost blasphemous when supposed to be addressed by Christ to his church (vii. 2, 3, 7, 8); and the fact that the *dramatis personæ* are three, is regarded as decidedly subversive of the allegorical theory.

The strongest argument on the side of the allegorists is the matrimonial metaphor so frequently employed in the Scriptures to describe the relation between Jehovah and Israel (Ex. xxxiv. 15, 16; Num. xv. 39; Ps. lxxiii. 27; Jer. iii. 1–11; Ez. xvi., xxiii., &c.). It is fully stated by Prof. Stuart (*O. T. Canon*). On the other hand the literalists deny so early a use of the metaphor. They contend that the phrase "to go whoring after other gods" describes a literal fact; and that even the metaphor as used by the prophets who lived after Solomon implies a wedded relation, and therefore cannot be compared with the ante-nuptial affection which forms the subject of Cant.

IV. *Canonicity.* — It has already been observed that the book was rejected from the Canon by Castellio and Whiston; but in no case has its rejection been defended on *external* grounds. It is found in the LXX., and in the translations of Aquila, Symmachus, and Theodotion. It is contained in the catalogue given in the Talmud, and in the catalogue of Melito; and in short we have the same evidence for its canonicity as that which is commonly adduced for the canonicity of any book of the O. T.

(In addition to the ordinary sources, reference is advised to Lowth, *Prælect.* xxx., xxxi., together with the notes of Michaelis, and the animadversions of Rosenmüller. Oxon. 1821; Harmer's *Outlines*, &c., London, 2d ed. 1775; Transl. with notes by Mason Good, Lond. 1803; *Congreg. Mag.* for 1837 and 1838; *New Transl. of Prov., Eccl., and Cant.* by Prof. Noyes, Boston, 1846 [2d ed. 1867]; *Commentary on Song*, &c., by Prof. Burrowes, Philadelphia, 1853 [2d ed. New York, 1866]; *Das Gedicht Hohelied*, by J. T. Jacobi, 1771; *Salomon's Lieder der Liebe*, &c., in vol. iii. of Herder's works. Stuttgart and Tübingen, 1852; *Das Hohelied Salomo's*, &c., by Ewald, Göttingen, 1826; *Das Hohe Lied Salomonis ausgelegt* von W. Hengstenberg Berlin, 1853; *Das Hohe Lied*, &c., by Ernst Meier Tübingen, 1854; *The Song of Songs*, &c., by C. D. Ginsburg, Lond. 1857; the last mentioned is specially recommended to the English reader.)

T. E. B.

* Among the names of other writers on Canticles should be mentioned Renan (*Cantique des Cantiques*, translating and treating of the plan, age, and character of the poem, 2d ed., 1861); Ewald in his *Dichter d. A. B.* (ed. 1866–7); Delitzsch (1851) who maintains the *mystical* theory (*das Mysterium der Ehe ist das Mysterium des Hohenliedes*), according to which the reader has the deeper spiritual sense brought near to him, not so much by the author as by the Spirit that guided the author; Umbreit, *Hohes Lied* (in Herzog's *Real-Encyk.* vi. 206–220), almost a treatise by itself, and occupied chiefly with a critique of the later expositions; Bleek (*Einl. in das A. T.* pp. 635–41) who finds in it not so much the hand as the character of Solomon; and Rev. W. Houghton (London, 1865), a *Translation and Short Explanatory Notes:* the Song viewed as secular, and the theme the fidelity of chaste love, constant and devoted. Isaac Taylor (*Spirit of Hebrew Poetry*, New York, 1862) has a very instructive chapter (ch. x.) on this book. He supposes Solomon to have invented the characters and incidents which form the ground-work of the poem, and not to have drawn them from his own history. He does not admit the objections to its ethical character to be well founded. "It is a divinely inspired myth, conveying the deepest and most sacred elements of the spiritual economy in the terms and under the forms of instinctive human feeling and passion. . . . It has justified its presence in the Canon by the undoubtedly religious purposes it has served, in giving animation, and depth, and intensity, and warmest tone to the devout meditations of thousands of the most devout and of the purest minds." The *symbolical* view is ably supported by Dr. L. Withington, *Solomon's Song, Translated and Explained* (Boston, 1861). The Song represents the love which exists between Christ and the church — the bride, the Lamb's wife — with special reference to the conversion of the Gentiles, when a more sublime and spiritual religion should prevail. The arguments for this position are drawn out with singular acuteness and power. The version is avowedly free, so as "to give not only the meaning, but to preserve the poetic and moral shading, and thus make it to the reader now what it was to the Hebrews." It is seldom that so many remarks profoundly suggestive beyond the direct scope of the book, and so many expressions of rare beauty are found in the pages of a Commentary. The translation, on the whole, is less highly wrought than the other parts. Among the more recent writers who adopt the *literal* theory, besides Bleek and Renan, already referred to, may be mentioned Heiligstedt (1849 in Maurer's *Comm.* vol. iv.), Böttcher (1849) Friedrich (1855), Hitzig (1855, *Exeget. Handb.* xvi.), Vaihinger (1858), Weissbach (1858), and Davidson (*Introd. to the O. T.*, 1862, ii. 389–421). Ginsburg's art. *Solomon's Song* in the 3d edition of Kitto's *Cycl. of Bibl. Lit.* will repay perusal.

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CAPERNAUM (Rec. Text, Καπερναούμ; Lachm. [Tisch. and Treg.] with B [D Z Sin. etc.] Καφαρναούμ, as if כפר נחום, "village of Nahum;" Syriac Nitr. ܟܦܪ ܢܚܘܡ, P'esh. ܟܦܪ ܢܚܘ; *Capharnaum*), a name with which all are familiar as that of the scene of many acts and incidents in the life of Christ. There is no mention of Capernaum in the O. T. or Apocrypha, but the passage Is. ix. 1 (in Hebrew, viii. 23) is applied to it by St. Matthew. The word *Caphar* in the name perhaps indicates that the place was of late foundation. [CAPHAR.]

The few notices of its situation in the N. T. are not sufficient to enable us to determine its exact position. It was on the western shore of the Sea of Galilee (*τὴν παραθαλασσίαν*, Matt. iv. 13; comp. John vi. 24), and if recent discoveries are to be trusted (Cureton's *Nitrian Rec.* John vi. 17), was of sufficient importance to give to that Sea, in whole or in part, the name of the "lake of Capernaum." (This was the case also with Tiberias, at the other extremity of the lake. Comp. John vi. 1, "the sea of Galilee of Tiberias.") It was in the "land of Gennesaret" (Matt. xiv. 34, compared with John vi. 17, 21, 24), that is, the rich, busy plain on the west shore of the lake, which we know from the descriptions of Josephus and from other sources to have been at that time one of the most prosperous and crowded districts in all Palestine. [GENNESARET.] Being on the shore Capernaum was lower than Nazareth and Cana of Galilee, from which the road to it was one of descent (John ii. 12; Luke iv. 31), a mode of speech which would apply to the general level of the spot even if our Lord's expression "exalted unto heaven" (*ὑψωθήσῃ*, Matt. xi. 23) had any reference to height of position in the town itself. It was of sufficient size to be always called a "city" (*πόλις*, Matt. ix. 1; Mark i. 33); had its own synagogue, in which our Lord frequently taught (John vi. 59; Mark i. 21; Luke iv. 33, 38) — a synagogue built by the centurion of the detachment of Roman soldiers which appears to have been quartered in the place[a] (Luke vii. 1, comp. 8; Matt. viii. 8). But besides the garrison there was also a customs station, where the dues were gathered both by stationary (Matt. ix. 9; Mark ii. 14; Luke v. 27) and by itinerant (Matt. xvii. 24) officers. If the "way of the sea" was the great road from Damascus to the south (Ritter, *Jordan*, p. 271), the duties may have been levied not only on the fish and other commerce of the lake, but on the caravans of merchandise passing to Galilee and Judæa.

The only interest attaching to Capernaum is as the residence of our Lord and his Apostles, the scene of so many miracles and "gracious words." At Nazareth He was "brought up," but Capernaum was emphatically his "own city;" it was when He returned thither that He is said to have been "at home" (Mark ii. 1; such is the force of *ἐν οἴκῳ* — A. V. "in the house"). Here he chose the Evangelist Matthew or Levi (Matt. ix. 9). The brothers Simon-Peter and Andrew belonged to Capernaum (Mark i. 29), and it is perhaps allowable to imagine that it was on the sea-beach below the town (for, doubtless, like true orientals, these two fishermen kept close to home), while Jesus was "walking" there, before "great multitudes" had learned to "gather together unto Him," that they heard the quiet call which was to make them forsake all and follow Him (Mark i. 16, 17, comp. 28). It was here that Christ worked the miracle on the centurion's servant (Matt. viii. 5; Luke vii. 1), on Simon's wife's mother (Matt. viii. 14; Mark i. 30; Luke iv. 38), the paralytic (Matt. ix. 1; Mark ii. 1; Luke v. 18), and the man afflicted with an unclean devil (Mark i. 23; Luke iv. 33). The son of the nobleman (John iv. 46) was, though resident at Capernaum, healed by words which appear to have been spoken in Cana of Galilee. At Capernaum occurred the incident of the child (Mark ix. 33; Matt. xviii. 1; comp. xvii. 24); and in the synagogue there was spoken the wonderful discourse of John vi. (see verse 59).

The doom which our Lord pronounced against Capernaum and the other unbelieving cities of the plain of Gennesaret has been remarkably fulfilled. In the present day no ecclesiastical tradition even ventures to fix its site; and the contest between the rival claims of the two most probable spots is one of the hottest, and at the same time the most hopeless, in sacred topography. Fortunately nothing hangs on the decision. The spots in dispute are (1.) *Khan Minyeh*, a mound of ruins which takes its name from an old khan hard by. This mound is situated close upon the seashore at the northwestern extremity of the plain (now *el-Ghuweir*). It is of some extent, but consisting of heaps only with no visible ruins. These are south of the ruined khan; and north of them, close to the water-line of the lake, is a large spring surrounded by vegetation and overshadowed by a fig-tree which gives it its name — *'Ain et-Tin* (the spring of the fig-tree). Three miles south is another large spring called the "Round Fountain," which is a mile and a half from the lake, to which it sends a considerable stream with fish.

2. Three miles north of *Khan Minyeh* is the other claimant, *Tell Hûm*, — ruins[b] of walls and foundations covering a space of "half a mile long by a quarter wide," on a point of the shore projecting into the lake and backed by a very gently rising ground. Rather more than three miles further is the point at which the Jordan enters the north of the lake.

The arguments in favor of *Khan Minyeh* will be found in Robinson ii. 403–4, iii. 344–358). They are chiefly founded on Josephus's account of his visit to Capharnome, which Dr. R. would identify with the mounds near the khan, and on the testimonies of successive travellers from Arculfus to Quaresmius, whose notices Dr. R. interprets — often, it must be confessed, not without difficulty — in reference to *Khan Minyeh*. The fountain Capharnaum, which Josephus elsewhere mentions (*B. J.* iii. 10, § 8) in a very emphatic manner as a chief source of the water of the plain of Gennesaret and as abounding with fish, Dr. R. believes to be the *'Ain et-Tin*. But the "Round Fountain" certainly answers better to Josephus's account than a spring so close to the shore and so near one end of the district as is *'Ain et-Tin*. The claim of *Khan Minyeh* is also strongly opposed by a later traveller (Bonar, pp. 437–41). Still this makes nothing for *Tell Hûm*.

[a] The fact of a Roman having built the synagogue certainly seems some argument against the prosperity of the town

[b] Vast ruins . . . no ordinary city . . . site of a great town (Bonar, pp. 414, 415).

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The arguments in favor of *Tell Hûm* date from about 1675. They are urged by Dr. Wilson. The principal one is the name, which is maintained to be a relic of the Hebrew original — Caphar having given place to *Tell*. Dr. Wilson also ranges Josephus on his side (*Lands of the Bible*, ii. 139–149. See also Ritter, *Jordan*, pp. 335–343, who supports *Tell Hûm*). *Khan Minyeh*, *et-Tâbighah*, and *Tell Hûm*, are all, without doubt, ancient sites, but the conclusion from the whole of the evidence is irresistible: that it is impossible to say which of them represents Capernaum, which Chorazin, or which Bethsaida. Those anxious to inquire further into this subject may consult the originals, as given above. For the best general description and reproduction of the district, see Stanley, *S. & P.* ch. x. G.

* The later travellers in Palestine leave the question as to the spot on which Capernaum stood hardly less perplexed than it was before. "The disputed sites of the cities of Gennesaret," says Dean Stanley, after his second visit to the East (*Notices of Localities*, etc., p. 195), "must still remain disputed." Porter (*Handbook of Syria*, ii. 425) accepts Dr. Robinson's conclusion in favor of *Khan Minyeh*, so called from an old caravansarai near a heap of ruins, on the northern edge of Gennesaret. *'Ain et-Tin* is only another name for the same place, derived from a fig-tree which overhangs a fountain in the neighborhood. Dr. Thomson (*Land and Book*, i. 542–548) and Mr Dixon (*Holy Land*, ii. 173, London, 1865) decide for *Tell Hûm*, at the head of the lake, about three miles northeast of *Khan Minyeh*. The claim of *'Ain Mudawarah*, or the Round Fountain, near the south end of the plain of Gennesaret, and so named from being "enclosed by a low circular wall of mason-work," has for some time past been kept in abeyance; but Mr. Tristram (*Land of Israel*, p. 442, London, 1865) has brought it forward once more, and certainly with reasons for it which are not without weight. He speaks with greater authority on some branches of the argument from his character as an eminent naturalist. Josephus states (*B. J.* iii. 10, § 8) that the fountain of Capernaum produced the κορακῖνος, a fish like that of the lake near Alexandria. Mr. Tristram now maintains that neither of the places except the Round Fountain furnishes this mark of identification. "The remarkable siluroid, the catfish or coracine (κορακῖνος), abounds to a remarkable degree in the Round Fountain to this day. . . . We obtained specimens a yard long, and some of them are deposited in the British Museum. The loose, sandy bottom of this fountain is peculiarly adapted for this singular fish, which buries itself in the sediment, leaving only its feelers exposed. . . . Here, in the clear shallow water, it may, when disturbed, be at once detected, swimming in numbers along the bottom. . . . But it is not found at *'Ain et-Tin*, where the fountain could neither supply it with cover nor food; nor could we discover it at *'Ain Tâbighah*" (the nearest fountain to *Tell Hûm*, though distant two miles to the southward), "where the water is hot and brackish." Mr. Tristram thinks it worth while to mention that fever is very prevalent at this day at *'Ain Mudawarah* (the Round Fountain), whereas "the dry, elevated, rocky ground of *Tell Hûm*" would be comparatively free from it. "Peter's wife's mother lay sick of a fever" at Capernaum (Mark i. 30). For other details of his able argument the reader is referred to his work as above. The Abbé Michon (*Vie de Jésus*, i. 220–24, Paris, 1866) who has travelled in Palestine, holds in like manner that the Capharnaum of Josephus (*B. J.* iii. 10, § 8) is identical with the Round Fountain, and hence that the Capernaum of the New Testament must be found at that place. So Norton, *Trans. of the Gospels, with Notes*, ii. 55, 56. On the other hand the English explorers, Captain Wilson and his associates, are reported to have found indications which point to *Tell Hûm* as the disputed site. They regard as such the discovery of a synagogue in a state of fine preservation, remarkable for its elegant architecture, and belonging in all probability to an age earlier than that of Christ (*Athenæum*, Feb. 24, 1866). It may have been one of the Galilean synagogues in which the Saviour himself taught and performed some of his mighty works It is certain that such a discovery shows that an important town must once have existed on this spot; but this of itself would not settle the question of the name of the town. Mr. Thrupp (*Journ. of Class. and Sacr. Philol.* ii. 290–308) also contends for *Tell Hûm* as the site of Capernaum; Dr. Tregelles (*ibid.* iii. 141–154) presents a widely different view, placing Capernaum close by Bethsaida (Julias), near the mouth of the Upper Jordan, in the *Bathah*, which (and not the *Ghuweir*) he regards as the plain of Gennesaret described by Josephus.

It may be added in regard to *Khan Minyeh* that the recent excavations of the English exploring expedition (see *Athenæum*, March 31, 1866) have brought to light nothing there except some fragments of "masonry and pottery of comparatively modern date." H.

CA'PHAR (כָּפָר, from a root signifying "to cover," Ges. p. 707), one of the numerous words employed in the Bible to denote a village or collection of dwellings smaller than a city (*Ir*). Mr. Stanley proposes to render it by "hamlet" (*S. & P.* App. § 85), to distinguish its occurrences from those of *Chavvah*, *Chatzer*, *Benoteh*, and other similar words. As an appellative it is found only three times: 1 Chr. xxvii. 25; Cant. vii. 11, and 1 Sam. vi. 18 (in the last the pointing being different, *Copher*, כֹּפֶר); but in neither is there anything to enable us to fix any special force to the word.

In names of places it occurs in CHEPHAR-AMMONAI, CHEPHIRAH, CAPHAR-SALAMA. But the number of places compounded therewith mentioned in the Talmuds shows that the name became a much commoner one at a time subsequent to the Biblical history. In Arabic *Kefr* is in frequent use (see the lists in the Index to Robinson, ii. and iii.). To us its chief interest arises from its forming a part of the name CAPERNAUM, *i. e.* Capharnahum. G.

CA'PHAR-SAL'AMA (Χαφαρσαλαμά; Alex. Χαρφαρσαραμα: *Capharsalama*), a place (κώμη, Joseph. *Ant.* xii. 10, § 4) at which a battle was fought between Judas Maccabæus and Nicanor (1 Macc. vii. 31). From the fugitives having taken refuge in the "city of David," it would appear to have been near Jerusalem. Is it not possible that it was Siloam, the Arabic name of which is *Kefr selwân*? Ewald places it north of Ramla on the Samaritan boundary (*Gesch.* iv. 368, note), but no certain traces of it seem to have been yet found. G

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CAPHEN'ATHA (Χαφεναθά: *Caphet-tha*), a place apparently close to and on th east side of Jerusalem, which was repaired by Jonathan Maccabæus (1 Macc. xii. 37). The name is derived by Lightfoot from *Caphnioth*, the Talmudic word for unripe figs. If this be correct, there is a remarkable correspondence between the name Caphenatha and those of Bethany (house of dates), Bethphage (house of figs), and of the Mount of Olives itself, on which the three were situated — all testifying to the ancient fruitfulness of the place. G.

CAPHI'RA (Καφεῖρα; [Vat. Πειρα; Ald. Alex. Καφιρα:] *Enocadæs*), 1 Esdr. v. 19. [CHEPHIRAH.]

CAPHTOR (כַּפְתֹּר: Καππαδοκία [except in Jer.]: *Cappadocia*): **CAPHTORIM** (כַּפְתֹּרִים: [in Gen.,] Γαφθοριείμ, [Alex.] Χαφθοριειμ; [in 1 Chr., Rom. Vat. omit; Alex. Χαφορειμ; Comp. Ald.] Καφθοριείμ; [in Deut. Καππαδόκες:] *Caphtorim*, *Cappadoces*), a country thrice mentioned as the primitive seat of the Philistines (Deut. ii. 23; Jer. xlvii. 4; Am. ix. 7), who are once called Caphtorim (Deut. ii. 23), as of the same race as the Mizraite people of that name (Gen. x. 14; 1 Chr. i. 12). The position of the country, since it was peopled by Mizraites, must be supposed to be in Egypt or near to it in Africa, for the idea of the southwest of Palestine is excluded by the migration of the Philistines. In Jer. it is spoken of as אִי כַּפְתֹּר, and has therefore been supposed to be an island. אִי, however, has a wider signification; commonly it is any maritime land, whether coast or island, as in the expression אִיֵּי הַגּוֹיִם (Gen. x. 5), by which the northern coasts and the islands of the Mediterranean seem to be intended, the former, in part at least, being certainly included. It must be remembered, however, that the Nile is spoken of as a sea (יָם) by Nahum in the description of No, or Thebes (iii. 8). [No.] It is also possible that the expression in Jer. merely refers to the maritime position of the Philistines (comp. Ex. xxv. 16), and that Caphtor is here poetically used for Caphtorim.

The writer (*Encyclopædia Britannica*, 8th ed., *Egypt*, p. 419) has proposed to recognize Caphtor in the ancient Egyptian name of Coptos. This name, if literally transcribed, is written in the hieroglyphics Kebtu, Kebta, and Keb-Her, probably pronounced Kubt, Kabt, and Kebt-Hor (Brugsch, *Geogr. Inschr.* Taf. xxxviii. no. 899, 900), whence Coptic ⲕⲉϥⲧ, ⲕⲉⲡⲧⲟ, ⲕⲉⲡⲧⲱ, ⲕⲉⲃⲧⲱ, Gr. Κόπτος, Arab. قفط, Kuft. The similarity of name is so great that it alone might satisfy us, but the correspondence of Αἴγυπτος, as if Αἰα γυπτος, to אִי כַּפְתֹּר, unless אִי refer to the Philistine coast, seems conclusive. We must not suppose, however, that Caphtor was Coptos: it must rather be compared to the Coptite nome, probably in primitive ages of greater extent than under the Ptolemies, for the number of nomes was in the course of time greatly increased. The Caphtorim stand last in the list of the Mizraite peoples in Gen. and Chr., probably as dwellers in Upper Egypt, the names next before them being of Egyptian, and the earliest names of Libyan peoples [EGYPT]. It is not necessary to discuss other identifications that have been proposed. The chief are Cappadocia, Cyprus, and Crete, of which the last alone, from the evident connection of the Philistines with Crete, would have any probability in the absence of more definite evidence. There would, however, be great difficulty in the way of the supposition that in the earliest times a nation or tribe removed from an island to the mainland.

The migration of the Philistines is mentioned or alluded to in all the passages speaking of Caphtor or the Caphtorim. It thus appears to have been an event of great importance, and this supposition receives support from the statement in Amos. In the lists of Gen. and Chr., as the text now stands, the Philistines are said to have come forth from the Casluhim — "the Casluhim, whence came forth the Philistines, and the Caphtorim," — where the Hebrew forbids us to suppose that the Philistines and Caphtorim both came from the Casluhim. Here there seems to have been a transposition, for the other passages are as explicit, or more so, and their form does not admit of this explanation. The period of the migration must have been very remote, since the Philistines "were already established in Palestine in Abraham's time (Gen. xxi. 32, 34). The evidence of the Egyptian monuments, which is indirect, tends to the same conclusion, but takes us yet further back in time. It leads us to suppose that the Philistines and kindred nations were cognate to the Egyptians, but so different from them in manners that they must have separated before the character and institutions of the latter had attained that development in which they continued throughout the period to which their monuments belong. We find from the sculptures of Rameses III. at Medeenet Haboo, that the Egyptians about 1200 B. C. were at war with the Philistines, the Tok-karu, and the Shayratana of the Sea, and that other Shayratana served them as mercenaries. The Philistines and Tok-karu were physically cognate, and had the same distinctive dress; the Tok-karu and Shayratana were also physically cognate, and fought together in the same ships. There is reason to believe that the Tok-karu are the Carians, and the Shayratana cannot be doubted to be the Cherethim of the Bible and the earlier Cretans of the Greeks, inhabiting Crete, and probably the coast of Palestine also (*Enc. Brit.* art. *Egypt*, p. 462). All bear a greater resemblance to the Egyptians than does any other group of foreign peoples represented in their sculptures. This evidence points therefore to the spread of a seafaring race cognate to the Egyptians at a very remote time. Their origin is not alone spoken of in the record of the migration of the Philistines, but in the tradition of the

[a] The conquest of the Avim does not seem to have been complete when the Israelites entered the Promised Land, for they are mentioned after the "five lords of the Philistines" in Josh. (xiii. 3). The expression therefore in Deut. ii. 23, "And the Avim who dwelt in Hazeroth (חֲצֵרִים, wrongly made a proper name in the A. V., and in the LXX., where the fem. plural חַוִּיִּים has become, through the previous change of ר to ד, Ἀσηνώθ), even to Azzah (Gaza), Caphtorim who came forth from Caphtor destroyed them and dwelt in their stead," may mean that a part of the Avim alone perished.

Phœnicians that they came from the Erythræan Sea [ARABIA], and we must look for the primeval seat of the whole race on the coasts of Arabia and Africa, where all ancient authorities lead us mainly to place the Cushites and the Ethiopians. [CUSH.] The difference of the Philistines from the Egyptians in dress and manners is, as we have seen, evident on the Egyptian monuments. From the Bible we learn that their laws and religion were likewise different from those of Egypt, and we may therefore consider our previous supposition as to the time of the separation of the peoples to which they belong to be positively true in their particular case. It is probable that they left Caphtor not long after the first arrival of the Mizraite tribes, while they had not yet attained that attachment to the soil that afterwards so eminently characterized the descendants of those which formed the Egyptian nation. The words of the prophet Amos seem to indicate a deliverance of the Philistines from bondage. "[Are] ye not as children of Ethiopians (כִּבְנֵי כֻשִׁיִּים) unto me, [O] children of Israel? hath the Lord said. Have not I caused Israel to go up out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?" (Am. ix. 7). The mention of the Ethiopians is worthy of note: here they are perhaps spoken of as a degraded people. The intention appears to be to show that Israel was not the only nation which had been providentially led from one country to another where it might settle, and the interposition would seem to imply oppression preceding the migration. It may be remarked that Manetho speaks of a revolt and return to allegiance of the Libyans, probably the Lehabim, or Lubim, from whose name Libya, &c., certainly came, in the reign of the first king of the third dynasty, Necherôphês or Necherôchis, in the earliest age of Egyptian history, B. C. cir. 2600 (Cory, *Anc. Frag.* 2d ed. pp. 100, 101). R. S. P.

CAPHTHORIM (כַּפְתֹרִים: Vat. omits: Alex. Χαφοριεμ; [Comp. Ald. Καφθοιειμ:] *Caphtorim*). 1 Chr. i. 12. [CAPHTOR.]

CAPHTORIMS (כַּפְתֹרִים: *οἱ Καππάδοκες*: *Cappadoces*). Deut. ii. 23. [CAPHTOR.]

CAPPADO'CIA (Καππαδοκία). This eastern district of Asia Minor is interesting in reference to New Testament history only from the mention of its Jewish residents among the hearers of St. Peter's first sermon (Acts ii. 9), and its Christian residents among the readers of St. Peter's first Epistle (1 Pet. i. 1). The Jewish community in this region, doubtless, formed the nucleus of the Christian: and the former may probably be traced to the first introduction of Jewish colonists into Asia Minor by Seleucus (Joseph. *Ant.* xii. 3, § 4). The Roman period, through the growth of large cities and the construction of roads, would afford increased facilities for the spread both of Judaism and Christianity. It should be observed that Cappadocia was easily approached from the direction of Palestine and Syria, by means of the pass called the Cilician Gates, which led up through the Taurus from the low coast of Cilicia, and that it was connected, at least under the later Emperors, by good roads with the district beyond the Euphrates.

The range of Mount Taurus and the upper course of the Euphrates may safely be mentioned, in general terms, as natural boundaries of Cappadocia on the south and east. Its geographical limits on the west and north were variable. In early times the name reached as far northwards as the Euxine Sea. The region of Cappadocia, viewed in this extent, constituted two satrapies under the Persians, and afterwards two independent monarchies. One was Cappadocia on the Pontus, the other Cappadocia near the Taurus. Here we have the germ of the two Roman provinces of Pontus and Cappadocia. [PONTUS.] Several of the monarchs who reigned in Cappadocia Proper bore the name of Ariarathes. One of them is mentioned in 1 Macc. xv. 22. The last of these monarchs was called Archelaus (see Joseph. *Ant.* xvi. 4. § 6). He was treacherously treated by the Emperor Tiberius, who reduced his kingdom to a province A. D. 17. This is the position in which the country stood during the time of St. Peter's apostolic work.

Cappadocia is an elevated table-land intersected by mountain-chains. It seems always to have been deficient in wood; but it was a good grain country, and it was particularly famous for grazing. Its Roman metropolis, afterwards both the birthplace and episcopal see of St. Basil, was Cæsarea (now *Kaisariyeh*), formerly Mazaca, situated near Mount Argæus, the highest mountain in Asia Minor. Some of its other cities were equally celebrated in ecclesiastical history, especially Nyssa, Nazianzus, Samosata and Tyana. The native Cappadocians seem originally to have belonged to the Syrian stock: and since Ptolemy (v. 6) places the cities of Iconium and Derbe within the limits of this region, we may possibly obtain from this circumstance some light on "the speech of Lycaonia," Acts xiv. 11. [LYCAONIA.] The best description of these parts of Asia Minor will be found in Hamilton's *Researches*, and Texier's *Asie Mineure*. J. S. H.

CAPTAIN. (1.) As a purely military title, Captain answers to שַׂר in the Hebrew army, and χιλίαρχος (*tribunus*) in the Roman. [ARMY.] The "captain of the guard" (*στρατοπεδάρχης*) in Acts xxviii. 16, is also spoken of under ARMY [p. 164]. (2.) קָצִין, which is occasionally rendered *captain*, applies sometimes to a military (Josh x. 24; Judg. xi. 6, 11; Is. xxii. 3; Dan. xi. 18), sometimes to a civil command (*e. g.* Is. i. 10, iii. 6): its radical sense is *division*, and hence *decision* without reference to the means employed: the term illustrates the double office of the שֹׁפֵט. (3.) The "captain of the temple" (*στρατηγὸς τοῦ ἱεροῦ*) mentioned by St. Luke (xxii. 4; Acts iv. 1, v. 24) in connection with the priests, was not a military officer, but superintended the guard of priests and Levites, who kept watch by night in the Temple. The office appears to have existed from an early date: the "priests that kept the door" (2 K. xii. 9, xxv. 18) are described by Josephus (*Ant.* x. 8, § 5) as *τοὺς φυλάσσοντας τὸ ἱερὸν ἡγεμόνας*: a notice occurs in 2 Macc. iii. 4 of a *προστάτης τοῦ ἱεροῦ*; this officer is styled *στρατηγός* by Josephus (*Ant.* xx. 6, § 2; *B. J.* vi. 5, § 3); and in the Mishna (*Middoth*, i. § 2) אִישׁ הַר הַבַּיִת, "the captain of the mountain of the Temple;" his duty, as described in the place last quoted, was to visit the posts during the night, and see that the sentries were doing their duty. (4.) The term ἀρχηγός, rendered "*captain*" (Heb. ii. 10), has no reference whatever to a military office. W. L. B.

* **CAPTAIN OF THE GUARD.** Title of the officer (A. V.) to whose custody Paul and other prisoners were committed at Rome (*Acts*

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xxviii. 16), where a stricter translation would be Prætorian prefect or commander of the Prætorian camp. See Wieseler's *Chronol. des apostol. Zeitalt.* p. 86. The force of the article in that place (τῷ στρατοπεδάρχῃ) opens an interesting question. The command of the prætorian guard was originally divided between two prefects, but during the reign of Claudius, Burrus or Burrhus Afranius, a distinguished Roman general, was appointed sole *præfectus prætorio*, and retained this office as late certainly as the beginning of A. D. 62. On his death the command was committed again to two prefects, as it had been at first, and this continued to be the arrangement until a late period of the empire. The time of Paul's arrival at Rome could not have been far from A. D. 62, as admits of being shown by an independent calculation. Wieseler supposes τῷ στρατοπεδάρχῃ to refer to this Burrus, as sole prefect at that time, and he urges the expression as a reason for assigning the apostle's arrival to A. D. 62, or the year preceding. So also Anger, *De temporum in Actis Apost. ratione*, p. 100, and Lewin, *Fasti Sacri*, p. 325. It is very possible that this view is the correct one. It would furnish a striking coincidence between Luke's narrative and the history of the times. Yet, in speaking of *the* prætorian prefect, the writer of the Acts may have meant the one who acted in this particular case, the one who took into his charge the prisoners whom the centurion transferred to him, whether he was sole perfect or had a colleague with him; comp. xxiv. 23. De Wette assents to Meyer in this explanation of the article. The expression, as so understood, does not affirm that there was but one prefect, or deny it.

But if the words ὁ ἑκατόνταρχος . . . τῷ στρατοπεδάρχῃ (Acts xxviii. 16) are not genuine,[a] this question concerning τῷ falls away, so far as it depends on Luke's authority. At the same time the words (if added to the text) express what was unquestionably true, according to the Roman usage (see Plin. *Epist.* x. 65); but of course we have then the testimony only of some glossator who (if we may conjecture a motive), knowing what the rule was, apprises the reader of its observance as to the other prisoners, because he would represent Paul in being "suffered to dwell by himself" as exempted from the rule, or if at first subjected to the same custody (which no doubt was the fact), as afterwards treated with special indulgence. — "Captain of the guard" in Gen. xxxix. 1, xl. 3, 4, &c. probably should be "captain" or "officer of the executioners." [JOSEPH; POTIPHAR.] H.

CAPTIVITIES OF THE JEWS. The bondage of Israel in Egypt, and their subjugation at different times by the Philistines and other nations, are sometimes included under the above title; and the Jews themselves, perhaps with reference to Daniel's vision (ch. vii.), reckon their national captivities as four — the Babylonian, Median, Grecian, and Roman (Eisenmenger, *Entdecktes Judenthum*, vol. i. p. 748). But the present article is confined to the forcible deportation of the Jews from their native land, and their forcible detention, under the Assyrian or Babylonian kings.

The kingdom of Israel was invaded by three or four successive kings of Assyria. Pul or Sardanapalus, according to Rawlinson (*Outline of Assyrian History*, p. 14, but compare Rawl. *Herodotus*, vol. i. p. 466), imposed a tribute, B. C. 771 (or 762 Rawl.) upon Menahem (1 Chr. v. 26, and 2 K. xv. 19). Tiglath-Pileser carried away B. C. 740 the trans-Jordanic tribes (1 Chr. v. 26) and the inhabitants of Galilee (2 K. xv. 29, compare Is. ix. 1), to Assyria. Shalmaneser twice invaded (2 K. xvii. 3, 5) the kingdom which remained to Hoshea, took Samaria B. C. 721 after a siege of three years, and carried Israel away into Assyria. In an inscription interpreted by Rawlinson (*Herodotus*, vol. i. p. 472), the capture of Samaria is claimed by King Sargon (Is. xx. 1) as his own achievement. The cities of Samaria were occupied by people sent from Babylon, Cuthah, Ava, Hamath, and Sepharvaim: and Halah, Habor, Hara, and the river of Gozan became the seats of the exiled Israelites.

Sennacherib B. C. 713 is stated (Rawl. *Outline*, p. 24, but compare Demetrius ap. Clem. Alexand. *Stromata*, i. 21, incorrectly quoted as confirming the statement) to have carried into Assyria 200,000 captives from the Jewish cities which he took (2 K. xviii. 13). Nebuchadnezzar, in the first half of his reign, B. C. 606–562, repeatedly invaded Judæa, besieged Jerusalem, carried away the inhabitants to Babylon, and destroyed the city and Temple. Two distinct deportations are mentioned in 2 K. xxiv 14 (including 10,000 persons) and xxv. 11. One

[a] "For ὁ ἑκατόνταρχος . . . τῷ δὲ Παύλῳ ἐπετράπη, Lachmann, Tischendorf, and Tregelles read simply ἐπετράπη τῷ Παύλῳ. The words in question, corresponding to "the centurion delivered the prisoners to the captain of the guard, but" of the A. V., were also rejected as a gloss by Mill and Bengel, and marked as very doubtful by Griesbach. Though found in a great majority of the manuscripts, they are wanting in all of the oldest and best class which contain the passage, namely, the Sinaitic, Vatican, Alexandrine, and a very valuable St. Petersburg palimpsest of the fifth century; also in the *two best* cursive MSS. (lotl, 13), another very good one (40), and one or two more. (The MSS. CDE are unfortunately mutilated here.) They are likewise absent from the oldest and best of the ancient versions (Peshito Syriac, Coptic, Vulgate, Armenian, and the Æthiopic in T. P. Platt's edition), and Chrysostom ignores them both in his text and commentary. The earliest witness for them appears to be the later Syriac version, as revised by Thomas of Harkel A. D. 616, which has them marked with an asterisk, indicating that they did not originally belong to it. (The Æthiopic of the Polyglott is here of no authority.) The oldest Greek MS. which has them (L) is not earlier than the middle of the ninth century; the oldest Greek father cited for them (Œcumenius) flourished at the end of the tenth. This concurrence of *all* the oldest and most independent authorities in the omission of words which might so easily creep in from a marginal gloss, seems irreconcilable with the supposition of their genuineness. They are, however, defended by Borneмann, De Wette, Meyer, and Alford, who would explain their omission by the *homœoteleuton* in ἑκατόνταρχος . . . στρατοπεδάρχῃ. This is unsatisfactory, (1) because the *homœoteleuton* is so imperfect that it was not likely to cause any error; (2) because it would only occasion the loss of the words *following* ἑκατόνταρχος; (3) because it does not appear how or why it should affect *all our oldest and best* authorities (including the versions used by all the principal churches) and leave hardly a trace of its influence on the great mass of modern manuscripts. Alford, it should be noticed, in his *fourth* edition (1861) brackets the words as doubtful. The critical scholar may find it instructive to compare other examples of glossarial additions in the Received Text and the mass of later manuscripts of the Acts, in opposition to the most ancient authorities: see Acts ii. 30, 31; viii. 37; xiii. 42; xv. 18, 24, 34; xviii. 21; xxi. 8, 25; xxiii. 9; xxiv. 6–8 22, 23, 26; xxv. 16; xxviii. 29, etc. A

in 2 Chr. xxxvi. 20. Three in Jer. lii. 28, 29, including 4600 persons, and one in Dan. i. 3. The two principal deportations were, (1) that which took place B. C. 598, when Jehoiachin with all the nobles, soldiers, and artificers were carried away; and (2) that which followed the destruction of the Temple and the capture of Zedekiah B. C. 588. The three which Jeremiah mentions may have been the contributions of a particular class or district to the general captivity; or they may have taken place, under the orders of Nebuchadnezzar, before or after the two principal deportations. The captivity of certain selected children, B. C. 607, mentioned by Daniel, who was one of them, may have occurred when Nebuchadnezzar was colleague or lieutenant of his father Nabopolassar, a year before he reigned alone. The 70 years of captivity predicted by Jeremiah (xxv. 12) are dated by Prideaux from B. C. 606 (see *Connection*, *anno* 606; and comp. Davison, *On Prophecy*, Lect. vi. pt. 1). If a symbolical interpretation were required, it would be more difficult to regard (with Winer and Rosenmüller) these 70 years as an indefinite period designated arbitrarily by a sacred number, than to believe with St. Augustine (*Enarratio in Ps.* cxxvi. 1) that they are a symbol of "all time." The captivity of Ezekiel dates from B. C. 598, when that prophet, like Mordecai the uncle of Esther (ii. 6), accompanied Jehoiachin.

We know nothing, except by inference from the book of Tobit, of the religious or social state of the Israelitish exiles in Assyria. Doubtless the constant policy of 17 successive kings had effectually estranged the people from that religion which centered in the Temple, and had reduced the number of faithful men below the 7000 who were revealed for the consolation of Elijah Some priests at least were among them (2 K. xvii. 28), though it is not certain that these were of the tribe of Levi (1 K. xii. 31). The people had been nurtured for 250 years in idolatry in their own land, where they departed not (2 K. xvii. 22) from the sins of Jeroboam, notwithstanding the proximity of the Temple, and the succession of inspired prophets (2 K. xvii. 13) among them. Deprived of these checks on their natural inclinations (2 K. xvii. 15), torn from their native soil, destitute of a hereditary king, they probably became more and more closely assimilated to their heathen neighbors in Media. And when, after the lapse of more than a century, they were joined B. C. 598 by the first exiles from Jerusalem, very few families probably retained sufficient faith in the God of their fathers to appreciate and follow the instruction of Ezekiel. But whether they were many or few, their genealogies were probably lost, a fusion of them with the Jews took place, Israel ceasing to envy Judah (Is. xi. 13); and Ezekiel may have seen his own symbolical prophecy (xxxvii. 15–19) partly fulfilled.

The captive Jews were probably prostrated at first by their great calamity, till the glorious vision of Ezekiel in the 5th year of the Captivity revived and reunited them. The wishes of their conqueror were satisfied when he had displayed his power by transporting them into another land, and gratified his pride by inscribing on the walls of the royal palace his victorious progress and the number of his captives. He could not have designed to increase the population of Babylon, for he sent Babylonian colonists into Samaria. One political end certainly was attained — the more easy government of a people separated from local traditions and associations (see Gesenius on Is. xxxvi. 16, and compare Gen. xlvii. 21). It was also a great advantage to the Assyrian king to remove from the Egyptian border of his empire a people who were notoriously well-affected towards Egypt. The captives were treated not as slaves but as colonists. There was nothing to hinder a Jew from rising to the highest eminence in the state (Dan. ii. 48), or holding the most confidential office near the person of the king (Neh. i. 11; Tob. i. 13, 22). The advice of Jeremiah (xxix. 5, &c.) was generally followed. The exiles increased in numbers and in wealth. They observed the Mosaic law (Esth. iii. 8; Tob. xiv. 9). They kept up distinctions of rank among themselves (Ez. xx. 1). And though the assertion in the Talmud be unsupported by proof that they assigned thus early to one of their countrymen the title of Head of the Captivity (or, captain of the people, 2 Esdr. v. 16), it is certain that they at least preserved their genealogical tables, and were at no loss to tell who was the rightful heir to David's throne. They had neither place nor time of national gathering, no Temple; and they offered no sacrifice. But the rite of circumcision and their laws respecting food, &c. were observed; their priests were with them (Jer. xxix. 1); and possibly the practice of erecting synagogues in every city (Acts xv. 21) was begun by the Jews in the Babylonian captivity.

The Captivity is not without contemporaneous literature. In the apocryphal book of Tobit, which is generally believed to be a mixture of poetical fiction with historical facts recorded by a contemporary, we have a picture of the inner life of a family of the tribe of Naphtali, among the captives whom Shalmaneser brought to Nineveh. The apocryphal book of Baruch seems, in Mr. Layard's opinion, to have been written by one whose eyes, like those of Ezekiel, were familiar with the gigantic forms of Assyrian sculpture. Several of the Psalms appear to express the sentiments of Jews who were either partakers or witnesses of the Assyrian captivity. Ewald assigns to this period Ps. xlii., xliii., lxxxiv., xvii., xvi., xlix., xxii., xxv., xxxviii., lxxxviii., xl., lxix., cix., li., lxxi., xxv., xxxiv., lxxxii., xiv., cxx., cxxi., cxxiii., cxxx., cxxxi. And in Ps. lxxx. we seem to have the words of an Israelite, dwelling perhaps in Judæa (2 Chr. xv. 9, xxxi. 6), who had seen the departure of his countrymen to Assyria: and in Ps. cxxxvii. an outpouring of the first intense feelings of a Jewish exile in Babylon. But it is from the three great prophets, Jeremiah, Ezekiel, and Daniel, that we learn most of the condition of the children of the captivity. The distant warnings of Jeremiah, advising and cheering them, followed them into Assyria. There, for a few years, they had no prophetic guide: till suddenly the vision of Ezekiel at Chebar (in the immediate vicinity of Nineveh, according to Layard, or, according to others, near Carchemish on the Euphrates) assured them that the glory which filled the Temple at Jerusalem was not hopelessly withdrawn from the outcast people of God. As Jeremiah warned them of coming woe, so Ezekiel taught them how to bear that which was come upon them. And when he died, after passing at least 27 years (Ez. xxix. 17) in captivity, Daniel survived even beyond the Return; and though his high station and ascetic life probably secluded him from frequent familiar intercourse with his people, he filled the place of chief interpreter of God's will to Israel, and gave the most conspicuous example of devotion and obedience to His laws.

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The Babylonian captivity was brought to a close by the decree (Ezr. i. 2) of Cyrus B. C. 536, and the return of a portion of the nation under Sheshbazzar or Zerubbabel B. C. 535, Ezra B. C. 458, and Nehemiah B. C. 445. The number who returned upon the decree of B. C. 536 (which was possibly framed by Daniel, Milman, *Hist. of Jews*, ii. 8) was 42,360, besides servants. Among them about 30,000 are specified (compare Ezr. ii. and Neh. vii.) as belonging to the tribes of Judah, Benjamin, and Levi. It has been inferred (Prideaux, *anno* 536) that the remaining 12,000 belonged to the tribes of Israel (compare Ezr. vi. 17). And from the fact that out of the 24 courses of priests only 4 returned (Ezr. ii. 36), it has been inferred that the whole number of exiles who chose to continue in Assyria was about six times the number of those who returned. Those who remained (Esth. viii. 9, 11), and kept up their national distinctions, were known as The Dispersion (John vii. 35; 1 Pet. i. 1; James i. 1): and, in course of time, they served a great purpose in diffusing a knowledge of the true God, and in affording a point for the commencement of the efforts of the Evangelists of the Christian faith.

Many attempts have been made to discover the ten tribes existing as a distinct community. Josephus (*Ant.* xi. 5, § 2) believed that in his day they dwelt in large multitudes, somewhere beyond the Euphrates, in Arsareth, according to the author of 2 Esdr. xiii. 45. Rabbinical traditions and fables, committed to writing in the middle ages, assert the same fact (Lightfoot, *Hor. Hebr. in* 1 *Cor.* xiv. Appendix), with many marvellous amplifications (Eisenmenger, *Ent. Jud.* vol. ii., ch. x.; Jahn, *Hebrew Commonwealth*, App. bk. vi.). The imagination of Christian writers has sought them in the neighborhood of their last recorded habitation: Jewish features have been traced in the Affghan tribes: rumors are heard to this day of a Jewish colony at the foot of the Himalayas: the Black Jews of Malabar claim affinity with them: elaborate attempts have been made to identify them recently with the Nestorians, and in the 17th century with the Indians of North America. But though history bears no witness of their present distinct existence, it enables us to track the footsteps of the departing race in four directions after the time of the Captivity. (1.) Some returned and mixed with the Jews (Luke ii. 36; Phil. iii. 5, &c.) (2.) Some were left in Samaria, mingled with the Samaritans (Ezr. vi. 21; John iv. 12), and became bitter enemies of the Jews. (3.) Many remained in Assyria, and mixing with the Jews, formed colonies throughout the East, and were recognized as an integral part of the Dispersion (see Acts ii. 9, xxvi. 7; Buchanan's *Christian Researches*, p. 212), for whom, probably ever since the days of Ezra, that plaintive prayer, the tenth of the Shemoneh Esre, has been daily offered, "Sound the great trumpet for our deliverance, lift up a banner for the gathering of our exiles, and unite us all together from the four ends of the earth." (4.) Most, probably, apostatized in Assyria, as Prideaux (*anno* 677) supposes, and adopted the usages and idolatry of the nations among whom they were planted, and became wholly swallowed up in them. Dissertations on the Ten Tribes have been written by Calmet, *Commentai e littéral*, vol iii. and vi.; by Witsius, *Ægyptiaca*; and by J. D. Michaelis.

The Captivity was a period of change in the vernacular language of the Jews (see Neh. viii. 8) and in the national character. The Jews who returned were remarkably free from the old sin of idolatry: a great spiritual renovation, in accordance with the divine promise (Ez. xxxvi. 24–28), was wrought in them. A new and deep feeling of reverence for the letter of the law and for the person of Moses was probably a result of the religious service which was performed in the synagogues. A new impulse of commercial enterprise and activity was implanted in them, and developed in the days of the Dispersion (see James iv. 13). W. T. B.

CARABA'SION (Ῥαβασίων; [Vat. Καραβασεων; Ald.] Alex. Καραβασίων: *Marimoth*), a corrupt name to which it is difficult to find anything corresponding in the Hebrew text (1 Esdr. ix. 34).

CARBUNCLE. The representative in the A. V. of the Hebrew words *'ekdâch* and *bdr'kath* or *bâre'keth*.

1. *'Ekdâch* (אֶקְדָּח: λίθος κρυστάλλου; λίθος γλυφῆς, Sym. Theod.; λ. τρηπτανισμοῦ, Aq.: *lapides sculpti*) occurs only in Is. liv. 12 in the description of the beauties of the new Jerusalem: "I will make thy windows of agates and thy gates of carbuncles" (comp. Tob. xiii. 16, 17, and Rev. xxi. 18–21) — "general images," as Lowth (*Notes on Is.* l. c.) has remarked, "to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the Eastern nations." The translators of the A. V., having in mind the etymology of the Hebrew word,[a] render it "carbuncle;" but as many precious stones have the quality of "shining like fire," it is obvious that such an interpretation is very doubtful. Symmachus, referring the word to a Chaldee signification of the root, namely, "to bore," understands "sculptured stones," whence the Vulg *lapides sculpti* (see Rosenmüller, *Schol. ad Jes.* liv. 13). Perhaps the term may be a general one to denote any *bright sparkling gem*, but as it occurs only once, without any collateral evidence to aid us, it is impossible to determine the real meaning of the word.

2. *Bâre'kath*, *bdreketh* (בָּרֶקֶת, בָּרְקַת: σμάραγδος, καραύνιος, Sym.: *smaragdus*), the third stone in the first row of the sacerdotal breastplate (Ex. xxviii. 17, xxxix. 10), also one of the mineral treasures of the king of Tyre (Ez. xxviii 13). Braun (*De Vestit. Sacerd. Heb.* p. 652, Amst. 1680) supposes with much probability that the smaragdus or emerald is the precious stone signified. This view is supported by the LXX. (which always gives σμάραγδος as the representative of the *bdr'kath*), the Vulgate, and Josephus (*Ant.* iii. 7, § 5). Pliny (xxxvii. 5) speaks in terms of the warmest admiration of the smaragdus, and enumerates no fewer than twelve kinds, but it is probable some of them are malachites or glass. It is certain that the smaragdus which, according to Theophrastus (*Fr.* ii. 24, ed. Schneider), was sent as a present from the king of Babylon into Egypt.

[a] From בָּרַק, "to burn." Cf. the Arabic بَرَقَ, "extundere instituit ignem ex igniario" (Freytag, *Lex Arab.* s. v.).

[b] From בָּרַק, "to send forth lightning," "to flash."

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and which, as Egyptian chroniclers relate, was four cubits long by three wide, must have been made of some other material than emerald; but σμάραγδος is used by Theophrastus to denote the emerald. "This gem," he says, "is very rare and of a small size . . . It has some peculiar properties, for it renders water of the same color with itself. . . . It soothes the eyes, and people wear seals of this stone in order that they may look at them."[a] Mr. King (*Antique Gems*, p. 30) is of opinion that the smaragdi of Pliny may be confined to the green ruby and the true emerald. Braun believes that the Greek σμάραγδος, μάραγδος is etymologically allied to the Hebrew term, and Kalisch (Ex. xxviii. 17) is inclined to this opinion: see also Gesenius, *Heb. et Ch. Lex.* s. v. בָּרְקַת. Some, however, believe the Greek word is a corruption of the Sanskrit *smarakata*, and that both the gem and its name were imported from Bactria into Europe, while others hold that the Sanskrit term came from the West. See Mr. King's valuable remarks on the *Smaragdus*, "Antique Gems," p. 30–37.

W. H.

CAR'CAS (כַּרְכַּס: Ἀρκεσαῖος [this form belongs to Carshena, ver. 14; Θαραβδᾶς or -βδά; Alex. Θαβαζ; Comp. Χαραβδᾶς:] *Charchas*), the seventh of the seven "chamberlains" (*i. e.* eunuchs, סָרִיסִים) of king Ahasuerus (Esth. i. 10). The name has been compared with the Sanskrit *karkaça* = severe (see Gesenius, 713).

* **CAR'CHAMIS** (Χαρχαμύς; Alex. Καλχαμυς; 11 MSS. Καρχαμύς: *Charcamis*), a city on the Euphrates (1 Esdr. i. 23), the same as CARCHEMISH. A.

CAR'CHEMISH (כַּרְכְּמִישׁ: [in Jer.,] Χαρμεὶς; [Comp. Καοχαμὴς:] *Charcamis*). The Scriptural Carchemish is not, as has generally been supposed, the classical Circesium. It lay very much higher up the Euphrates, occupying nearly the site of the later *Mabog*, or Hierapolis. The Assyrian inscriptions show it to have been, from about B. C. 1100 to B. C. 850, a chief city of the Hittites, who were masters of the whole of Syria from the borders of Damascus to the Euphrates at *Bir*, or *Birehjik*. It seems to have commanded the ordinary passage of the Euphrates in this part of its course, and thus in the contentions between Egypt and Assyria its possession was of primary consequence (comp. 2 Chr. xxxv. 20 with Jer. xlvi. 2). [Add Is. x. 9.] Carchemish appears to have been taken by Pharaoh-Necho shortly after the battle of Megiddo (ab. B. C. 608), and retaken by Nebuchadnezzar after a battle three years later, B. C. 605 (Jer. xlvi. 2). The word Carchemish would mean "the fort of Chemosh," the well-known deity of the Moabites. [In the A. V. 2 Chr. xxxv. 20 it is written CHARCHEMISH; in 1 Esdr. i. 23, CARCHAMIS.] G. R.

CARE'AH (קָרֵחַ [*bald-head*]: Καρήθ; Alex. Καρης; [Ald. Καρηέ:] *Caree*), father of Johanan (2 K. xxv. 23), elsewhere in the A. V. spelt KAREAH.

CA'RIA (Καρία), the southern part of the region which in the N. T. is called ASIA, and the southwestern part of the peninsula of Asia Minor. In the Roman times the name of Caria was probably less used than previously. At an earlier period we find it mentioned as a separate district (1 Macc. xv. 23). At this time (B. C. 139) it was in the enjoyment of the privilege of freedom, granted by the Romans. A little before it had been assigned by them to Rhodes, and a little later it was incorporated in the province of Asia. From the context it appears that many Jews were resident in Caria. The cities where they lived were probably Halicarnassus (*ib.*), Cnidus (*ib.* also Acts xxvii. 7), and Miletus (Acts xx. 15–38). Off the coast of Caria were the islands PATMOS, COS, RHODES.

J. S. H.

CARMA'NIANS (*Carmanii*). The inhabitants of Carmania, a province of Asia on the north side of the Persian Gulf (2 Esdr. xv. 30). They are described by Strabo (xv. p. 727) as a warlike race, worshipping Ares alone of all the gods, to whom they sacrifice an ass. None of them married till he had cut off the head of an enemy and presented it to the king, who placed it on his palace, having first cut out the tongue, which was chopped up into small pieces and mixed with meal, and in this condition, after being tasted by the king, was given to the warrior who brought it, and to his family to eat. Nearchus says that most of the customs of the Carmanians, and their language, were Persian and Median. Arrian gives the same testimony (*Ind.* 38), adding that they used the same order of battle as the Persians. W. A. W.

CAR'ME (Χαρμί; [Vat.] Alex. Χαρμη; [Ald. Καρμή:] *Caree*), 1 Esdr. v. 25. [HARIM.]

CAR'MEL. Nearly always with the definite article, הַכַּרְמֶל, *i. e.* "the park," or "the well-wooded place" [*garden-land*, Fürst]. 1. (ὁ Κάρμηλος: *Carmel* [*Carmelus, Charmel*]. In Kings, generally "Mount C.," הַר הַכַּרְמֶל: ὄρος τὸ Καρμήλιον: in the Prophets, "Carmel.") A mountain which forms one of the most striking and characteristic features of the country of Palestine. As if to accentuate more distinctly the bay which forms the one indentation in the coast, this noble ridge, the only headland of lower and central Palestine, forms its southern boundary, running out with a bold bluff promontory all but into the very waves of the Mediterranean. From this point it stretches in a nearly straight line, bearing about S. S. E., for a little more than twelve miles, when it terminates suddenly by a bluff somewhat corresponding to its western end, breaking down abruptly into the hills of *Jenin* and Samaria which form at that part the central mass of the country.

Carmel thus stands as a wall between the maritime plain of Sharon on the south, and the more inland expanse of Esdraelon on the north. Towards the former the slopes or spurs, by which the central ridge descends, are gradual; but on the north side the gradients are more sudden, in many places descending almost by precipices to the Kishon, which runs at the foot of the mountain in a direction generally parallel to the central axis.

The structure of Carmel is in the main the Jura formation (upper oolite), which is prevalent in the centre of Western Palestine — a soft white limestone, with nodules and veins of flint. As usual in limestone formations it abounds in caves ("more than 2000," Mislin, ii. 46), often of great length

[a] The smaragdus of Cyprus, however, of which Theophrastus speaks, is the copper emerald, *Chrysocolla*; which he seems himself to have suspected.

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and extremely tortuous. At the west end are found chalk and tertiary breccia formed of fragments of chalk and flint (Russegger, in Ritter, *Pal.* p. 712). On the northeast of the Mount, beyond the *Nahr el-Mukatta*, plutonic rocks appear, breaking through the deposited strata and forming the beginning of the basalt formation which runs through the Plain of Esdraelon to Tabor and the Sea of Galilee (Ritter, 712–13). The round stones known by the names of "Lapides Judaici" and "Elijah's melons," are the bodies known to geologists as "geodes." Their exterior is chert or flint of a lightish brown color; the interior hollow, and lined with crystals of quartz or chalcedony. They are of the form, and often the size, of the large water-melons of the east. Formerly they were easily obtained, but are now very rarely found (Seetzen, ii. 131–4; Parkinson's *Organic Remains*, i. 322, 451). The "olives" are commoner. They are the fossil spines of a kind of echinus (*cidaris glandifera*) frequent in these strata, and in size and shape are exactly like the fruit (Parkinson, iii. 45). The "apples" are probably the shells of the *cidaris* itself. For the legend of the origin of these "fruits," and the position of the "field" or "garden" of Elijah in which they are found, see Mislin, ii. 64, 65.[a]

In form Carmel is a tolerably continuous ridge, at the W. end about 600,[b] and the E. about 1600 feet above the sea. The highest part is some four miles from the east end, at the village of *Esfieh*, which, according to the measurements of the English engineers, is 1728 feet above the sea. In appearance Carmel still maintains the character which there is no reason to doubt was the origin of its name. It is still clothed with the same "excellency" of "wood," which supplied the prophets of Israel and Judah alike with one of their most favorite illustrations (Is. xxxiii. 9; Mic. vii. 14). Modern travellers delight to describe its "rocky dells with deep jungles of copse," — its "shrubberies thicker than any others in central Palestine" (Stanley, MS.), — its "impenetrable brushwood of oaks and other evergreens, tenanted in the wilder parts by a profusion of game and wild animals" (Porter, *Handb.*), but in other places bright with "hollyhocks, jasmine, and various flowering creepers" (Van de Velde). "There is not a flower," says the last-named traveller, "that I have seen in Galilee, or on the plains along the coast, that I do not find here on Carmel still the fragrant, lovely mountain that he was of old" (i. 317–18). "The whole mountain-side was dressed with blossoms, and flowering shrubs, and fragrant herbs" (Martineau, p. 539).[c]

Carmel fell within the lot of the tribe of Asher (Josh. xix. 26), which was extended as far south as Dor (*Tantura*), probably to give the Asherites a share of the rich corn-growing plain of Sharon. The king of "Jokneam of Carmel" was one of the Canaanite chiefs who fell before the arms of Joshua (xii. 22). These are the earliest notices which we possess of the name. There is not in them a hint of any sanctity as attaching to the mount. But taking into account the known propensity of the early inhabitants of Palestine to convert "high places" into sanctuaries, — the prominence of Carmel, — the fact that an altar of Jehovah did exist there before the introduction of Baal worship into the kingdom (1 K. xviii. 30), — Elijah's choice of the place for the assembly of the people, such assemblies being commonly held at holy places, — and the custom, which appears to have been prevalent, of resorting thither on new-moon and sabbath (2 K. iv. 23), — taking these into account, there seem to be grounds for believing that from very early times it was considered as a sacred spot. In later times we know that its reputation was not confined to Palestine. Pythagoras was led to it by that reputation; such is the express statement of his biographer Iamblichus, who himself visited the mountain; Vespasian too came thither to consult — so we are told by Tacitus, with that mixture of fact and fable which marks all the heathen notices of Palestine — the oracle of the god, whose name was the same as that of the mountain itself; an oracle without image or temple, — "ara tantum et reverentia" (*Dict. of Geogr.* Carmelus).

But that which has made the name of Carmel most familiar to the modern world is its intimate connection with the history of the two great prophets of Israel — Elijah and Elisha. The fiery zeal of the one, the healing tenderness of the other, are both inseparably connected in our minds with this mountain. Here Elijah brought back Israel to allegiance to Jehovah, and slew the prophets of the foreign and false god; here at his entreaty were consumed the successive "fifties" of the royal guard; but here, on the other hand, Elisha received the visit of the bereaved mother whose son he was soon to restore to her arms (2 K. iv. 25, &c.).

The first of these three events, without doubt,

[a] The legend is sometimes told of Lazarus (Seetzen, *Reisen*, 1854, ii. 134).

[b] The cupola of the convent is 560 ft. above the sea (Admiralty Chart, 1585). For the general form of the ridge, see the section on Van de Velde's new map.

[c] "The Flora of Carmel," says Schubert, writing on the spot, "is one of the richest and most diversified in all Palestine, since it unites the products of the mountain with those of the valley and the sea-coast." He enumerates forty-seven different kinds of flowers found there, without pretending to complete the list. "A botanist," he remarks, "might spend a year there, and every day be adding new specimens to his collection" (*Reise in das Morgenland*, iii. 212).

Mr. Tristram, who wandered at leisure over the Carmel range, speaks of "the wonderful profusion of flowering shrubs, in all their glory" (about the middle of March), as the grand characteristic of the "excellency of Carmel." He mentions (giving at the same time the botanical names) the arbutus, myrtle, scented bay, rose-bay, a sweet-scented evergreen like the laurustinus, elder, carob-tree or locust, wild-olive, terebinth tree-broom, Judas-tree (one mass of bunches of brilliant red laburnum-shaped bloom), hoary-leafed hawthorn, service-apple, and most abundant of all, the storax-tree, "one sheet of pure white blossom, rivalling the orange in its beauty and its perfume; all these in flower together wafted their fragrance in volumes through the air."

"Then the ground, wherever there was a fragment of open space, was covered with tall red hollyhocks, pink convolvulus, valerians, a beautiful large red linum, a gladiolus, a gigantic mottled arum, red tulips, ranunculuses (large and red), pheasant's eye, of endless varieties, tufts of exquisite cyclamen, a mass of bloom under every tree, five species of orchis, — the curious *Ophrys atrata*, with its bee-like lip, another like the spider-orchis, and a third like the man-orchis; while four species of *Onosma*, and especially the brilliant yellow *Onosma Syriacum*, hung from every rock It was the garden of Eden run wild; yet all this beauty scarcely lasts a month" (*Land of Israel*, pp 496, 497, 2d ed.). H

took place at the eastern end of the ridge. In fact it is difficult to find another site, the actual name of which has not been preserved, in which every particular is so minutely fulfilled as in this. The tradition preserved in the convent, and among the Druses of the neighboring villages, — the names of the places, — the distance from Jezreel, — the nature of the locality, — the presence of the never-failing spring, — all are in its favor. It is, however, remarkable that the identification has been made but lately, and also that it should have been made by two travellers almost at the same time — Lieut. Van de Velde in 1852, and Professor Stanley in 1853. This interesting site cannot be better described than in the words of the latter traveller.

"The tradition is unusually trustworthy; it is perhaps the only case in Palestine in which the recollection of an alleged event has been actually retained in the native Arabic nomenclature. Many names of towns have been so preserved; but here is no town, only a shapeless ruin, yet the spot has a name, — *El-Maharrakah*, — 'the Burning,' or 'the Sacrifice.' The Druses come here from a distance to perform a yearly sacrifice; and, though it is possible this practice may have originated the name, it is more probable that the practice itself arose from an earlier tradition. But be the tradition good or bad, the localities adapt themselves to the event in almost every particular. The summit thus marked out is the extreme eastern point of the range, commanding the last view of the sea behind, and the first view of the great plain in front. . . . There on the highest ridge of the mountain may well have stood, on its sacred 'high-place,' the altar of Jehovah which Jezebel had cast down. Close beneath, on a wide upland sweep, under the shade of ancient olives, and round a well[a] of water, said to be perennial, and which may therefore have escaped the general drought, and have been able to furnish water for the trenches round the altar, must have been ranged on one side the king and people with the 850 prophets of Baal and Astarte, and on the other the solitary and commanding figure of the prophet of Jehovah. Full before them opened the whole plain of Esdraelon; the city of Jezreel, with Ahab's palace and Jezebel's temple, distinctly visible; in the nearer foreground, immediately under the base of the mountain, was clearly seen the winding stream of the Kishon." To this may be added that a knoll is pointed out between the ridge and the plain, bearing the name of *Tell Kasis*,[b] "the hill of the Priests," and that the modern name of the Kishon is *Nahr el-Mukatta*, "the river of slaughter." The closing scene still remains. From the slaughter by the side of the Kishon the king went up to the glades of Carmel to join in the sacrificial feast. And Elijah too ascended to the 'top of the mountain,' and there with his face on the earth remained rapt in prayer, while his servant mounted to the highest point of all, whence there is a wide view of the blue reach of the Mediterranean, over the western shoulder of the ridge. Seven times the servant climbed and looked, and seven times there was nothing. At last out of the far horizon there rose a little cloud,[c] and it grew in the deepening shades of evening till the whole sky was overcast, and the forests of Carmel shook in the welcome sound of the mighty winds, which in eastern regions precede a coming tempest" (*Sinai & Palestine*, 353–6).

There is good reason to believe that a later incident in the life of the same great prophet took place on Carmel. This was when he "caused fire to come down from heaven" and consume the two "fifties" of the guard which Ahaziah had despatched to take him prisoner, for having stopped his messengers to Baal-zebub the god of Ekron (2 K. i. 9–15). [See ELIJAH, § 3.] In this narrative our Version, as is too frequently the case, conceals the force of the original by imperfect translation. "A hill" (v. 9) should be "the mount" (הַהָר), the word always used for Carmel, and, in connection with Elijah, for Carmel only, with the exception of Sinai, which of course cannot be intended here. Josephus (*Ant.* ix. 2, § 1), with equal force, has ἐπὶ τῆς κορυφῆς τοῦ ὄρους.

The tradition in the present convent is, that Elijah and Elisha both resided on the mountain, and a cave is actually shown under the high-altar of the church as that of Elijah. There is nothing in the Scripture to sanction such a statement with regard to Elijah, but in the case of Elisha, the tradition may rest on better grounds. After the ascent of Elijah, Elisha went to Mount Carmel (2 K. ii. 25), though only for a time; but he was again there at the Shunammite's visit (iv. 25), and that at a time when no festival, no "new-moon or sabbath" (iv. 23), required his presence. (In iv. 27, there is nearly the same error as was noticed above in reference to i. 9; "the hill" should be rendered "the mount.")

This is the last mention of Carmel as the scene of any event in the sacred history. Its sanctity no doubt remained, but it is its richness and its prominence, — "Tabor among the mountains; Carmel by the sea," — which appear to have taken hold of the poets of the nation, both of Israel and Judah, and their references to it are frequent and characteristic (Cant. vii. 5; Is. xxxv. 2, xxxvii. 24; Jer xlvi. 18, l. 19; Am. i. 2, ix. 3; Mic. vii. 14; Nah. i. 4).

Carmel has derived its modern name from the great prophet; *Mar Elyas* is the common designation, *Kûrmel* being occasionally, but only seldom, heard. It is also the usual name of the convent, though dedicated "in honorem BB. Virginis Mariæ."

Professor Stanley has pointed out (*S. & P.* 352) that it is not any connection with Elijah that gives the convent its interest to the western world, but the celebrated order of the Barefooted Carmelite Friars, that has sprung from it, and carried its name into Europe. The order is said in the traditions of the Latin Church to have originated with Elijah himself (St. John of Jerus. quoted in Mislin, 49), but the convent was founded by St. Louis, and its French origin is still shown by the practice

[a] Josephus distinctly says that the water was obtained from the neighboring well: ἀπὸ τῆς πρόσης (*Ant.* viii. 13, § 5). There is therefore no occasion for the "coincidence" discovered by Prof. Blunt, *Und. Coincidences* (II. xxii.).

[b] But this knoll appears, from the description of Van de Velde (i. 330), and from his new map (Dec. 1858), the only one in which it is marked, to be too far off.

[c] This cloud is treated in the formularies of the Roman Catholic Church as a type of the Virgin Mary. (See Mislin, ii. p. 45, and *Breviarium Rom.* July 16.)

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of unfurling the French flag on various occasions. Edward I. of England was a brother of the order, and one of its most famous generals was Simon Stokes of Kent (see the extracts in Wilson's *Lands*, ii. 246. For the convent and the singular legends connecting Mount Carmel with the Virgin Mary and our Lord, see Mislin, ii. 47–50). By Napoleon it was used as a hospital during the siege of Acre, and after his retreat was destroyed by the Arabs. At the time of Irby and Mangles's visit (1817) only one friar remained there (Irby, 60).

G.

* It is instructive, as a means of learning the relative position of places, to know what points of geographical interest can be seen from such watch-towers of the Holy Land. The best position for viewing the prospect from Carmel is that furnished from the flat roof of the convent. Standing there, with our faces toward the east, the attitude of the Hebrew in naming the points of the compass, we have behind us "the great and wide sea," as the Psalmist calls it (civ. 25), which suggested to the sacred writers so many of their grandest images for setting forth an idea of God's power. Before us lies an extensive reach of the plain of Esdraelon (Jezreel), and the summits of Gilboa and the lesser Hermon. On the southeast is the mountainous tract, known as that of Ephraim or Samaria, filled up with a rolling sea of hill-tops to an indefinite extent. Looking to the south, along the coast, at the distance of ten miles, is *Athlit*, the site of a famous castle of the Crusaders, one of the last footholds which they relinquished to the Saracens. A few miles beyond there, though not in sight, are the ruins of Cæsarea, so interesting from its connection with the fortunes of the great apostle. The line of vision on the north is bounded by the hills near Nazareth and *Safed*. Indeed, the path which leads up to the monastery of Carmel, indented in the white limestone, is distinctly visible, like a strip of snow, from the *Wely* so famous for its view of Esdraelon behind Nazareth. It would be easy, so far as the distance is concerned, to make out the position of ancient Tyre, now *Sur*; but the projection of *Ras el-Abiad*, the White Promontory, hides it from view. The graceful curve of the bay of *Akka*, sweeping from that city (Accho of the O. T. and Ptolemais of the N. T.) to the head of Carmel, appears from here to great advantage. Glimpses of the Kishon (*el-Makatta*) as its waters flash under the sun-light mark, at points here and there, the course of that stream as it winds its way from the foot of Tabor to the Mediterranean. Directly at the base of the mount is the little sea-port of *Haifa*, one of the harbors of Asher, but actually held by the Sidonians (Judg. i. 31). A rich landscape of olive-yards, gardens of vegetables, wheat-fields, and a few palms, fills up the narrow margin between the sea and the roots of the mountain.

For a description of the scene from other hands, see Lord Nugent's *Lands, Classical and Sacred*, ii. 157; Tristram's *Land of Israel*, p. 65; Prescott's *Land of the Gospel*, p. 150 ff; and Tischendorf's *Reise in den Orient*, ii. 222–225. H.

2. (Χερμέλ in Josh; τὸ Κάρμηλον in Sam.: *Carmel* [*Carmelus*].) A town in the mountainous country of Judah (Josh. xv. 55), familiar to us as the residence of Nabal (1 Sam. xxv. 2, 5, 7, 40), and the native place of David's favorite wife, "Abigail the Carmelitess" (1 Sam. xxvii. 3; 1 Chr. iii. 1). This was doubtless the Carmel at which Saul set up a "place" (יָד, *i. e.* literally a "hand;" comp. 2 Sam. xviii. 18, "Absalom's place," where the same word is used) after his victory over Amalek (1 Sam. xv. 12). And this Carmel, and not the northern mount, must have been the spot at which king Uzziah had his vineyards (2 Chr. xxvi. 10). In the time of Eusebius and Jerome it was the seat of a Roman garrison (*Onomasticon*, Carmelus). The place appears in the wars of the Crusades, having been held by king Amalrich against Saladin in 1172. The ruins of the town, now *Kurmul*, still remain at ten miles below Hebron in a slightly S. E. direction, close to those of *Main* (Maon), *Zif* (Ziph), and other places named with Carmel in Josh. xv. 55. They are described both by Robinson (i. 494–8) and by Van de Velde (ii. 77–79), and appear to be of great extent. Conspicuous among them is a castle of great strength, in the walls of which are still to be seen the large bevelled masonry characteristic of Jewish buildings. There is also a very fine and large reservoir. This is mentioned in the account of king Amalrich's occupation of the place, and now gives the castle its name of *Kasr el-Birkeh* (Van de Velde, ii. 78).

G.

CARMELITE (הַכַּרְמְלִי: Καρμήλιος, Χαρμαδαΐ [Vat. FA. -δαι] in 1 Chr. xi. 37; Alex. Καρμηλειτης in 2 Sam. ii. 2, Καρμηλι in 1 Chr. xi. 37: *Carmeli, de Carmelo, Carmelites*). A native of Carmel in the mountains of Judah. The term is applied to Nabal (1 Sam. xxx. 5; 2 Sam. ii. 2, iii. 3) and to Hezrai, or Hezro, one of David's guard (2 Sam. xxiii. 35; 1 Chr. xi. 37). In 2 Sam. iii. 3 the LXX. [Καρμήλια] must have read הַכַּרְמְלִית, "Carmelitess." W. A. W.

CARMELITESS (הַכַּרְמְלִית: Καρμήλιος, Καρμήλια: *Carmeli, Carmelitis*). A woman of Carmel in Judah: used only of Abigail, the favorite wife of David (1 Sam. xxvii. 3; 1 Chr. iii. 1). In the former passage both LXX. and Vulg. appear to have read הַכַּרְמְלִי, "Carmelite." W. A. W.

CARMI (כַּרְמִי [*a vine-dresser*, Ges.; *a distinguished one*, Fürst]: Χαρμί [Vat. -μει]: *Charmi*). 1. A man of the tribe of Judah, father of Achan, the "troubler of Israel" (Josh. vii. 1, 18; 1 Chr. ii. 7), according to the first two passages the son of Zabdi or Zimri. [ZABDI.] In 1 Chr. iv. 1 the name is given as that of a "son of Judah;" but the same person is probably intended; because (1) no son of Judah of that name is elsewhere mentioned; and (2) because, out of the five names who in this passage are said to be "sons" of Judah, none but Pharez are strictly in that relation to him. Hezron is the 2d generation, Hur the 4th, and Shobal the 6th.

2. [Alex. Χαρμει in Num.; Vulg. *Carmi* in 1 Chr.] The 4th son of Reuben, progenitor of the family of THE CARMITES (הַכַּרְמִי) (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 6; 1 Chr. v. 3). G.

CARMITES, THE (הַכַּרְמִי: ὁ Χαρμί; [Vat. ο Χαρμει:] *Charmitæ*). A branch of the tribe of Reuben, descended from CARMI 2 (Num. xxvi. 6).

CARNAIM (Καρναίν; Alex. Καρνειν; [Sin. in 1 Macc. v. 26, Καρναιδ:] *Carnaïm*), a large and fortified city in the country east of Jordan — "the land of Galaad;" containing a "temple" (τὸ

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τέμενος ἐν Κ.). It was besieged and taken by Judas Maccabæus (1 Macc. v. 26, 43, 44). Under the name of CARNION (τὸ Καρνίον) the same occurrence is related in 2 Macc. xii. 21, 26, the temple being called the ATARGATEION (τὸ Ἀταργατεῖον). This enables us to identify it with ASHTEROTH-KARNAIM. G.

CARN'ION. [CARNAIM.]

CARPENTER. [HANDICRAFT.]

CAR'PUS (Κάρπος [*fruit*, or *wrist*], on the accentuation, see Winer's Grammar, 6th ed. p. 49), a Christian at Troas, with whom St. Paul states that he left a cloak [and also his books and certain parchments] (2 Tim. iv. 13); on which of his journeys it is uncertain, but probably in passing through Asia Minor after his first captivity, for the last time before his martyrdom at Rome. According to Hippolytus, Carpus was bishop of Berytus in Thrace, called *Berrhœa* in the *Synopsis de Vita et Morte Prophetarum*, which passes under the name of Dorotheus of Tyre. H. A.

CARRIAGE. This word occurs only six times in the text of the A. V., and it may be useful to remind the reader that in none of these does it bear its modern sense, but signifies what we now call "baggage." The Hebrew words so rendered are three. 1. כְּלִי, *c'le*, generally translated "stuff" or "vessels." It is like the Greek word σκεῦος; and in its numerous applications perhaps answers most nearly to the English word "things." This word, rendered "carriage," occurs in 1 Sam. xvii. 22 — "David left his 'baggage' in the hands of the keeper of the 'baggage:'" also Is. x. 28 — "At Michmash he hath left his 'baggage.'"

2. כְּבֻדָּה, *Cebûdâh*, "heavy matters," Judg. xviii. 21 only, though perhaps the word may bear a signification of "preciousness," which is sometimes attached to the root, and may allude to the newly acquired treasures of the Danites (LXX. Alex. τὴν κτῆσιν τὴν ἔνδοξον).

3. The word rendered "carriages" in Is. xlvi. 1 should, it would appear (Ges. *Thes.* 917 b; *Jesaia*, ii. 101), be "your burdens."

4. In the N. T., Acts xxi. 15, "we took up our carriages" is the rendering of ἐπισκευασάμενοι, and here also the meaning is simply "baggage" (Jer. *præparati*).[a]

5. But in the margin of 1 Sam. xvii. 20, and xxvi. 5, 7 — and there only — "carriage" is employed in the sense of a wagon or cart; the "place of the carriage" answering to "trench" in the text. The Hebrew word is מַעְגָּל, from עֲגָלָה, a wagon, and the allusion is to the circle of wagons which surrounded the encampment (Ges. *Thes.* 989).

For carriages in the modern sense, see CART; CHARIOT. G.

CAR'SHENA (כַּרְשְׁנָא: LXX. omits; [rather, Ἀρκεσαῖος; FA.[1] Ἀρκεσαος; Comp. Καρενά:] *Charsena*), one of the seven princes (שַׂרֵי) of Persia and Media who "saw the king's face, and sat the first in the kingdom" of Ahasuerus (Esth. i. 14). A similar name, *Carsena*, is found in modern Persian. For other derivations from the ancient dialects of Persia, see Gesenius, 717.

CART (עֲגָלָה: ἅμαξα: *plaustrum*; also rendered "wagon," Gen. xlv. 19, 27; Num. vii. 3, 7, 8: from עָגַל, *roll*, Ges. p. 989), a vehicle drawn by cattle (2 Sam. vi. 6), to be distinguished from the chariot drawn by horses. [CHARIOT.] Carts and wagons were either open or covered (Num. vii. 3), and were used for conveyance of persons (Gen. xlv. 19), burdens (1 Sam. vi. 7, 8), or produce (Am. ii. 13). As there are no roads in Syria and Palestine and the neighboring countries, wheel-carriages for any purpose except conveyance of agricultural produce are all but unknown; and though modern usage has introduced European carriages drawn by horses into Egypt, they were unknown there also in times comparatively recent. (Stanley, *S. & P.* 135; Porter, *Damascus*, i. 339; Lynch, *Narrative*, 75, 84; Niebuhr, *Voyage*, i. 123; Layard, *Nin.* ii. 75; Mrs. Poole, *Englishwoman in Egypt*, 2d series, 77.) The only cart used in Western Asia has two wheels of solid wood (Olearius, *Travels*, 418; Sir R. [K.] Porter, *Travels*, ii. 533). For the machine used for threshing in Egypt and Syria, see THRESHING. But in the monuments of ancient Egypt representations are found of carts



Egyptian cart with two wheels. (Wilkinson.)

with two wheels, having four or six spokes, used for carrying produce, and of one used for religious purposes having four wheels with eight spokes. A

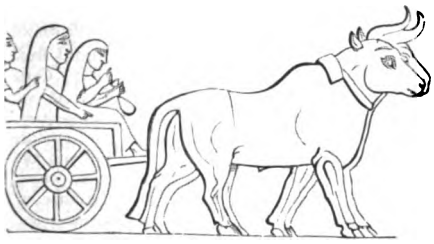


Egyptian cart with four wheels. (Wilkinson.)

bas-relief at Nineveh represents a cart having two wheels with eight spokes, drawn by oxen, conveying female captives; and others represent carts captured from enemies with captives, and also some

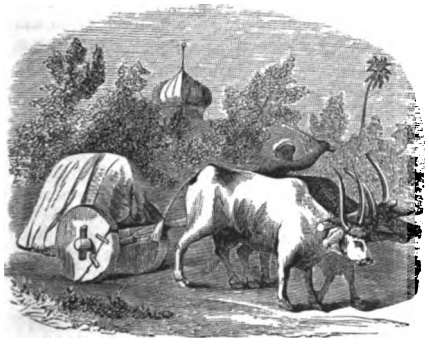
[a] * The incident referred to in Acts xxi. 15 (see also 4 above) shows the presence of an eye-witness. What Paul and his travelling companions did was to place their baggage, in part perhaps the alms which they were carrying up to Jerusalem (Acts xxiv. 17), on their beasts of burden. The loading and unloading of the camels or mules forms ever an important item in Eastern travelling. It is a circumstance that would interest the author of the narrative as one of the party but otherwise seems mentioned without any motive Luke, who wrote the Acts, was with the apostle on this journey (ἡμεῖς, Acts xx. 6, xxi. 1 and 16). H.

used in carrying timber and other articles (Layard *Nin.* ii. 396, *Nin. & Bab.* 134, 447, 583, *Mon. of Bab.* pt. ii. pls. 12, 17). Four-wheeled carriages are said by Pliny (*N. H.* vii. 56) to have been invented by the Phrygians (Wilkinson, *Anc. Egypt. Abridgm.* i. 384, 385; ii. 39, 47). The carts used



Assyrian cart drawn by oxen. (Layard, ii. 396.)

in India for conveying goods, called Suggar or Hackeri, have two wheels, in the former case of solid wood, in the latter with spokes. They are drawn by oxen harnessed to a pole (Capper, *India*, pp. 346, 352). H. W. P.



Modern Indian cart

CARVING. (1.) מְקֻלַּעַת, *carved work in relief*, from קָלַע, *carve*; in pl. מְקֻלָּעוֹת, *carved figures*. (2.) חֲרֹשֶׁת, from חָרַשׁ, *carve* = χαράσσω. (3.) חֲקָקָה, participle in Pual of (חָקַק not used), *cut, delineate: engraved*, or *carved (work)*, 1 K. vi. 35. (4.) פִּתּוּחַ, *carved work*, from פָּתַח, *open*, applied to wood, 1 K. vii. 36; to gems, Ex. xxviii. 9, 36; 2 Chr. ii. 7, 14; to stone, Zech. iii. 9: γλυφή, γλύμμα, ἐγκολαπτόν: *caelatura*.

The arts of carving and engraving were much in request in the construction both of the Tabernacle and the Temple (Ex. xxxi. 2, 5, xxxv. 33; 1 K. vi. 18, 35; Ps. lxxiv. 6), as well as in the ornamentation of the priestly dresses (Ex. xxviii. 9–36; Zech. iii. 9; 2 Chr. ii. 7, 14). In Solomon's time Huram the Phœnician had the chief care of this as of the larger architectural works. H. W. P.

CASEMENT. [LATTICE.] W. A. W.

CASIPHTA (כַּסְפְּיָא [*white*, as said of snowy mountains, Fürst]: ἐν ἀργυρίῳ τοῦ τόπου; [Comp. Κασφιὰ τοῦ τόπου:] *in Chasphia loco*), a place of uncertain site on the road between Babylon and Jerusalem (Ezr. viii. 17). Neither the Caspian Pylæ nor the city *Kasvin*, with which some writers have attempted to identify it, are situated upon this route. (Gesen. *Thes.* 703.)

* Fürst has a long note in his Lexicon on this enigmatical word. He supposes it to denote "the snowy-mountainous Caucasian region." It is not said that Ezra himself came to this place on his journey from Babylonia to Jerusalem; but only that the river Ahava (Ez. viii. 15), from the banks of which he sent messengers to the Jewish exiles in Casiphia, lay on his route. This stream (mentioned only in Ezra) may have been in the extreme north of Babylonia; and the caravan in this instance, taking a more northern track than usual, may have passed so near this point as to render it practicable while they halted there, to send the messengers to Casiphia and await their return. Kitto suggests on Ahava (*Cycl. of Bibl. Lit.*, 3d ed.) that in this instance a more circuitous route may have been a safer one for the wayfarers, and was chosen on that account. Fürst, guided by an ancient Jewish tradition, would identify the "large country" (Is. xxii. 18) to which Shebna, the treasurer of Hezekiah, was to be driven, with this same Caspiana or Casiphia. H.

CASLEU (Χασελεῦ: *Casleu*), 1 Macc. i. 54, iv. 52, 59; 2 Macc. i. 9, 18, x. 5. [CHISLEU: MONTHS.]

CASLUHIM (כַּסְלֻחִים: Χασμωνιείμ; [in 1 Chr., Rom. Vat. omit, Alex. Comp. Χασλωνιείμ:] *Chasluim*, [*Casluim*]), a Mizraite people or tribe (Gen. x. 14; 1 Chr. i. 12). In both passages in which this word occurs, it would appear, as the text now stands, as if the Philistines came forth from the Casluhim, and not from the Caphtorim, as is elsewhere expressly stated: here therefore there would seem to be a transposition [CAPHTOR]. The only clew we have as yet to the position of the Casluhim is their place in the list of the sons of Mizraim between the Pathrusim and the Caphtorim, whence it is probable that they were seated in Upper Egypt [PATHROS; CAPHTOR]. The LXX. seem to identify them with the חַשְׁמַנִּים of Ps. lxviii. 31 (A. V. "princes"), which some, though not the LXX. in that place, take to be a proper name, and compare with the native civil name of Hermopolis Magna. This would place the Casluhim in the Heptanomis [HASHMANNIM]. Bochart (*Phaleg*, iv. 31) suggests the identity of the Casluhim and the Colchians, who are said to have been an Egyptian colony (Herod. ii. 104; Diod. Sic. i. 28), but this story and the similarity of name (Ges. *Thes.* s. v.) do not seem sufficient to render the supposition a probable one. Gesenius, however, gives it his support (*Thes.* l. c.). Forster conjectures the Casluhim to be the inhabitants of Cassiotis, the tract in which is the slight elevation called Mount Casius (*Epp. ad Michaelis*, p. 16 ff.). Bunsen assumes this to be proved (*Bibelwerk*, p. 26). There is, however, a serious difficulty in the way of this supposition — the nature of the ground, a low littoral tract of rock, covered with shifting and even quick sand, like the neighboring "Serbonian bog," and which we cannot suppose ever to have supported much animal or vegetable life, far less a whole people or tribe.

R. S. P.

* On the name Dietrich says (Ges. *Hebr. u. Chald. Handw.*, 6te Aufl.): "The Greek name

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Κάλχοι can have arisen out of the old *Kasluch-im*, not the reverse: for no sure example of the insertion of an *s* can be adduced in the Semitic languages." H.

CAS'PHON (Χασφών; Alex. Χασφωθ [*Casbon*]), 1 Macc. v. 36. CASPHOR.]

CASPHOR (Χασφώρ; [Alex. Κασφωρ; Sin. Καφφω:] *Casphor*), one of the fortified cities in the "land of Galaad" (1 Macc. v. 26), in which the Jews took refuge from the Ammonites under Timotheus (comp. ver. 6), and which with other cities was taken by Judas Maccabæus (v. 36). In the latter passage the name is given as CASPHON, and in 2 Macc. xii. 13 as CASPIS, if indeed the same place is referred to, which is not quite clear (see Ewald, iv. 359, note). G.

CASPIS (Κάσπιν; [Alex. Καστειν:] *Casphin*), a strong fortified city — whether east or west of Jordan is not plain — having near it a lake (λίμνη) two stadia in breadth. It was taken by Judas Maccabæus with great slaughter (2 Macc. xii. 13, 16). The parallel history of the 1st Book of Maccabees mentions a city named CASI'PHOR or CASPHON, with which Caspis may be identical — but the narratives differ materially. G.

CAS'SIA. The representative in the A. V. of the Hebrew words *kiddâh* and *ketzi'ôth*.

1. *Kiddâh* (קִדָּה:[a] ἰρίς: *casia*, *stacte*) occurs in Ex. xxx. 24, as one of the ingredients in the composition of the "oil of holy ointment;" and in Ez. xxvii. 19, where "bright iron, cassia, and calamus" are mentioned as articles of merchandise brought by Dan and Javan to the market of Tyre. There can be no doubt that the A. V. is correct in the translation of the Hebrew word, though there is considerable variety of reading in the old versions. The LXX. and Josephus (*Ant.* iii. 8, § 3) have *iris*, i. e. some species of *flag*, perhaps the *Iris florentina*, which has an aromatic root-stock. Symmachus and the Vulg. (in Ez. *l. c.*) read *stacte*, "liquid myrrh." The Arabic versions of Saadias and Erpenius conjecture *costus*, which Dr. Royle (Kitto's *Cyc.* art. 'Ketzioth') identifies with *Aucklandia Costus*, to which he refers not the *kiddâh*, but the *ketzi'ôth* of the Hebrew Scriptures (see below). The Chaldee and Syriac, with most of the European versions, understand *cassia* by *kiddâh*: they are followed by Gesenius, Simonis, Fürst, Lee, and all the lexicographers. The accounts of cassia as given by ancient authors are confused; and the investigation of the subject is a difficult one. It is clear that the Latin writers by the term *casia* understood both the Oriental product now under consideration, as well as some low sweet herbaceous plant, perhaps the *Daphne gnidium*, Linn. (see Fée, *Flore de Virgile*, p. 32, and Du Molin, *Flor. Poet. Ancienne*, 277): but the Greek word, which is first used by Herodotus (ii. 86), who says (iii. 110) the Arabians procured it from a shallow lake in their country, is limited to the Eastern product. Dioscorides mentions several kinds of cassia, and says they are produced in Spicy Arabia (i. 12). One kind is known by the name of *mosyletis*, or according to Galen (*De Theriac. ad Pis.* p. 108), of *musyllus*, from the ancient city and promontory Mosyllon, on the coast of Africa and the sea of Babel Mandeb, not far from the modern Cape Guardafui (Sprengel, *Annot. ad Dioscor.* i. 12). Will not this throw some light on Ez. xxvii. 19, where it will be observed that, instead of the rendering "going to and fro" in the text of the A. V., the margin has *Meuzal*? "Dan and Javan and Meuzal traded in thy markets with cassia, calamus," &c. The cassia would be brought from India to Meuzal, and from thence exported to Tyre and other countries under the name of *Meuzalitis*, or Meuzal cassia.[b]

Dioscorides speaks of another kind of cassia called *Kitto*, which has been supposed by some to be substantially the same as the Hebrew word *Kiddâh*, to which it certainly bears a strong resemblance. If the words are identical, they must denote cassia of different qualities, for the *kitto* of Dioscorides was very inferior, while we cannot doubt that the cassia used in the composition of the holy ointment would be of the best kind.

Cassia is not produced by any trees which are now found growing in Arabia. It is probable therefore that the Greek authors were mistaken on this subject, and that they occasionally have regarded products imported into Arabia, and thence exported northwards to other countries, as the natural productions of that country. The cassia-bark of commerce is yielded by various kinds of *Cinnamomum*, which grow in different parts of India, and is not the product of only one species of tree. *Cinnamomum malabathricum* of S. India supplies much of the cassia-bark of commerce. Dr. Hooker says that cassia is an inferior cinnamon in one sense, though, as it never comes from the same species as the true cinnamon, the statement is ambiguous.

2. *Ketzi'ôth* (קְצִיעֹת:[c] κασία: *casia*), only in Ps. xlv. 8, "All thy garments smell of myrrh, aloes, and cassia." This word is generally supposed to be another term for cassia: the old versions are in favor of this interpretation, as well as the etymology of the Hebrew word. The Arabic reads *Salîcha*, which, from its description by Al ul Fadli and Avicenna (Celsius, *Hierob.* ii. 364–5), evidently denotes some cassia-yielding tree. Dr. Royle suggests (see above) that *ketzi'ôth* is identical in meaning and in form with the Arabic *kusht*, *koost*, or [Syriac] *kooshta*,[e] whence is probably derived the *costus* of the Greeks and Romans. Dioscorides (i. 15) enumerates three kinds of *costus*, an Arabian Indian, and Syrian sort: the first two are by Sprengel referred to *Costus arabicus*, Linn. (*Zin*

[a] From קָדַד: Arab. قَدَّ, or قَدَّ, "to cleave," "to tear lengthwise;" so called from the splitting of the bark.

[b] The country of the Mosylli was in the Cinnamonophora regio, and not far from Aromata Emporium, and the author of the Periplus particularises cassia amongst the exports of the same coast (Tennent, *Ceylon*, 660, note). As to מְאוּזָל, see Bochart, *Geog. Sac.* p. i. lib. ii. c. 21, and Rosenmüller, *Schol. ad Ez.* l. c., who, however, identify it with Sanaa, in Arabia.

[c] From the root קָצַע, Arab. قَطَعَ, "to lop off," "to scrape," "to peel."

[d] سَلِيخَة, from the root سَلَخَ, *detraxit* quasi cortex detractus.

[e] قُسْط, *costus*, i. e. radicis aromaticæ Indicæ et Arabicæ speciea, Kam. Dj. See Freytag

iberucæ). The *koost* of India, called by Europeans *Indian orris*, is the root of what Royle has named *Aucklandia costus*. There is no reason, however, why we should abandon the explanation of the old versions, and depart from the satisfactory etymological evidence afforded by the Hebrew term to the doubtful question of identity between it and the Arabic *koost*. W. H.

CASTLE. [FORTIFICATIONS.]

CASTOR AND POL'LUX, the Dioscuri (Διόσκουροι, Acts xxviii. 11). For the mythology of these two heroes, the twin-sons of Jupiter and Leda, we must refer to the *Dict. of Biog. and Mythol.* We have here to do with them only so far as they were connected with seafaring life. They were regarded as the tutelary divinities (θεοὶ σωτῆρες) of sailors. They appeared in heaven as the constellation of *Gemini*. Immediately on shipboard they were recognized in the phosphoric lights, called by modern Italian sailors *the fires of St. Elmo*, which play about the masts and the sails ("In magna tempestate apparent quasi stellæ velo insidentes: adjuvari se tunc periclitantes existimant Pollucis et Castoris numine," Senec. *Nat. Quæst.* i. 1; comp. Plin. ii. 37). Hence the frequent allusions of Roman poets to these divinities in connection with navigation (see especially Hor. *Carm.* i. 3. 2, "fratres Helenæ, lucida sidera," and iv. 8. 31). As the ship mentioned here by St. Luke was from Alexandria, it may be worth while to notice that Castor and Pollux were specially honored in the neighboring district of Cyrenaica (*Schol.* Pind. *Pyth.* v. 6). In Catull. iv. 27, we have distinct mention of a boat dedicated to them. See also lxviii. 65. In art these divinities were sometimes represented simply as stars hovering over a ship, but more frequently, as young men on horseback with conical caps, and stars above them (see the coins of Rhegium, a city of Bruttii, at which St.



Silver coin of Bruttii. Obv.: Heads of Castor and Pollux to right. Rev.: Castor and Pollux mounted, advancing to right. In the exergue BRETTIΩN.

Paul touched on the voyage in question, ver. 11). Such figures were probably painted or sculptured at the bow of the ship (hence παράσημον; see *Dict. of Antiq.* art. *Insigne*). This custom was very frequent in ancient shipbuilding. Herodotus says (iii. 37) that the Phœnicians used to place the figures of deities at the bow of their vessels. Virgil (*Æn.* x. 209) and Ovid (*Trist.* i. 10. 2) supply us with illustrations of the practice; and Cyril of Alexandria (Cramer's *Catena*, ad l. c.) says that such was always the Alexandrian method of ornamenting each side of the prow. [SHIP.]

J. S. H.

CATS (οἱ αἴλουροι: *cattæ*[a]) occurs only in Baruch vi. 22 [Epist. of Jer. 22], in the passage which sets forth the vanity of the Babylonish idols: "Upon their bodies and heads sit bats, swallows, and birds, and the cats also." The Greek αἴλουρος, as used by Aristotle, has more particular reference to the wild cat (*Felis catus*, &c.). Herodotus, in the well-known passage (ii. 66) which treats of the cats of Egypt, uses αἴλουρος to denote the domestic animal; similarly Cicero (*Tusc.* v. 27, 78) employs *felis*; but both Greek and Latin words are used to denote other animals, apparently some kinds of marten (*Martes*). The context of the passage in Baruch appears to point to the domesticated animal. Perhaps the people of Babylon originally procured the cat from Egypt.

The domestic cat of the ancient Egyptians is supposed by some to be identical with the *Felis maniculata*, Rüppell, of Nubia, and with our own domestic animal, but there is considerable doubt on this matter. The Egyptians, it is well known, paid an absurd reverence to the cat; it accompanied them in their fowling expeditions; it was deemed a capital offense to kill one; when a cat died, it was



Felis maniculata.

embalmed and buried at Bubastis, the city sacred to the moon, of which divinity the cat was reckoned a symbol (Herod. ii. 66; Wilkinson, *Anc. Egypt.* i. 246, Lond. 1854; Jablonski, *Panth. Ægypt.* ii. 66, &c.; Diod. Sic. i. 83). It is generally believed that the cat was employed by the ancient Egyptians as a retriever to bring them the game they killed in their fowling expeditions; we cannot credit anything of the kind: that the cat, as a great favorite, was allowed to accompany the fowler, is beyond dispute, but it was doubtless for the sake of a share in the booty, and not for the benefit of the fowler. Without laying much stress on the want of sufficient sagacity for retrieving purposes, we cannot believe that the cat could ever have been trained to go into the water, to which it has a very strong aversion.[b] See the wood-cuts in Wilkinson, where the fowler is in a boat accompanied by his cat. As to חֲתֻלִים, which Bochart takes to mean *wild cats*, see BEAST. The cat belongs to the family *Felidæ*, order *Carnivora*.

CATERPILLAR. The representative in the A. V. of the Hebrew words *châsîl* and *yelek*.

1. *Châsîl* (חָסִיל): ἀκρίς, βροῦχος, ἐρυσίβη:

[a] The word *Catta* occurs once only in classical Latin, namely, in Martial, *Epig.* xiii. 69; but that some *bird* is intended is beyond a doubt. The ancient Greeks and Romans do not appear to have kept domestic cats. We have sought in vain for the slightest allusion to *Felis domesticus* in classical authors.

[b] Even to a proverb: —

"Catus amat pisces, sed non vult tingere plantas."

"Letting I dare not wait upon I would,
Like the poor cat i' the adage." — Shaksp. *Macbeth* i. 7.

See Trench's *Lessons in Proverbs*, p. 149.

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rubigo, bruchus, ærugo). The Hebrew word occurs in 1 K. viii. 37; 2 Chr. vi. 28; Ps. lxxviii. 46; Is. xxxiii. 4; Joel i. 4. It is evident from the inconsistency of the two most important old versions in their renderings of this word, that nothing is to be learnt from them. Bochart has endeavored to show that there are nine or ten Hebrew names to denote different species of locusts; it has been shown [LOCUST] that this cannot really be the case, that the destructive kinds of locust which at times visit the Bible lands must be limited to two or three species, the most destructive being the *Acridium peregrinum* and the *Œdipoda migratoria*; consequently some of these names must stand either for different conditions in the life of the locust, or they may be synonyms, or else they may denote other insect devourers. The term now under notice seems to be applied to a locust, perhaps in its larva state. The indefinite rendering of the A. V. may well, we think, be retained to express the *Châsîl*, or the consumer.

2. *Yelek*. [See LOCUST, 8.] W. H.

CATHU'A (Καθουά; [Vat. Κοα:] *Canna*), 1 Esdr. v. 30. Apparently answers to GIDDEL in Hebrew text. [Fritzsche (*Exeg. Handb.* in loc.) makes Γεδδούρ the representative of Giddel, and finds no Hebrew correspondent of Καθουά. A.]

CATTLE. [BULL.]

CAULS (שְׁבִיסִים: ἁμπλόκια: *torques*). The margin of the A. V. gives "net-works." The Old English word "caul" denoted a netted cap worn by women. Compare Chaucer (*Wyf of Bathes Tale*, C. T. l. 6599):

> "Let se, which is the proudest of hem alle,
> That werith on a coverchief or a *calle*."

The Hebrew word *shĕbîsîm* thus rendered in Is. iii. 18, is, like many others which occur in the same passage, the subject of much dispute. It occurs but once, and its root is not elsewhere found in Hebrew. The Rabbinical commentators connect it with שֵׁבֶץ, *shibbêts*, rendered "embroider" in Ex. xxviii. 39, but properly "to work in squares, make checker-work." So Kimchi (*Lex.* s. v.) explains *shĕbîsîm* as "the name of garments wrought in checker-work." Rashi says they are "a kind of net-work to adorn the head." Abarbanel is more full: he describes them as "head-dresses, made of silk or gold thread, with which the women bound their heads about, and they were of checker-work." The word occurs again in the Mishna (*Celim*, xxviii. 10), but nothing can possibly be inferred from the passage itself, and the explanations of the commentators do not throw much light upon it. It there appears to be used as part of a net-work worn as a head-dress by women. Bartenora says it was "a figure which they made upon the net-work for ornament, standing in front of it and going round from one ear to the other." Beyond the fact that the *shĕbîsîm* were head-dresses or ornaments of the head-dress of Hebrew ladies, nothing can be said to be known about them.

Schroeder (*De Vest. Mul.*, cap. ii.) conjectured that they were medallions worn on the necklace, and identified *shĕbîsîm* with the Arab شُبَيْسَة, *shomaiseh*, the diminutive of شَمْس, *shams*, the sun, which is applied to denote the sun-shaped ornaments worn by Arab women about their necks But to this Gesenius very properly objects (*Jes.* i 209), as well as to the explanation of Jahn (*Archäol* i. 2, 139), who renders the word "gauze veils."

The Versions give but little assistance. The LXX. render ἁμπλόκια, "plaited work," to which κοσύμβους, "fringes," appears to have been added originally as a gloss, and afterwards to have crept into the text. Aquila has τελαμῶνας, "belts." The Targum merely adopts the Hebrew word without translating it, and the Syriac and Arabic vaguely render it "their ornaments."

W. A. W.

* **CAUSEY** (French *chaussée*), a raised or paved way (מְסִלָּה), in 1 Chr. xxvi. 16, 18, and Prov. xv. 19 (*margin*), in the A. V. ed. 1611, but afterwards changed to *causeway*, a corruption for *causey*. "Causeway," however, is found in the margin of Is. vii. 3 in A. V. ed. 1611. See Worcester's and Webster's *Dictionaries*, and Eastwood and Wright's *Bible Word-Book*, p. 90. H.

* **CAUSEWAY.** [CAUSEY.]

CAVE (מְעָרָה: σπήλαιον: *spelunca*: in A. V. Is. ii. 19, *hole*; [Is. xxxii. 14;] Jer. vii. 11, *den*; Josh. xiii. 4, literatim, *Mearah*; *Maara*, Vulg.). I. The chalky limestone of which the rocks of Syria and Palestine chiefly consist presents, as is the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged and adapted to various purposes both of shelter and defense. (Page, *Text-Book of Geology*, p. 141; Kitto, *Phys. Geogr. of Pal.* p. 72.) This circumstance has also given occasion to the use of so large a number of words as are employed in the Scriptures to denote caves, holes, and fissures, some of them giving names to the towns and places in their neighborhood. Out of them, besides No I., may be selected the following:—

II. חוֹר or חֹר (Ges. p. 458), *a hole*; usually τρώγλη, and *caverna*. From this come (*a*) חֹרִי, *dweller in caves*, the name of the Horites of Mount Seir, *Wady Ghoeyer*, expelled by the Edomites, probably alluded to by Job, a Troglodyte race spoken of by Strabo. (Gen. xiv. 6, xxxvi. 21; Deut. ii. 12; Job xxx. 6; Strab. i. p. 42, xvi. pp 775–776; Burckhardt, *Syria*, p. 410; Robinson, ii. 69, 157; Stanley, *S. & P.* §§ 68–71.) [HORITES.] (*b.*) חַוְרָן, *land of caverns* (Ez. xlvii. 16, 18; Burckhardt, *Syria*, pp. 110, 286): Αὐρανῖτις, LXX.: *Auran*, Vulg. [HAURAN.] (*c.*) בֵּית־חוֹרוֹן, *house of caverns*, the two towns of Beth-horon (Josh. xvi. 3, 5). [BETH-HORON.] (*d.*) חוֹרַיִם, *two caverns*, the town Horonaim (Is. xv. 5). [HORONAIM.]

III. חֲנָוִים, *places of refuge in rocks* (Ges. p 445) for birds, Cant. ii. 14: σκέπη: *foramina* [Jer. xlix. 16, τρυμαλιαί: *cavernæ*;] Obad. 3 ὀπαί: *scissuræ*: A. V. *clefts*.

IV. מִנְהָרָה: τρυμαλία: *antrum*: A. V. *den* a ravine through which water flows (Ges. p. 858) Judg. vi. 2.

The caves of Syria and Palestine are still used either occasionally or permanently, as habitations as at *Arâk*, near *Sealt*, Ramoth-Gilead (Bucking

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sam, *Travels in Syria*, p. 62). The shepherds near Hebron leave their villages in the summer to dwell in caves and ruins, in order to be nearer to their flocks and fields (Robinson, i. 212). Almost all the habitations at *Om-keis*, Gadara, are caves (Burckhardt, p. 273). An extensive system of caves exists at *Beit Jibrîn*, Eleutheropolis, in Judah, which has served for residence or concealment, though now disused (Robinson, ii. 53); and another between Bethlehem and Hebron (Irby and Mangles, p. 103).

The most remarkable caves noticed in Scripture are: — 1. That in which Lot dwelt after the destruction of Sodom (Gen. xix. 30). 2. The cave of Machpelah (xxiii. 17). 3. Cave of Makkedah (Josh. x. 16). 4. Cave of Adullam (1 Sam. xxii. 1). 5. Cave of En-gedi (xxiv. 3). 6. Obadiah's cave (1 K. xviii. 4). 7. Elijah's cave in Horeb (xix. 9). 8, 9. The rock sepulchres of Lazarus, and of our Lord (John xi. 38; Matt. xxvii. 60). Some of these may be identified, and to others approximate, if not absolutely identical, sites may be assigned. Thus the existing caverns near the S. E. end of the Dead Sea serve fully to justify the mention of a cave as the place of Lot's retirement; as those on the W. side agree both in situation and in name with the caves of En-gedi (Lynch, *Narrative*, p. 234; Robinson, i. 500; Stanley, p. 296). The cave of Machpelah undoubtedly lies beneath the mosque at Hebron (Robinson, ii. 79; Stanley, p. 149; Benj. of Tudela, *Early Trav.* p. 86). The cave of Makkedah can hardly be the one to which tradition has assigned the name (Irby and Mangles, p. 93); for though it is not necessary to suppose that the cave was close to the town of Makkedah, yet the situation of the great caverns both at *Beit Jibrîn* and at *Deir Dubbân* in neither case agrees with that of Makkedah as given by Eusebius, eight miles from Eleutheropolis (Reland, p. 885; Robinson, ii. 23, 53; Stanley, p. 211). The site assigned by the same ancient authority to Adullam, 10 m. E. of Eleutheropolis, agrees as little with that of the cave believed by tradition to have been David's hiding-place, namely, in the *Wady Khureitân* at the S. E. of Bethlehem, which in some respects agrees with the Scripture narrative better than the neighborhood of *Deir Dubbân*, assigned to it by Mr. Stanley. (See 1 Sam. xx. 6, and particularly xxii. 3, 4; Joseph. *Ant.* vi. 12, § 3; Reland, p. 549; Irby and Mangles, p. 103; Robinson, i. 482; Stanley, p. 259.) [See ODOLLAM.]

The cave in which Obadiah concealed the prophets cannot now be identified, but it was probably in the northern part of the country, in which abundant instances of caves fit for such a purpose might be pointed out.

The sites of the cave of Elijah, as well as of the "cleft" of Moses on Mount Horeb (Ex. xxxiii. 22) are also obviously indeterminate; for though tradition has not only assigned a place for the former on Jebel Mûsa, and consecrated the spot by a chapel, there are caves on the competing summit of Serbâl, to one or other of which it might with equal probability be transferred. (Stanley, p. 49; Robinson, i. 103; Burckhardt, p. 608.)

Besides these special caves there is frequent mention in O. T. of caves as places of refuge. Thus the Israelites are said to have taken refuge from the Philistines in "holes" (1 Sam. xiv. 11): to which the name of the scene of Jonathan's conflict, *Mûkhmâs* (Michmash), sufficiently answers. (Stanley, p. 204: Rob. i. 440; Irby, p. 89.) So also in the time of Gideon they had taken refuge from the Midianites in dens and caves and strongholds, such as abound in the mountain region of Manasseh. (Judges vi. 2; Stanley, p. 341.)

Not only have the caves of Palestine afforded refuge from enemies, but during the earthquakes also, by which the country has been so often visited, the inhabitants have found in them a safe retreat. This was the case in the great convulsion of 1837, when *Safed* was destroyed; and to this mode of retreat the prophet Isaiah probably alludes (Is. ii. 10, 19, 21; Robinson, ii. 422; Stanley, p. 151).

But Adullam is not the only cave, nor were its tenants the only instances of banditti making the caves of Palestine their accustomed haunt. Josephus (*Ant.* xiv. 15, § 5) relates the manner in which, by order of Herod, a cave occupied by robbers, or rather insurgents, was attacked by soldiers let down from above in chests and baskets, from which they dragged forth the inmates with hooks and killed or thrust them down the precipices; or, setting fire to their stores of fuel, destroyed them by suffocation. These caves are said to have been in Galilee, not far from Sepphoris; and are probably the same as those which Josephus himself, in providing for the defense of Galilee, fortified near Gennesaret, which elsewhere he calls the caves of Arbela (*B. J.* i. 16, § 2–4, ii. 20, § 6, *Vit.* § 37). Bacchides, the general of Demetrius, in his expedition against Judæa, encamped at Messaloth, near Arbela, and reduced to submission the occupants of the caves (*Ant.* xii. 11, § 1; 1 Macc. ix. 2). Messaloth is probably מְסִלּוֹת, *steps*, or *terraces* (comp. 2 Chr. ix. 11; Ges. p. 957). The Messaloth of the book of Maccabees and the robber-caves of Arbela are thus probably identical, and are the same as the fortified cavern near *Medjdel* (Magdala), called *Kalaat Ibn Maan*, or Pigeon's Castle, mentioned by several travellers. They are said by Burckhardt to be capable of containing 600 men. (Reland, pp. 358, 575; Burckhardt, *Syria*, p. 331; Irby and Mangles, p. 91; Lightfoot, *Cent. Chorogr.* ii. 231; Robinson, ii. 398; Raumer, p. 108: comp also Hos. x. 14.) [BETH-ARBEL.]

Josephus also speaks of the robber inhabitants of Trachonitis, who lived in large caverns, presenting no prominence above ground, but widely extended below (*Ant.* xv. 10, § 1). These banditti annoyed much the trade with Damascus, but were put down by Herod. Strabo alludes very distinctly to this in his description of Trachonitis, and describes one of the caverns as capable of holding 4000 men (Strabo, xvi. p. 756; Raumer, p. 68; Jolliffe, *Travels in Pal.* i. 197).

Lastly, it was the caves which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans. Josephus himself relates the story of his own concealment in the caves of Jotapata; and after the capture of Jerusalem, John of Gischala, Simon, and many other Jews endeavored to conceal themselves in the caverns beneath the city; whilst in some of them great spoil and vast numbers of dead bodies were found of those who had perished during the siege by hunger or from wounds (Joseph. *B. J.* iii. 8, § 1, vi. 9, § 4).

The rock dwellings and temples of Petra are described in a separate article.

Natural cavities in the rock were and are frequently used as cisterns for water, and as places of imprisonment (Is. xxiv. 22; Ex. xxxii 23; Zech

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ix. 11) [CISTERN; PRISON]; also as stalls for horses and for granaries (Irby and Mangles, p. 146). No use, however, of rock caverns more strikingly connects the modern usages of Palestine and the adjacent regions with their ancient history than the employment of them as burial-places. The rocky soil of so large a portion of the Holy Land almost forbids interment, excepting in cavities either natural or hewn from the rock. The dwelling of the demoniac among the tombs is thus explained by the rock caverns abounding near the Sea of Galilee (Jolliffe, i. 36). Accordingly numerous sites are shown in Palestine and adjacent lands of (so-called) sepulchres of saints and heroes of Old and New Test., venerated both by Christians and Mohammedans (*Early Travels*, p. 36; Stanley, p. 148). Among these may be mentioned the cave of Machpelah, the tomb of Aaron on Mount Hor, of Joseph, and of Rachel, as those for which every probability of identity in site at least may be claimed (Irby and Mangles, p. 134; Robinson, i. 218, 219, ii. 275–287). More questionable are the sites of the tombs of Elisha, Obadiah, and John the Baptist, at Samaria; of Habakkuk at *Jebâtha* (Gabatha), Micah near *Keila*, and of Deborah, Rebekah's nurse, at Bethel (Stanley, pp. 143, 149; Reland, pp. 772, 698, 981; Rob. ii. 304). The questions so much debated relating to the tombs in and near Jerusalem and Bethany will be found treated under those heads. But whatever value may belong to the connection of the names of judges, kings, or prophets, with the very remarkable rock-tombs near Jerusalem, there can be no doubt that the caves bearing these names are sepulchral caverns enlarged and embellished by art. The sides of the valley of Jehoshaphat are studded with caves, many of which are inhabited by Arab families. (Sandys, p. 188; Maundrell, p. 446; Robinson, i. 241, 349, 364; Bartlett, *Walks about Jerusalem*, p. 117). It is no doubt the vast number of caves throughout the country, together with, perhaps, as Maundrell remarks the taste for hermit life which prevailed in the 5th and 6th centuries of the Christian era, which has placed the sites of so many important events in caves and grottoes; *e. g.* the birth of the Virgin, the Annunciation, the Salutation, the birth of the Baptist and of our Lord, the scene of the Agony, of St. Peter's denial, the composition of the Apostles' Creed, the Transfiguration (Shaw, pt. ii. c. 1; Maundrell, *E. T.* p. 479): and the like causes have created a traditionary cave-site for the altar of Elijah on Mount Carmel, and peopled its sides, as well as those of Mount Tabor, with hermit inhabitants. (1 K. xviii. 19; Irby and Mangles, p. 60; Reland, p. 329; Winer, s. v. *Carmel*; Am. ix. 3; Sir J. Maundeville, *Travels*, p. 31; Sandys, p. 203; Maundrell, *E. T.* p. 478; Jahn, *Arch. Bibl.* p. 9; Stanley, p. 353; Kitto, *Phys. Geogr.* pp. 30, 31; Van Egmont, *Travels*, ii. 5–7.) H. W. P.

CEDAR (אֶרֶז: κέδρος: *cedrus*: from אָרַז, root of אָרְזָה, *coiled* or *compressed*, Gesen. p. 148). The term is expressive of a mighty and deeply rooted tree, and is usually understood to apply here to one of the coniferous kind, but not always to that which is commonly known as the Cedar of Lebanon.

The conditions to be fulfilled in order to answer all the descriptions in the Bible of a cedar-tree are that it should be tall (Is. ii. 13), spreading (Ez. xxxi. 3), abundant (1 K. v. 6, 10), fit for beams, pillars, and boards (1 K. vi. 10, 15, vii. 2), masts of ships (Ez. xxvii. 5), and for carved work as images (Is. xliv. 14). To these may be added qualities ascribed to cedar-wood by profane writers. Pliny speaks of the cedar of Crete, Africa, and Syria as being most esteemed and imperishable. The same quality is ascribed also to juniper. In Egypt and Syria ships were built of cedar, and in Cyprus a tree was cut down 120 feet long and proportionately thick. The durability of cedar was proved, he says, by the duration of the cedar roof of the temple of Diana at Ephesus, which had lasted 400 years. At Utica the beams, made of Numidian cedar, of a temple of Apollo had lasted 1170 years! Vitruvius speaks of the antiseptic properties of the oil of cedar and also of juniper (Plin. *H. N.* xiii. 5, xvi. 40; Vitruv. ii. 9; Joseph. *Ant.* viii. 5, § 2; Sandys, *Travels*, pp. 166, 167).

Not only was cedar timber used by David and Solomon in their buildings (2 Sam. v. 11; 1 K. v. 6, vi. 15, vii. 2), but also in the second Temple rebuilt under Zerubbabel, the timber employed was cedar from Lebanon (Ezr. iii. 7; 1 Esdr. iv. 48, v. 55). Cedar is also said by Josephus to have been used by Herod in the roof of his temple (*B. J.* v. 5, § 2). The roof of the Rotunda of the Church of the Holy Sepulchre at Jerusalem is said to have been of cedar, and that of the Church of the Virgin at Bethlehem to have been of cedar or cypress. (Williams, *Holy City*, ii. 202; Quaresmius, *Eluc. Terr. Sanct.* vi. 12; Per. p. 2; Tobler, *Bethlehem*, pp. 110, 112.)

Now in some important respects no tree but the cedar (*Pinus cedrus*), or its almost equivalent, the *Pinus Deodara*,[a] can answer the above conditions. The characteristics of these two trees, of which great numbers are found from Mount Taurus to the Himalayas, are so often interchanged that they are scarcely to be distinguished the one from the other. No tree is at once so lofty, spreading, and umbrageous, and the wood of the Deodara at least is extremely durable. The difficulties which are found in reconciling the ancient descriptions with the modern specimens of cedar wood lie, (1) in the fitness of cedar trees for masts of ships (Ez. xxvii. 5); (2) still more in the very general agreement as to the inferior quality of the timber, which is usually described as less valuable than the worst sorts of deal. Of authorities quoted by Dr. Royle in his article on the subject in Dr. Kitto's Cyclopædia (art. *Eres*), two only ascribe serviceable qualities to the cedar-wood, whether grown in England or in specimens brought from the ancient cedar grove on Mount Lebanon. Accordingly, Celsius in his *Hierobotanicon* has endeavored to prove that by the cedar of Scripture is meant the *Pinus sylvestris* or Scotch fir, and that by "fir" is intended the cypress. Others have supposed that the Sandarac tree, the citrus of Pliny, *Callitris quadrivalvis*, or *Thuja articulata*, represents the cedar. The timber of this tree is extremely hard and durable; the roof of the mosque of Cordova, built in the 9th century is constructed of it, which was formerly supposed from the Spanish name *alerce* to have been made of larch (Cook, *Sketches in Spain*, p. 5, and note

[a] The difference between the Lebanon cedar and the Deodara consists chiefly in the cones, which in the latter grow in pairs, and upon stalks; the leaves also are longer and more distinctly 3-sided. The wood of both is extremely resinous.

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Fergusson, *Handb. of Arch.* i. 456). Besides these trees, the Cephalonian pine, the common yew, *Taxus baccata*, and the juniper cedar, *Cedrus baccifera*, or *oxycedrus*, each of them possesses qualities which answer to some at least of those ascribed to the cedar. The opinion of Celsius is founded in great measure on the use by the Arabs and Arabic writers of the word ارز, *arz*, evidently the equivalent of אֶרֶז, *erez*, to express the cedar of Lebanon, and also at Aleppo the *Pinus sylvestris*, which is abundant both near that city and on Lebanon. A similar argument will apply also to the *Thuja articulata* of Mount Atlas, which is called by the Arabs *el-arz*, a name which led to the mistake as to the material of the Cordova roof from its similarity to the Spanish *alerce* (Niebuhr, *Descr. de l'Arabie*, p. 131, &c., and *Questions*, xc. p. 169, &c.; Pliny, *H. N.* xiii. 11, 15; Kitto, *Eres, Thuja;* Hay, *West. Barb.* c. iv. 49; Gesen. p. 148, who rejects the opinion of Celsius; Winer, *s. v.*).

It may be observed. (1.) That unsuccessful experiments on English-grown cedar, or on wood derived from the trees of the ancient cedar grove of Lebanon, do not as yet invalidate all claim of the cedar, whether Lebanon or Deodara cedar, to share in the qualities anciently ascribed to it. Besides the trees which belong to the one grove known by the name of "the Cedars," groves and green woods of cedar are found in other parts of the range (Buckingham, *Travels among Arabs*, p. 468; *Eng. Cyc.* s. v. *Syria;* Robinson, iii. 593; Burckhardt, *Syria*, p. 19; Loudon, *Arboretum*, vol. iv. pp. 2406, 2407; Celsius, *Hierobotanicon*, i. 89; Belon, *Obs. de Arboribus coniferis.* ii. 162, 165, 166). (2.) That it has been already shown that the Deodara cedar certainly possesses in a remarkable degree the property of durability, said to be wanting in the Lebanon cedar. But (3.) The remains of wood used in the Nineveh palaces were supposed by Layard to be cedar, a supposition confirmed by the inscriptions, which show that the Assyrian kings imported cedar from Lebanon. This wood is now proved by microscopic examination to be yew (Layard, *N. and B.* pp. 356, 357; Loudon, *u. s.* p. 2431).



Cedars of Lebanon. (From a Photograph.)

In speaking, therefore, of cedar of Lebanon used in building for beams, pillars, or ceiling boards, it is probable that the wood of more than one tree was employed, but under the one name of cedar, and that the trees which furnished the material were, besides the *Pinus cedrus*, the *Cedrus Deodara*, the yew, (*Taxus baccata*), and also the Scotch pine (*Pinus sylvestris*). The Sandarac tree (*Thuja articulata*) is said by Van Egmont (*Travels*, ii. 280) to have been found on Lebanon, but no hint of importation of foreign timber is anywhere given in Scripture, or by Josephus, whilst each of the above-named trees grows there in greater or less abundance. The *Pinus sylvestris* may have furnished the material of the ship-masts mentioned by Ezekiel; and it may be added, that the LXX. render "masts" in that passage by ἱστοὺς ἐλατίνους, *masts of fir*, or *like fir*.

But there is another use of cedar wood mentioned in Scripture, namely, in purification (Lev. xiv. 4; Num. xix. 6). The term cedar is applied by Pliny to the lesser cedar, *oxycedrus*, a Phœnician juniper, which is still common on the Lebanon, and whose wood is aromatic. The wood or fruit of this tree was anciently burnt by way of perfume, especially at funerals (Plin. *H. N.* xiii. 1, 5; Ov. *Fast.* ii. 558; Hom. *Od.* v. 60). The tree is common in Egypt and Nubia, and also in Arabia in the Wady Mousa, where the greater cedar is not found. It is obviously likely that the use of the more common tree should be enjoined while the people were still in the wilderness, rather than of the uncommon (Shaw, *Travels*, p. 464; Burckhardt, *Syria*, p. 430; Russell, *Nubia*, p. 425).

The grove of trees known as the Cedars of Lebanon consists of about 400 trees, standing quite alone in a depression of the mountain with no trees

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near, about 6400 feet above the sea, and 3000 below the summit. About 11 or 12 are very large and old, 25 large, 50 of middle size, and more than 300 younger and smaller ones."[a] The older trees have each several trunks and spread themselves widely round, but most of the others are of cone-like form and do not send out wide lateral branches.[b] In 1550 there were 28 old trees, in 1739 Pococke counted 15, but the number of trunks makes the operation of counting uncertain. They are regarded with much reverence by the native inhabitants as living records of Solomon's power, and the Maronite patriarch was formerly accustomed to celebrate there the festival of the Transfiguration at an altar of rough stones. Within the last 10 years a chapel has been erected (Robinson, iii. 590, 591; Stanley, *S. & P.* p. 140). H. W. P.

There can, we think, be little doubt that the Hebrew word *erez* (אֶרֶז), invariably rendered "cedar" by the A. V., does stand for that tree in most of the passages where the word occurs. The *erez*, or "firmly rooted and strong tree," from an Arabic root which has this signification,[c] is particularly the name of the cedar of Lebanon (*Cedrus Libani*); but that the word is used in a wider sense to denote other trees of the *Coniferæ*, is clear from some Scriptural passages where it occurs. For instance, the "cedar wood" mentioned in Lev. xiv. 6 can hardly be the wood of the Lebanon cedars, seeing that the *Cedrus Libani* could never have grown in the peninsula of Sinai, where the Israelites were at the time the law for the cleansing of the leper was given; nor in Egypt, whence they had departed. "Cedars," says Dr. Hooker, "are found on the mountains of Algeria, on the whole range of Taurus, and in the Kedisha valley of Lebanon: they have also been observed by Ehrenberg in forests of oak between Beherre and Behinnate." There is another passage (Ez. xxvii. 5) where the Tyrians are said to have made use of "cedars of Lebanon" for masts of ships, in which perhaps *erez* denotes some fir; in all probability, as Dr. Hooker conjectures, the *Pinus Halepensis*, which grows in Lebanon, and is better fitted for furnishing ship-masts than the wood of the *Cedrus Libani*. With regard to the objection that has been made to the wood of the *Cedrus Libani* — (see Dr. Lindley's remark in the *Gardener's Chron.* i. 699, "the worthless though magnificent cedar of Mount Lebanon") — that its inferior quality could never have allowed it to form the "cedar pillars," &c. of Solomon's temple, it may be observed that this inferiority applies only to English grown trees, and not to Lebanon specimens. At the same time it must be admitted that, though the wood is of close grain, it has no particular quality to recommend it for building purposes; it was probably, therefore, not very extensively used in the construction of the Temple.

The *Cedrus Libani*, *Pinus Halepensis*, and *Juniperus excelsa*, were probably all included under the term *erez*; though there can be no doubt that by this name is more especially denoted the cedar of Lebanon, as being κατ' ἐξοχήν the firmest and grandest of the conifers.

The *Pinus sylvestris* is by old writers often mentioned as one of the pines of Lebanon; but Dr Hooker says he has little doubt that the *P. Halepensis* must be the tree meant, for the *P. sylvestris* ("Scotch fir") is not found in Lebanon or Syria.

The claim of the Deodar to represent a Bible *Conifer* may be dismissed at once. Deodars are not found nearer to the Lebanon than within a distance of several hundred miles. As to the "cedar wood" used in purifications, it is probable that one of the smaller junipers is intended (*J. sabina*?), for it is doubtful whether the *Juniperus excelsa* exists at all in Arabia. [JUNIPER.]

Dr. Hooker has favored us with the following valuable communication relative to the true cedars of Lebanon: "As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, namely, that of the Kedisha river, which flows from near the highest point of the range westward to the Mediterranean, and enters the sea at the port of Tripoli. The grove is at the very upper part of the valley, about 15 miles from the sea, 6000 feet above that level, and their position is moreover above that of all other arboreous vegetation. The valley here is very broad, open, and shallow, and the grove forms a mere speck on its flat floor. The mountains rise above them on the N. E. and S. in steep stony slopes, without precipices, gorges, ravines, or any other picturesque features whatever. Nothing can be more dreary than the whole surrounding landscape. To the W. the scenery abruptly changes, the valley suddenly contracts to a gorge, and becomes a rocky ravine of the most picturesque description, with villages, groves, and convents perched on its flanks, base, and summits, recalling Switzerland vividly and accurately. At the time of my visit (October, 1860) the flanks of the valley about the cedars were perfectly arid, and of a pale yellow red; and the view of this great red area, perhaps two or three miles across, with the minute patch of cedar grove, seen from above and at a distance of ten miles or so, was most singular. I can give you no idea of what a speck the grove is in the yawning hollow. I have said the floor of the valley is flat and broad; but, on nearer inspection, the cedars are found to be confined to a small portion of a range of low stony hills of rounded outlines, and perhaps 60 to 100 feet above the plain, which sweep across the valley. These hills are, I believe, old moraines, deposited by glaciers that once debouched on to the plain from the surrounding tops of Lebanon. I have many reasons for believing this, as also for supposing that their formation dates from the glacial epoch. The restriction of the cedars to these moraines is absolute, and not without analogy in re-

a * Mr. Jessup (see addition to this article) says that the largest of these "is forty-eight feet in circumference, and the remaining eleven vary from twenty to thirty feet" (*Hours at Home* for March, 1867; iv. 408). A.

b * Dr. Thomson (*Land and Book*, i. 297) remarks on a striking peculiarity in the shape of this tree, which is illustrated by the engraving here given. He says: "The branches are thrown out horizontally from the parent trunk. These, again, part into limbs which preserve the same horizontal direction, and so on down to the minutest twigs, and even the arrangement of the clustered leaves has the same general tendency. Climb into one, and you are delighted with a succession of verdant floors spread around the trunk, and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of this green flooring." A.

c From the unused root אָרַז, i. q. Arab. أَرَزَ, *contraxit, collegit firmavitque se.* Gesen. *Thes.* s. v

gard to other coniferous trees in Swiss and Himalayan valleys."

Dr. Hooker draws attention to the unfortunate disregard shown with respect to the seedlings annually produced from the old cedar-trees in Lebanon. It is a remarkable but lamentable fact that no trees are seen much less than 50 years old! The browsing goats and the drought destroy all the young seedlings; and it is a sad pity that no means are adopted to encourage their growth, which might easily be done by fencing and watering.[a]

W. H.

[a] It has been popularly supposed and often asserted (even by Stanley, *S. & P.* p. 140, 3d ed.) that the B'sherreh grove above described was the only remaining representative of the ancient "cedars of Lebanon," though Seetzen found cedars to the number of several thousands at Etnûb, north of Ehden, and speaks of two other groves which he did not personally visit (Rob. *Later Bibl. Res.* iii. 593). Ehrenberg also in 1823 found the cedar growing abundantly on those parts of the Lebanon range which lie north of the road between Ba'albek and Tripoli (Rob. *ibid.*). More recently, other large groves were described by Berggren and the botanist Bové (Ritter, *Erdk.* xvii. 638). But we are indebted for the fullest information on this subject to the Rev. Henry H. Jessup, an American missionary in Syria, who has visited and described no less than "*eleven distinct groves of cedars* in Mount Lebanon, two of them of great size and numbering thousands of trees. Five of these groves are in Northern and six in Southern Lebanon, and their situation and relative altitude above the sea," Mr. Jessup remarks, "are such as to indicate that at some time in the past, the whole Lebanon range, at an average height of from 3000 to 7000 feet above the sea, was covered with forests of this imperial tree." (See his article on the "Cedar Forests in Mount Lebanon" in *Hours at Home* for March and April, 1867; iv. 405 ff., 499 ff.)

Of the groves in Northern Lebanon the most remarkable, besides the famous B'sherreh grove, is one at el-Hadith, first visited by Mr. Jessup in 1856, in which, as he says, "the trees are literally innumerable, extending for a mile along the range, and containing cedars enough to build a city of temples" (*Hours at Home*, iv. 409). Mr. Tristram visited the same place in 1864, and describes the largest of the trees as "fifteen or eighteen feet in circumference," but he found "none that approached the patriarchs of the grove either in size or magnificence" (*Land of Israel*, p. 634, 2d ed.).

In Southern Lebanon there was a forest of cedars a few years ago near 'Ain Zehalteh, containing "more than 10,000 trees, many of them of immense size;" but "the Vandal of a Sheik," as Mr. Tristram calls him, "sold them to a native speculator, who cut them down for pitch." The stumps, however, remain, and luxuriant young plants are springing up on every side. Mr. Jessup visited the place, and measured one stump "nearly 15 feet in diameter" (*Hours at Home*, iv. 499). Among the more remarkable groves now flourishing in Southern Lebanon is one near Massir, "not inferior in interest to the 'Cedars of the Lord themselves." It contains about 300 trees, the largest measuring over 30 feet in circumference. "Perhaps 20 of them," says Mr. Jessup, "will measure from 20 to 25 feet in circumference, and almost all of them are large and venerable in appearance. There is not an insignificant tree in the grove." Near el-Barûk there is a much larger grove or rather forest, containing thousands of trees. They cover an area of nearly one hundred acres along the mountain side, and up and down a gradually sloping ravine. . . . The largest of the trees measure in girth about 20 feet, and they vary in size down to a foot in diameter." Below this, at about fifteen minutes' ride, lies the northeastern grove of el-Barûk, on the southern side of a deep ravine, containing about 200 noble trees, the largest 24 feet in circumference.

Mr. Jessup in his visits to these groves was accompanied by Dr. Post, an experienced botanist, who pronounces the trees to be the genuine *Pinus cedrus*.

A.

[a] See Dr. Hooker's paper "On the Cedars of Lebanon, Taurus, &c." in the *Nat Hist. Review*, No. v p. 11.

[b] Dean Stanley has a beautiful paragraph (found on a visit to the cedars) in which he brings together in a striking picture all the Scripture allusions to this celebrated forest (*Notices of Localities*, p. 216 f.).

H

CE'DRON (ἡ Κεδρών; Alex. [1 Macc. xv. 39, Καιδρων; 41,] Κεδρω: [1 Macc. xv. 39, 41,] *Gedor* [but *Cedron*, ed. 1590, as in xvi. 9]). 1. A place fortified by Cendebæus under the orders of king Antiochus (Sidetes), as a station from which to command the roads of Judæa (1 Macc. xv. 39, 41, xvi. 9). It was not far from Jamnia (Jabne), or from Azotus (Ashdod), and had a winter-torrent or wady (χειμάῤῥους), on the eastward of it, which the army of the Maccabees had to cross before Cendebæus could be attacked (xvi. 5). These conditions are well fulfilled in the modern place *Katra* or *Kûtrah*, which lies on the maritime plain below the river *Rubin*, and three miles south-west of *Akir* (Ekron). Schwarz (p. 119) gives the modern name as *Kadrûn*, but this wants confirmation. Ewald (*Gesch.* iv. 390, note) suggests *Tell el-Turmus*, five or six miles further south.

2. In this form is given in the N. T. the name of the brook Kidron (נַחַל קִדְרוֹן = "the black torrent") in the ravine below the eastern wall of Jerusalem (John xviii. 1, only). Beyond it was the garden of Gethsemane. Lachmann, with Al) [AS Δ, *not* D, see below], has χειμάῤῥους τοῦ Κεδρών; but the Rec. Text with B [CL and most of the uncials] has τῶν κέδρων, *i. e.* "the brook of the cedars" (so too the LXX. in 2 Sam. xv. 23). Other MSS. [as Sin. D] have the name even so far corrupted as τοῦ κεδρού, *cedri*, and τῶν δένδρων. In English the name is often erroneously read (like Cephas, Cenchreæ, Chuza, &c.) with a soft C; but it is unnecessary to point out that it has no connection with "Cedar." [KIDRON.]

G.

CEI'LAN (Κιλάν; [Ald. Κειλάν:] *Ciaso*). Sons of Ceilan and Azetas, according to 1 Esdr. v. 15, returned with Zorobabel from Babylon. There are no names corresponding to these in the lists of Ezra or Nehemiah.

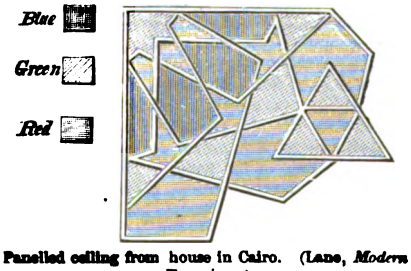
CEILING (כָּפוֹן, from כָּפַן: ἐκοιλοστάθμησε, 1 K. vi. 9; *to cover with rafters*, Gesen. p. 695; Schleusner, *Lex. V. T.* κοιλοστ., or יְקֻרָה (Ez. xli. 16), *a plank*). The descriptions of Script-

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ure (1 K. vi. 9, 15, vii. 3; 2 Chr. iii. 5, 9, Jer. xxii. 14; Hag. i. 4), and of Josephus (*Ant.* viii. 3, §§ 2–9, xv. 11, § 5), show that the ceilings of the Temple and the palaces of the Jewish kings were formed of cedar planks applied to the beams or joists crossing from wall to wall, probably with sunk panels (φατνώματα), edged and ornamented with gold, and carved with incised or other patterns (βαθυξύλοις γλυφαῖς), sometimes painted (Jer. xxii. 14).

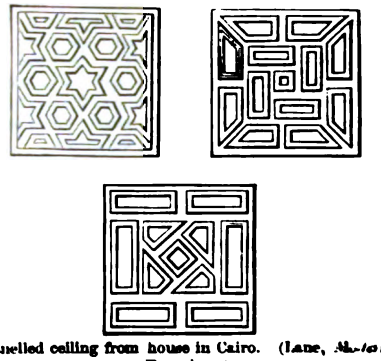
It is probable that both Egyptian and Assyrian models were, in this as in other branches of architectural construction, followed before the Roman period. [ARCHITECTURE.] The construction and designs of Assyrian ceilings in the more important buildings can only be conjectured (Layard, *Nineveh*, ii. 265, 289), but the proportions in the walls themselves answer in a great degree to those mentioned in Scripture (*Nin. and Bab.* p. 642; Fergusson, *Handbook of Architecture*, i. 201). Examples, however, are extant of Egyptian ceilings in stucco painted with devices of a date much earlier than that of Solomon's Temple. Of these devices the principal are the guilloche, the chevron, and the scroll. Some are painted in blue with stars, and others bear representations of birds and other emblems (Wilkinson, *Anc. Egypt.* ii. 290). The excessive use of vermilion and other glaring colors in Roman house-painting, of which Vitruvius at a later date complains (vii. 5), may have been introduced from Egypt, whence also came in all probability the taste for vermilion painting shown in Jehoiakim's palace (Jer. xxii. 14; Am. iii. 15; Wilkinson, i. 19). See also the descriptions given by Athenæus (v. p. 196) of the tent of Ptolemy Philadelphus, and the ship of Philopator (*ib.* p. 206), and of the so-called sepulchres of the kings of Syria near Tyre (Hasselquist, p. 165).

The panel work in ceilings, which has been described, is found in Oriental and North African dwellings of late and modern times. Shaw describes the ceilings of Moorish houses in Barbary as of wainscot, either "very artfully painted, or



Panelled ceiling from house in Cairo. (Lane, *Modern Egyptians.*)

else thrown into a variety of panels, with gilded mouldings and scrolls of the Korân intermixed" (*Travels*, p. 208). Mr. Porter describes the ceilings of houses at Damascus as delicately painted, and in the more ancient houses with "arabesques encompassing panels of blue, on which are inscribed verses and chapters of the Koran in Arabic. Also tomb at Palmyra, with a stone ceiling beautifully panelled and painted (*Damascus*, i. 34, 37, 57, 60, 232; cf. Deut. vi. 9; also Lane's *Mod. Egypt.* i. 27, 38). Many of the rooms in the Palace of the Moors at the Alhambra were ceiled and ornamented with the richest geometrical patterns. These still remain, and restorations of them may be seen at the Alhambra Court of the Crystal Palace. The ancient Egyptians used colored tiles in their buildings (Athen. v. 206; Wilkinson, ii. 287). The



Panelled ceiling from house in Cairo. (Lane, *Modern Egyptians.*)

like taste is observed by Chardin to have prevailed in Persia, and he mentions beautiful specimens of mosaic, arabesque, and inlaid wood-work in ceilings at Ispahân, at Koom in the mosque of Fatima, and at Ardevil. These ceilings were constructed on the ground and hoisted to their position by machinery (Chardin, *Voyage*, ii. 434, iv. 126, vii. 387, viii. 40, plate 39; Olearius, p. 241).

H. W. P.

* **CELLARS.** [JOASH, No. 7.]

CELOSYRIA. [CŒLESYRIA.]

CEN'CHREA (accurately **CEN'CHREÆ**, Κεγχρεαί: [*Cenchreæ*]), the eastern harbor of Corinth (*i. e.* its harbor on the Saronic Gulf) and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechæum (*Lutráki*) on the Corinthian Gulf connected it with Italy and the west. A line of walls extended from the citadel of Corinth to Lechæum, and thus the pass of Cenchreæ was of peculiar military importance in reference to the approach along the Isthmus from Northern Greece to the Morea. [CORINTH.]

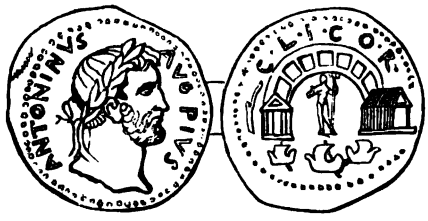
St. Paul sailed from Cenchreæ (Acts xviii. 18) on his return to Syria from his second missionary journey; and when he wrote his epistle to the Romans in the course of the third journey, an organized church seems to have been formed here (Rom. xvi. 1. See PHŒBE). The first bishop of this church is said (*Apost. Const.* vii. 46) to have been named Lucius, and to have been appointed by St. Paul.

The distance of Cenchreæ from Corinth was 70 stadia or about nine miles. Pausanias (ii. 3) describes the road as having tombs and a grove of cypresses by the wayside. The modern village of *Kikries* retains the ancient name, which is conjectured by Dr. Sibthorpe to be derived from the millet (κέγκρι), which still grows there (Walpole's *Travels*, p. 41). Some traces of the moles of the port are still visible (see Leake's *Morea*, iii. pp. 233–235). The following coin exhibits the port exactly as it is described by Pausanias, with a temple at the extremity of each mole, and a statue of Neptune on a rock between them. J. S. H.

* Κεκχριές is the vulgar form, but in modern Greek the educated still write Κεγχρεαί (Rangabes τὰ Ἑλληνικά, ii. 318). It is situated near the mouth of a little river which bears the same name as does also the bay (κολπός) into which the river

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empties. It is a little south of *Kulamaki*, the eastern station of the steamers, and therefore under the traveller's eye who crosses the isthmus. When Paul was there he saw the place full of the monu-



Colonial Coin of Corinth. On the obverse the head of Antoninus Pius; on the reverse the port of Cenchreæ, with C. L. I. C., that is, COLONIA LAVS IVLIA CORINTHOS.

ments of idolatry. On the road thither from Corinth he passed a temple and statue of Minerva. In the harbor itself was a shrine, and a figure of Aphrodite in marble, a brazen image of Neptune holding a trident in one hand and a dolphin in the other, and temples of Asclepius and Isis. The Greek mythology made Cenchrius, a son of Neptune, founder of Cenchreæ, but in that may only have ennobled some trivial name already in use (Rangabes, as above). H.

CENDEBE'US (accurately **CENDEBÆ'US**, Κενδεβαῖος; [Sin. in 1 Macc. xvi. 1, 8, Δεβαιος, Δαιβεος: *Cendebæus*]), a general left by Antiochus VII. in command of the sea-board of Palestine (1 Macc. xv. 38 ff.) after the defeat of Tryphon, B. C. 138. He fortified Kedron and harassed the Jews for some time, but was afterwards defeated by Judas and John, the sons of Simon Maccabæus, with great loss (1 Macc. xvi. 1–10). [ANTIOCHUS VII.] B. F. W.

CENSER (מַחְתָּה and מִקְטֶרֶת: in LXX. mostly πυρεῖον, but also θυΐσκη and θυμιατήριον: *thuribulum*). The former of the Hebrew words (from חָתָה, *to seize or lay hold of*, especially of fire) seems used generally for any instrument to seize or hold burning coals, or to receive ashes, &c., such as the appendages of the brazen altar and golden candlestick mentioned in Ex. xxv. 38, xxxvii. 23, in which senses it seems rendered by the LXX. by ἐκφυστρίς, ἐκφυστήρ, or perhaps ἐκθέμα. It, however, generally bears the limited meaning which properly belongs to the second word, found only in the later books (*e. g.* 2 Chr. xxvi. 19; Ez. viii. 11), (der. קָטַר, incense), that, namely, of a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled by the priest to whose office this exclusively belonged, who bore it in his hand, and with whose personal share in the most solemn ritual duties it was thus in close and vivid connection (2 Chr. xxvi. 18; Luke i. 9). Thus "Korah and his company" were bidden to take "censers," with which in emulation of Aaron and his sons they had perhaps provided themselves[a] (comp. Ex. viii. 11); and Moses tells Aaron to take "*the* censer" (not *a* as in A. V.), *i. e.* that of the sanctuary, or that of the high-priest, to stay the plague by atonement. The only distinct precepts regarding the use of the censer are found in Num. iv. 14, where among the vessels of the golden altar, *i. e.* of incense, "censers" are reckoned; and in Lev. xvi. 12, where we find that the high-priest was to carry it (here also it is "*the*" not "*a* censer" that he is ordered to "take") into the most holy place within the vail, where the "incense" was to be "put on the fire," *i. e.* on the coals in the censer, "before the Lord." This must have been on the Day of Atonement, for then only was that place entered. Solomon prepared "censers of pure gold" as part of the same furniture (1 K. vii. 50; 2 Chr. iv. 22). Possibly their general use may be explained by the imagery of Rev. viii. 3, 4,[b] and may have been to take up coals from the brazen altar, and convey the incense while burning to the "golden altar," or "altar of incense," on which it was to be offered morning and evening (Ex. xxx. 7, 8). So Uzziah, when he was intending "to burn incense upon the altar of incense," took "a censer in his hand" (2 Chr. xxvi. 16, 19). The Mishna (*Joma*, iv. 4) mentions a silver censer which had a handle, and was fetched from some chamber where such utensils were kept (*ib.* v. 1, and Bartenora's comment); and was used to gather the coals from the altar, which were then transferred to a golden censer. On the great Day of Atonement, however, a golden one of finer standard (*Tamid*, v. 5) was used throughout. The word θυμιατήριον, rendered "censer" in Heb. ix. 4, probably means the "altar of incense."[c] [ALTAR.] (In Ugolini, vol. xi. a copious collection of authorities on the subject will be found; Sonneschmid *de Thym. Sanct.* is referred to by Winer *s. v.* Rauchfass.) H. H.

CENSUS (מִפְקָד, or פְּקֻדָּה, *numbering combined with lustration*, from פָּקַד, *survey in order to purge*, Gesen. 1120: LXX. ἀριθμός; N. T., ἀπογραφή: *dinumeratio, descriptio*). I. Moses laid down the law (Ex. xxx. 12, 13) that whenever the people were numbered, an offering of ½ a shekel should be made by every man above 20 years of age by way of atonement or propitiation. A previous law had also ordered that the firstborn of man and of beast should be set apart, as well as the first fruits of agricultural produce; the first to be redeemed, and the rest with one exception offered to God (Ex. xiii. 12, 13, xxii. 29). The idea of lustration in connection with numbering predominated also in the Roman census (*Dict. of Antiq.* s. v. *Lustrum*), and among Mohammedan nations at the present day a prejudice exists against numbering their possessions, especially the fruits of the field (Hay, *Western Barbary*, p. 15; Crichton, *Arabia*, ii. 180; see also Lane, *Mod. Egypt.* ii. 72,

[a] Gesenius s. v. מַחְתָּה seems to prefer the general meaning of a fire-shovel in this passage; but, from Num. xvi. 17, it was probably the same fashion of thing as that used by Aaron in the priestly function for, as the rebellion was evidently a deliberately concerted movement, is there any difficulty in supposing the amount of preparation suggested in the text.

[b] The word for censer here is λιβανωτός, from the λίβανος of Matt. ii. 11; in Rev. v. 8, φιάλη is used apparently to mean the same vessel.

[c] This word undeniably bears this sense in Joseph. *Ant.* iii. 8, § 8, who gives it similarly the epithet χρυσοῦν; as also in Philo, *De Vit. Mos.* p. 668, ed. Paris. It thus becomes = θυσιαστήριον θυμιάματος, the expression for the same thing in LXX., Ex. xxx. 1, but its simpler meaning is merely that of an "instrument for the θυμίαμα (incense)," and thus either censer, or incense altar. See also 1 Macc. i. 21, 22

78). The instances of numbering recorded in the O. T are as follows:

1. Under the express direction of God (Ex. xxxviii. 26), in the 3d or 4th month after the Exodus, during the encampment at Sinai, chiefly for the purpose of raising money for the Tabernacle. The numbers then taken amounted to 603,550 men, which may be presumed to express with greater precision the round numbers of 600,000 who are said to have left Egypt at first (Ex. xii. 37).

2. Again, in the 2d month of the 2d year after the Exodus (Num. i. 2, 3). This census was taken for a double purpose, (*a.*) to ascertain the number of fighting men from the age of 20 to 50 (Joseph. *Ant.* iii. 12, § 4). The total number on this occasion, exclusive of the Levites, amounted at this time also to 603,550 (Num. ii. 32). Josephus says 603,650; each tribe was numbered, and placed under a special leader, the head of the tribe. (*b.*) To ascertain the amount of the redemption offering due on account of all the first-born both of persons and cattle. Accordingly the numbers were taken of all the first-born male persons of the whole nation above one month old, including all of the tribe of Levi of the same age. The Levites, whose numbers amounted to 22,000, were taken in lieu of the first-born males of the rest of Israel, whose numbers were 22,273, and for the surplus of 273 a money payment of 1365 shekels, or 5 shekels each, was made to Aaron and his sons (Num. iii. 39, 51). If the numbers in our present copies, from which those given by Josephus do not materially differ, be correct, it seems likely that these two numberings were in fact one, but applied to different purposes. We can hardly otherwise account for the identity of numbers even within the few months of interval (Calmet on Num. i. *Pictorial Bible*, ibid.). It may be remarked that the system of appointing head men in each tribe as leaders, as well as the care taken in preserving the pedigrees of the families corresponds with the practice of the Arab tribes at the present day (Crichton, *Arabia*, ii. 185, 186; Niebuhr, *Descr. de l'Arabie*, 14; Buckingham, *Arab Tribes*, 88; Jahn, *Hist.* Book ii. 8, 11; Malcolm, *Sketches of Persia*, xiv. 157, 159).

3. Another numbering took place 38 years afterwards, previous to the entrance into Canaan, when the total number, excepting the Levites, amounted to 601,730 males, showing a decrease of 1,870. All tribes presented an increase except the following: Reuben, [showing a decrease] of 2,770; Simeon, 37,100; Gad, 5,150; Ephraim and Naphtali, 8,000 each. The tribe of Levi had increased by 727 (Num. xxvi.). The great diminution which took place in the tribe of Simeon may probably be assigned to the plague consequent on the misconduct of Zimri (Calmet, *on Num.* xxv. 9). On the other hand, the chief instances of increase are found in Manasseh, of 20,500; Benjamin, 10,200; Asher, 1,900, and Issachar, 9,900. None were numbered at this census who had been above 20 years of age at the previous one in the 2d year, excepting Caleb and Joshua (Num. xxvi. 63–65).

4. The next formal numbering of the whole people was in the reign of David, who in a moment of presumption, contrary to the advice of Joab, gave orders to number the people without requiring the statutable offering of ½ a shekel. The men of Israel above 20 years of age were 800,000, and of Judah 500,000, total 1,300,000 The book of Chron. gives the numbers of Israel 1,100,000, and of Judah 470,000, total 1,570,000; but informs us that Levi and Benjamin were not numbered (1 Chr. xxi. 6, xxvii. 24). Josephus gives the numbers of Israel and Judah respectively 900,000 and 400,000 (2 Sam. xxiv. 1, 9, and Calmet, *ad loc.*; 1 Chr. xxi 1, 5, xxvii. 24; Joseph. *Ant.* vii. 13, § 1.)

5. The census of David was completed by Solomon, by causing the foreigners and remnants of the conquered nations resident within Palestine to be numbered. Their number amounted to 153,600, and they were employed in forced labor on his great architectural works (Josh ix. 27; 1 K. v. 15, ix. 20, 21; 1 Chr. xxii. 2; 2 Chr. ii. 17, 18).

Between this time and the Captivity, mention is made of the numbers of armies under successive kings of Israel and Judah, from which may be gathered with more or less probability, and with due consideration of the circumstances of the times as influencing the numbers of the levies, estimates of the population at the various times mentioned.

6. Rehoboam (B. C. 975–958) collected from Judah and Benjamin 180,000 men to fight against Jeroboam (1 K. xii. 21).

7. Abijam (958–955), with 400,000 men, made war on Jeroboam with 800,000, of whom 500,000 were slain (2 Chr. xiii. 3, 17).

8. Asa (955–914) had an army of 300,000 men from Judah, and 280,000 (Josephus says 250,000) from Benjamin, with which he defeated Zerah the Ethiopian, with an army of 1,000,000 (2 Chr. xiv. 8, 9; Joseph. *Ant.* viii. 12, § 1).

9. Jehoshaphat (914–891), besides men in garrisons, had under arms 1,160,000 men, including perhaps subject foreigners (2 Chr. xvii. 14–19; Jahn, *Hist.* v. 37).

10. Amaziah (838–811) had from Judah and Benjamin 300,000, besides 100,000 mercenaries from Israel (2 Chr. xxv. 5, 6).

11. Uzziah (811–759) could bring into the field 307,500 men (307,000, Josephus), well armed, under 2600 officers (2 Chr. xxvi. 11–15; Joseph. *Ant.* ix. 10, § 3).

Besides these more general statements, we have other and partial notices of numbers indicating population. Thus, (*a.*) Gideon from 4 tribes collected 32,000 men (Judg. vi. 35, vii. 3). (*b.*) Jephthah put to death 42,000 Ephraimites (Judg. xii. 6). The numbers of Ephraim 300 years before were 32,500 (Num. xxvi. 37). (*c.*) Of Benjamin 25,000 were slain at the battle of Gibeah, by which slaughter, and that of the inhabitants of its cities, the tribe was reduced to 600 men. Its numbers in the wilderness were 45,600 (Num. xxvi. 41; Judg. xx. 35, 46). (*d.*) The number of those who joined David after Saul's death, besides the tribe of Issachar, was 340,922 (1 Chr. xii. 23–38). (*e.*) At the time when Jehoshaphat could muster 1,160,000 men, Ahab in Israel could only bring 7000 against the Syrians (1 K. xx. 15). (*f.*) The numbers carried captive to Babylon B. C. 599 from Judah, are said (2 K. xxiv. 14, 16) to have been from 8000 to 10,000, by Jeremiah 4600 (Jer. lii. 30).

12. The number of those who returned with Zerubbabel in the first caravan is reckoned at 42,360 (Ezr. ii. 64); but of these perhaps 12,542 belonged to other tribes than Judah and Benjamin. It is thus that the difference between the total (ver. 64) and the several details is to be accounted for. The purpose of this census, which does not materially differ from the statement in Nehemiah (Neh. vii.), was to settle with reference to the year

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of Jubilee the inheritances in the Holy Land, which had been disturbed by the Captivity, and also to ascertain the family genealogies, and ensure, as far as possible, the purity of the Jewish race (Ezr. ii. 59, x. 2, 8, 18, 44; Lev. xxv. 10).

In the second caravan, B. C. 458, the number was 1,496. Women and children are in neither case included (Ezr. viii. 1–14).

It was probably for kindred objects that the pedigrees and enumerations which occupy the first 9 chapters of the 1st book of Chronicles were either composed before the Captivity, or compiled afterwards from existing records by Ezra and others (1 Chr. iv. 38, 32, 39. v. 9, vi. 57, 81, vii. 28, ix. 2). In the course of these we meet with notices of the numbers of the tribes, but at what periods is uncertain. Thus Reuben, Gad, and half the tribe of Manasseh are set down at 44,760 (v. 18), Issachar at 87,000 (vii. 5), Benjamin 59,434 (vii. 7, 9, 11), Asher 26,000 (vii. 40). Besides these are to be reckoned priests, Levites, and residents at Jerusalem from the tribes of Benjamin, Ephraim, and Manasseh (ix. 3).

Throughout all these accounts two points are clear. 1. That great pains were taken to ascertain and register the numbers of the Jewish people at various times for the reasons mentioned above. 2. That the numbers given in some cases can with difficulty be reconciled with other numbers of no very distant date, as well as with the presumed capacity of the country for supporting population. Thus the entire male population above 20 years of age, excepting Levi and Benjamin, at David's census, is given as 1,300,000 or 1,570,000 (2 Sam. xxiv. 1; 1 Chr. xxi.), strangers 153,600, total 1,453,600 or 1,723,000. These numbers (the excepted tribes being borne in mind) represent a population of not less than 4 times this amount, or at least 5,814,000, of whom not less than 2,000,000 belonged to Judah alone (2 Sam. xxiv. 9). About 100 years after Jehoshaphat was able to gather from Judah and Benjamin (including subject foreigners) an army of 1,160,000 besides garrisons, representing a population of 4,640,000. Fifty years later, Amaziah could only raise 300,000 from the same 2 tribes, and 27 years after this, Uzziah had 307,500 men and 2,600 officers. Whether the number of the foreigners subject to Jehoshaphat constitutes the difference at these periods must remain uncertain.

To compare these estimates with the probable capacity of the country, the whole area of Palestine, including the trans-Jordanic tribes, so far as it is possible to ascertain their limits, may be set down as not exceeding 11,000 square miles; Judah and Benjamin at 3,135, and Galilee at 930 sq. miles. The population, making allowance for the excepted tribes, would thus be not less than 530 to the square mile. Now the population of Belgium in 1850 was 4,426,202, or at the rate of 388 to the sq. mile, the area being about 11,400 sq. miles. The area of the kingdom of Saxony is 5,752 sq. miles, and its population in 1852 was 1,987,832, or an average of 345½, but in some districts 500, to the sq. mile. The counties of Yorkshire, Westmoreland (the least populous county in England), and Lancashire, whose united area is 8,642 sq. miles, contained in 1852 a population of 3,850,215, or rather more than 445 to the sq. mile; while the county of Lancashire alone gave 1,064 persons, the West Riding of Yorkshire 496, and Warwickshire 489 to the sq. mile. The island of Barbadoes contains about 166 sq. miles, and in 1850 contained a population of 145,000, or 873 to the sq. mile. The population of Malta in 1849 was 115,864, or 1,182 to the sq. mile. The two last instances, therefore, alone supply an average superior to that ascribed to Palestine in the time of David, while the average of Judah and Benjamin in the time of Jehoshaphat, would seem, with the exception mentioned above, to give 1,480 to the sq. mile, a population exceeded only, in England, by the county of Middlesex (6,683), and approached by that of Lancashire (1,064).

But while, on the one hand, great doubt rests on the genuineness of numerical expressions in O. T. it must be considered on the other, that the readings on which our version is founded give, with trifling variations, the same results as those presented by the LXX. and by Josephus (Jahn, v. 36; Winer, *Zahlen;* Glasse, *Phil. Sacr. de caussis corruptionis*, i. § 23, vol. ii. p. 189).

In the list of cities occupied by the tribe of Judah, including Simeon, are found 123 "with their villages," and by Benjamin 26. Of one city, Ai, situate in Benjamin, which like many, if not all the others, was walled, we know that the population, probably exclusive of children, was 12,000, whilst of Gibeon it is said that it was larger than Ai (Josh. viii. 25, 29, x. 2, xv. 21–62, xviii. 21–28, xix. 1–9). If these "cities" may be taken as samples of the rest, it is clear that Southern Palestine, at least, was very populous before the entrance of the people of Israel.

But Josephus, in his accounts (1) of the population of Galilee in his own time, and (2) of the numbers congregated at Jerusalem at the time of the Passover, shows a large population inhabiting Palestine. He says there were many cities in Galilee, besides villages, of which the least, whether cities or villages is not quite certain, had not less than 15,000 inhabitants (*B. J.* iii. 3, § 2, 4; comp. Tac. *Hist.* v. 8). After the defeat of Cestius, A. D. 66, before the formal outbreak of the war, a census taken at Jerusalem by the priests, of the numbers assembled there for the Passover, founded on the number of lambs sacrificed, compared with the probable number of persons partaking, gave 2,700,000 persons, besides foreigners and those who were excluded by ceremonial defilement (see Tac. *Hist.* v. 12). In the siege itself 1,100,000 perished, and during the war 97,000 were made captives. Besides these many deserted to the Romans, and were dismissed by them (*B. J.* vi. 8, 9, 3). These numbers, on any supposition of foreign influx (*δμόφυλον ἀλλ' οὐκ ἐπιχώριον*) imply a large native population; and 63 years later, in the insurrection of Barchochebas, Dion Cassius says that 50 fortified towns and 980 villages were destroyed, and 580,000 persons were slain in war, besides a countless multitude who perished by famine, fire, and disease, so that Palestine became almost depopulated (Dion Cass. lxix. 14).

Lastly, there are abundant traces throughout the whole of Palestine of a much higher rate of fertility in former as compared with present times, a fertility remarked by profane writers, and of which the present neglected state of cultivation affords no test. This, combined with the positive divine promises of populousness, increases the probability of at least approximate correctness in the foregoing estimates of population (Tac. *Hist.* v. 6; Amm. Marc. xiv 8; Joseph. *B. J.* iii. 3; St. Jerome on Ezek. xx. and Rabbinical authorities in Reland, c. xxvi.; Shaw

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Travels, ii. pt 2, c. 1, pp. 336, 340, and 275; Hasselquist, *Travels*, pp. 120, 127, 130; Stanley, *S. & Pal.* pp. 120, 374; Kitto, *Phys. Geogr.* p. 33; Raumer, *Palästina*, pp. 8, 80, 83, App. ix. Comp. Gen. xiii. 16, xxii. 17; Num. xxiii. 10; 1 K. iv. 20; Acts xii. 20).

II. In N. T., St. Luke, in his account of the "taxing," says a decree went out from Augustus ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην· αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου, and in the Acts alludes to a disturbance raised by Judas of Galilee in the days of the "taxing" (Luke ii. 1; Acts v. 37).

The Roman census under the Republic consisted, so far as the present purpose is concerned, in an enrolment of persons and property by tribes and households. Every paterfamilias was required to appear before the Censors, and give his own name and his father's; if married, that of his wife, and the number and ages of his children: after this an account and valuation of his property, on which a tax was then imposed. By the lists thus obtained every man's position in the state was regulated. After these duties had been performed, a *lustrum*, or solemn purification of the people followed, but not always immediately (*Dict. of Antiq.* arts. *Census*, *Lustrum*; Dionys. iv. 15, 22; Cic. *de Legg.* iii. 3; Dig. 50, *tit.* 15; Cod. 11, *tit.* 48; Clinton, *Fast. Hell.* iii. p. 457, c. 10).

The census was taken, more or less regularly, in the provinces, under the Republic, by provincial censors, and the tribute regulated at their discretion (Cic. *Verr.* ii. lib. ii. 53, 56), but no complete census was made before the time of Augustus, who carried out 3 general inspections of this kind, namely, (1) B. C. 28; (2) B. C. 8; (3) A. D. 14; and a partial one, A. D. 4. The reason of the partial extent of this last was that he feared disturbances out of Italy, and also that he might not appear as an exactor. Of the returns made, Augustus himself kept an accurate account (*breviarium*), like a private man of his property (Dion Cass. liv. 35, lv. 13; Suet. *Aug.* 27, 101; Tac. *Ann.* i. 11; Tab. Ancyr. ap. Tac. ii. 188, Ernesti).

A special assessment of Gaul under commissioners sent for the purpose is mentioned in the time of Tiberius (Tac. *Ann.* i. 31, ii. 6; Liv. *Ep.* 134, 136).

The difficulties which arise in the passage from St. Luke are discussed under CYRENIUS.

H. W. P.

CENTURION. [As a military title, see ARMY, p. 164.]

* It is worth notice that all the centurions mentioned in the N. T. of whom we learn any thing beyond the strict line of their office, appear in a favorable light. To the one of whom we read in Matt. viii. 5 ff. the Jews bore testimony that "he loved their nation and had built them a synagogue." His faith and humility were so great that when Christ proposed to come and heal his servant, he replied, "Lord, I am not worthy that thou shouldest come under my roof; but speak the word only and my servant shall be healed." He had been born a heathen, but Christ declared of him, "I have not found so great faith, no, not in Israel." The centurion who was on guard at the time of the crucifixion, saw the portentous character of the events which accompanied the Saviour's death (Mark xv. 39; Luke xxiii. 47), acknowledged the righteousness of his claims, and confessed, "Truly this man was the Son of God." The name of Cornelius (Acts x. 1 ff.) marks a distinct period in the history of the church. Before he had any knowledge of the Gospel he had renounced idolatry and became a worshipper of Jehovah (εὐσεβής). He "feared God with all his house," abounded in alms-giving, and had a "good repute among all the nation of the Jews." His prayers for light and guidance were heard and answered. By a remarkable adjustment of visions and providences he was at length honored as the first Gentile convert who was received into the church under such circumstances as to settle the question of the universality of Christ's religion and its independence of the rites of Judaism. It is not certain that Julius, Paul's keeper on the journey to Rome (Acts xxvii. 1 ff.), became a Christian; but he is described as a model of courtesy and kindness, and, as may be inferred from the ascendency which the apostle gained over him during the voyage, was capable of appreciating the noble character and rare endowments of his prisoner. H.

CEPHAS [Κηφᾶς]. [PETER.]

CERAS (Κηράς: *Caria*), 1 Esdr. v. 29. [KEROS.]

* **CESAR**, A. V. ed. 1611, etc. [CÆSAR.]

* **CESAREA**, A. V. ed. 1611, etc. [CÆSAREA.]

CETAB (Κηταβ: *Cetha*), 1 Esdr. v. 30. There is no name corresponding with this in the lists of Ezra and Nehemiah.

CHABRIS ('Αβρίς, [Χαβρίς; Vat. Sin.] Alex. Χαβρεις: Vulg. omits [exc. Jud. viii. 10 (9) *Chabri*]), the son of Gothoniel (ὁ τοῦ Γ.), one of the three "rulers" (ἄρχοντες), or "ancients" (πρεσβύτεροι) of Bethulia, in the time of Judith (Jud. vi. 15, viii. 10, x. 6).

CHADIAS. "They of Chadias (οἱ Χαδιασαί [Alex. Ουχαδιασαι; Ald. οἱ Χαδίας]), and Ammidioi," according to 1 Esdr. v. 20, returned from Babylon with Zorobabel. There are no corresponding names in Ezra and Nehemiah.

* Fritzsche (*Exeg. Handb.* in loc.) identifies Chadias with Kedesh, Josh. xv. 23. A.

* **CHÆREAS**, the proper orthography for CHEREAS, 2 Macc. x. 32, 37. A.

CHAFF (חֲשַׁשׁ, מֹץ, תֶּבֶן: Chald. עִיר· χνοῦς, ἄχυρον: *stipula, pulvis, favilla*). The Heb. words rendered *chaff* in A. V. do not seem to have precisely the same meaning: חֲשַׁשׁ = *dry grass*, hay; and occurs twice only in O. T., namely, Is. v. 24, xxxiii. 11. The root חָשַׁשׁ is not used. Probably the Sanskrit *kakach* = *hay*, is the same word (Bopp, *Gloss.* p. 41).

מֹץ or מֹ֫ץ is chaff separated by winnowing from the grain — the husk of the wheat. The carrying away of chaff by the wind is an ordinary Scriptural image of the destruction of the wicked, and of their powerlessness to resist God's judgments (Is. xvii. 13; Hos. xiii. 3; Zeph. ii. 2 [Job xxi 18; Ps. i. 4, xxxv. 5; Is. xxix. 5]). The root of the word is מָצַץ, *to press out, as of milk*; whence its second meaning, *to separate*.

תֶּבֶן is rendered *straw* in Ex. v. 7, 10, 11, &c., and stubble in Job xxi. 18. In Ex. v. 12, we read קַשׁ לַתֶּבֶן, *stubble for straw*; so that it is not

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the same as stubble. It means straw cut into short portions, in which state it was mixed with the mud of which bricks were made to give it consistency. In 1 K. iv. 28, mention is made of a mixed fodder for horses and camels of barley and תֶּבֶן, such as the Arabs call *tibn* to this day. The derivation of the word is doubtful. Gesenius was of opinion that תֶּבֶן was for תַּבְנִית, from root בָּנָה, *to build*, in reference to edifices of bricks made with straw. Roediger prefers to connect it with בִּין, which properly implies a separation and division of parts, and is thence transferred to the mental power of discernment; so that תֶּבֶן signifies properly anything cut into small parts (Ges. *Thes.* 1492).

The Chaldaic word עוּר occurs but once, in Dan. ii. 35. It is connected with the Syr. ܟܘܢܐ, and Arab. عُوَار, *i. e.* a straw or small bit of chaff flying into and injuring the eye. W. D.

CHAIN. Chains were used, (1) as badges of office; (2) for ornament; (3) for confining prisoners. (1.) The gold chain (רָבִיד) placed about Joseph's neck (Gen. xli. 42), and that promised to Daniel (Dan. v. 7, named הַמְנִיכָה), are instances of the first use. In Egypt it was one of the *insignia* of a judge, who wore an image of truth attached to it (Wilkinson's *Anc. Egypt.* ii. 26); it was also worn by the prime minister. In Persia it was considered not only as a mark of royal favor (Xen. *Anab.* i. 2, § 27), but a token of investiture (Dan. *l. c.*; Morier's *Second Journey*, p. 93). In Ez. xvi. 11, the chain is mentioned as the symbol of sovereignty. (2.) Chains for ornamental purposes were worn by men as well as women in many countries both of Europe and Asia (Wilkinson, iii. 375), and probably this was the case among the Hebrews (Prov. i. 9). The necklace (עֲנָק) consisted of pearls, corals, &c., threaded on a string; the beads were called חֲרוּזִים, from חָרַז, *to perforate* (Cant. i. 10, A. V. "chains," where "of gold" are interpolated). Besides the necklace, other chains were worn (Jud. x. 4) hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon, named שַׁהֲרֹנִים (μηνίσκοι, LXX.; *lunulæ*, Vulg.; *round tires like the moon*, A. V.; Is. iii. 18); a similar ornament, the *hilál*, still exists in Egypt (Lane's *Modern Egyptians*, App. A.). The Midianites adorned the necks of their camels with it (Judg. viii. 21, 26); the Arabs still use a similar ornament (Wellsted, i. 301). To other chains were suspended various trinkets — as scent-bottles, פָּתְחֵי הַנֶּפֶשׁ (*tablets* or *houses of the soul*, A. V., Is. iii. 20), and mirrors, גִּלְיוֹנִים (Is. iii. 23). *Step-chains*, שֵׁי דוֹמָה (*tinkling ornaments*, A. V.), were attached to the ankle-rings, which shortened the step and produced a mincing gait (Is. iii. 16, 18). (3.) The means adopted for confining prisoners among the Jews were fetters similar to our hand-cuffs חֲתָשְׁתַּיִם (lit. *two brasses*, as though made in halves), fastened on the wrists and ankles, and attached to each other by a chain (Judg. xvi. 21; 2 Sam. iii. 34; 2 K. xxv. 7; Jer. xxxix. 7). Among the Romans, the prisoner was hand-cuffed to one, and occasionally to two guards — the hand-cuff on the one being attached to that on the other by a chain (Acts xii. 6, 7, xxi. 33 [xxviii. 16, 20; Eph. vi. 20; 2 Tim. i. 16]; *Dict. of Ant.*, art. *Catena*). W. L. B.

* The "chains" (A. V.) with which the Gadarene maniac was bound (Mark v. 3, 4) were apparently ropes or withes, which he pulled apart in his phrensy (διεσπάσθαι), while he crushed or shivered to pieces the iron fetters (συντετρίφθαι) See FETTERS. H.

CHALCEDONY (χαλκηδών: *chalcedonius*), only in Rev. xxi. 19, where it is mentioned as being the stone which garnished the third foundation of the heavenly Jerusalem. The name is applied in modern mineralogy to one of the varieties of agate: specimens of this sub-species of quarts, when of a pearly or wax-like lustre and of great translucency, are known by the name of chalcedony, sometimes popularly called "white carnelian." [a] There is also a stalactitic form found occasionally in cavities. There can, however, be little doubt that the stone to which Theophrastus (*De Lapid.* § 25) refers, as being found in the island opposite Chalcedon and used as a solder, must have been the green transparent carbonate of copper, or our copper emerald. It is by no means easy to determine the mineral indicated by Pliny (*N. H.* xxxvii. 5); the white agate is mentioned by him (*N. H.* xxxvii. 10) as one of the numerous varieties of *Achates* (Agate), under the names *Cerachates* and *Leucachates*. The *Chalcedonius* was so called from Chalcedon, and was obtained from the copper-mines there. It was a small stone and of no great value; it is described by Pliny as resembling the green and blue tints which are seen on a peacock's tail, or on a pigeon's neck. Mr. King (*Antique Gems*, p. 8) says it was a kind of inferior emerald, as Pliny understood it. W. B

* Thomson (*Land and Book*, i. 437) speaks of this mineral as not uncommon in Syria. In one of the valleys of Galilee (3½ hours on the way from Safed to Acre) "are beautiful geodes of chalcedony, which I have spent days, first and last, in gathering In the spring of 1838 I sent four donkey-loads to Beirût, and from there they have been dispersed by friends to almost every part of the world. Some five years ago I discovered a new locality of it extending from Jisr Kurâone, below Mushgarah, quite up to the south end of the Buk'ah, at Jûb Jennîn. The whole country there for many miles is literally covered with these geodes, from the size of a walnut to that of a large melon. I have discovered jasper and agate in great variety and very beautiful, along the southern and eastern base of Mount Casius, and in a few other places. Of the twelve manner of stones in the breast-plate of the high-priest (Ex. xxviii. 17–20) there are native to this country the jasper, the agate, the beryl, and the sardius. If

[a] "Our calcedony being often opalescent —*i. e.* having something of Pliny's "Carbunculorum ignes" in it — got confounded with the Carchedonius or Punic carbuncle of a pale color, and this again with his green Chalcedonius. Καρχηδόνιος and Καλχηδόνιος are continually interchanged in MS Marbodus already understood it of our Calcedony as shown by his "Pallescque Chalcedonius ignis habet affigi eam." — *C. W. King.*

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the sapphire is the lapis lazuli, it is also met with in certain parts of Syria."

It is surprising to notice with what familiarity the sacred writers refer to the names and qualities of precious stones. This is specially true of John in the Apocalypse (xxi. 18–21), who exhibits a knowledge of such matters which an expert only in this species of learning among us would be expected to possess. But in the East, where such stones abound and are applied to so many uses, persons of the most ordinary intelligence in other respects show themselves almost the equals of artisans and scholars. "I venture to say" (says the writer just quoted), "that this donkey-boy coming to meet us could confound nine-tenths of Bible-readers in America by his familiar acquaintance with the names, appearance, and relative value of the precious stones mentioned in the Word of God. We need not be surprised, therefore, at the constant mention of them by plain and unlettered prophets and apostles. John was not a scholar nor a lapidary, and yet he is perfectly at home among precious stones, and without effort gives a list which has puzzled and does still puzzle our wisest scholars even to understand, nor are they yet agreed in regard to them. In our translation, and in every other with which I am acquainted, the same Hebrew word is made to stand for entirely different gems, and lexicographers, commentators, and critics are equally uncertain." H.

CHAL'COL, 1 K. iv. 31. [CALCOL.]

CHALDE'A, more correctly **CHALDÆ'A** (כַּשְׂדִּים: ἡ Χαλδαία: *Chaldæa*) is properly only the most southern portion of Babylonia. It is used, however, in our version, for the Hebrew ethnic appellative *Casdim* (or "Chaldæans"), under which term the inhabitants of the entire country are designated; and it will therefore here be taken in this extended sense. The origin of the term is very doubtful. *Casdim* has been derived by some from Chesed (כֶּשֶׂד), the son of Nahor (Gen. xxii. 22); but if Ur was already a city "of the *Casdim*" before Abraham quitted it (Gen. xi. 28), the name of Casdim cannot possibly have been derived from his nephew. On the other hand the term Chaldæa has been connected with the city *Kalwadha* (Chilmad of Ezekiel, xxvii. 23). This is possibly correct. At any rate, in searching for an etymology it should be borne in mind that *Kaldi* or *Kaldai*, not *Casdim*, is the native form.

1. *Extent and boundaries.* — The tract of country viewed in Scripture as the land of the Chaldæans is that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris — at least so far as it lies to the west of the latter stream. The country to the east is Elam or Susiana; but the entire tract between the rivers, as well as the low country on the Arabian side of the Euphrates, which is cultivable by irrigation from that stream, must be considered as comprised within the Chaldæa of which Nebuchadnezzar was king. This extraordinary flat, unbroken except by the works of man, extends, in a direction nearly N. W. and S. E., a distance of 400 miles along the course of the rivers, and is on the average about 100 miles in width. A line drawn from Hit on the Euphrates to Tekrit on the Tigris, may be considered to mark its northern limits; the eastern boundary is the Tigris itself; the southern the Persian Gulf; on the west its boundary is somewhat ill-defined, and in fact would vary according to the degree of skill and industry devoted to the regulation of the waters and the extension of works for irrigation. In the most flourishing times of the Chaldæan empire the water seems to have been brought to the extreme limit of the alluvium, a canal having been cut along the edge of the tertiary formation on the Arabian side throughout its entire extent, running at an average distance from the Euphrates of about 30 miles.

2. *General character of the country.* — The general aspect of the country is thus described by a modern traveller, who well contrasts its condition now with the appearance which it must have presented in ancient times. "In former days," he says, "the vast plains of Babylon were nouriahed by a complicated system of canals and water-courses, which spread over the surface of the country like a net-work. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn, stood frequent groves of palm-trees and pleasant gardens, affording to the idler or traveller their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon her waters,' says the prophet, 'and they shall be dried up!' All that remains of that ancient civilization — that 'glory of kingdoms,' — 'the praise of the whole earth,' — is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxurious fields, the groves and gardens, nothing now meets the eye but an arid waste — the dense population of former times is vanished, and no man dwells there." (Loftus's *Chaldæa*, pp. 14, 15.) The cause of the change is to be found in the neglect of man. "There is no physical reason," the same writer observes, "why Babylonia should not be as beautiful and as thickly inhabited as in days of yore; a little care and labor bestowed on the ancient canals would again restore the fertility and population which it originally possessed." The prosperity and fertility of the country depend entirely on the regulation of the waters. Carefully and properly applied and husbanded, they are sufficient to make the entire plain a garden. Left to themselves, they desert the river courses to accumulate in lakes and marshes, leaving large districts waterless, and others most scantily supplied, while they overwhelm tracts formerly under cultivation, which become covered with a forest of reeds, and during the summer heats breed a pestilential miasma. This is the present condition of the greater part of Babylonia under Turkish rule; the evil is said to be advancing; and the whole country threatens to become within a short time either marsh or desert.

3. *Divisions.* — In a country so uniform and so devoid of natural features as this, political divisions could be only accidental or arbitrary. Few are found of any importance. The true Chaldæa, as has been already noticed, is always in the geographers a distinct region, being the most southern portion of Babylonia, lying chiefly (if not solely) on

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the right bank of the Euphrates (Strab. xvi. 1, § 6; Ptol. v. 20). Babylonia above this is separated into two districts, called respectively *Amorducia* and *Auranitis*. The former is the name of the central territory round Babylon itself; the latter is applied to the regions towards the north, where Babylonia borders on Assyria (Ptol. v. 20).

4. *Cities.* — Babylonia was celebrated at all times for the number and antiquity of its cities. "Babel, and Erech, and Accad, and Calneh in the land of Shinar," are the first towns mentioned in Scripture (Gen. x. 10). The "vast number of great cities" which the country possessed, was noted by Herodotus (i. 178), and the whole region is in fact studded with huge mounds, each mound marking beyond a doubt the site of a considerable town. The most important of those which have been identified are Borsippa (*Birs-Nimrud*), Sippara or Sepharvaim (*Mosaib*), Cutha (*Ibrahim*), Calneh (*Niffer*), Erech (*Warka*), Ur (*Mugheir*), Chilmad (*Kalwadha*), Larancha (*Senkereh*), Is (*Hit*), Duraba (*Akkerkuf*); but besides these there were a multitude of others, the sites of which have not been determined, as the Accad of Genesis (x. 10); the Teredon of Abydenus (Fr. 8); *Asbi*, *Rubesi*, &c., towns mentioned in the inscriptions. Two of these places — Ur and Borsippa — are particularly noticed in the following article [CHALDEANS]. Of the rest Erech, Larancha, and Calneh, were in early times of the most consequence; while Cutha, Sippara, and Teredon attained their celebrity at a comparatively recent epoch.

5. *Canals.* — One of the most remarkable features of ancient Babylonia was, as has been already observed, its net-work of canals. A more particular account will now be given of the chief of these. Three principal canals carried off the waters of the Euphrates towards the Tigris *above* Babylon. These were, (1.) The original "Royal River," or *Ar-Malcha* of Berosus, which left the Euphrates at *Perisabor* or *Anbar*, and followed the line of the modern *Sakluweyh* canal, passing by *Akkerkuf*, and entering the Tigris a little below Baghdad: (2.) The *Nahr Malcha* of the Arabs, which branched off at *Ridhwaniyeh*, and ran across to the site of Seleucia; and (3.) The *Nahr Kutha*, which starting from the Euphrates about 12 miles above *Mosaib*, passed through Cutha, and fell into the Tigris 20 miles below the site of Seleucia. On the other side of the stream, a large canal, perhaps the most important of all, leaving the Euphrates at *Hit*, where the alluvial plain commences, skirted the deposit on the west along its entire extent, and fell into the Persian Gulf at the head of the *Bubian* creek, about 20 miles west of the Shat-el-Arab; while a second main artery (the Pallacopas of Arrian) branched from the Euphrates nearly at *Mosaib*, and ran into a great lake in the neighborhood of Borsippa, whence the lands to the southwest of Babylon were irrigated. From these and other similar channels, numerous branches were carried out, from which further cross cuts were made, until at length every field was duly supplied with the precious fluid.

6. *Sea of Nedjef, Chaldæan marshes, &c.* — Chaldæa contains one natural feature deserving of special description — the "great inland freshwater sea of *Nedjef*" (Loftus, p. 45). This sheet of water, which does not owe its origin to the inundations, but is a permanent lake of considerable depth, surrounded by cliffs of a reddish sandstone in places 40 feet high, extends in a south-easterly direction a distance of 40 miles, from about lat. 31° 53′, long. 44°, to lat. 31° 26′, long. 44° 35′. Its greatest width is 35 miles. It lies thus on the right bank of the Euphrates, from which it is distant (at the nearest point) about 20 miles, and receives from it a certain quantity of water at the time of the inundation, which flows through it, and is carried back to the Euphrates at *Samawa*, by a natural river course known as the *Shat-el-Atchan*. Above and below the Sea of *Nedjef*, from the *Birs-Nimrud* to *Kufa*, and from the south-eastern extremity of the Sea to *Samawa*, extend the famous Chaldæan marshes (Strab. xvi. 1, § 12; Arrian, *Exp. Al.* vii. 22), where Alexander was nearly lost, but these are entirely distinct from the sea itself, depending on the state of the *Hindiyeh* canal, and disappearing altogether when that is effectually closed.

7. *Productions.* — The extraordinary fertility of the Chaldæan soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Berosus noticed this production (*Fr.* 1, § 2), and also the spontaneous growth of barley, sesame, ochrys, palms, apples, and many kinds of shelled fruit. Herodotus declared (i. 193) that grain commonly returned 200-fold to the sower, and occasionally 300-fold. Strabo made nearly the same assertion (xvi. 1, § 14); and Pliny said (*H. N.* xviii. 17), that the wheat was cut twice, and afterwards was good keep for beasts. The palm was undoubtedly one of the principal objects of cultivation. According to Strabo it furnished the natives with bread, wine, vinegar, honey, porridge, and ropes; with a fuel equal to charcoal, and with a means of fattening cattle and sheep. A Persian poem celebrated its 360 uses (Strab. xvi. 1, 14). Herodotus says (i. 193) that the whole of the flat country was planted with palms, and Ammianus Marcellinus (xxiv. 3) observes that from the point reached by Julian's army to the shores of the Persian Gulf was one continuous forest of verdure. At present palms are almost confined to the vicinity of the rivers, and even there do not grow thickly, except about the villages on their banks. The soil is rich, but there is little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation; while the remaining half is to a great extent covered with marshes, owing to the same neglect. Thus it is at once true that "the sea has come up upon Babylon and she is covered with the waves thereof" (Jer. li. 42); that she is made "a possession for the bittern, and pools of water" (Is. xiv. 23); and also that "a drought is upon her waters, and they are dried up" (Jer. l. 38), that she is "wholly desolate" — "the hindermost of the nations, a wilderness, a dry land, and a desert" (*ib.* 12, 13). (See Loftus's *Chaldæa and Susiana*; Layard's *Nineveh and Bab.* chs. xxi.–xxiv.; Rawlinson's *Herodotus*, vol. i. Essay ix.; and Mr. Taylor's *Paper in the Journal of the Asiatic Society*, vol. xv. [Also: — Rawlinson, *Five Great Monarchies of the Ancient Heathen World*, vol. i. Lond. 1862; and Oppert, *Histoire des empires de Chaldée et d'Assyrie d'après les monuments*, Versailles, 1866 (from the *Annales de philos chrétienne*, 1865). A.]). G. R.

CHALDE'ANS, or CHAL'DEES (כַּשְׂדִּים: Χαλδαῖοι: *Chaldæi*), appear in Scripture until the time of the Captivity, as the people

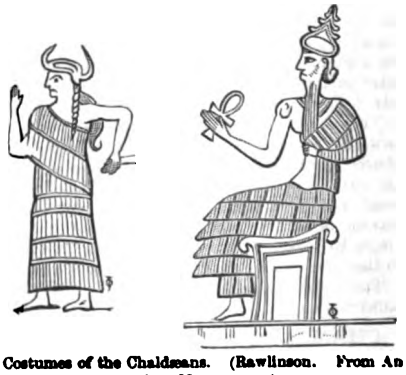
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of the country which has Babylon for its capital, and which is itself termed Shinar (שִׁנְעָר); but in the book of Daniel, while this meaning is still found (v. 30, and ix. 1), a new sense shows itself. The Chaldæans are classed with the magicians and astronomers; and evidently form a sort of priest class, who have a peculiar "tongue" and "learning" (ii. 4), and are consulted by the king on religious subjects. The same variety appears in profane writers. Berosus, the native historian, himself a Chaldæan in the narrower sense (Tatian, *Or. adv. Gr.* 58), uses the term only in the wider; while Herodotus, Diodorus, Strabo, and the later writers almost universally employ it to signify a sect or portion of the people, whom they regard either as priests or as philosophers. With this view, however, is joined another, which but ill harmonizes with it; namely, that the Chaldæans are the inhabitants of a particular part of Babylonia, viz., the country bordering on the Persian Gulf and on Arabia (Strab. xvi. 1, § 6; Ptol. v. 20). By help of the inscriptions recently discovered in the country, these discrepancies and apparent contradictions are explicable.

It appears that the Chaldæans (*Kaldai* or *Kaldi*) were in the earliest times merely one out of the many Cushite tribes inhabiting the great alluvial plain known afterwards as Chaldæa or Babylonia. Their special seat was probably that southern portion of the country which is found to have so late retained the name of Chaldæa. Here was Ur "of the Chaldees," the modern *Mugheir*, which lies south of the Euphrates, near its junction with the *Shat-el-Hie*. Hence would readily come those "three bands of Chaldæans" who were instruments, simultaneously with the *Sabæans*, in the affliction of Job (Job. i. 15–17). In process of time, as the *Kaldi* grew in power, their name gradually prevailed over that of the other tribes inhabiting the country; and by the era of the Jewish Captivity it had begun to be used generally for all the inhabitants of Babylonia. We may suspect that when the name is applied by Berosus to the dynasties which preceded the Assyrian, it is by way of *prolepsis*. The dynasty of Nabopolassar, however, was (it is probable) really Chaldæan, and this greatly helped to establish the wider use of the appellation. It had thus come by this time to have two senses, both ethnic: in the one it was the special appellative of a particular race to whom it had belonged from the remotest times, in the other it designated the nation at large in which this race was predominant. We have still to trace its transference from an ethnic to a mere class sense — from the name of a people to that of a priest caste or sect of philosophers.

It has been observed above that the *Kaldi* proper were a Cushite race. This is proved by the remains of their language, which closely resembles the *Galla* or ancient language of Ethiopia. Now it appears by the inscriptions, that while both in Assyria and in later Babylonia the Semitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained, as a learned language, for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference is made in the book of Daniel (i. 4). It became gradually inaccessible to the great mass of the people, who were Semitized, by means (chiefly) of Assyrian influence. But it was the Chaldæan learning, in the old Chaldæan or Cushite language. Hence all who studied it, whatever their origin or race were, on account of their knowledge, termed Chaldæans. In this sense Daniel himself, the "master of the Chaldæans" (Dan. v. 11), would no doubt have been reckoned among them; and so we find Seleucus, a Greek, called a Chaldæan by Strabo (xvi. 1, § 6). It may be doubted whether the Chaldæans at any time were all priests, though no doubt priests were required to be Chaldæans. They were really the learned class, who by their acquaintance with the language of science had become its depositaries. They were priests, magicians, or astronomers, as their preference for one or other of those occupations inclined them; and in the last of the three capacities they probably effected discoveries of great importance.

According to Strabo, who well distinguishes (xvi. 1, § 6) between the learned Chaldæans and the mere race descended from the ancient *Kaldi*, which continued to predominate in the country bordering upon Arabia and the Gulf, there were two chief seats of Chaldæan learning, Borsippa, and Ur or Orchoë. To these we may add from Pliny (*H. N.* vi. 26) two others, Babylon, and Sippara or Sepharvaim. The Chaldæans (it would appear) congregated into bodies, forming what we may perhaps call universities, and pursuing the studies, in which they engaged, together. They probably mixed up to some extent astrology with their astronomy, even in the earlier times, but they certainly made great advances in astronomical science, to which their serene sky, transparent atmosphere, and regular horizon specially invited them. The observations, covering a space of 1903 years, which Callisthenes sent to Aristotle from Babylon (Simplic. *ad Arist. de Cœl.* ii. 123), indicate at once the antiquity of such knowledge in the country, and the care with which it had been preserved by the learned class. In later times they seem certainly to have degenerated into mere fortune-tellers (Cic. *de Div.* i. 1; Aul. Gell. i. 9; Juv. vi. 552, x. 94, &c.); but this reproach is not justly levelled against the Chaldæans of the empire, and indeed it was but partially deserved so late as the reign of Augustus (see Strab. xvi. 1, § 6). G. R



Costumes of the Chaldæans. (Rawlinson. From Ancient Monuments.)

* CHALDEE or CHALDAIC LANGUAGE. [SHEMITIC LANGUAGES, §§ 14–18.

CHALDEES. [CHALDÆANS.]

* CHALDEE VERSIONS. [VERSIONS ANCIENT (TARGUM).]

CHALK STONES. [LIME.]

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• **CHAMBER, UPPER.** [HOUSE.]

CHAMBERLAIN (οἰκονόμος: *arcarius*). Erastus, "the *chamberlain*" of the city of Corinth, was one of those whose salutations to the Roman Christians are given at the end of the Ep. addressed to them (Rom. xvi. 23). The office which he held was apparently that of public treasurer or *arcarius*, as the Vulgate renders his title. These *arcarii* were inferior magistrates, who had the charge of the public chest (*arca publica*), and were under the authority of the senate. They kept the accounts of the public revenues. In the Glossary of Philoxenus the word οἰκονόμος is explained ὁ ἐπὶ τῆς δημοσίας τραπέζης, and in the Pandects the term *arcarius* is applied to any one who attends to public or private money. It is, as Grotius remarks, one of those words which have been transferred from the house to the state. In old glosses quoted by Suicer (*Thesaur.*) we find *arcarius* explained by ὑποδέκτης χρυσοῦ, and in accordance with this the translators of the Geneva Version have placed "receiver" in the margin. Erasmus interpreted the word *quæstor ærarii*. St. Ambrose thought that the office of the œconomus principally consisted in regulating the prices of the markets, and hence Pancirollus was erroneously led to interpret the term of the ædile. Theophylact rendered it ὁ διοικητής, ὁ προνοητὴς τῆς πόλεως Κορίνθου, and is followed by Beza, who gives *procurator*.

In an inscription in the *Marm. Oxon.* (p. 85, ed. 1732) we find Νείλῳ οἰκονόμῳ Ἀσίας; and in another, mention is made of Miletus, who was œconomus of Smyrna (Ins. xxx. 26; see Prideaux's note, p. 477). Another in Gruter (p. mxci. 7, ed. Scaliger, 1616) contains the name of "Secundus *Arkarius* Reipublicæ Amerinorum;" but the one which bears most upon our point is given by Orellius (No. 2821), and mentions the "*arcarius* provinciæ Achaiæ."

For further information see Reinesius, *Syntagm. Inscr.* p. 431; La Cerda, *Advers. Sacr.* cap. 56; Elsner, *Obs. Sacr.* ii. 68; and a note by Reinesius to the *Marmora Oxoniensia*, p. 515, ed. 1732.

Our translators had good reason for rendering οἰκονόμος by "chamberlain." In Stow's *Survey of London* (b. v. p. 162, ed. Strype) it is said of the Chamberlain of the city of London: "His office may be termed a publick treasury, collecting the customs, monies, and yearly revenues, and all other payments belonging to the corporation of the city."

The office held by Blastus, "the king's *chamberlain* (τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως)," was entirely different from that above mentioned (Acts xii. 20). It was a post of honor which involved great intimacy and influence with the king. The margin of our version gives "that was over the king's bed-chamber," the office thus corresponding to that of the *præfectus cubiculo* (Suet. *Dom.* 16).

For CHAMBERLAIN as used in the O. T., see EUNUCH, *ad fin.* W. A. W.

CHAMELEON (כָּח, *côach*: χαμαιλέων: *chamæleon*). The Hebrew word which signifies "strength" occurs in the sense of some kind of unclean animal in Lev. xi. 30; the A. V. follows the LXX. and Vulg. Various other interpretations of the word have been given, for which see Bochart (*Hieroz.* ii. 493). It is not possible to come to any satisfactory conclusion on the subject of the identity of this word; Bochart accepts the Arabic reading of *el-waral*, i. e. the lizard, known by the name of the "Monitor of the Nile" (*Monitor Niloticus*, Grey), a large strong reptile common in Egypt and other parts of Africa. Arabian writers have recorded many wonderful things of this creature, and speak especially of its power in fighting with snakes, and with the *dabb*, a closely allied species [TORTOISE]. No doubt much they relate is fabulous, and it seems that there is some confusion between the *dabb*[a] (*Uromastix spinipes*) and the crocodile, whose eggs the "Nilotic Monitor" devours. Forskål (*Descr. Anim.* p. 13) speaks of this last-named lizard under the Arabic name of *Wâran*. See also Hasselquist (*Trav.* p. 221). The Hebrew root of *côach* has reference to strength, and as the Arabic verb, of almost similar form, means "to conquer any one in fighting." Bochart has been led to identify the lizard named above with the Heb. *côach*. It is needless to add how far from conclusive is the evidence which supports this interpretation. W. H.

CHAMOIS (זֶמֶר, *zemer*: καμηλοπάρδαλις: *camelopardalus*). In the list of animals allowed for food (Deut. xiv. 5) mention is made of the *zemer*; the LXX., Vulg., and some other versions, give "camelopard" or "giraffe" as the rendering of this term; it is improbable that this animal is intended, for although it might have been known to the ancient Jews from specimens brought into Egypt as tributes to the Pharaohs from Ethiopia, where the giraffe is found, it is in the highest degree improbable that it should ever have been named as an article of food in the Levitical law, the animals mentioned therein being doubtless all of them such as were well known and readily procured. The "chamois" of the A. V. can hardly be allowed to represent the *zemer*; for although, as Col. H. Smith asserts, this antelope is still found in Central Asia, there is no evidence that it has ever been seen in Palestine or the Lebanon. The etymology points to some "springing" or "leaping" animal, a definition which would suit any of the *Antelopeæ*



Aoudad Sheep.

Capreæ, &c. Col. H. Smith (in Kitto's *Cyc.* s. v. *Zemer*) suggests that some mountain sheep is intended, and figures the *Kebech* (*Ammotragus*

[a] See some interesting observations on the *Dabb*, by Mr. Tristram, in *Zoöl. Proc.* for 1859

Tragelaphus), a wild sheep not uncommon, he says, in the Mokattam rocks near Cairo, and found also in Sinai; it is not improbable that this is the animal denoted, for the other ruminants mentioned in the catalogue of beasts allowed for food, are, for the most part, identifiable with other wild animals of the Bible lands, and there can be no doubt that the *Kebsch* or *Aoudad* was known to the Israelites; again, Col. Smith's suggestion has partly the sanction of the Syriac version, which reads as the equivalent of the Heb. word, "a mountain goat," the *Aoudad*, although really a sheep, being in general form more like a goat. This animal occurs not unfrequently figured on the monuments of Egypt; it is a native of N. Africa, and an inhabitant of high and inaccessible places. W. H.

• **CHAMPIAN, CHAMPION,** old forms for *champaign* in A. V. ed. 1611, Ex. xxxvii. 2, marg., and Deut. xi. 30. A.

CHA'NAAN (Χανάν), the manner in which the word CANAAN is spelt in the A. V. of the Apocrypha and N. T. (comp. Charran for Haran, &c.) Jud. v. 3, 9, 10; Bar. iii. 22; Sus. 56; 1 Macc. ix. 37; Acts vii. 11, xiii. 19.

CHA'NAANITE for CANAANITE, Jud. v. 16. [Also 1 Esdr. viii. 69.]

• **CHANEL-BONE,** Job xxi. 22, margin of A. V. An old term for the collar-bone or clavicle, also written "*canel* bone." See Eastwood and Wright's *Bible Word-Book*, p. 94. A.

CHANNUNE'US (Χανουναῖος: *Channaeus*), 1 Esdr. viii. 48. This answers to Merari, if to anything, in the parallel list of Ezra (viii. 19).

• **CHA'NOCH,** Gen. iv. 17, marg. A form of ENOCH, more nearly representing the Hebrew. A.

• **CHAPEL** occurs in Am. vii. 13 as the translation of מִקְדַּשׁ (Sept. ἁγίασμα, and Vulg. *sanctificatio regis*), i. e. *sanctuary* or place of worship, and is applied there not to any single shrine or temple, but Bethel itself, which in the time of Jeroboam II. was crowded with altars (Am. iii. 14) which that king had erected to Baal. The rendering is as old certainly as the Bishops' Bible, and perhaps arose from an idea that the king had a private place of worship at Bethel. The term "chapel" is also applied in the A. V. to places for idol-worship (εἰδωλεῖα, τεμένη) 1 Macc. i. 47; 2 Macc. x. 2, xi. 3. H.

CHAPITER. (1.) כֹּתָרֶת, in pl. כֹּתָרוֹת, from כָּתַר, *to surround*: ἐπιθέμα: *capitellum*. (2.) צִיצִת, from צָפַח, *to draw out* (Ges. 912–914): *al κεφαλαί*: *capita*. The upper member of a pillar — the same word which is now in use in the slightly different form of "capital;" also possibly a roll moulding at the top of a building or work of art, as in the case (*a*) of the pillars of the Tabernacle and Temple, and of the two pillars called especially Jachin and Boaz; and (*b*) of the lavers belonging to the Temple (Ex. xxxviii. 17; 1 K. vii. 27, 31, 38). As to the form and dimensions of the former, see TABERNACLE, TEMPLE, BOAZ, and of the latter, LAVER. (3.) The word רֹאשׁ, *rôsh* = head, is also occasionally rendered "Chapter," as in the description of the Tabernacle, Ex. xxxvi. 38, xxxviii. 17, 19, 28; but in the account of the temple it is translated "top," as 1 K. vii 16, &c. H. W. P.

CHARAATH'ALAR (Χαρααθαλάρ; Alex. Χαρα αθαλαρ: *Carmellam et Jareth*), 1 Esdr. v 36. The names "Cherub, Addan, and Immer," in the lists of Ezra and Nehemiah, are here changed to "Charaathalar leading them, and Aalar."

CHAR'ACA (εἰς τὸν Χάρακα (? Χάραξ): [*in*] *Characa*), a place mentioned only in 2 Macc. xii. 17, and there so obscurely that nothing can be certainly inferred as to its position. It was on the east of Jordan, being inhabited by the Jews called "Tubieni," or of "Tobie" [TOB], who were in Gilead (comp. 1 Macc. v. 9, 13); and it was 750 stadia from the city Caspin; but where the latter place was situated, or in which direction Charax was with regard to it, there is no clew. Ewald (iv 359, note) places it to the extreme east, and identifies it with RAPHON. The only name now known on the east of Jordan which recalls Charax is *Kerak*, the ancient Kir-Moab, on the S. E. of the Dead Sea, which in post-biblical times was called Χαρὰκ-μωβα, and Μωβουχάραξ (see the quotations in Reland, 705). The Syriac Peshito has ܟܪܟ, *Carca*, which suggests KARKOR (Judg. viii. 10). G.

CHAR'ASHIM, THE VALLEY OF (גֵּיא חֲרָשִׁים, "ravine of craftsmen;" Ἀγεαδδαΐρ [Vat. -ειρ]; Alex. Γησρασείμ, ὅτι τέκτονες ἦσαν; [Comp. Γηχαρασίμ:] *vallis artificum*), a place mentioned twice; — 1 Chr. iv. 14, as having been founded or settled by Joab, a man of the tribe of Judah and family of Othniel; and Neh. xi. 35, as being reinhabited by Benjamites after the Captivity. In this [the latter] passage it is rendered "valley of craftsmen" [Alex. γη Αρασιμ]. Its mention by Nehemiah with Lod (Lydda), Neballat, etc., fixes its position as in the swelling ground at the back of the plain of Sharon, east of Jaffa. The Talmud (as quoted by Schwarz, p. 135) reports the valley of Charashim to consist of Lod and Ono, which lay therein. Whether Joab the son of Seraiah is the same person as the son of Zeruiah will be best examined under the name JOAB. G.

• Dr. Robinson argues that the valley (גֵּיא) of Charashim may have been a side valley opening into the plain of *Beit Nûba* near *Lod* (Lydda), which latter he supposes to be the plain or valley (בִּקְעָה) of Ono (Neh. xi. 35), and a different one therefore, from that of Lod and Ono. See his *Phys. Geogr.* p. 113. H.

CHAR'CHAMIS (Χαρκαμύς; Alex. Καλχαμυς: *Charcamis*), 1 Esdr. i. 25. [CARCHEMISH.]

• The A. V. ed. 1611, and apparently in most editions, if not all, reads CARCHAMIS. A.

CHAR'CHEMISH (כַּרְכְּמִישׁ: LXX. [in most MSS.] omits; [Comp. Χαρχαμείς:] *Charcemis*), 2 Chr. xxxv. 20. [CARCHEMISH.]

CHAR'CUS (Βαρχουέ; [Vat. M. Βαρχους. H. Βαχους; Ald. Χαρκούς:] *Barcus*), 1 Esdr. v. 32. Corrupted from BARKOS, the corresponding name in the parallel lists of Ezra and Nehemiah — possibly by a change of ב into ר. But it does not appear whence the translators of the A. V. got their reading of the name. [Evidently from the

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Aldine edition.] In the edition of 1611 it is "Charesa."

CHA'REA (Χαρέα; [Vat. omits:] *Carea*), 1 Esdr. v. 32. [HARSHA.]

CHARGER (1. קְעָרָה, from a root signifying hollowness: τρύβλιον, κοτύλη: *acetabulum*. 2. אַגַּן: ψυκτήρ: *phiala*; only found Exr. i. 9), a shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil (Num. vii. 79; Ges. *Thes.* 22). The "chargers" mentioned in Numbers are said to have been of silver, and to have weighed each 130 shekels, or 65 oz. (Hussey, *Anc. Weights*, c. ix. p. 190).

2. The daughter of Herodias brought the head of St. John Baptist "in a charger," ἐπὶ πίνακι (Matt. xiv. 8 [11; Mark vi. 25, 28]; probably a trencher or platter, as Hom. *Od.* i. 141:—

> δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας παντοίων.

Comp. [πίναξ, Luke xi. 39, A. V. "platter," and] Luke i. 63, πινακίδιον, a writing-tablet. [BASIN.]
H. W. P.

* The English "charger" as "that on which anything is laid, a dish," comes from the French *charger*, and the old English *charge*, i. e. "to load." The A. V. renders קְעָרָה *dish* in Ex. xxv. 29, xxxvii. 16, and Num. iv. 7. H.

* **CHARGES.** "Be at charges with them" A. V. Acts xxi. 24, or rather *for* them" (δαπάνησον ἐπ' αὐτοῖς), means "pay the expense of their offerings." A.

CHARIOT. (1.) רֶכֶב, from רָכַב, *to ride*: ἅρμα: *currus*: sometimes including the horses (2 Sam. viii. 4, x. 18). (2.) רֶכֶב, a chariot or horse (Ps. civ. 3). (3.) מֶרְכָּב, m. from same root as (1), a chariot, litter, or seat (Lev. xv. 9, Cant. iii. 9). (4.) מֶרְכָּבָה, f. (5.) עֲגָלָה, from עָגַל, *roll* (Ps. xlvi. 9, θυρεός: *scutum*). (6.) אַפִּרְיוֹן Cant. iii. 9: φορεῖον: *ferculum*. (7.) רַכְבָּה, Ez. xxvii. 20; Ges., Ewald, *riding*; Vulg., *ad sedendum*. (8.) הֵיצִין, Ez. xxiii. 24, a difficult word: Ges., *arms*; Fürst, *battle-axe*; Hitzig, by altering the points, and etymological conjecture, *rattling*. A.] (Between 1–4 no difference of signification). A vehicle used either for warlike or peaceful purposes, but most commonly the former. Of the latter use the following only are probable instances: as regards the Jews, 1 K. xviii. 44; and as regards other nations, Gen. xli. 43, xlvi. 29; 2 K. v. 9; Acts viii. 28.

The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xli. 43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xlvi. 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honor (l. 9). The next mention of Egyptian chariots is for a warlike purpose (Ex. xiv. 7). In this point of view chariots among some nations of antiquity, as elephants among others, may be regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. Thus Pharaoh in pursuing Israel took with him 600 chariots. The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots of iron, *i. e.* perhaps armed with iron scythes (Ges. *s. v.*; Josh. xvii. 18; Judg. i. 19). Jabin, king of Canaan, had 900 chariots (Judg. iv. 3). The Philistines in Saul's time had 30,000, a number which seems excessive (1 Sam. xiii. 5; but comp. LXX. and Joseph. *Ant.* vi. 6, § 1). David took from Hadadezer king of Zobah 1000 chariots (2 Sam. viii. 4), and from the Syrians a little later 700 (x. 18), who in order to recover their ground collected 32,000 chariots (1 Chr. xix. 7). Up to this time the Israelites possessed few or no chariots, partly no doubt in consequence of the theocratic prohibition against multiplying horses, for fear of intercourse with Egypt, and the regal despotism implied in the possession of them (Deut. xvii. 16; 1 Sam. viii. 11, 12). But to some extent David (2 Sam. viii. 4), and in a much greater degree Solomon, broke through the prohibition from seeing the necessity of placing his kingdom, under its altered circumstances, on a footing of military equality or superiority towards other nations. He raised, therefore, and maintained a force of 1400 chariots (1 K. x. 25) by taxation on certain cities agreeably to Eastern custom in such matters (1 K. ix. 19, x. 25; Xen. *Anab.* i. 4, 9). The chariots themselves and also the horses were imported chiefly from Egypt, and the cost of each chariot was 600 shekels of silver, and of each horse 150 (1 K. x. 29). [SHEKEL.] From this time chariots were regarded as among the most important arms of war, though the supplies of them and of horses appear to have been still mainly drawn from Egypt (1 K. xxii. 34; 2 K. ix. 16, 21, xiii. 7, 14, xviii. 24, xxiii. 30; Is. xxxi. 1). The prophets also allude frequently to chariots as typical of power, Ps. xx. 7, civ. 3; Jer. li. 21; Zech. vi. 1.

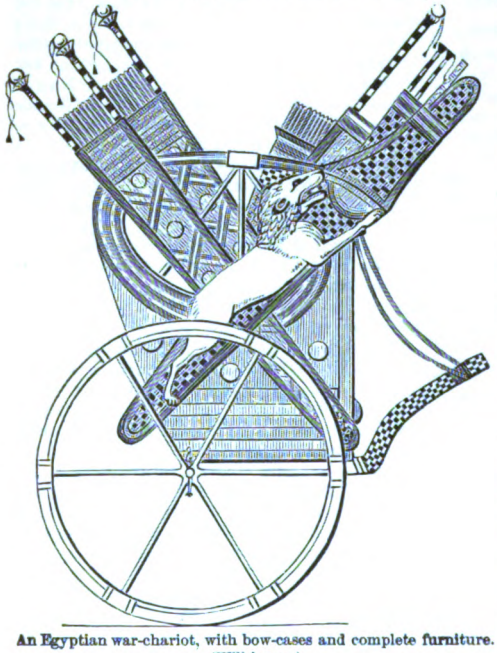
Chariots also of other nations are mentioned, as of Assyria (2 K. xix. 23; Ez. xxiii. 24), Syria (2 Sam. viii. and 2 K. vi. 14, 15), Persia (Is. xxii. 6), and lastly Antiochus Eupator is said to have had 300 chariots armed with scythes (2 Macc. xiii. 2).

In the N. T., the only mention made of a chariot except in Rev. ix. 9, is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace, who is described as sitting in his chariot reading (Acts viii 28, 29, 38).

Jewish chariots were no doubt imitated from Egyptian models, if not actually imported from Egypt. The following description of Egyptian chariots is taken from Sir G. Wilkinson. They appear to have come into use not earlier than the 18th dynasty (B. C. 1530). The war chariot, from which the chariot used in peace did not essentially differ, was extremely simple in its construction. It consisted, as appears both from Egyptian paintings and reliefs, as well as from an actual specimen preserved at Florence, of a nearly semicircular wooden frame with straightened sides, resting posteriorly on the axle-tree of a pair of wheels, and supporting a rail of wood or ivory attached to the frame by leathern thongs and one wooden upright in front. The floor of the car was made of rope net-work, intended to give a more springy footing to the occupants. The car was mounted from the back, which was open, and the sides were strengthened and ornamented with leather and metal bind-

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ing. Attached to the off or right-hand side, and crossing each other diagonally, were the bow-case, and inclining backwards, the quiver and spear-case. If two persons were in the chariot, a second bow-case was added. The wheels, of which there were 2, had 6 spokes: those of peace chariots had sometimes 4, fastened to the axle by a linchpin secured by a thong. There were no traces; but the horses, which were often of different colors, wore only a breast-band and girths which were attached to the saddle, together with head furniture consisting of cheek pieces, throat-lash, head stall and straps across the forehead and nose. A bearing-rein was fastened to a ring or hook in front of the saddle, and the driving-reins passed through other rings on each side of both horses. From the central point of the saddle rose a short stem of metal, ending in a knob, whether for use or mere ornament is not certain. The driver stood on the off-side, and in discharging his arrow hung his whip from the wrist. In some instances the king is represented alone in his chariot with the reins fastened round his body, thus using his weapons with his hands at liberty. Most commonly 2 persons, and sometimes 3 rode in the chariot, of whom the third was employed to carry the state umbrella (2 K. ix. 20, 24; 1 K. xxii. 34; Acts viii. 38). A second chariot usually accompanied the king to battle to be used in case of necessity (2 Chr. xxxv. 34).

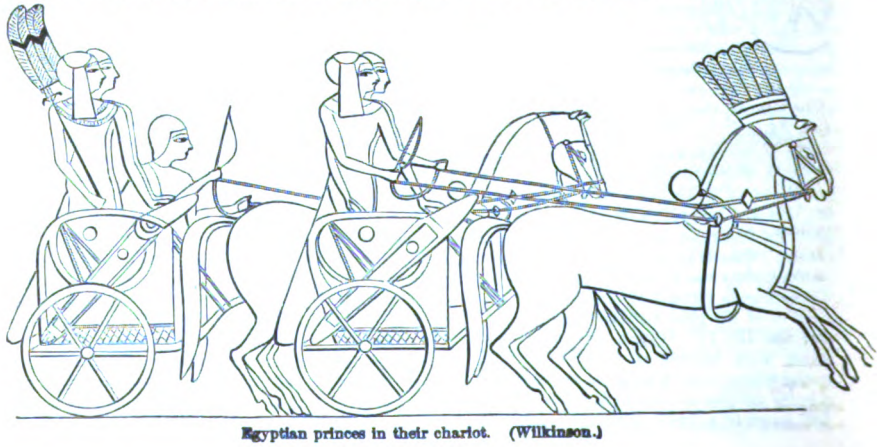


An Egyptian war-chariot, with bow-cases and complete furniture. (Wilkinson.)

On peaceable occasions the Egyptian gentleman sometimes drove alone in his chariot attended by servants on foot. The horses wore housings to protect them from heat and insects. For royal personages and women of rank an umbrella was carried by a bearer, or fixed upright in the chariot. Sometimes mules were driven instead of horses, and in travelling sometimes oxen, but for travelling purposes the sides of the chariot appear to have been closed. One instance occurs of a 4-wheeled car, which, like the τετράκυκλος ἅμαξα (Herod. ii. 63), was used for religious purposes. [Carr.] The processes of manufacture of chariots and harness are fully illustrated by existing sculptures, in which also are represented the chariots used by neighboring nations (Wilkinson, *Anc. Egypt.* i. 368, 386; ii. 75, 76, 2d ed.).

The earlier Assyrian war chariot and harness did not differ essentially from the Egyptian. Two or three persons stood in the car, but the driver is sometimes represented as standing on the near side, whilst a third warrior in the chariot held a shield to protect the archer in discharging his arrow. The car appears to have had closed sides. The war chariot wheels had 6 spokes; the state or peace chariot 8 or more, and a third person in state processions carried the royal umbrella. A third horse, like the Greek παρήορος, was generally attached (Layard, *Nineveh*, ii. 350).

In later times the third horse was laid aside, the wheels were made higher, and had 8 spokes; and the front of the car to which the quiver was re



Egyptian princes in their chariot. (Wilkinson.)

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moved from its former side position, was made quare instead of round. The cars were more highly ornamented, panelled, and inlaid with valuable woods and metals, and painted. The embroidered housings in which in earlier times the



Assyrian chariot.

horses were clothed, were laid aside, and plumes and tassels used to decorate their necks and foreheads. (Layard, *Nineveh*, ii. 353, 356; *Nineveh and Babylon*, pp. 341, 587, 603, 618; *Mon. of Nin.* 2d series, pl. 24; Ez. xxvii. 20.)

The Persian art, as appears from the sculptures at Persepolis, and also at Kouyunjik, shows great similarity to the Assyrian; but the procession represented at the former place contains a chariot or car with wheels of 12 spokes, while from the sculptures at the latter, it appears that the Elamites, or Persians, besides chariots containing 2 persons which were sometimes drawn by 4 horses, used a kind of cart drawn by a single mule or more, consisting of a stage on high wheels capable of holding 5 or 6 persons, of whom the driver sat on a low stool, with his legs hanging on each side of the pole. (Xenoph. *Cyrop.* iv. 3, 1, and 2, § 22; Is. xxii. 6; Ez. xxiii. 24; Niebuhr, *Voyage*, ii. 105; Chardin, *Voyage*, viii. 25, pl. lix.; Layard, *Nin. and Bab.* pp. 447–449; Olearius, *Travels*, p. 302.)



Assyrian chariot.

Chariots armed with scythes (ἅρματα δρεπανηφόρα, Xen. *Anab.* i. 7, § 10) may perhaps be intended by the "chariots of iron" of the Canaanites; they are mentioned as part of the equipment of Antiochus (2 Macc. xiii. 2), and of Darius (Diod. Sic. xvii. 53; Appian. *Syr.* c. 32). Xenophon mentions a Persian chariot with 4 poles and 3 horses (*Cyrop.* vi. 4).

Among the parts of wheeled-carriages mentioned in A. V. are, (1.) the Wheels, אוֹפַנִּים: ἄξονες: *rotæ*; also גַּלְגַּלִּים: τροχοί: *rota*. (2.) Spokes,[a] חִשֻּׁרִים: *radii*. (3.) Naves,[a] גַּבִּים [or גַּבּוֹת] *modioli*. (4.) Felloes,[a] חִשֻּׁקִים: *vôtos*: ἀψῖδες (5.) Axles, יְרוֹת: χεῖρες: *axes*. To put the horses to the carriage, אָסַר: ζεύγειν: *jungere*; and once (Mic. i. 13), רָתַם.

The Persian custom of sacrificing horses to the Sun (Xen. *Cyrop.* viii. 3, 12), seems to have led to offerings of chariots and horses for the same object among the Jewish monarchs who fell into idolatry (Ez. viii. 16; 2 K. xxiii. 11; P. della Valle, xv. ii. 255; Winer, *Wagen*). H. W. P.

* **CHARMER**, Deut. xviii. 11; Ps. lviii. 5; Is. xix. 3. See DIVINATION, §§ 5, 10; ENCHANTMENTS, §§ 3, 5; SERPENT-CHARMING. A.

CHAR'MIS (Χαρμίς: [Vat. Sin. Χαμμε.ς;] Alex. Χαλμεις: *Charmi*), son of Melchiel, one of the three "ancients" (πρεσβύτεροι, or "rulers" (ἄρχοντες) of Bethulia (Jud. vi. 15, viii. 10, x. 6).

CHAR'RAN (Χαρράν: *Charan*), Acts vii. 2, 4. [HARAN.]

CHASE. [HUNTING.]

CHAS'EBA (Χασεβά: *Caseba*), a name among the list of the "Servants of the Temple" (1 Esdr. v. 31), which has nothing corresponding to it in Ezra and Nehemiah, and is probably a mere corruption of that succeeding it — GAZERA.

* **CHA'VAH**, Gen. iii. 20, marg. A form of EVE, more nearly representing the Hebrew. A.

* **CHAWS**, an old form for *jaws*, Ez. xxix. 4 and xxxviii. 4, in A. V. ed. 1611 and other early editions. A.

CHE'BAR (כְּבָר: Χοβάρ; [Vat. M. Ez. x 22, Χοραβ:] *Chobar*), a river in the "land of the Chaldæans" (Ez. i. 3), on the banks of which some of the Jews were located at the time of the Captivity, and where Ezekiel saw his earlier visions (Ez. i. 1, iii. 15, 23, &c.). It is commonly regarded as identical with the Habor (חָבוֹר), or river of Gozan, to which some portion of the Israelites were removed by the Assyrians (2 K. xvii. 6). But this is a mere conjecture, resting wholly upon the similarity of name; which after all is not very close. It is perhaps better to suppose the two streams distinct, more especially if we regard the Habor as the ancient Ἀβόρρας (modern *Khabour*), which fell into the Euphrates at Circesium; for in the Old Testament the name of Chaldæa is never extended so far northwards. The Chebar of Ezekiel must be looked for in Babylonia. It is a name which might properly have been given to any *great* stream (comp. כָּבֵד, *great*). Perhaps the view, which finds some support in Pliny (*H. N.* vi. 26), and is adopted by Bochart (*Phaleg*, i. 8) and Cellarius (*Geograph.* c. 22), that the Chebar of Ezekiel is the *Nahr Malcha* or Royal Canal of Nebuchadnezzar — the *greatest* of all the cuttings in Mesopotamia — may be regarded as best deserving acceptance. In that case we may suppose the Jewish captives to have been employed in the excavation of the channel.

[a] The writer has here followed the erroneous rendering of the A. V. in 1 K. vii. 33. According to the best lexicographers and commentators the *spokes* are denoted by חִשֻּׁקִים, the *naves* by חִשֻּׁרִים, and the *felloes* by גַּבִּים. A

That Chaldæa, not upper Mesopotamia, was the scene of Ezekiel's preaching, is indicated by the tradition which places his tomb at *Keffil* (Loftus's *Chaldæa*, p. 35). G. R.

CHE'BEL (חֶבֶל), one of the singular topographical terms in which the ancient Hebrew language abounded, and which give so much force and precision to its records. The ordinary meaning of the word *Chebel* is a "rope" or "cord;" and in this sense it frequently occurs both literally (as Josh. ii. 15, "cord;" 1 K. xx. 31, "ropes;" Is. xxxiii. 23, "tacklings;" Am. vii. 17, "line") and metaphorically (as Eccl. xii. 6; Is. v. 18; Hos. xi. 4). From this it has passed — with a curious correspondence to our own modes of speech — to denote a body of men, a "band" (as in Ps. cxix. 61). In 1 Sam. x. 5, 10, our word "string" would not be inappropriate to the circumstances — a "string of prophets coming down from the high place." Further it is found in other metaphorical senses, arising out of its original meaning (as Job xviii. 10; Ps. xviii. 4; Jer. xiii. 21). From the idea of a measuring-line (Mic. ii. 5), it has come to mean a "portion" or "allotment" (as 1 Chr. xvi. 18; Ps. cv. 11; Ez. xlvii. 13). It is the word used in the familiar passage "the *lines*[a] are fallen unto me in pleasant places" (Ps. xvi. 6). But in its topographical sense, as meaning a "tract" or "district," we find it always attached to the region of Argob, which is invariably designated by this, and by no other term (Deut. iii. 4, 13, 14; 1 K. iv. 13). It has been already shown how exactly applicable it is to the circumstances of the case. [ARGOB.] But in addition to the observations there made, the reader should be referred to the report of the latest traveller in those interesting regions, who abundantly confirms the statements of his predecessors as to the abrupt definiteness of the boundary of the district. (Mr. C. C. Graham, in *Cambridge Essays*, 1858.) No clew is afforded us to the reason of this definite localization of the term Chebel; but a comparison of the fact that Argob was taken possession of by Manasseh — a part of the great tribe of Joseph — with the use of this word by that tribe, and by Joshua in his retort, in the very early and characteristic fragment, Josh. xvii. 5, 14 (A. V. "portion"), prompts the suggestion that it may have been a provincialism in use amongst that large and independent part of Israel. Should this be thought untenable, its application to the "rocky shore" of Argob may be illustrated and justified by its use (Zeph. ii. 5–7; A. V. "coast") for the "coast line" of the Mediterranean along Philistia. In connection with the sea-shore it is also employed in Josh. xix. 29.

The words used for *Chebel* in the older versions are σχοίνισμα, περίμετρον, περίχωρον: *regio, funiculus*. [See ARGOB, and the addition to BASHAN in Amer. ed.] G.

CHEDORLAO'MER (כְּדָרְלָעֹמֶר: Χοδολλογομόρ: *Chodorlahomor*), a king of Elam, in the time of Abraham, who with three other chiefs made war upon the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, and reduced them to servitude. For twelve years he retained his hold over them; in the thirteenth they rebelled; in the next year, however, he and his allies marched upon their country, and after defeating many neighboring tribes, encountered the five kings of the plain in the vale of Siddim. He completely routed them, slew the kings of Sodom and Gomorrah, and carried away much spoil, together with the family of Lot. Chedorlaomer seems to have perished in the rescue which was effected by Abraham upon hearing of the captivity of his nephew (Gen. xiv. 17). According to Gesenius the meaning of the word may be "*handful of sheaves*, from כֹּל, *handful* and עֹמֶר, *sheaf*;" but this is unsatisfactory. The name of a king is found upon the bricks recently discovered in Chaldæa, which is read *Kudur-mapula*. This man has been supposed to be identical with Chedorlaomer, and the opinion is confirmed by the fact that he is further distinguished by a title which may be translated "Ravager of the west." "As however one type alone of his legends has been discovered," says Col. Rawlinson, "it is impossible to pronounce at present on the identification. The second element in the name "Chedorlaomer" is of course distinct from that in "Kudur-mapula." Its substitution may be thus accounted for. In the names of Babylonian kings the latter portion is often dropped. Thus *Shalmaneser* becomes *Shalman* in Hoshea; *Merodach-bal-adan*, becomes *Mardocempal*, &c. *Kudur-mapula* might therefore become known as *Kudur* simply. The epithet "el-Ahmar," الاحمر, which means the Red, may afterwards have been added to the name, and may have been corrupted into Laomer, which, as the orthography now stands, has no apparent meaning. *Kedar-el-Ahmar*, or "Kedar the Red," is in fact a famous hero in Arabian tradition, and his history bears no inconsiderable resemblance to the Scripture narrative of Chedor-laomer. It is also very possible that the second element in the name of Chedor-laomer, whatever be its true form, may be a Semitic translation of the original Hamite term *mapula*." "Chedorlaomer may have been the leader of certain immigrant Chaldæan Elamites who founded the great Chaldæan empire of Berosus in the early part of the 20th century B. C., while Amraphel and Arioch, the Hamite kings of Shinar and Ellasar, who fought under his banner in the Syrian war as subordinate chiefs, and Tidal, who led a contingent of Median Scyths belonging to the old population, may have been the local governors who had submitted to his power when he invaded Chaldæa" (Rawlinson's *Herod.*, i. 436, 446).

S. L.

CHEESE is mentioned only three times in the Bible, and on each occasion under a different name in the Hebrew: (1) גְּבִינָה, from גָּבַן, *to curdle* (Job x. 10), referred to, not historically, but by way of illustration: (2) חָרִיץ, from חָרַץ, *to cut* (τρυφαλίδες τοῦ γάλακτος, LXX.; *formello casei*, Vulg., 1 Sam. xvii. 18); the Chaldee and Syriac give גוּבְנָן: Hesychius explains τρυφαλίδες as τμήματα τοῦ ἁπαλοῦ τυροῦ: (3) שְׂפוֹת בָּקָר, from שָׂפָה, *to scrape* (Σαφὲθ βοῶν, LXX.

[a] The use of the word in this sense in our own idiomatic expression — "hard lines" will not be forgotten. Other correspondences between *Chebel* as applied to measurement, and our own words "rod" and "chain," and also "rood" as applied in the provinces and colonies, to solid measure of wood, &c., are obvious.

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cheese of kine, A. V. 2 Sam. xvii. 29: the Vulgate, following Theodotion's rendering, γαλαθηνὰ μοσχάρια, gives *pingues vitulos*, guided by the position of the words after "sheep": the Targum and other Jewish authorities, however, identify the substance with those mentioned above). It is difficult to decide how far these terms correspond with our notion of *cheese*, for they simply express various degrees of coagulation. It may be observed that cheese is not at the present day common among the Bedouin Arabs, butter being decidedly preferred; but there is a substance, closely corresponding to those mentioned in 1 Sam. xvii., 2 Sam. xvii., consisting of coagulated butter-milk, which is dried until it becomes quite hard, and is then ground: the Arabs eat it mixed with butter (Burckhardt, *Notes on the Bedouins*, i. 60). In reference to this subject, it is noticeable that the ancients seem generally to have used either butter or cheese, but not both: thus the Greeks had in reality but one expression for the two, for βούτυρον = βοῦς, τυρός, "cheese of kine:" the Romans used cheese exclusively, while all nomad tribes preferred butter. The distinction between cheese proper, and coagulated milk, seems to be referred to in Pliny, xi. 96.

W L. B.

CHE'LAL (כֶּלָל [*perfection*]: Χαλήλ; [Vat. Νεχαηλ, Ne- belonging to the preceding word:] *Chalal*), Ezr. x. 30 [where he is mentioned as one of the eight sons of Pahath-Moab who had all taken "strange wives"].

CHELCI'AS (Χελκίας: *Helcias*). 1. Ancestor of Baruch (Bar. i. 1).

2. Hilkiah the high-priest in the time of Isaiah (Bar. i. 7). W. A. W.

CHELCI'AS (Χελκίας, *i. e.* חִלְקִיָּה, *the portion of the Lord*, HILKIAH: *Helcias*), the father of Susanna (*Hist. of Sus.* 2, 29, 63). Tradition (Hippol. *in Susann.* i. 689, ed. Migne) represents him as the brother of Jeremiah, and identical with the priest who found the copy of the law in the time of Josiah (2 K. xxii. 8). B. F. W.

CHEL'LIANS, THE (Jud. ii. 23). [CHELLUS.]

CHEL'LUH (כְּלוּהַי, Keri, כלוהו [*strength*, Fürst]: Χελκία; [Vat. FA. Χελκεια; Ald. Alex. Χελία:] *Cheliau*), Ezr. x. 35 [one of the sons of Bani, who had foreign wives].

CHEL'LUS (Χελλούς; [Sin. Χεσλους; Vat.] Alex. Χελους: Vulg. omits), named amongst the places beyond (*i. e.* on the west of) Jordan to which Nabuchodonosor sent his summons (Jud. i. 9). Except its mention with "Kades" there is no clew to its situation. Reland (*Pal.* p. 717) conjectures that it may be *Chalutza*, חַלוּצָה, a place which, under the altered form of *Elusa*, was well known to the Roman and Greek geographers. With this agrees the subsequent mention of the "land of the Chellians" (τῆς Χελλαίων [Vat. M. Χαλδαιων; Sin. Alex. Χελεων], *terra Cellon*), "by the wilderness," to the south of whom were the children of Ishmael (Jud. ii. 23). G.

* Volkmar (*Einl. in die Apokr.* i. 191) adopts the reading Χαλδαίων, which is supported by the Syriac. A.

CHE'LOD (Χελεούλ; Alex. Χελεουλ [Sin. Χελαιουδ; Ald. Χελδδ:] Vulg. omits). Many nations of the sons of Chelod" were am- -g those who obeyed the summons of Nabuchodonosor to his war with Arphaxad (Jud. i. 6). The word is apparently corrupt. Simonis suggests Χάλων, perh. Ctesiphon. Ewald conjectures it to be a nickname for the Syrians, "sons of the moles" חֹלֶד (*Gesch.* iv. 543).

* Volkmar gives the same interpretation, only applying the term, in accordance with his theory of the book, to the Roman armies as a *Schanzgräber-Heer*, famous for intrenching. See his *Einl. in die Apokr.* i. 31 f., 153. A.

CHE'LUB (כָּלוּב [*bird-cage*]). 1. A man among the descendants of Judah, described [1 Chr. iv. 11] as the brother of Shuah and the father of Mechir [1 Chr. iv. 11]. (In the LXX. the name is given as Caleb, Χαλέβ, the father of Ascha; the daughter of the well-known Caleb was Achsah; Vulg. *Caleb.*)

2. (ὁ Χελούβ; [Vat. Χοβουδ:] *Chelub*). Ezri the son of Chelub was the overseer of those who "did the work of the field for tillage of the ground," one of David's officers (1 Chr. xxvii. 26).

CHELU'BAI [3 syl.] (כְּלוּבַי [*heros*, Fürst]: ὁ Χαλέβ; [Vat. M. Οχαβελ, *i. e.* ὁ Χαβέλ:] *Calubi*), the son of Hezron, of one of the chief families of Judah. The name occurs in 1 Chr. ii. 9 only, and from a comparison of this passage with ii. 18 and 42, it would appear to be but another form of the name Caleb. It is worth noting that, while in this passage Jerahmeel is stated to be a brother of Chelubai, it appears from 1 Sam. xxvii. 10 that the Jerahmeelites were placed on the "south of Judah," where also were the possessions of the house of Caleb (Judg. i. 15; 1 Sam. xxv. 3, xxx. 14). In the Syriac Vers. the name is ܣܠܟܝ, *Salci*; probably a transcriber's error for ܟܠܒܝ, *Celubi* (Burrington, i. 209). G.

CHEM'ARIMS, THE (הַכְּמָרִים: (in 2 K. xxiii. 5] οἱ Χωμαρίμ; [Vat.] Alex. οι Χωμαρειμ: *aruspices, œditui*). This word only occurs in the text of the A. V. in Zeph. i. 4. In 2 K. xxiii. 5 it is rendered "idolatrous priests," and in Hos. x. 5 "priests," and in both cases "chemarim" is given in the margin. So far as regards the Hebrew usage of the word it is exclusively applied to the priests of the false worship, and was in all probability a term of foreign origin. In Syriac the word ܟܡܪܐ, *cúmrô*, is found without the same restriction of meaning, being used in Judg. xvii. 5, 12, of the priest of Micah, while in Is. lxi. 6 it denotes the priests of the true God, and in Heb. ii 17 is applied to Christ himself. The root in Syriac signifies "to be sad," and hence *cúmrô* is supposed to denote a mournful, ascetic person, and hence a priest or monk (compare Arab. أَبِيل, *abil*, and Syr. ܐܒܠܐ, *abilô*, in the same sense). Kimchi derived it from a root signifying "to be black," because the idolatrous priests wore black garments; but this is without foundation. [IDOLATRY, II.] In the Peshito-Syriac of Acts xix. 35 the feminine form of the word is used to render the Greek νεωκόρον, "a temple keeper." Compare the Vulg *œditui*, which is the translation of Chemarim in two passages. W A. W.

CHE'MOSH (כְּמוֹשׁ [perh. *subduer*. Ge .

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fire, hearth, i. e. *god of fire*, Fürst]: Χαμώς; [Vat. in Judg. Αμως:] *Chamos*), the national deity of the Moabites (Num. xxi. 29; Jer. xlviii. 7, 13, 46). In Judg. xi. 24, he also appears as the god of the Ammonites: he must not, however, be identified with Molech. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1 K. xi. 7; 2 K. xxiii. 13). With regard to the meaning of the name, and the position which Chemosh held in mythology, we have nothing to record beyond doubtful and discordant conjectures. Jerome (*Comm.* in Is. xv. 2) identifies him with Baal-Peor; others with Baal-Zebub, on etymological grounds; others, as Gesenius (*Thesaur.* 693), with Mars, or the god of war, on similar grounds; and others (Beyer *ad Selden*, p. 323) with Saturn, as the star of ill omen, Chemosh having been worshipped, according to a Jewish tradition, under the form of a black star. Jerome (on Is. xv.) notices Dibon as the chief seat of his worship.

W. L. B.

CHENA'ANAH (כְּנַעֲנָה: Χαναάδ [Vat. Χανααν; Alex. Χαναναν:] *Chanaana*; according to Gesen. fem. of CANAAN). 1. Son of Bilhan, son of Jediael, son of Benjamin, head of a Benjamite house (1 Chr. vii. 10), probably of the family of the Belaites. [BELA.]

2. [Χαναάν; Vat. M. 1 K. xxii. 11, Χαανα; Alex. Χανανα, Χαναανν, Χαναανα: *Chanaana.*] Father, or ancestor, of Zedekiah, the false prophet who made him horns of iron, and encouraged Ahab to go up against Ramoth-Gilead, and smote Micaiah on the cheek (1 K. xxii. 11, 24; 2 Chr. xviii. 10, 23). He may be the same as the preceding.

A. C. H.

CHENA'NI (כְּנָנִי [*Jehovah appointed* or *made*]: Χωνεί; FA[3]. Alex. Χανανι; FA[1]. Vat. omit:] *et Chanani*), one of the Levites who assisted at the solemn purification of the people under Ezra (Neh. ix. 4 only). By the LXX. the word Bani (בני) preceding is read as if meaning "sons" — "sons of Chenani." The Vulgate and A. V. adhering to the Masoretic pointing, insert "and."

CHENANI'AH (כְּנַנְיָהוּ [as above]: Χωνενία, Χωνενίας; [Vat. Κωνενια, Χωνενεια; Alex. Κωνενια, Χωνενιας; in 1 Chr. xv. 27, Alex. Χενενιας; Vat. Ιεχονιας; FA. Ειεχονιας:] *Chonenias*), chief of the Levites, when David carried the ark to Jerusalem (1 Chr. xv. 22, xxvi. 29). In 1 Chr. xv. 27, his name is written כְּנָנְיָהוּ.

CHE'PHAR-HAAMMO'NAI (כְּפַר הָעַמֹּנַי, "Hamlet of the Ammonites;" Καφαφὰ καὶ Κεφιρὰ καὶ Μονί [Vat. -φει- and -νει]; Alex. Καφηραμμιν; [Comp. Καφαραμμωνα:] *Villa Emona*), a place mentioned among the towns of Benjamin (Josh. xviii. 24). No trace of it has yet been discovered, but in its name is doubtless preserved the memory of an incursion of the Ammonites up the long ravines which lead from the Jordan valley to the highlands of Benjamin.

G.

CHEPHI'RAH (הַכְּפִירָה, with the definite article, except in the later books, — "the hamlet:" [Rom.] Κεφιρά, [etc.; Vat. Κεφειρα, Φειρα, Καφειρα; FA. in Neh. Καφειρα; Alex.] Χεφειρα, [etc.:] *Caphira, Caphara*), one of the four cities of the Gibeonites (Josh. ix. 17), and named afterwards among the towns of Benjamin, with Ramah, Beeroth, and Mizpeh (xviii. 26). The men of Chephirah returned with Zerubbabel from Babylon (Ezr. ii. 25; Neh. vii. 29). The Samaritan Version, at Gen. xiii. 3, renders Hai (Ai) by *Cephirah*, כפרה: but this cannot be Chephirah, since both Ai and it are mentioned together in Josh. ix. (comp. 3 with 17), and in the lists of Ezra and Nehemiah already quoted. And indeed Dr. Robinson seems to have discovered it under the scarcely altered name of *Kefîr*, in the mountain-country on the western confines of Benjamin, about 2 miles east of *Yâlo* (Ajalon) (Rob. iii. 146). [CAPHIRA.]

G.

CHE'RAN (כֶּרָן: Χαρράν: *Charan*), one of the sons of Dishon (so A. V., but Hebrew is Dishan), the Horite "duke" (Gen. xxxvi. 26; 1 Chr. i. 41). No name corresponding with this has yet been discovered amongst the tribes of Arabia.

CHE'REAS (Χαιρέας; [Alex. Χερεας:] *Chaereas*), a brother of Timotheus, the leader of the Ammonites against Judas Maccabæus (1 Macc. v. 6), who held Gazara (Jazar, 1 Macc. v. 8), where he was slain on the capture of the fortress by the Jews (2 Macc. x. 32, 37).

B. F. W.

CHERE'THIMS [*properly* Cherethim] (כְּרֵתִים), Ez. xxv. 16. The plural form of the word elsewhere rendered CHERETHITES; which see. The Hebrew word occurs again in Zeph. ii. 5; A. V. "Cherethites." In these passages the LXX. render Cretans, and the Vulgate by Palæstini and Philistines (Κρῆτες: Alex. [in Ez.] κριτας σιδωνος: *Palæstini, Philisthini*).

CHERE'THITES AND PELE'THITES (הַכְּרֵתִי וְהַפְּלֵתִי: ὁ Χερεθὶ καὶ ὁ Φελεθί, [etc.:] *σωματοφύλακες*, Joseph. *Ant.* vii. 5, § 4: *Cerethi et Phelethi*), the life-guards of King David (2 Sam. viii. 18, xv. 18, xx. 7, 23; 1 K. i. 38, 44; 1 Chr. xviii. 17). These titles are commonly said to signify "executioners and couriers" (ἄγγαροι) from כָּרַת, *to slay*, and פָּלַת, *to run*. It is plain that these royal guards were employed as executioners (2 K. xi. 4), and as couriers (1 K. xiv. 27). Similarly Potiphar was captain of the guard of Pharaoh, and also chief of the executioners (Gen. xxxvii. 36), as was Arioch, Nebuchadnezzar's officer (Dan. ii. 14). In the latter part of David's reign the Cherethites and Pelethites were commanded by Benaiah (2 Sam. viii. 18, xx. 23, xxiii. 23). But it has been conjectured that the royal body-guards may have been foreign mercenaries, like the Pope's Swiss guards. They are connected with the Gittites, a foreign tribe (2 Sam. xv. 18); and the Cherethites are mentioned as a nation (1 Sam. xxx. 14), dwelling apparently on the coast, and therefore probably Philistines, of which name Pelethites may be only another form.

R. W. B.

CHE'RITH, THE BROOK (נַחַל כְּרִית [*torrent of the cut or gorge*]: χειμάῤῥους Χορράθ: *torrens Carith*), the torrent bed or *wady* — to use the modern Arabic word which exactly answers to the Hebrew *Nachal* — in (not "by," as the translators of the A. V. were driven to say by their use of the word "brook") which Elijah hid himself during the early part of the three years' drought (1 K. xvii. 3, 5). No further mention of it is

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found in the Bible, and by Josephus (*Ant.* viii 13, § 2) it is spoken of merely as χειμάρρους τις.

The position of the Cherith has been much disputed. The words of the passage unfortunately give no clew to it: — "get thee hence (i. e. apparently from the spot where the interview with Ahab had taken place, and which may or may not be Samaria), and turn thy face eastward (קֵדְמָה), and hide thee in the torrent Crith, which is facing (עַל פְּנֵי) the Jordan." The expression "facing the Jordan," which occurs also in verse 5, seems simply to indicate that the stream in question ran into that river and not into either the Mediterranean or the Dead Sea. Josephus, as we have seen, does not name the torrent, and he says that Elijah went, not "eastward," but towards the south — εἰς τὰ πρὸς νότον μέρη. Eusebius and Jerome on the other hand (*Onomasticon*, Chorath) place the Cherith beyond Jordan, where also Schwarz (51) would identify it in a *Wady Alias*, opposite Bethshean. This is the *Wady el-Yâbis* (Jabesh), which Benj. Tudela says is a corruption of ואד אליאם (ii. 408; Asher). The only tradition on the subject is one mentioned by Marinus Sanutus in 1321; that it ran by Phasaelus, Herod's city in the Jordan valley. This would make it the *'Ain Fusdil* which falls from the mountains of Ephraim into the *Ghôr*, south of *Kurn Sûrtabeh*, and about 15 miles above Jericho. This view is supported by Bachiene, and in our own time by Van de Velde (ii. 310). The spring of the brook is concealed under high cliffs and under the shade of a dense jungle (V. de Velde, *Memoir*, 339). Dr. Robinson on the other hand would find the name in the *Wady Kelt* (قلت), behind Jericho. The two names are however so essentially unlike, — not so much in the change of the *Caph* to *Kaph*, and *Resh* to *Lam*, both of which are conceivable, as in the removal of the accent from the end in *Crith* to the beginning in *Kelt*, — that this identification is difficult to receive, especially in the absence of any topographical grounds. (See the same doubt expressed by Winer, *Chrith*.)

The argument from probability is in favor of the Cherith being on the east of Jordan, of which Elijah was a native, and where he would be more out of Ahab's reach than in any of the recesses of the mountains of Ephraim or Benjamin. With increased knowledge of that part of the country, the name may possibly be discovered there. G.

Dr. Robinson reaffirms the identity of Cherith and *Kelt* in his *Phys. Geog.* p. 94, f. Wilson (*Lands of the Bible*, ii. 5) holds the same view. It is impossible to press the argument from any supposed affinity in the names. Dr. Van Dyck, one of the best living authorities, says: "I do not see how *Kelt* can be derived from Cherith, except on principles of etymology which make no account of vowels and consonants." [a] Hence in this respect, Kelt may have no advantage over *'Ain Fusâil*, or any other place put forward for this identification. But it must be owned that a brook or ravine better suited to have been the asylum of the prophet could hardly be found anywhere. Mr. Tristram (*Land of Israel*, p. 202, 2d ed.) mentions some traits of the locality which accord remarkably with the Scripture account. In going down from Jerusalem to Jericho the frightful gorge opens suddenly upon us at a bend of the road, about two miles from the Plain: there "the traveller finds himself in front of a precipice, perhaps 500 feet high, pierced by many inaccessible anchorite caverns, and with a steep, rugged hill above. We gaze down into the steep ravine, and see the ravens, eagles, and griffon-vultures sailing beneath us. These are now the sole inhabitants of these caves, the monarchs of the waste." It will be seen how well this description answers to the import of the ancient name. In a retreat like this, too, the prophet could easily have hid himself from the knowledge and pursuit of Ahab, and the birds of prey, which must have haunted the place of old as now, could have brought to him the food which God prepared through them for the preservation of his servant.

There is a treatise "Elias corvorum convictor" in the *Critici Sacri*. Gumpach's "Elias und die Raben" in his *Alttestamentliche Studien*, p. 200 ff. (Heidelberg, 1852), is an attempt to remove from the narrative all traces of a miraculous intervention. We have the various opinions on the subject canvassed, and the obvious meaning of the history vindicated, in Deyling's *Observationes Sacræ*, Pars i., No. xxv. H.

CHE'RUB (כְּרוּב: Χερούβ, Χαρο. Β; [Vat. in Ezr. corrupt:] *Cherub*), apparently a place in Babylonia from which some persons of doubtful extraction returned to Judæa with Zerubbabel (Ezr. ii. 59; Neh. vii. 61). In the parallel list of 1 Esdr. v. this name, with the next, Addan, seems to be corrupted to CHARAATH-ALAR.

CHER'UB, CHER'UBIM (כְּרוּב, plur. כְּרוּבִים, or, as mostly in Pentateuch, כְּרֻבִים: Χερούβ, Χερουβίμ [Vat. Alex. -βειμ or -βειν]). The symbolical figure so called was a composite creature-form, which finds a parallel in the religious insignia of Assyria, Egypt, and Persia, *e. g.* the sphinx, the winged bulls and lions of Nineveh, &c.,



Fig. 1. The winged female-sphinx. (Wilkinson.)

a general prevalence which prevents the necessity of our regarding it as a mere adoption from the Egyptian ritual. In such forms (comp. the Chimæra of Greek and the Griffin of northeastern



Fig. 2. An Egyptian winged animal. (Wilkinson

[a] From a note to the writer.

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fables) every imaginative people has sought to embody its notions either of the attributes of Divine essence, or of the vast powers of nature which transcend that of man. In the various legends of Hercules the bull and the lion constantly appear as forms of hostile and evil power; and some of the Persian sculptures apparently represent evil genii under similar quasi-cherubic forms. The Hebrew idea seems to limit the number of the cherubim.

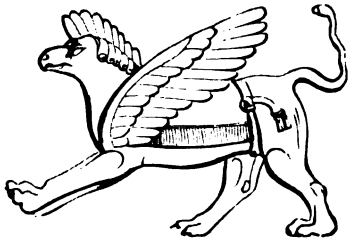


Fig. 3. Assyrian Gryphon. (Layard, ii. 459.)

A pair (Ex. xxv. 18, &c.) were placed on the mercy-seat of the ark; a pair of colossal size[a] overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings. Ezekiel, i. 4–14, speaks of four,[b] and similarly the apocalyptic ζῶα (Rev. iv. 6) are four. So at the front or east of Eden were posted "*the* cherubim," as though the whole of some recognized number. They utter no voice, though one is "heard from above them," nor have dealings with men save to awe and repel. A "man clothed in linen" is introduced as a medium of communication between them and the prophet, whereas for a similar office one of the seraphim personally officiates; and these latter also "cry one to another." The cherubim are placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (Gen. iii. 24; Ez. i. 5, 25, 26, x. 1, 2, 6, 7: Is. vi. 2, 3, 6). The expression, however, "the chariot (מֶרְכָּבָה) of the cherubim" (1 Chr. xxviii. 18), does not imply wheels, but the whole apparatus of ark and cherubim is probably so called in reference to its being carried on staves, and the words "chariot" and "cherubim" are in apposition. So a sedan might be called a "carriage," and מֶרְכָּב is used for the body of a litter. See, however, Dorjen, *De Cherub. Sanct.* (ap. Ugolini, vol. viii.), where the opposite opinion is ably supported. The glory symbolizing that presence which eye cannot see, rests or rides on them, or one of them, thence dismounts to the temple threshold, and then departs and mounts again (Ez. x. 4, 18; comp. ix. 3; Ps. xviii. 10). There is in them an entire absence of human sympathy, and even on the mercy-seat they probably appeared not merely as admiring and wondering (1 Pet. i. 12), but as guardians of the covenant and avengers of its breach. A single figure there would have suggested an idol, which two, especially when represented regarding something greater than themselves, could not do. They thus became subordinate, like the supporters to a shield, and are repeated, as it were the distinctive bearings of divine heraldry, — the mark, carved or wrought everywhere on the house and furniture of God (Ex xxv. 20; 1 K. vi. 29, 35, vii. 29, 36).

Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat," which Abarbenel (Spencer, *De Leg. Heb. ritual.* iii., Diss. v.) and others interpret of the same mass of gold with it, namely, wrought by hammering, not cast and then joined on. This seems doubtful, but from the word מִקְשָׁה, the solidity of the metal may perhaps be inferred. They are called χερουβὶμ δοξης (Heb. ix. 5), as on them the glory, when visible, rested; but, whether thus visibly symbolized or not, a perpetual presence of God is attributed to the Holy of Holies. They were anointed with the holy oil, like the ark itself, and the other sacred furniture. Their wings were to be stretched upwards, and their faces "towards each other and towards the mercy-seat." It is remarkable that with such precise directions as to their position, attitude, and material, nothing, save that they were winged, is said concerning their shape.



Fig. 4. Assyrian winged bull. (Layard, *Nin. and Bab.* 276.)

Was this shape already familiar, or kept designedly mysterious? From the fact that cherubim were blazoned on the doors, walls, curtains, &c., of the house, and from the detailed description of shapes by Ezekiel, the latter notion might be thought absurd. But if the text of Ezekiel, and

[a] It is perhaps questionable whether the smaller cherubim on the mercy-seat were there in Solomon's temple, as well as the colossal overshadowing ones. That they were on the ark when brought from Shiloh to the battle seems most likely; and it is hardly consistent with the reverential awe shown in the treatment of the ark, even by the enemy, to suppose that they could have been lost in the course of its wanderings [see ARK OF COVENANT]; still, the presence of the two pairs together seems hardly consistent and appropriate.

[b] The number four was one of those which were sacred among the Jews, like seven, and forty (Bähr, *De Symbol.*). [NUMBER.]

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the carvings, &c., of the temple had made them popular, Josephus could not possibly have said (*Ant.* viii. 3, § 3) τὰς δὲ χερουβεῖς οὐδεὶς ὁποῖαί τινες ἦσαν εἰπεῖν οὐδ' εἰκάσαι δύναται. It is also remarkable that Ez. i. speaks of them as "living creatures" (חַיּוֹת, ζῶα), under mere animal forms. Into which description in ch. x. 14, the remarkable expression, "the face of a cherub," is introduced, and the prophet concludes by a reference to his former vision, and an identification of those creatures with the cherubim — (v. 20) "I knew that they were cherubim." On the whole it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognize as "the face of a CHERUB," κατ' ἀξιοχήν; but which was kept secret from all others; and such probably were those on the ark, which, when it was moved, was always covered [ARK OF COVENANT], though those on the hangings and panels might be of the popular device.[a] What this peculiar cherubic form was is perhaps an impenetrable mystery. It was probably believed popularly to be something of the bovine type (though in Ps. cvi. 20 the notion appears to be marked as degraded): so Spencer (*De Leg. Hebr. rit.* iii. Diss. 5, 4, 2) thinks that the ox was the *forma præcipua*, and quotes Grotius on Ex. xxv. 18; Bochart, *Hierozoic.* p. 87 ed. 1690. Hence the "golden calf." The symbolism of the visions of Ezekiel is more complex than that of the earlier Scriptures, and he certainly means that each composite creature-form had four faces so as to look four ways at once, was four-sided [b] and four-winged, so as to move with instant rapidity in every direction without turning, whereas the Mosaic idea was probably single-faced,[c] and with but one pair of wings. Ezekiel adds also the imagery of the wheels — a mechanical to the previous animal forms. This might typify inanimate nature revolving in a fixed course, informed by the spiritual power of God. The additional symbol of being "full of eyes" is one of obvious meaning.

This mysterious form might well be the symbol of Him whom none could behold and live. For as symbols of Divine attributes, *e. g.* omnipotence and omniscience, not as representations of actual beings (Clem. Alex. *Strom.* v. p. 241), the cherubim should be regarded.[d] Philo indeed assigns a varied signification to the cherubim: in one place he makes them allegories of the beneficent and avenging energies of God; in another, of the two hemispheres of the then astronomical system, one of which supported the planets and the other the fixed stars; elsewhere, of power and goodness simply. They are symbolical in Gen. iii. 24, just as the serpent is a symbol in iii. 1–14, though functions and actions are attributed to each. When such symbolical forms have become conventional, the next step is to literalize them as concrete shapes of real beings. The ζῶα of Rev. iv. 6–8 are related both to the cherubim and to the seraphim of prophecy, combining the symbols of both. They are not stern and unsympathizing like the former, but invite the seer to "come and see;" nor like the latter do they cover their face (Is. vi. 2) from the presence of deity, or use their wings to speed on his errands, but, in a state of rest and praise, act as the *choregi* of the heavenly host. And here, too, symbolism ever sliding into realism, these have been diversely



Fig. 5. Assyrian sphinx. (Layard, ii. 345.)

construed, *e. g.* as the four evangelists, four archangels, &c.

Many etymological sources for the word כְּרוּב have been proposed. The two best worth noticing and between which it is difficult to choose are, (1)

[a] The "cherubim, lions, and oxen," which ornamented certain utensils in the temple (1 K. vii. 29), are probably all to be viewed as cherubic insignia, the former of composite form, the two latter of simple.

[b] Schoettgen, *Hor. Hebr. ad Apoc.* iv. 8, quotes *Pirke Rab. Eliezer*, "Ad quatuor pedes (throni) sunt quatuor animalia quorum unumquodque quatuor facies et tot alas habet. Quando Deus loquitur ab oriente, tunc id fit inter duos cherubinos facie hominis; quando a meridie, tunc id fit inter duos cherubinos facie leonis," &c.

[c] Bähr, *Symbolik*, vol. i. pp. 313-14 (whose entire remarks on this subject are valuable and often profound), inclines to think that the precise form varied within certain limits; *e. g.* the cherubic figure might have one, two, or four faces, two or four feet, one or two pair of wings, and might have the bovine or leonine type as its basis; the imagery being modified to suit the prominently intended attribute, and the highest forms of creature-being expressing best the highest attributes of the Creator. Thus he thinks the human form might indicate spirituality (p. 340). (Comp. Grot. on Exod. xxv. 18, and Heb. ix. 5.) Some useful hints as to the connection of cherubic with other mythological forms may be found in Creuzer, *Symbol.* i. 441, 540.

[d] In Ez. xxviii. 14, 16, the Tyrian king is addressed as the "anointing cherub that covereth." This seems a mistake in the A. V., arising from a confusion of מְמֻשָּׁח, which means "stretched out" (Vulg. *cherub extentus*), from מָשַׁח, Aram. *to extend*, with some word from מָשַׁח, *to anoint*. The notion is borrowed no doubt from the "extended" attitude of the cherubim of the sanctuary, "covering" the ark, &c., with their wings. So the king should have been the guardian of the law.

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Fig. 6. A Grecian griffin.

the Syriac ·ـــــ, *great, strong* (Gesen. *s. v.*; comp. Philo *de Profugis*, p. 465). The fact that all the symbols embody various forms of strength, the lion among wild, and the ox among tame beasts, the eagle among birds, the man as supreme over all nature, is in favor of this; (2) the Syriac ـــــ, *to plough*, i. e. *to cut into*; hence Arab. ـــــ, *sculpsit*; and here a doubt occurs whether in the active or passive sense, "that which ploughs" = the ox (comp. תָּאָר, "ox," from same word in Arab. "to plough"), which brings us to the *forma præcipua* of Spencer; or, that which is carved = an image. In favor of the latter is the fact that כרוב is rabbinical for "image" generically (Simonis, Bouget, and Pagninus, *Lexx.* s. v.), perhaps as the only image known to the law, all others being deemed forbidden, but possibly also as containing the true germ of meaning.[a] Besides these two wisdom or intelligence has been given by high authority as the true meaning of the name (Jerome *on Is.* vi. 2); so Philo *de Vit. Mos.* 668 — ὡς δ' ἂν Ἕλληνες εἴποιεν, ἐπίγνωσις καὶ ἐπιστήμη πολλή [Opp. ii. 150 ed. Mang.]; and Clem. Alex. *Strom.* v. c. 6, p. 240 [667 ed. Potter] — ἐθέλει δὲ τὸ ὄνομα τῶν χερουβὶμ δηλοῦν αἴσθησιν πολλήν.

Though the exact form of the cherubim is uncertain, they must have borne a general resemblance to the composite religious figures found upon the monuments of Egypt, Assyria, Babylonia, and Persia. The first two figures are winged creatures from the Egyptian monuments. The next three are taken from Assyrian sculptures. No. 6 represents the griffin of Northern fable, as we see from the griffin found as an ornament in Scythian tombs, but drawn by Grecian artists. In the sacred boats or arks of the Egyptians, there are sometimes found

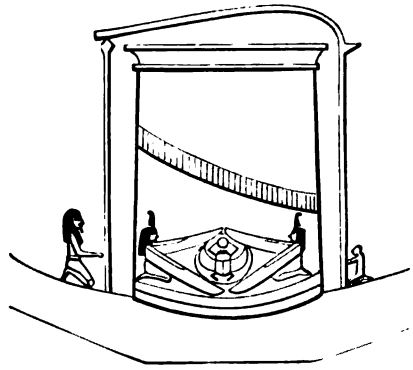


Fig. 7. A sacred Egyptian boat or ark, with two figures perhaps resembling cherubim. (Wilkinson.)

two figures with extended wings, which remind us of the description of the cherubim "covering the mercy-seat with their wings, and their faces [looking] one to another" (Ex. xxv. 20). H. H.

* Were the cherubim merely ideal symbols, having no objective personal reality, or were they actual beings represented under these ideal symbols? In support of the former view, it is alleged, (1) that we meet with these ideal forms only in poetic description, or prophetic vision, or symbolic worship

[a] The griffin of Northern fable watching the gold in the wilderness has (see above) been compared with the cherub, both as regards his composite form, and his function as the guardian of a treasure. The "watchful dragon" of the Hesperides seems perhaps a fabulous reflex of the same, where possibly the "serpent" (δράκων) may, by a change not uncommon in myth, have taken the place of the "cherubim." The dragon and the bull have their place also in the legend of the golden fleece. There is a very near resemblance too between the names γρύπ- (with ς affirmative) and כְּרוּב; and possibly an affinity between γρύπ- and the Greek forms γλύπτω, γλῦφω, γράφω, γλάφυρος (cf. German *graben*), all related to carving, as between כְּרוּב and the Syriac and Arab. words signifying *araxit, sculpsit*, &c., as above. We have another form of the same root probably in κύρβις, the block or tablet on which the laws were engraved.

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and the like; (2) that the forms are manifestly of a symbolic character; and (3) that they correspond with similar symbolic representations, of Egyptian, Assyrian, and Indian antiquity. So Hengstenberg (*Die Bücher Moses*, p. 157 ff., Keil (*Archäol.* § 19), Hävernick (*Comm. über Esech.*; *Vorles. über d. Theol. des A. T.* pp. 79, 80), Neumann (*Zeitschr. f. luth. Theol.* 1853, i. 137 ff.), Lange (*Bibelwerk*, Gen. iii. 23, 24).

In favor of the other view, it is maintained, that the representation of these beings under symbolic forms, for purposes of poetical description, &c., does not exclude their objective reality; that similar representations among ancient heathen nations are only relics of early tradition, or of a primitive revelation; furthermore, that in the Scriptures (*e. g.* Ps. xviii. 10, compared with Ps. civ. 3, 4) angels and cherubim are placed in the same category, and hence the real existence of both must stand or fall together; and finally, that the mention of them in a narration of actual facts, in the third chapter of Genesis, is decisive of the question, if we hold to the historical reality of what is there related. So Kurtz (*Gesch. des Alten Bundes*, p. 63 ff.; art. *Cherubim*, in Herzog's *Real-Encyklop.*), Delitzsch (*Genesis*, 3te Aufl. p. 196), Hofmann (*Schriftbeweis*, i. 179 ff., 317 ff.), Nägelsbach (*Der Gottesdienst*, i. 324).

On the reasons for the first view, it may be remarked, that the symbolic character of the forms certainly does not exclude an objective reality; but on the other hand, it may be said, that the symbol is sufficient in itself for any purpose that can fairly be claimed in the connection, and requires no corresponding personality.

In the reasons given for the other view, it is plainly a false inference from the comparison of Ps. xviii. 10 with Ps. civ. 3, 4, that angels and cherubim stand in the same category in the representations of the Scriptures. The personal existence of the former is attested by their frequent appearance on earth; while to the existence of the latter there is no similar attestation, unless it be found in the third chapter of Genesis. But the historical reality of the facts there narrated is not impaired by regarding the cherubim, spoken of in v. 24, as symbolic representations of the divine majesty and power, in whatever way these were manifested.

In the Hebrew text of this passage we have the definite form, "the cherubim and the flaming sword;" not "as though the whole of some recognized number" (as stated in the first paragraph of the preceding article) but denoting well known and familiar objects or conceptions.

One of the statements in the last paragraph but two of the preceding article is founded on a very injurious perversion of the Greek text in Rev. vi. 1, 4, 5, 7. It is one of the instances in which Erasmus followed the later corrupted copies of the Latin Vulgate (translating from it into Greek) instead of the Greek manuscript which was before him, as shown by Prof. Delitzsch in his collation of it with Erasmus's printed Greek text (*Handschriftl. Funde*, 1861). Instead of the false reading of the current text, the true reading is "Come!" Instead of 'inviting the seer to 'come and see,'" it is an authoritative summons, calling forth the several personages, on the white, the red, the black, and the pale horse, to the service assigned to each.

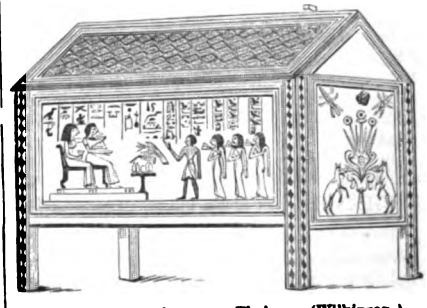
T. J. C.

CHES'ALON (כְּסָלוֹן [Dietr., *strength, firmness*; Fürst, *fatness, fertility*]. Χασλών; [Alex. Χασαλων:] *Cheslon*), a place named as one of the landmarks on the west part of the north boundary of Judah, apparently situated on the shoulder (A. V. "side") of Mount Jearim (Josh. xv. 10). The name does not, however, reappear in the list of towns of Judah later in the same chapter. Mount Jearim, the "Mount of Forests," has not necessarily any connection with Kirjath Jearim, though the two were evidently, from their proximity in this statement of the boundary, not far apart. Chesalon was the next landmark to Beth-shemesh, and it is quite in accordance with this that Dr. Robinson has observed a modern village named *Kesla*, about six miles to the N. E. of *'Ain Shems*, on the western mountains of Judah (Rob. ii. 30, note; iii. 154). Eusebius and Jerome, in the *Onomasticon*, mention a Chaslon, but they differ as to its situation, the former placing it in Benjamin,[a] the latter in Judah: both agree that it was a very large village in the neighborhood of Jerusalem. The meaning of the name is thought by Professor Stanley, like Chesulloth, to have reference to its situation on the "loins" of the mountain. G.

CHE'SED (כֶּשֶׂד: Χαζάδ; [Alex. Χασζαδ:] *Cased*), fourth son of Nahor (Gen. xxii. 22). [CHALDEA, p. 408.]

CHE'SIL (כְּסִיל [*a fool* or *impious*]: Βαθήλ; Alex. Χασειρ; [Ald. Χεσιλ:] *Cesil*), a town in the extreme south of Palestine, named with Hormah and Ziklag (Josh. xv. 30). The name does not occur again, but in the list of towns given out of Judah to Simeon, the name BETHUL occurs in place of it (xix. 4), as if the one were identical with, or a corruption of, the other. This is confirmed by the reading of 1 Chr. iv. 30, BETHUEL; by that of the LXX. as given above, and by the mention in 1 Sam. xxx. 27 of a Bethel among the cities of the extreme south. In this case we can only conclude that כסיל was an early variation of בתול. G.

CHEST. By this word are translated in the A. V. two distinct Hebrew terms: (1.) אָרוֹן or אָרֹן, from ארה, to gather: κιβωτός: *mzophylacium*. This is invariably used for the Ark of the Covenant, and with two exceptions, for that only. It is instructive to be reminded that there is no



Egyptian chest or box from Thebes. (Wilkinson.)

[a] Possibly referring to the village now *Beit Iksa*, between Jerusalem and *Nebi Samwil*, and therefore in Benjamin

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connection whatever between this word and that for the "ark" of Noah, and for the "ark" in which Moses was hid among the flags (both תֵּבָה, *Tébáh*). The two exceptions alluded to are (*a*) the "coffin" in which the bones of Joseph were carried from Egypt (Gen. l. 26; rendered in the Targ. P's. Jon. by γλωσσόκομον — comp. John xii. 6 — in Hebrew letters: the reading of the whole passage is very singular); and (*b*) the "chest" in which Jehoiada the priest collected the alms for the repairs of the Temple (2 K. xii. 9, 10; 2 Chr. xxiv. 8–11). Of the former the following wood-cut is probably a near representation. (2.) גִּנָּזִים, "chests," from גָּנַז, to hoard (Ez. xxvii. 24 only): A. V. "chests." G.

CHESTNUT-TREE (עַרְמוֹן, *'ármón*: πλάτανος, ἐλάτη: *platanus*). Mention is made of the *'ármón* in Gen. xxx. 37, as one of the trees from which Jacob took rods in which "he pilled white strakes," to set them before Laban's flocks when they came to drink (see on this subject SHEEP); in Ez. xxxi. 8, the *'ármón* is spoken of as one of the glories of Assyria. The balance of authority is certainly in favor of the "plane-tree" being the tree denoted by *'ármón*, for so read the LXX. (in Gen. *l. c.*), the Vulg., the Chaldee, with the Syriac and Arabic versions (Celsius, *Hierob.* i. 513). The A. V., which follows the Rabbins, is certainly to be rejected, for the context of the passages where the word occurs indicates some tree which thrives best in low and moist situations, whereas the chestnut-tree is rather a tree which prefers dry and hilly ground. Dr. Kitto (*Cyc.* art. *Armon*), in illustration of Ez. (*l. c.*) says that "the planes of Assyria are of extraordinary size and beauty, in both respects exceeding even those of Palestine; it consists with our own experience, that one may travel far in Western Asia without meeting such trees, and so many together, as occur in the Chenar (plane) groves of Assyria and Media." The plane-trees of Persia are now and have been long held in the greatest veneration; with the Greeks also these trees were great favorites; Herodotus (vii. 31) tells a story of how Xerxes on his way to Sardis met with a plane-tree of exceeding beauty, to which he made an offering of golden ornaments. A fine specimen of the plane-tree was growing a few years ago (1844) at Vostitza, on the Gulf of Lepanto; it measured 46 feet in circumference, according to the Rev. S. Clark of Battersea, who has given an interesting account of it in John's *Forest Trees of Britain* (ii. 205). The plane-trees of Palestine in ancient days were probably more numerous than they are now; though modern travellers occasionally refer to them. Belon (*Obs.* ii. 105) speaks of very high plane-trees near Antioch; De la Roque (*Voyag. de Syrie et du M. Liban*, p. 197) mentions entire forests of planes which line the margin of the Orontes; and in another place (p. 76) he speaks of having passed the night under planes of great beauty in a valley near Lebanon.

In Ecclus. xxiv. 14, Wisdom is compared to "a plane-tree by the water." W. H.

CHESUL'LOTH (with the definite article, הַכְּסֻלּוֹת: Χασαλώθ: *Casaloth*), one of the towns of Issachar, meaning in Hebrew "the loins," and therefore, perhaps, deriving its name from its situation on the slope of some mountain (Josh. xix. 18. See the quotation from Jarchi in Keil's *Joshua*, p. 338). From its position in the lists it appears to be between Jezreel and Shunem (*Solem*), and, therefore, not far enough north to be the *Iksâl* mentioned by Robinson (ii. 332) or the place noted by Eusebius and Jerome under Accharoth, Ἀχεσέλωθ, in the *Onomasticon*. G.

CHETTI'IM or CHET'TIIM (Χεττιείμ Alex. [Sin. Ald.] Χεττιείμ: *Cethim*), 1 Macc. i 1. [CHITTIM.] W. A. W.

CHE'ZIB (כְּזִיב [*lying*, Ges.; *lying brook*, Fürst]; Sam. Cod. כזבה; Sam. Vers. כדובה· Χασβί: Vulg. translating *quo nato parere ultra cessavit*, and comp. a similar translation by Aquila, in Jer. *Qu. Hebr.*), a name which occurs but once (Gen. xxxviii. 5). Judah was at Chezib when the Canaanitess Bath shua bore his third son Shelah. The other places named in this remarkable narrative are all in the low country of Judah, and therefore in the absence of any specification of the position of Chezib, we may adopt the opinion of the interpreters, ancient and modern, who identify it with ACHZIB (אַכְזִיב). It is also probably identical with CHOZEBA. G.

CHI'DON (כִּידוֹן: LXX. Vat. omits; Alex. Χειδών: *Chidon*), the name which in 1 Chr. xiii. 9 is given to the threshing-floor at which the accident to the ark, on its transport from Kirjath-jearim to Jerusalem, took place, and the death of Uzzah. In the parallel account in 2 Sam. vi. the name is given as Nachon. The word Chidon signifies a "javelin;" Nachon, "prepared" or "firm." Whether there were really two distinct names for the same spot, or whether the one is simply a corruption or alteration of the other is quite uncertain (see Ges. *Thes.* 683; Simonis, *Onom.* 339, 340). Josephus (*Ant.* vii. 4, § 2) has Χειδών. The Jewish tradition (Jerome, *Quæst. Heb.* on 1 Chr. xi. 9) was that Chidon acquired its name from being the spot on which Joshua stood when he stretched out the weapon of that name (A. V. "spear") towards Ai (Josh. viii. 18). But this is irreconcilable with all our ideas of the topography of the locality. G.

* Words so obscure justify other conjectures. It is more satisfactory to regard the terms as commemorative of events rather than names of the owners: (1) the threshing-floor of smiting (from נָכָה, *to smite*), because Jehovah smote Uzzah there; and (2) threshing-floor of the blow or (figurative) javelin with which Uzzah was there smittten. PEREZ-UZZAH (2 Sam. vi. 8) seems to have been the personal designation under which the fatal spot was known to subsequent times. See Movers, *Krit. Untersuch. üb. die bibl. Chronik*, p. 166; Keil, *Books of Samuel*, p. 332 (Clark's Library); and Wordsworth, *Holy Bible with Notes*, ii. 82. H.

CHILDREN (בָּנִים [*sons*]: τέκνα, παιδία: *liberi, filii*. From the root בָּנָה, *to build*, are derived both בֵּן, *son*, as in Ben-hanan, &c., and בַּת *daughter*, as in Bath-sheba. The Chald. also בַּר, *son*, occurs in O. T., and appears in N. T. in such words as Barnabas, but which in plur. בְּנַיִן, Ezr vi. 16, resembles more the Hebrew. Cognate words are the Arabic Beni, *sons*, in the sense of descendants, and Benât, *daughters*, Ges. pp. 215, 236 Shaw, *Travels*, Pr. p. 8). The blessing of off

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spring, but especially, and sometimes exclusively, of the male sex, is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Her i. 136; Strab. xv. 733; Gen. xvi. 2, xxix. 31, xxx. 1, 14; Deut. vii. 14; 1 Sam. i. 6, ii. 5, iv. 20; 2 Sam. vi. 23, xviii. 18; 2 K. iv. 14; Is. xlvii. 9; Jer. xx. 15; Hos. ix. 14; Esth. v. 11; Ps. cxxvii. 3, 5; Eccl. vi. 3; Drusius, *Prov. Ben-Sira*, ap. Crit. Sacr. viii. 1887; Lane, *Mod. Egypt.* i. 208, 240; Mrs. Poole, *Englishw. in Egypt*, iii. 163; Niebuhr, *Descr. de l'Arab.* 67; Chardin, *Voyage*, vii. 446; Russell, *Nubia*, 343). Childbirth is in the East usually, but not always, attended with little difficulty, and accomplished with little or no assistance (Gen. xxxv. 17, xxxviii. 28, Ex. i. 19; 1 Sam. iv. 19, 20; Burckhardt, *Notes on Bedouins*, i. 96; Harmer, *Obs.* iv. 425; Lady M. W. Montagu, *Letters*, ii. 217, 219, 222). As soon as the child was born, and the umbilical cord cut, it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes. Arab mothers sometimes rub their children with earth or sand (Ez. xvi. 4; Job xxxviii. 9; Luke ii. 7; Burckhardt, *l. c.*). On the 8th day the rite of circumcision in the case of a boy, was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning. Among Mohammedans, circumcision is most commonly delayed till the 5th, 6th, or even the 14th year (Gen. xxi. 4, xxix. 32, 35, xxx. 6, 24; Lev. xii. 3; Is. vii. 14, viii. 3; Luke i. 59, ii. 21, and Lightfoot, *ad loc.*; Spencer, *de Legg. Hebr.* v. 62; Strab. xvii. 824; Her. ii. 36, 104; Burckhardt, *ibid.* i. 96; Lane, *Mod. Egypt.* i. 87; Mrs. Poole, *Englishw. in Egypt*, iii. 158; Niebuhr, *Descr.* p. 70). [CIRCUMCISION.] After the birth of a male child, the mother was considered unclean for 7 + 33 days; if the child were a female, for double that period 14 + 66 days. At the end of the time she was to make an offering of purification of a lamb as a burnt-offering, and a pigeon or turtle-dove as a sin-offering, or in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (Lev. xii. 1–8; Luke ii. 22). The period of nursing appears to have been sometimes prolonged to 3 years (Is. xlix. 15; 2 Macc. vii. 27; comp. Livingstone, *Travels*, c. vi. p. 126; but Burckhardt leads to a different conclusion). The Mohammedan law enjoins mothers to suckle their children for 2 full years if possible (Lane, *Mod. Egypt.* i. 83; Mrs. Poole, *Englishw. in Egypt*, iii. 161). Nurses were employed in cases of necessity (Ex. ii. 9; Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 2 Chr. xxii. 11). The time of weaning was an occasion of rejoicing (Gen. xxi. 8). Arab children wear little or no clothing for 4 or 5 years; the young of both sexes are usually carried by the mothers on the hip or the shoulder, a custom to which allusion is made by Isaiah (Is. xlix. 22, lxvi. 12; Lane, *Mod. Egypt.* i. 83). Both boys and girls in their early years, boys probably till their 5th year, were under the care of the women (Prov. xxxi. 1; Herod. i. 136; Strab. xv. p. 733; Niebuhr, *Descr.* p. 24). Afterwards the boys were taken by the father under his charge. Those in wealthy families had tutors or governors (אֹמְנִים, *τιθηνοί*) who were sometimes eunuchs (Num. xi. 12; 1 K. x. 1, 5; Is. xlix. 23; Gal. iii. 24; Esth. ii. 7; Joseph. *Vit.* 76; Lane, *Mod. Egypt.* i. 83). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work (Lev. xxi. 9; Num. xii. 14; 1 Sam. ix. 11; Prov. xxxi. 19, 23; Ecclus. vii. 25, xlii. 9; 2 Macc. iii. 19). The example, however, and authority of the mother were carefully upheld to children of both sexes (Deut xxi. 20; Prov. x. 1, xv. 20; 1 K. ii. 19).

The first-born male children were regarded as devoted to God, and were to be redeemed by an offering (Ex. xiii. 13; Num. xviii. 15; Luke ii. 22). Children devoted by special vow, as Samuel was, appear to have been brought up from very early years in a school or place of education near the tabernacle or temple (1 Sam. i. 24, 28). [EDUCATION.]

The authority of parents, especially the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reviler of a parent, was liable to capital punishment, though not at the independent will of the parent. Children were liable to be taken as slaves in case of non-payment of debt, and were expected to perform menial offices for them, such as washing the feet, and to maintain them in poverty and old age. How this last obligation was evaded, see CORBAN. The like obedience is enjoined by the Gospel (Gen. xxxviii. 24; Lev. xxi. 9; Num. xii. 14; Deut. xxiv. 16; 1 K. ii. 19; 2 K. xiv. 6, iv. 1; Is. l. 1; Neh. v. 5; Job xxiv. 9; Prov. x. 1, xv. 20, xxix. 3; Drusius, *Quæst. Hebr.* ii. 63, ap. Crit. Sacr. viii. 1547; Col. iii. 20; Eph. vi. 1; 1 Tim. i. 9; comp. Virg. *Æn.* vi. 609; and Servius, *ad loc.*; Aristoph. *Ran.* 146; Plato, *Phædo*, 144; *de Legg.* ix.).

The legal age was 12, or even earlier in the case of a female, and 13 for a male (Maimon. *de Pros. c.* v.; Grotius and Calmet *on John* ix. 21).

The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deut. xxi. 17; Gen. xxv. 31, xlix. 3; 1 Chr. v. 1, 2; Judg. xi. 2, 7). Daughters had by right no portion in the inheritance; but if a man had no son, his inheritance passed to his daughters, but they were forbidden to marry out of their father's tribe (Num. xxvii. 1, 8, xxxvi. 2, 8).

The term *sons* was applied also to the disciples and followers of the teachers of the various sects which arose after the Captivity [EDUCATION; SCRIBES]. (Lightfoot, *Hor. Hebr.* on John xiii. 33, Luke xi. 45, John xvi. [xv.?] 16.) [Comp. Matt. xii. 27; Luke xi. 19. See also 1 Cor. iv. 14, 15, 17; 1 Tim. i. 2; 2 Tim. i. 2; Philem. 10; 3 John 4. A.] H. W. P.

CHILEAB. [ABIGAIL; DANIEL.]

CHILION [*properly* Chilyon] (כִּלְיוֹן. Χελαιών; [Vat. Ruth i. 2, Κελ.;] Alex. Χελεσσ. [Χαιλεσσ:] *Chelion*), the son of Elimelech and Naomi, and husband of Orpah (Ruth i. 2–5, iv. 9). He is described as "an Ephrathite (? Ephraimite) of Bethlehem-judah."

* The etymology usually assigned for the names of the brothers (Ruth i. 2) is חֳרְוָה for Chilion, *sickly*, and מַחְלוֹן for Mahlon, *pining*; either given to them at first from prognostics of their early fate, which, as they died young, were fulfilled, or substituted for other original names, after their death, in the family traditions. Considering how readily the orientals change the names of persons both living and dead, the latter supposition is by no means impossible. See Bertheau (*Richter u. Ruth*, p. 239;

But the derivation is uncertain. So good a scholar as Cassel (*Richter u. Ruth*, p. 205) refers Chilion to כָּלָה, and Mahlon to חָלָה, *i. e.* the former, *ornament*, and the latter, *joy*; so that the names could have been given to them at their birth as terms of parental fondness. Mr. Wright (*Ruth in Hebrew and Chaldee*, p. 2) conjectures that the children were so named (*sickness; destruction*) on account of the sad condition of the land at the time. That the land was specially afflicted at the time they were born we do not know. The famine which drove the family to Moab was later. The names, in whatever way explained, afford but a slight foothold for assailing the historical claims of the book. H.

CHIL'MAD (כִּלְמַד: Χαρμάν; [Ald. Χαλμάν; Comp. Χαλμάβ:] *Chelmad*), a place or country mentioned in conjunction with Sheba and Asshur (Ez. xxvii. 23). The only name bearing any similarity to it is Charmande, a town near the Euphrates between the Mascas and the Babylonian frontier (Xen. *Anab.* i. 5, § 10). As however no other writer notices this place, it is highly improbable that it was of sufficient importance to rank with Sheba and Asshur. Hitzig (*Comment. on Is.* l. c.) proposes to alter the punctuation to לְמַד, with the sense, "Asshur was *as thy pupil* in commerce. W. L. B.

* Rawlinson identifies Chilmad with *Kalwadha*. [CHALDEA, § 4.] A.

CHIM'HAM (כִּמְהָם [*pining, longing*], but see below: Χαμαάμ; Alex. Χαναάν; [Comp. Χιμαάν, Ἀχιμαάν; LXX. in Jer. corrupt;] Joseph. Ἀχίμανος: *Chimham*), a follower, and probably a son (Joseph. *Ant.* vii. 11, § 4; and comp. 1 K. ii. 7) of Barzillai the Gileadite, who returned from beyond Jordan with David (2 Sam. xix. 37, 38, 40). David appears to have bestowed on him a possession at Bethlehem, on which, in later times, an inn or *Khan* (גֵּרוּת) was standing, well known as the starting-point for travellers from Jerusalem to Egypt (Jer. xli. 17).[a] There is some uncertainty about the name, possibly from its not being that of a Hebrew. In 2 Sam. xix. 40, it is in the Hebrew text Chimhan, כִּמְהָן, and in the *Chetîb* of Jer. xli. 17, Chemôham, כִּמּוֹהָם. G.

CHIN'NERETH [*Heb.* Cinne'reth *or* Kinne'reth] (accurately [?] Cinnareth, כִּנֶּרֶת [? in pause כִּנֶּרֶה]: Κενερέθ; Alex. Χενερσθ; [Ald. Χενερέθ:] *Cenereth*), a fortified city in the tribe of Naphtali (Josh. xix. 35 only), of which no trace is found in later writers, and no remains by travellers. Whether it gave its name to, or received it from, the lake, which was possibly adjacent, is quite uncertain. By St. Jerome Chinnereth was identified with the later Tiberias. This may have been from some tradition then existing: the only corroboration which we can find for it is the mention in Joshua of Hammath as near it, which was possibly the *Hûmmâm* or Emmaus, near the shore of the lake a little south of Tiberias. This is denied by Reland (161), on the ground that Capernaum is said by St. Matt. (iv. 13) to have been on the very borders of Zebulun and Naphtali, and that Zebulun was to the south of Naphtali. But St. Matthew's expression will hardly bear this strict interpretation. The town, or the lake, appears to have given its name (slightly altered) to a district — "all CINNEROTH" (1 K. xv. 20). G.

* The name (Josh. xix. 35) is spelt "Cinnereth" in the A. V. ed. 1611, and other early editions. According to Fürst, the city "in later times was called גְּנוֹסַר *Genusar* (Megilla 6[a]). . . . At the time of Farchi (at the beginning of the 14th century) it was still in existence, lying, without doubt, one hour northwest of Tabariyya [Tiberias], where the ruins of *Gansur* are still found at the present day" (*Heb. Lex.* s. v., Davidson's transl.). A.

CHIN'NERETH, SEA OF (יָם כִּנֶּרֶת: ἡ θάλασσα Χενερέθ [etc.:] *mare Cenereth*, Num. xxxiv. 11; Josh. xiii. 27), the inland sea which is most familiarly known to us as the "lake of Gennesaret." This is evident from the mode in which it is mentioned in various passages in the Pentateuch and Joshua — as being at the end of Jordan opposite to the "Sea of the Arabah," *i. e.* the Dead Sea; as having the Arabah or Ghor below it, &c. (Deut. iii. 17; Josh. xi. 2, xii. 3). In the two former of these passages the word "sea" is omitted; in the two latter it is in a plural form — "Chinneroth" (acc. Cinnaroth, כִּנַּרוֹת, and כִּנְרוֹת, Cinnroth, [Vulg. Ceneroth]). The word is by some derived from Cinnoor (*κιννύρα, cithara*, a "harp"), as if in allusion to the oval shape of the lake. But this, to say the least, is doubtful. It seems more likely that Cinnereth was an ancient Canaanite name existing long prior to the Israelite conquest, and, like other names, adopted by the Israelites into their language. The subsequent name "Gennesar" was derived from "Cinnereth" by a change of letters of a kind frequent enough in the East. [GENNESARET.] G.

CHIN'NEROTH (כִּנְרוֹת, כִּנֶּרוֹת: Κενερώθ, Χενερέθ; Alex. Χενερεθθι, Χενερεθ: *Cenereth*), Josh. xi. 2, xii. 3. [CHINNERETH.] W. A. W.

* In A. V. ed. 1611, and other early editions, the word is spelt "Cinneroth," as in 1 K. xv. 20 See CINNEROTH. A.

CHI'OS (Χίος: [*Chius*]). The position of this island in reference to the neighboring islands and coasts could hardly be better described than in the detailed account of St. Paul's return voyage from Troas to Cæsarea (Acts xx., xxi.). Having come from Assos to Mitylene in Lesbos (xx. 14), he arrived the next day over against Chios (v. 15), the next day at Samos and tarried at Trogyllium (*ib.*); and the following day at Miletus (*ib.*); thence he went by Cos and Rhodes to Patara (xxi. 1). [MITYLENE; SAMOS.] With this it is worth while to compare the account of Herod's voyage to join Marcus Agrippa in the Black Sea. We are told (Joseph. *Ant.* xvi. 2, § 2) that after passing by Rhodes and Cos, he was detained some time by north winds at Chios, and sailed on to Mitylene,

[a] * We see from Jer. xli. 17 that this *Khan* bore Chimham's name for at least 4 centuries, and (as the usages of the East are so unchanging) may have been the Khan (καταλυμα which almost 6 centuries later "furnished shelter for two travellers with their infant child when 'there was no room in the inn,' and when they too from that spot fled into Egypt" (Stanley *Jewish Church*, ii. 201).

when the winds became more favourable. It appears that during this stay at Chios Herod gave very liberal sums towards the restoration of some public works which had suffered in the Mithridatic war. This island does not appear to have any other association with the Jews; nor is it specially mentioned in connection with the first spread of Christianity by the Apostles. When St. Paul was there on the occasion referred to, he did not land, but only passed the night at anchor. At that time Chios enjoyed the privilege of freedom (Plin. v. 38), and it is not certain that it ever was politically a part of the province of Asia, though it is separated from the mainland only by a strait of 5 miles. Its length is about 32 miles, and in breadth it varies from 8 to 18. Its outline is mountainous and bold; and it has always been celebrated for its beauty and fruitfulness. In recent times it has been too well known, under its modern name of *Scio*, for the dreadful sufferings of its inhabitants in the Greek war of independence. Chios is described by the older travellers, Thevenot, Tournefort, and Chandler. J. S. H.

CHISLEU. [MONTHS.]

CHIS'LON (כִּסְלֹן [*hope, confidence*]: Χασλών: *Chaselon*), father of Elidad, the prince of the tribe of Benjamin, chosen to assist in the division of the land of Canaan among the tribes (Num. xxxiv. 21).

CHISLOTH-TA'BOR (כִּסְלֹת תָּבֹר, *loins of Tabor*: Χασελωθαλθ; Alex. Χασαλωθ βαθωρ: [Ald. Ἀχασαλάθ Θαβάρ; Comp. Χασελλαθθαβάρ:] *Ceseleththabor*), a place to the border (גְּבוּל) of which reached the border of Zebulun (Josh. xix. 12). It may be the village of *Iksâl*, which is now standing about two miles and a half to the west of Mount Tabor. Josephus names a village Xaloth as in the great plain, *i. e.* of Esdraelon, and as one of the landmarks of lower Galilee, (*B. J.* iii. 3, § 1; and see *Vita*, § 44), but it is impossible to say if this was identical with Chisloth-Tabor or with Chesulloth. [See TABOR.] G.

CHIT'TIM, KIT'TIM (כִּתִּים, כִּתִּיִם: Κήτιοι, Κίτιοι, Κητιείμ, Χεττιείμ, [etc.:] *Cetthim, Cethim*), a family or race descended from Javan (Gen. x. 4; 1 Chr. i. 7; A. V. KITTIM), closely related to the Dodanim, and remotely (as we may conclude from the absence of the conjunction before it) to the other descendants of Javan. Chittim is frequently noticed in Scripture: Balaam predicts that a fleet should thence proceed for the destruction of Assyria (Num. xxiv. 24, מִיַּד כִּתִּים;[a] *venient in trieribus de Italia*, Vulg.): in Is. xxiii. 1, 12, it appears as the resort of the fleets of Tyre: in Jer. ii. 10, the "isles of Chittim" (אִיֵּי, i. e. *maritime districts*) are to the far west, as Kedar to the east of Palestine: the Tyrians procured thence the cedar or box-wood, which they inlaid with ivory for the decks of their vessels (Ez. xxvii. 6, דְּדָנ אַשּׁוּרִים, A. V. "the company of the Asshurites," but rather [ivory] *the daughter of cedar* i. e. inclosed in cedar): in Dan. xi. 30, "ships of Chittim" (καὶ ἥξουσι Ῥωμαῖοι: *Trieres et Romani*) advance to the south to meet the king of the north: at a later period we find Alexander the Great described as coming ἐκ τῆς γῆς [Rom. Χεττειείμ, Alex. Sin.] Χεττιειμ (1 Macc. i. 1; A. V. CHETTIIM), and Perseus as Κιτιέων βασιλεύς [*Celeorum rex*] (1 Macc. viii. 5; A. V. CITIMS). Josephus considered Cyprus as the original seat of the Chittim, adducing as evidence the name of its principal town, Citium (Χεθιμος δὲ Χέθιμα τὴν νῆσον ἔσχεν· Κύπρος αὕτη νῦν καλεῖται, *Ant.* i. 6, § 1). Citium was without doubt a Phœnician town, and the name, as it appears in Phœnician inscriptions, exactly accords with the Hebrew (Gesen. *Thes.* 726). From the town the name extended to the whole island of Cyprus, which was occupied by Phœnician colonies, and remained under Tyre certainly until about B. C. 720 (Joseph. *Ant.* ix. 14, § 2). With the decay of the Phœnician power (circ. B. C. 600) the Greeks began to found flourishing settlements on its coasts, as they had also done in Crete, Rhodes, and the islands of the Ægæan Sea. The name Chittim, which in the first instance had applied to Phœnicians only (for חִתִּים = חִתִּים, *Hittites*, a branch of the Canaanitish race), passed over to the islands which they had occupied, and thence to the people who succeeded the Phœnicians in the occupation of them (ἀπ' αὐτῆς, *sc.* Κύπρου, νῆσοί τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν, Χεθὶμ ὑπὸ Ἑβραίων ὀνομάζεται, Joseph. *Ant.* i. 6, § 1). Thus in Macc., Chittim evidently = *Macedonia*, and was perhaps more especially applied to that country from the apparent similarity of the name in the form Μακετία, which they supposed = Μα and Κέτιοι, *the land of the Cetii*. The use of the term was extended yet further so as to embrace Italy according to the LXX. (Dan.), and the Vulgate (Num. and Dan.), to which we may add the rendering of the Chaldee Targum, which gives איזליון (Italia) in 1 Chr. i. 7, and אפוליא (Apulia) in Ez. xxvii. 6. The "ships of Chittim" in Dan. have been explained as *Macedonian*, which Popillius Lænas may have seized at Delos after the defeat of Perseus, and taken on his expedition to Egypt against Antiochus; but the assumption on which this interpretation rests is not borne out by the narrative (Liv. xliv. 29, xlv. 10), nor does there appear any difficulty in extending the term to Italy, as one of the lands in the far west with which the Hebrews were but little acquainted. In an ethnological point of view, Chittim, associated as the name is with Javan and Elishah, must be regarded as applying, not to the original Phœnician settlers of Cyprus, but to the race which succeeded them: namely, the Carians, who were widely dispersed over the Mediterranean coasts, and were settled in the Cyclades (Thucyd. i. 8), Crete (Herod. i. 171) and in the islands called Macariæ Insulæ, perhaps as being the residence of the Carians. From these islands they were displaced by the Dorians and Ionians (Herod. *l. c.*), and emigrated to the main land, where they occupied the district named after them. The Carians were connected with the Leleges, and must be considered as related to the Pelasgic family, though quite distinct from the Hellenic branch (Knobel., *Völkertafel*, p. 95 ff.). W. L. B.

CHI'UN (כִּיּוּן). [REMPHAN.]

CHLOE (Χλόη) [*tender shoot* or *herbage*], a woman mentioned in 1 Cor. i. 11, some of whose household [ὑπὸ τῶν Χλόης, comp. Rom. xvi. 10, 11] had informed St. Paul of the fact that there

[a] Hengstenberg (*Hist. of Bal.*) explains this expression as = *from the side of* Cyprus, *i. e.* from that island as a rendezvous.

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were divisions in the Corinthian church. She is supposed by Theophylact and others to have been an inhabitant of Corinth; by Estius, some Christian woman known to the Corinthians elsewhere; by Michaelis and Meyer, an Ephesian, having friends at Corinth. It is impossible to decide. [See ARISTOBULUS, Amer. ed.] H. A

CHO'BA (Χωβά; [Sin. Χαβα]: Vulg. omits), a place mentioned in Jud. iv. 4, apparently situated in the central part of Palestine. It is probably the same place as

CHO'BAI [2 syl.] (Χωβαΐ; [Sin. Χωβα: Vulg. omits]), which occurs in Jud. xv. 4, 5: in the latter verse the Greek is Χωβά. The name suggests Hobah (חוֹבָה, which is the reading of the Syriac), especially in connection with the mention of Damascus in v. 5, if the distance from the probable site of BETHULIA were not too great.

* **CHŒNIX** (χοῖνιξ), Rev. vi. 6, marg. See WEIGHTS AND MEASURES, II. § 2, near the end.

CHOR-A'SHAN (כּוֹר־עָשָׁן [*furnace of smoke*]: Βηρσαβεέ; Alex. Βωρασαν: *in lacu Asan*), one of the places in which "David and his men were wont to haunt," and to his friends in which he sent presents of the plunder taken from the Amalekites (1 Sam. xxx. 30). The towns named in this catalogue are all south of Hebron, and Chorashan may, therefore, be identical with ASHAN of Simeon. This is, however, quite uncertain, and the name has not been discovered. G.

CHORA'ZIN (Χοραζίν [text. rec.], Χοραζείν [Tisch., Treg.], Χοραζαΐν [D]; *Corozain*), one of the cities in which our Lord's mighty works were done, but named only in His denunciation (Matt. xi. 21; Luke x. 13). It was known to St. Jerome, who describes it (*Comm. in Esai.* ix. 1) as on the shore of the lake, two miles from Capernaum. St. Willibald (about A. D. 750) visited the various places along the lake in the following order — Tiberias, Magdalum, Capernaum, Bethsaida, Chorazin. Dr. Robinson's conclusion is that *Khan Minyeh* being Capernaum, *et-Tâbighah* is Bethsaida, and *Tell Hûm* Chorazin, but the question is enveloped in great obscurity. The origin of the name is also very uncertain. Origen writes the name as χώρα Ζίν, *i. e.* the district of Zin; but this appears to be only conjecture, and has no support from MSS. A place of this name is mentioned in the Talmud (see Reland, p. 722) as famous for wheat, which is still grown in large quantities in this neighborhood. G.

* Dr. Thomson (*Land and Book*, ii. 8) found a heap of shapeless ruins about 2 miles north of *Tell Hûm*, known among the natives as *Chorazy* "The name is nearly the Arabic for Chorazin, and the situation just where we might expect to find Chorazin." Discoveries more recently made have strengthened this presumption from the name and position of *Chorazy*. Mr. Grove, speaking of the excavations by Messrs. Wilson and Anderson, says: "The ruins of Chorazin at *Kerazeh*" (so he writes the word), "turn out to be far more important than was previously suspected; they cover a much larger extent of ground than *Tell Hûm*, and many of the private houses are almost perfect, with the exception of the roofs; the openings for doors and windows remaining in some cases. All the buildings, including a synagogue or church [?], are of basalt, and it is not till one is right in among them that one sees clearly what they are; 50 or 100 yards off they look nothing more than the rough heaps of basaltic stones so common in this country" (*Athenæum*, Feb. 24, 1866, p. 278). H.

* **CHOSAME'US.** [See SIMON CHOSAMEUS.]

CHOZE'BA (כֹּזֵבָא [*lying, false*]: Χωζηβά [Vat Χωχηθ:] *viri mendacii*). The "men of Chozeba" are named (1 Chr. iv. 22) amongst the descendants of Shelah the son of Judah. The name does not reappear, but it is sufficiently like CHEZIB (and especially the reading of the Samaritan Codex of that name) to suggest that the two refer to the same place, that, namely, elsewhere called ACHZIB, at which place Shelah was born. (The Vulgate version of this passage is worth notice). G.

CHRIST. [JESUS.]

CHRISTIAN (Χριστιανός: *Christianus*). The disciples, we are told (Acts xi. 26), were first called Christians at Antioch on the Orontes, somewhere about A. D. 43. The name, and the place where it was conferred, are both significant. It is clear that the appellation "Christian" was one which, though eagerly adopted and gloried in by the early followers of Christ, could not have been imposed by themselves. They were known to each other as brethren of one family, as disciples of the same Master, as believers in the same faith, and as distinguished by the same endeavors after holiness and consecration of life; and so were called *brethren* (Acts xv. 1, 23; 1 Cor. vii. 12), *disciples* (Acts ix. 26, xi. 29), *believers* (Acts v. 14), *saints* (Rom. viii. 27, xv. 25). But the outer world could know nothing of the true force and significance of these terms, which were in a manner esoteric; it was necessary therefore that the followers of the new religion should have some distinctive title. To the contemptuous Jew they were Nazarenes and Galileans, names which carried with them the infamy and turbulence of the places whence they sprung, and from whence nothing good and no prophet might come. The Jews could add nothing to the scorn which these names expressed, and had they endeavored to do so they would not have defiled the glory of their Messiah by applying his title to those whom they could not but regard as the followers of a pretender. The name "Christian," then, which, in the only other cases where it appears in the N. T. (Acts xxvi. 28; 1 Pet. iv. 16: comp. Tac. *Ann.* xv. 44), is used contemptuously, could not have been applied by the early disciples to themselves, nor could it have come to them from their own nation the Jews; it must, therefore, have been imposed upon them by the Gentile world, and no place could have so appropriately given rise to it as Antioch, where the first Church was planted among the heathen. It was manifest by the preaching of the new teachers that they were distinct from the Jews, so distinct as to be remarked by the heathen themselves; and as no name was so frequently in their mouths as that of Christ,[a] the Messiah, the Anointed, the people of Antioch, ever on the alert for a gibe or mocking taunt, and taking Christ to be a proper name and not a title of honor, called his followers Χριστιανοί, Christians the partisans of Christ, just as in the early struggles for the Empire we meet with the Cæsariani, Pompeiani, and Octaviani. The Latin form of the

[a] "Christ," and not "Jesus," is the term most commonly applied to our Lord in the Epistles

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name is what would be expected, for Antioch had long been a Roman city. Its inhabitants were celebrated for their wit and a propensity for conferring nicknames (Procop. *Pers.* ii. 8, p. 105). The Emperor Julian himself was not secure from their jests (Amm. Marc. xxii. 14). Apollonius of Tyana was driven from the city by the insults of the inhabitants (Philostr. *Vit. Apoll.* iii. 16). Their wit however, was often harmless enough (Lucian, *De Saltat.* 76), and there is no reason to suppose that the name "Christian" of itself was intended as a term of scurrility or abuse, though it would naturally be used with contempt.

Suidas (*s. v.* Χριστιανοί) says the name was given in the reign of Claudius, when Peter appointed Evodius bishop of Antioch, and they who were formerly called Nazarenes and Galileans had their name changed to Christians. According to Malalas (*Chronog.* x.) it was changed by Evodius himself, and William of Tyre (iv. 9) has a story that a synod was held at Antioch for the purpose. Ignatius, or the author of the Epistle to the Magnesians (c. x.), regards the prophecy of Isaiah (lxii. 2, 12) as first fulfilled in Syria, when Peter and Paul founded the Church at Antioch. But reasons have already been given why the name did not originate within the Church.

Another form of the name is Χρηστιανοί, arising from a false etymology (Lact. iv. 7; Tertullian, *Apol.* c. 3; Suet. *Claud.* 25), by which it was derived from χρηστός. W. A. W.

CHRONICLES, First and Second Books of (in Heb. דִּבְרֵי הַיָּמִים: *verba dierum*, as Jerome translates it, and *sermones dierum*, as Hilar. Pictav. in Wolf, but rather *acta dierum*; journals, or diaries, *i. e.* the record of the daily occurrences), the name originally given to the record made by the appointed historiographers in the kingdoms of Israel and Judah. In the LXX. these books are called Παραλειπομένων πρῶτον and δεύτερον, which is understood, after Jerome's explanation, as meaning that they are supplementary to the books of Kings. The Vulgate retains both the Hebrew and Greek name in Latin characters, *Dabre jamim*, or *hajamim*, and *Paralipomenon*. Jerome tells us (*ad Domnion. et Rogatian.*) that in his time they formed only one book in the Hebrew MSS., but had been divided by the Christian churches using the LXX. for convenience, on account of their length. In his Ep. to Paulinus, he thus further explains the name *Paralipomenon*, and eulogizes the book. "Paralipomenon liber, id est Instrum. Vet. epitome, tantus ac talis est, ut absque illo si quis scientiam Scripturarum sibi voluerit arrogare, seipsum irrideat. Per singula quippe nomina junctursque verborum, et prætermissæ in Regum libris tanguntur historiæ, et innumerabiles explicantur Evangelii quæstiones." The name *Chronica*, or *Chronicorum liber*, which is given in some copies of the Vulgate, and from whence we derive our English name of "Chronicles," seems to be taken from Jerome's saying in his *Prologus galeatus*, "Dibre hajamin, *i. e.* verba dierum: quod significantius *Chronicon* totius divinæ historiæ possumus appellare." It was possibly suggested to him by his having translated the *Chronica* of Eusebius into Latin. Later Latin writers have given them the name of *Ephemeridum* libri. The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra;[a] and the one genealogy, that of Zerubbabel, which comes down to a later time,[b] is no objection to this statement, without recurring to the strange notion broached by the old commentators, and even sanctioned by Dr. Davidson (in Kitto's *Cycl. of Bibl. Lit.*, art. *Chronicles*), that the knowledge of these generations was communicated to Ezra by inspiration. In fact, the internal evidence as to the time when the book of Chronicles was compiled, seems to tally remarkably with the tradition concerning its authorship. Notwithstanding this agreement, however, the authenticity of *Chronicles* has been vehemently impugned by De Wette and other German critics,[c] whose arguments have been successfully refuted by Dahler, Keil, Movers, and others. It has been clearly shown that the attack was grounded not upon any real marks of spuriousness in the books themselves, but solely upon the desire of the critics in question to remove a witness whose evidence was fatal to their favorite theory as to the post-Babylonian origin of the books of Moses. If the accounts in the books of Chronicles of the courses of priests and Levites, and the ordinances of divine service as arranged by David, and restored by Hezekiah and Josiah, are genuine, it necessarily follows that the Levitical law, as set forth in the Pentateuch, was not invented after the return from the Captivity. Hence the successful vindication of the authenticity of Chronicles has a very important bearing upon many of the very gravest theological questions. As regards the plan of the book, of which the book of Ezra is a continuation, forming one work, it becomes apparent immediately [as soon as] we consider it as the compilation of Ezra, or some one nearly contemporary with him. One of the greatest difficulties connected with the Captivity and the return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. Accordingly it appears to have been one to which both Ezra and Nehemiah gave their earnest attention, as David, Hezekiah, and other kings, had done before them. Another difficulty intimately connected with the former was the maintenance of the temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses: and this residence was only practicable in case of the payment of the appointed tithes, first-fruits, and other offerings. Immediately [as soon as] these ceased the priests and Levites were obliged to disperse to their own villages to obtain a livelihood, and the temple services were neglected. But then again the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on; because all these offices went by fami-

[a] As far as 2 Chr. xxi. 2, says the *Bava Bathra*, as explained by R. Gedaliah, and by Buxtorf. See Wolf, *Bib. Hebr.* vol. ii. p. 82.

[b] For an explanation of Zerubbabel's genealogy in Chr. iii. see *General. of our Lord*, by Lord A. Hervey, p. 97 ff. But even if this explanation is not accepted, there is no difficulty. The hand which added Neh. xii. 10, 11, 21, 23, might equally have added 1 Chr. iii. 23–24.

[c] Keil says that Spinoza led the way, by suggesting that they were compiled after Judas Maccabæus (p. 9)

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lies; and again the payment of the tithes, first-fruits, &c., was dependent upon the different families of Israel being established each in his inheritance. Obviously therefore one of the most pressing wants of the Jewish community after their return from Babylon would be trusty genealogical records, and if there were any such in existence, the arrangement and publication of them would be one of the greatest services a person in Ezra's situation could confer. But further, not only had Zerubbabel (Ezr. iii., v., vi.), and after him Ezra and Nehemiah (Ezr. ii., viii.; Neh. vii., viii.) labored most earnestly, in the teeth of immense difficulties, to restore the temple and the public worship of God there to the condition it had been in under the kings of Judah; but it appears clearly from their policy, and from the language of the contemporary prophets, Haggai and Zechariah, that they had it much at heart to re-infuse something of national life and spirit into the heart of the people, and to make them feel that they were still the inheritors of God's covenanted mercies, and that the Captivity had only temporarily interrupted, not dried up, the stream of God's favor to their nation. Now nothing could more effectually aid these pious and patriotic designs than setting before the people a compendious history of the kingdom of David, which should embrace a full account of its prosperity, should trace the sins which led to its overthrow, but should carry the thread through the period of the Captivity, and continue it as it were unbroken on the other side; and those passages in their former history would be especially important which exhibited their greatest and best kings as engaged in building or restoring the temple, in reforming all corruptions in religion, and zealously regulating the services of the house of God. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of that historical work which consists of the two books of Chronicles and the book of Ezra. For after having in the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler marks distinctly his own age and his own purpose, by informing us in ch. ix. 1 of the disturbance of those settlements by the Babylonish Captivity, and, in the following verses, of the partial restoration of them at the return from Babylon (ver. 2–24); and that this list refers to the families who had returned from Babylon is clear, not only from the context, but from its re-insertion, Neh. xi. 3–22,[a] with additional matter evidently extracted from the public archives, and relating to times subsequent to the return from Babylon, extending to Neh. xii. 27, where Nehemiah's narrative is again resumed in continuance with Neh. xi. 2. Having thus shown the reëstablishment of the returned families, each in their own inheritance according to the houses of their fathers, the compiler proceeds to the other part of his plan, which is to give a continuous history of the kingdom of Judah from David to his own times, introduced by the closing scene of Saul's life (ch. x.), which introduction is itself prefaced by a genealogy of the house of Saul (ix. 35–44), extracted from the genealogical tables drawn up in the reign of king Hezekiah, as is at once manifest by counting the 13 or 14 generations, from Jonathan to the sons of Azel inclusive, exactly corresponding to the 14 from David to Hezekiah inclusive. This part of the plan extends from 1 Chr. ix. 35 to the end of the book of Ezra 1 Chr. xv.–xvii., xxii.–xxix.; 2 Chr. xiii.–xv., xxiv. xxvi., xxix.–xxxi. and xxxv., are among the passages wholly or in part peculiar to the books of Chronicles, which mark the purpose of the compiler, and are especially suited to the age and the work of Ezra. Many Chaldaisms in the language of these books, the resemblance of the style of Chron. to that of Ezra, which is, in parts, avowedly Ezra's composition, the reckoning by Darics (1 Chr. xxix. 7), as most explain בַּאֲדַרְכֳּנִים, as well as the breaking off of the narrative in the lifetime of Ezra, are among other valid arguments by which the authorship, or rather compilation of 1 and 2 Chr. and Ezr. is vindicated to Ezra. As regards the *materials* used by him, and the *sources* of his information, they are not difficult to discover. The genealogies are obviously transcribed from some register, in which were preserved the genealogies of the tribes and families drawn up at different times. This appears from the very different ages at which different genealogies terminate, indicating of course the particular reign when each was drawn up. Thus *e. g.* the genealogy of the descendants of Sheshan (1 Chr. ii. 34–41) was drawn up in Hezekiah's reign, since, including Zabad, who lived in David's time, and Azariah in the time of Joash, it ends with a generation contemporary with Hezekiah [AZARIAH, No. 5]. The line of the high-priests (1 Chr. vi. 1–15) must have been drawn up during the Captivity; that in 50–53, in the time of David or Solomon; those of Heman and Asaph in the same chapter in the time of David; that of the sons of Azel (1 Chr. viii. 38) in the time of Hezekiah; that of the sons of Zerubbabel (1 Chr. iii. 19–24) in the time of Ezra, and so on.

The same wide divergence in the age of other materials embodied in the books of Chronicles is also apparent. Thus the information in 1 Chr. i. concerning the kings of Edom before the reign of Saul, was obviously compiled from very ancient sources. The same may be said of the incident of the slaughter of the sons of Ephraim by the Gittites, 1 Chr. vii. 21, viii. 13, and of the account of the sons of Shela, and their dominion in Moab, 1 Chr. iv. 21, 22. The curious details concerning the Reubenites and Gadites in 1 Chr. v. must have been drawn from contemporary documents, embodied probably in the genealogical records of Jotham and Jeroboam, while other records used by the compiler are as late as after the return from Babylon, such as 1 Chr. ix. 2 ff.; 2 Chr. xxxvi. 20 ff.; and others, as Ezr. ii. and iv. 6–23, are as late as the time of Artaxerxes and Nehemiah. Hence it is further manifest that the books of Chronicles and Ezra, though put into their present form by one hand, contain in fact extracts from the writings of many different writers, which *were extant at the time the compilation was made*. For the full account of the reign of David, he made copious extracts from the books of Samuel the seer, Nathan the prophet, and Gad the seer (1 Chr. xxix. 29). For the reign of Solomon he copied from "the book of Nathan," from "the prophecy of Ahijah the Shilonite," and from "the visions of Iddo the seer" (2 Chr. ix. 29). Another work of Iddo

[a] Compare also 1 Chr. ix. 19, with Ezr. ii. 42. Neh. xii. 45.

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called "*the story* (or interpretation, *Midrash*, מִדְרָשׁ) of the prophet Iddo," supplied an account of the acts, and the ways, and sayings of king Abijah (xiii. 22); while yet another book of Iddo concerning genealogies, with the book of the prophet Shemaiah, contained the acts of king Rehoboam (xii. 15). For later times the "Book of the kings of Israel and Judah" is repeatedly cited (2 Chr. xxv. 26, xxvii. 7, xxxii. 32, xxxiii. 18, &c.), and "the sayings of the seers," or rather of Chozai (xxxiii. 19); and for the reigns of Uzziah and Hezekiah "the vision of the prophet Isaiah" (xxvi. 22, xxxii. 32). In other cases where no reference is made to any book as containing further information, it is probable that the whole account of such reign is transcribed. Besides the above-named works, there was also the public national record called סֵפֶר דִּבְרֵי הַיָּמִים, mentioned in Neh. xii. 23, from which doubtless the present books took their name, and from which the genealogies and other matters in them were probably derived, and which are alluded to as having existed as early as the reign of David, 1 Chr. xxvii. 24. These "Chronicles of David," דִּבְרֵי הַיָּמִים לַמֶּלֶךְ דָּוִיד, are probably the same as the דִּבְרֵי דָוִיד, above referred to, as written by Samuel, Nathan, and Gad. From this time the affairs of each king's reign were regularly recorded in a book called at first סֵפֶר דִּבְרֵי יָמִים, "the book of the acts of Solomon" (1 K. xi. 41), by the name of the king, as before of David, but afterwards in both kingdoms by the general name of סֵ"ד דִּבְרֵי הַיָּמִים, as in the constantly recurring formula, — "Now the rest of the acts (דִּבְרֵי) of Rehoboam, Abijam, &c.; Jeroboam, Nadab, &c., are they not written in the book of the Chronicles of the kings of Judah" *or* "of Israel" (1 K. xiv. 29, xv. 7, &c.)? And this continues to the end of Jehoiakim's reign, as appears by 2 K. xxiv. 5; 2 Chr. xxxvi. 8. And it was doubtless from this common source that the passages in the books of Samuel and Kings identical with the books of Chronicles were derived. All these several works have perished, but the most important matters in them have been providentially preserved to us in the Chronicles.

As regards the closing chapter of 2 Chr. subsequent to v. 8, and the 1st ch. of Ezra, a comparison of them with the narrative of 2 K. xxiv., xxv., will lead to the conclusion that, while the writer of the narrative in *Kings* lived in Judah, and died under the dynasty of Nebuchadnezzar, the writer of the chapter in *Chronicles* lived at Babylon, and survived till the commencement at least of the Persian dynasty. For this last writer gives no details of the reigns of Jehoiachin or Zedekiah, or the events in Judah subsequent to the burning of the temple; but only dwelling on the moral lessons connected with the destruction of Jerusalem, passes on quickly to relate the return from captivity. Moreover, he seems to speak as one who had long been a subject of Nebuchadnezzar, calling him simply "King Nebuchadnezzar;" and by the repeated use of the expression "*brought him, or these, to Babylon*," rather encourages the idea that the writer was there himself. The first chapter of Ezra strongly confirms this view, for we have copious details, not likely to be known except to one at Babylon, of the decree, the presents made to the captives, the bringing out of the sacred vessels, the very name of the Chaldee treasurer, the number and weight of the vessels, and the Chaldee name of Zerubbabel, and in this chapter the writer speaks throughout of the captives *going up* to Jerusalem, and Sheshbazzar *taking* them up (הֶעֱלָה, as opposed to הֵבִיא). But with this clew we may advance a little further, and ask, who was there at Babylon, a prophet, as the writer of sacred annals must be, an author, a subject of Nebuchadnezzar and his sons, and yet who survived to see the Persian dynasty, to whom we can with probability assign this narrative? Surely the answer will be Daniel. Who so likely to dwell on the sacred vessels taken by Nebuchadnezzar (Dan. v. 2, 23); who so likely to refer to the prophecy of Jeremiah (Dan. ix. 2); who so likely to bewail the stubbornness of the people, and their rejection of the prophets (Dan. ix. 5–8); who so likely to possess the text of Cyrus's decree, to know and record the name of the treasurer (Dan. i. 3, 11); and to name Zerubbabel by his Chaldee name (Dan. i. 7)? Add to this, that Ezr. i. exactly supplies the unaccountable gap between Dan. ix. and x. [EZRA], and we may conclude with some confidence that as Jeremiah wrote the closing portion of the book of Kings, so did Daniel write the corresponding portion in Chronicles, and down to the end of Ezr. i. Ezra perhaps brought this with him from Babylon, and made use of it to carry on the Jewish history from the point where the old Chronicles failed him. As regards the TEXT of the Chronicles, it is in parts very corrupt, and has the appearance of having been copied from MSS. which were partly effaced by age or injury. Jerome (*Præf. ad Paral.*) speaks of the Greek text as being hopelessly confused in his days, and assigns this as a reason why he made a new translation from the Hebrew. However, in several of the differences between the text of Chronicles and the parallel passages in the other books,[a] the Chronicles preserve the purest and truest reading, as *e. g.* 2 Chr. ix. 25, compared with 1 K. iv. 26; 1 Chr. xi. 11 compared with 2 Sam. xxiii. 8; xxi. 12 comp. with 2 Sam. xxiv. 13; 2 Chr. xxvi. 1, 3, 8, &c., comp. with 2 K. xv. 1, 6, &c. As regards the LANGUAGE of these books, as of Ezra, Nehemiah, Esther, and the later prophets, it has a marked Chaldee coloring, and Gesenius says of them, that "as literary works they are decidedly inferior to those of older date" (*Introd. to Heb. Gram.*). The chief Chaldaisms are the use of certain words not found in old Hebrew, as הַהֵיכָל, כּוֹף, זְמָן, &c., or of words in a different sense, as אָמַר, עָנָה, &c., or of a different orthography, as דָּוִיד for דָּוִד, רוֹב for רֹב, &c., and the interchange of א and ה at the end and at the beginning of words, and other peculiarities pointed out by Gesenius and others. For further information see C. F. Keil, *Apologet. Versuch üb. d. Bücher d. Chronik*; F. C. Movers, *Kritische Untersuchungen üb. d. Bibl. Chronik*; Wolf's *Biblioth. Hebr.*; Kitto's

[a] For a careful comparison of the text of 1 Chr. xi with 2 Sam. v. and xxiii., see Dr. Kennicott's dissertation.

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Cyclop. of Bibl. Lit., art. *Chronicles*, and other works cited by the above-named writers.

A. C. H.

* *Additional Literature.* — It would be unjust to withhold from the reader Dean Stanley's representation (as he understands it) of the compilation and spirit of the book of Chronicles. "Though the latest of all the canonical writings, it represents the workmanship of many generations. It resembles the structure of an ancient cathedral, with fragments of every style worked into the building as it proceeded, — here a piece of the most hoary antiquity, there a precious relic of a lost hymn or genealogy of some renowned psalmist or warrior, — but all preserved, and wrought together, as by the workmen of mediæval times, under the guidance of the same sacerdotal mind, with the spirit of the same priestly order. Far below the prophetic books of the Kings in interest and solidity, it yet furnishes a useful counterpart by filling up the voids with materials which none but the peculiar traditions and feelings of the Levitical caste could have supplied. It is the culminating point of the purely Levitical system, both in what it relates, in what it omits, and the manner of its relations and omissions" (*History of the Jewish Church*, ii. 461–2).

Dillmann has an article on the Chronicles in Herzog's *Real-Encykl.* ii. 690–95. Hävernick (*Handb. der Einl. in das Alte Test.* ii. 264 ff.); Scholz (*Einl. in die h. Schriften*, ii. 391–460); Welte (in Herbst's *Einleitung*, ii. 162–231); and Keil (*Einl. in das Alte Test.* pp. 473–520) furnish valuable summaries of the results of their respective investigations. See also De Wette, *Einl.*, 7e Ausg. 1852, pp. 237–257; Ewald, *Gesch. d. Volkes Isr.* i. 244–285, 3e Aufl., 1864; Bleek, *Einl. in das A. T.* 1860, pp. 391–401; Davidson, *Introd. to the Old Test.* ii. 47–120. Lond. 1862; Graf, *Die geschichtl. Bücher des A. T.* Leipz., 1866, pp. 114–247, comp. the notice by Bertheau in the *Jahrb. f. deutsche Theol.* 1856, xi. 150 ff.; and Kuenen, *Hist. crit. des livres de l'Ancien Test.*, trad. par Pierson, i. 442–495, Paris, 1866. Of commentaries may be mentioned Bertheau's *Die Bücher der Chronik* (1854), vol. xv. of the *Exeget. Handb. zum A. T.*; Maurer's *Comment. in Vet. Test.* i. 232 ff. (the notes very meagre); and Wordsworth's *Holy Bible, with Notes*, iii. 167 ff. (1866). The relation of the books of Chronicles to those of 1 and 2 Kings and 1 and 2 Samuel, both as to the parts common to both as well as those peculiar to each, is well illustrated by this last writer in his "Introduction to the Books of Kings and to the Books of Chronicles," pp. vii.–xxv. Keil (*Einleitung*, p. 473) refers to the Tübingen *Theol. Quartalschrift*, 1831, ii. 201–282, as treating ably of the credibility and time of the composition of these writings. Against the objections raised by De Wette, Gramberg and others, the replies of Kippen and of his editor, Scheibel (*Die Bibel, ein Werk der göttl. Weisheit*, ii. 548 ff.), are concise and to the point.

H. and A.

CHRONOLOGY. I. INTRODUCTION. — The object of this article is to indicate the present state of Biblical chronology. By this term we understand the technical and historical chronology of the Jews and their ancestors from the earliest time to the close of the New Testament Canon. The technical division must be discussed in some detail, the historical only as far as the return from Babylon, the disputed matters of the period following that event being separately treated in other articles.

The character of the inquiry may be made clearer by some remarks on the general nature of the subject. Formerly too great an exactness was hoped for in the determination of Hebrew chronology. Where the materials were not definite enough to fix a date within a few years, it was expected that the very day could be ascertained. Hence arose great unsoundness and variety of results, which ultimately produced a general feeling of distrust. At present critics are rather prone to run into this latter extreme and to treat this subject as altogether vague and uncertain. The truth, as might be expected, lies between these two extreme judgments. The character of the records whence we draw our information forbids us to hope for a complete system. The Bible does not give a complete history of the times to which it refers: in its historical portions it deals with special and detached periods. The chronological information is, therefore, not absolutely continuous, although often, with the evident purpose of forming a kind of connection between these different portions, it has a more continuous character than might have been expected. It is rather historical than strictly chronological in its character, and thus the technical part of the subject depends, so far as the Bible is concerned, almost wholly upon inference. It might be supposed that the accuracy of the information would compensate in some degree for its scantiness and occasional want of continuity. This was, doubtless, originally the case, but it has suffered by designed alteration and by the carelessness of copyists. It is, therefore, of the highest moment to ascertain, as far as possible, what are the indications of alterations by design, and the character of the data in which they occur, and also what class of data has been shown to have suffered through the carelessness of copyists. Designed alteration of numbers has only been detected in the two genealogical lists of Abraham's ancestors in Genesis, in which the character of the differences of the Hebrew text, the Septuagint, and the Samaritan Pentateuch, is such as to indicate separate alteration by design of two out of the three records. The object of these alterations may have been either to shorten or to lengthen the chronology. With the same purpose alterations may may have been made in the prominent detached large numbers in the Old Testament, and even in the smaller numbers, when forming part of a series, or, in either case, in the accompanying words determining the historical place of these numbers. Hence there is great value in independent evidence in the New Testament and in incidental evidence in the Old. Of the former class are St. Paul's mentions of the period of the Judges, and of that from the promise to Abraham until the Exodus, especially considered in connection with his speaking of the duration of Saul's reign, as to which the Hebrew Scriptures are silent. Of the latter class are such statements as Jephthah's of the 300 years that the Israelites had held the country of the Amorites before his days, and the indications of time afforded by the growth of a tribe or family, and changes in national character and habits, which indications, from their requiring careful study and acute criticism, have been greatly neglected. The evidence of the genealogies without numbers is weakened not so much by designed alteration, of which the presence of the second Cainan in two lists affords the only positive instances, but by the abundant indications they show

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of the carelessness of copyists. Their very nature also renders them guides to which we cannot trust, since it appears that they may be in any case broken without being technically imperfect. Even were this not the case, it must be proved before they can be made the grounds of chronological calculation, that the length of man's life and the time of manhood were always what they now are, and even then the result could only be approximative, and when the steps were few, very uncertain. This inquiry therefore demands the greatest caution and judgment.

II. TECHNICAL CHRONOLOGY. — The technical part of Hebrew chronology presents great difficulties. The Biblical information is almost wholly inferential, although in many cases the inferences to be drawn are of a very positive nature, not always absolutely, but in their historical application. For instance, although the particular nature of each year of the common kind — for there appear to have been two years — cannot be fixed, yet the general or average character of all can be determined with a great approach to exactness. In this part we may use with more than ordinary confidence the evidence of the earlier Rabbinical commentators, who, in such matters, could scarcely be ill-informed. They lived near to the times at which all the Jewish observances connected with the calendar were strictly kept in the country for which they were framed, and it has not been shown that they had any motive for misrepresentation. We can, however, make no good use of our materials if we do not ascertain what character to expect in Hebrew technical chronology. There is no reason to look for any great change, either in the way of advance or decline, although it seems probable that the patriarchal division of time was somewhat ruder than that established in connection with the Law, and that, after the time of Moses until the establishment of the kingdom, but little attention was paid to science. In our endeavor to ascertain how much scientific knowledge the patriarchs and Israelites are likely to have had, we must not expect either the accuracy of modern science or the inaccuracy of modern ignorance. As to scientific knowledge connected with chronology, particularly that of astronomy, the cases of the Egyptians and the Chaldees will assist us to form a judgment with respect to the Hebrews. These last, however, we must remember, had not the same advantage of being wholly settled, nor the same inducements of national religions connected with the heavenly bodies. The Arabs of the desert, from somewhat before the time of Mohammed — that is, as far as our knowledge of them in this respect extends — to the present day, afford the best parallel. We do not find them to have been a mathematical people or one given to chronological computation depending on astronomy, but to have regulated their calendars by observation alone. It might have been expected that their observations would, from their constant recurrence, have acquired an extraordinary delicacy and gradually given place to computations; but such we do not find to have been the case, and these observations are not now more accurate than would be the earlier ones of any series of the kind. The same characteristics appear to have been those of the scientific knowledge and practice of the Hebrews. We have no reason for supposing that they had attained, either by discovery or by the instruction of foreigners, even in individual cases, to a high knowledge of mathematics or accuracy of chronological computation at any period of their history. In these particulars it is probable that they were always far below the Egyptians and the Cha'dees. But there is sufficient evidence that they were not inattentive observers of the heavens in the allusions to stars and constellations as well-known objects. We may therefore expect, in the case of the Hebrews, that wherever observation could take the place of computation it would be employed, and that its accuracy would not be of more than a moderate degree. If, for instance, a new moon were to be observed at any town, it would be known within two days when it might be first seen, and one of the clearest-sighted men of the place would ascend to an eminence to look for it. This would be done throughout a period of centuries without any close average for computation being obtained, since the observations would not be kept on record. So also of the rising of stars and of the times of the equinoxes. These probable conclusions as to the importance of observation and its degree of accuracy must be kept in view in examining this section.

Before noticing the divisions of time we must speak of genealogies and generations.

It is commonly supposed that the genealogies given in the Bible are mostly continuous. When, however, we come to examine them closely, we find that many are broken without being in consequence *technically* defective as Hebrew genealogies. A modern pedigree thus broken would be defective, but the principle of these genealogies must have been different. A notable instance is that of the genealogy of our Saviour given by St. Matthew. In this genealogy Joram is immediately followed by Ozias, as if his son — Ahaziah, Joash, and Amaziah being omitted (Matt. i. 8). That this is not an accidental omission of a copyist is evident from the specification of the number of generations from Abraham to David, from David to the Babylonish Captivity, and from the Babylonish Captivity to Christ, in each case fourteen generations. Probably these missing names were purposely left out to make the number for the interval equal to that of the other intervals, such an omission being obvious and not liable to cause error. In Ezra's genealogy (Ezr. vii. 1–5) there is a similar omission which in so famous a line can scarcely be attributed to the carelessness of a copyist. There are also examples of a man being called the son of a remote ancestor in a statement of a genealogical form, as the following: "Shebuel the son of Gershon [Gershom], the son of Moses" (1 Chr. xxvi. 24), where a contemporary of David is placed in the same relation to Gershom the son of Moses, as the latter is to Moses himself. That these are not exceptional instances is evident from the occurrence of examples of the same kind in historical narratives. Thus Jehu is called "the son of Nimshi" (1 K. xix. 16, 2 K. ix. 20; 2 Chr. xxii. 7) as well as "the son of Jehoshaphat the son of Nimshi" (2 K. ix. 2, 14) In the same manner Laban is called "the son of Nahor" (Gen. xxix. 5), whereas he was his grandson, being the son of Bethuel (xxviii. 2, 5, comp xxii. 20–23). We cannot, therefore, venture to use the Hebrew genealogical lists to compute intervals of time except where we can prove each descent to be immediate. But even if we can do this we have still to be sure that we can determine the average length of each generation. (*Historical Chronology.*) Ideler remarks that Moses, like Herodotus, reckons by generations. (*Handbuch*, i. 506.) Certainly in the Pentateuch generations are

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connected with chronology by the length of each in a series being indicated, but this is not the manner of Herodotus, who reckons by generations, assuming an average of three to a century (ii. 142). There is no use of a generation as a division of time in the Pentateuch, unless, with some, we suppose that דּוֹר in Gen. xv. 16 is so used. Those, however, who hold this opinion make it an interval of a hundred years, since it would, if a period of time, seem to be the fourth part of the 400 years of verse 13: most probably, however, the meaning is that some of the fourth generation should come forth from Egypt. [GENEALOGY; GENERATION.]

We have now to speak of the divisions of time, commencing with the least. There is no evidence that the ancient Hebrews had any such division smaller than an hour.

Hour. — The hour is supposed to be mentioned in Daniel (iii. 6, 15, iv. 16, 30, A. V. 19, 33, v. 5), but in no one of these cases is a definite period of time clearly intended by שָׁעָה, זִמְנָא, שַׁעְתָּא, Chald., the word employed. The Egyptians divided the day and night into hours like ourselves from at least B. C. cir. 1200. (See Lepsius, *Chronologie der Æg.* i. 130.) It is therefore not improbable that the Israelites were acquainted with the hour from an early period. The "sun-dial of Ahaz," whatever instrument, fixed or movable, it may have been, implies a division of the kind. In the N. T. we find the same system as the modern, the hours being reckoned from the beginning of the Jewish night and day. [HOURS.]

Day. — For the civil day of 24 hours we find in one place (Dan. viii. 14) the term עֶרֶב בֹּקֶר, "evening-morning," LXX. *νυχθήμερον* (also in 2 Cor. xi. 25 A. V. "a night and a day"). Whatever may be the proper meaning of this Hebrew term, it cannot be doubted here to signify "nights and days." The common word for day as distinguished from night is also used for the civil day, or else both day and night are mentioned to avoid vagueness, as in the case of Jonah's "three days and three nights" (Jon. ii. 1, A. V. i. 17; comp. Matt. xii. 40). The civil day was divided into night and natural day, the periods of darkness and light (Gen. i. 5). It commenced with night, which stands first in the special term given above. The night, לַיִל, and therefore the civil day, is generally held to have begun at sunset. Ideler, however, while admitting that this point of time was that of the commencement of the civil day among all other nations known to us, which followed a lunar reckoning, objects to the opinion that this was the case with the Jews. He argues in favor of the beginning of deep night, reasoning that, for instance, in the ordaining of the Day of Atonement, on the 10th of the 7th month, it is said "in the ninth [day] of the month at even, from even unto even, shall ye celebrate (*lit.* rest) your Sabbath" — (Lev. xxiii. 32), where, if the civil day began at sunset, it would have been said that they should commence the observance on the evening of the 10th day, or merely on the 10th day, supposing the word evening, עֶרֶב, to mean the later part of our afternoon. He cites, as probably supporting this view, the expression בֵּין הָעַרְבַּיִם, "between the two evenings" used of the time of offering the passover and the daily evening sacrifice (Ex. xii. 6; Num ix. 3 xxviii. 4); for the Pharisees, whom the present Jews follow, took it to be the time between the 9th and 11th hours of the day, or our 3 and 5 P. M., although the Samaritans and Karaites supposed it to be the time between sunset and full darkness particularly on account of the phrase כְּבוֹא הַשֶּׁמֶשׁ, "when the sun is setting," used in a parallel passage (Deut. xvi. 6) (see *Handbuch*, i. 482–484). These passages and expressions may, however, be not unreasonably held to support the common opinion that the civil day began at sunset. The term "between the two evenings" can scarcely be supposed to have originally indicated a long period: a special short period, though scarcely a point, the time of sunset, is shown to correspond to it. This is a natural division between the late afternoon when the sun is low, and the evening when his light has not wholly disappeared, — the two evenings into which the natural evening would be cut by the commencement of the civil day if it began at sunset. There is no difficulty in the command that the observance of so solemn a day as that of atonement should commence a little before the true beginning of the civil day, that due preparation might be made for the sacrifices. In Judæa, where the duration of twilight is very short at all times, the most natural division would be at sunset. The natural day, יוֹם, probably was held to commence at sunrise, morning-twilight being included in the last watch of the night, according to the old as well as the later division; some, however, made the morning-watch part of the day. Four natural periods, smaller than the civil day, are mentioned. These are עֶרֶב, evening, and בֹּקֶר, morning, of which there is frequent mention, and the less usual צָהֳרַיִם, "the two lights," as though "double light," noon, and חֲצִי הַלַּיְלָה, or — חֲצִי, "half the night," midnight. No one of these with a people not given to astronomy seems to indicate a point of time, but all to designate periods, evening and morning being, however, much longer than noon and midnight. The night was divided into watches (אַשְׁמֻרוֹת). In the O. T. but two are expressly mentioned, and we have to infer the existence of a third, the first watch of the night.[a] The middle watch (הָאַשְׁמֻרַת הַתִּיכוֹנָה) occurs in Judg. vii. 19, where the connection of watches with military affairs is evident — "And Gideon and the hundred men that [were] with him went down unto the extremity of the camp at the beginning of the middle watch; [and] they had but set the watchmen הַשֹּׁמְרִים:" and the morning-watch (אַשְׁמֹרֶת הַבֹּקֶר) is mentioned in Ex. xiv. 24 and 1 Sam. xi. 11; in the former case in the account of the passage of the Red Sea, in the latter, in that of Saul's surprise of the Ammonites when he relieved Jabesh-gilead. Some Rabbins hold that there were four watches (*Handbuch*, i. 486). In the N. T. four night-watches are mentioned, which were probably adopted from the Romans as a modification of the old system. All four occur together

[a] In Lam. ii. 19, רֹאשׁ אַשְׁמֻרוֹת of course refers to, without absolutely designating, the first watch

in Mark xiii. 35, ὀψέ, the late watch; μεσονύκτιον, midnight, ἀλεκτοροφωνία, the cock-crowing; and πρωΐ, the early watch. [DAY, NIGHT, WATCHES OF NIGHT.]

Week (שָׁבוּעַ, a hebdomad). — The Hebrew week was a period of seven days ending with the Sabbath; therefore it could not have been a division of the month, which was lunar, without intercalation. But there was no such intercalation, since the Sabbath was to be every seventh day, its name is used for week,[a] and weeks are counted on without any additional day or days. The mention together of Sabbaths and new moons proves nothing but that the two observances were similar, the one closing the week, the other commencing the month. The week, whether a period of seven days, or a quarter of the month, was of common use in antiquity. The Egyptians, however, were without it,[b] dividing their month of thirty days into decads as did the Athenians. The Hebrew week therefore cannot have been adopted from Egypt; probably both it and the Sabbath were used and observed by the patriarchs. [WEEK; SABBATH.]

Month (יֶרַח, חֹדֶשׁ יָמִים, חֹדֶשׁ יָמִים). — The months by which the time is measured in the account of the Flood would seem to be of 30 days each, probably forming a year of 360 days, for the 1st, 2d, 7th, and 10th months are mentioned (Gen. viii. 13, vii. 11, viii. 14, 4, 5). Ideler contests this, arguing that as the water first began to sink after 150 days (and then had been 15 cubits above all high mountains), it must have sunk for some days ere the Ark could have rested on Ararat, so that the second date must be more than 150 days later than the first (*Handbuch*, i. 69, 70, 478, 479). This argument depends upon the meaning of "high mountains," and upon the height of those — "the mountains of Ararat" (viii. 4), on which the Ark rested, questions connected with that of the universality of the Flood. [NOAH.] On the other hand it must be urged that the exact correspondence of the interval to five months of 30 days each, and the use of a year of 360 days, a fact strangely ignored by Ideler, in prophetic passages of both Testaments, are of no slight weight. That the months from the giving of the Law until the time of the Second Temple, when we have certain knowledge of their character, were always lunar, appears from the command to keep new-moons, and from the unlikelihood of a change in the calendar. These lunar months have been supposed to have been always alternately of 29 and 30 days. Their average length would of course be a lunation, or a little (·44′) above 29½ days, and therefore they would in general be alternately of 29 and 30 days, but it is possible that occasionally months might occur of 28 and 31 days, if, as is highly probable, the commencement of each was strictly determined by observation: that observation was employed for this purpose is distinctly affirmed in the Babylonian Talmud of the practice of the time at which it was written, when, however, a month was not allowed to be less than 29, or more than 30 days in length.

The first day of the month is called רֹאשׁ חֹדֶשׁ, "new moon;" LXX. νεομηνία, from the root חָדַשׁ, "it was new" (as to the primary sense of which, see MONTH); and in speaking of the first day of the month this word was sometimes used with the addition of a number for the whole expression, "in such a month on the first day," as בָּרֹאשׁ חֹדֶשׁ הַשְּׁלִישִׁי בַּיּוֹם הַזֶּה. "On the third new moon on that day," badly rendered by the LXX. Τοῦ δὲ μηνὸς τοῦ τρίτου . . . τῇ ἡμέρᾳ ταύτῃ (Ex. xix. 1); hence the word came to signify month, though then it was sometimes qualified as חֹדֶשׁ יָמִים. The new moon was kept as a sacred festival. [FESTIVALS.] In the Pentateuch, and Josh., Judg., and Ruth, we find but one month mentioned by a special name, the rest being called according to their order. The month with a special name is the first, which is called חֹדֶשׁ הָאָבִיב (LXX. μὴν τῶν νέων), "the month of ears of corn," or "Abib," that is, the month in which the ears of corn became full or ripe, and on the 16th day of which, the second day of the feast of unleavened bread, ripe ears, אָבִיב, were to be offered (Lev. ii. 14; comp. xxiii. 10, 11, 14). This undoubted derivation shows how monstrous is the idea that Abib comes from the Egyptian Epiphi. In 1 K. three other names of months occur, Zif, זִו, or זִיו, the second, Ethanim, אֵיתָנִים, the seventh, and Bul, בּוּל, the eighth. These names appear, like that of Abib, to be connected with the phenomena of a tropical year. No other names are found in any book prior to the Captivity, but in the books written after the return the later nomenclature still in use appears. This is evidently of Babylonian origin, as the Jews themselves affirm. [MONTHS.]

Year (שָׁנָה). — It has been supposed, on account of the dates in the narrative of the Flood, as already mentioned, that in Noah's time there was a year of 360 days. These dates might indeed be explained in accordance with a year of 365 days. The evidence of the prophetic Scriptures is, however, conclusive as to the knowledge of a year of the former length. The time, times and an half of Dan. (vii. 25, xii. 7), where time means year (see xi. 13), cannot be doubted to be equivalent expressions to the 42 months and 1260 days of Rev. (xi. 2, 3, xii. 6) for $360 \times 3\frac{1}{2} = 1260$; and $30 \times 42 = 1260$. We have also the testimony of ancient writers that such a year was known to some nations, so that it is almost certain that the year of Noah was of this length. The characteristics of the year instituted at the Exodus can be clearly determined, though we cannot absolutely fix those of any single year. There can be no doubt that it was essentially tropical, since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. It would appear therefore that there must have been some mode of adjustment. To ascertain what this was, it is ne-

[a] Ideler corrects Gesenius (*Handwört.* s. v. שַׁבָּת) for affirming that the usual meaning, "sabbath," is satisfactory in Lev. xxiii. 15. In the *Thes.* (s. v.), Rödiger, possibly on the authority of Gesenius, admits that the signification is perhaps "week." Ideler's argument seems however unanswerable (*Handbuch*, i 481, note 1).

[b] The passage of Dion Cassius (xxxvii. 19), in itself ambiguous, is of no value against the strong negative evidence of the monuments. (See Lepsius. *Chronologie der Äg.* i. 131–133.)

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sonary first to decide when the year commenced. On the 16th day of the month Abib, as already mentioned, ripe ears of corn were to be offered as first-fruits of the harvest (Lev. ii. 14, xxiii. 10, 11). The reaping of the barley commenced the harvest (2 Sam. xxi. 9), the wheat following (Ruth ii. 23). Josephus expressly says that the offering was of barley (*Ant.* iii. 10, § 5). It is therefore necessary to find when the barley becomes ripe in Palestine. According to the observation of travellers the barley is ripe, in the warmest parts of the country, in the first days of April. The barley-harvest therefore commences about half a month after the vernal equinox, so that the year would begin at about that tropical point were it not divided into lunar months. We may conclude that the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. Ideler, whom we have thus far followed, as to this year, concludes that the right new moon was chosen through observation of the forwardness of the barley-crops in the warmer districts of the country (*Handbuch*, i. 490). There is, however, this difficulty, that the different times of barley-harvest in various parts would have been liable to cause confusion. It seems, therefore, not unlikely that the Hebrews adopted the surer means of determining their new year's day by observations of heliacal risings or similar stellar phenomena known to mark the right time before the barley-harvest. Certainly the ancient Egyptians and the Arabs made use of such means. The method of intercalation can only have been that which obtained after the Captivity — the addition of a thirteenth month, whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed. This method would be in accordance with the permission granted to postpone the celebration of the Passover, in the case of any one who was either legally unclean or journeying at a distance, for a whole month to the 14th day of the second month (Num. ix. 9–13), of which permission we find Hezekiah to have availed himself for both the reasons allowed, because the priests were not sufficiently sanctified, and the people were not collected (2 Chr. xxx. 1–3, 15). The later Jews had two beginnings to the year, or, as it is commonly but somewhat inaccurately said, two years. At the time of the Second Temple (as Ideler admits) these two beginnings obtained, the seventh month of the civil reckoning being Abib, the first of the sacred. Hence it has been held that the institution at the time of the Exodus was merely a change of commencement, and not the introduction of a new year; and also that from this time there were the two beginnings. The former opinion is at present purely hypothetical, and has been too much mixed up with the latter, for which, on the contrary, there is some evidence. The strongest point in this evidence, although strangely unnoticed by Ideler as such, is the circumstance that the sabbatical and jubilee years commenced in the seventh month, and doubtless on its first day. That the jubilee year commenced in this month is distinctly stated, since its solemn proclamation was on the 10th day of the seventh month, the Day of Atonement (Lev. xxv. 9, 10); and as this year immediately followed a sabbatical year, the latter must have commenced in the same manner. As however these were whole years, it must be supposed that they began on the first day of the month, the Day of Atonement standing in the same relation to their beginning, and perhaps to the civil beginning of the year, as did the Passover to the sacred beginning. It is perfectly clear that this would be the most convenient, if not the necessary, commencement of single years of total cessation from the labors of the field, since each year so commencing would comprise the whole round of these occupations in a regular order from seed-time to harvest, and from harvest to vintage and gathering of fruit. This is indeed plain from the injunction as to both Sabbatical and Jubilee years apart from the mention of the Day of Atonement, unless we suppose, and this would be very unwarrantable, that the injunction follows the order of the seasons of agriculture, but that the observance did not. It might seem, at first sight, that the seventh month was chosen, as itself of a kind of sabbatical character: but this does not explain the fact that Sabbatical and Jubilee years were natural years, nor would the seventh of twelve months be analogous to every seventh year. We can therefore come to no other conclusion but that for the purposes of agriculture the year was held to begin with the seventh month, while the months were still reckoned from the sacred commencement in Abib. There are two expressions used with respect to the time of the celebration of the Feast of Ingathering on the 15th day of the seventh month, one of which leads to the conclusion at which we have just arrived, while the other is in accordance with it. The first of these speaks of this feast as תְּקוּפַת הַשָּׁנָה, "in the going out" or end "of the year" (Ex. xxiii. 16), and the second, as תְּקוּפַת הַשָּׁנָה, "[at] the change of the year" (Ex. xxxiv. 22), a vague expression, as far as we can understand it, but one fully consistent with the idea of the turning-point of a natural year. By the term תְּקוּפָה the Rabbins denote the commencement of each of the four seasons into which their year is divided (*Handbuch*, i. 550, 551). Evidence corroborative of our conclusion is also afforded by the similar distinctive character of the first and seventh months in the calendar with respect to their observances. The one was distinguished by the Feast of Unleavened Bread from the 15th to the 21st inclusive; the other by that of Tabernacles, from the 15th to the 22d. There is besides this some evidence in the special sanctification, above that of the ordinary new moon, of the first day of the seventh month, which in the blowing of trumpets bears a resemblance to the celebration of the commencement of the jubilee year on the Day of Atonement. On these grounds we hold that there were two beginnings to the year from the time of the Exodus. [YEAR.]

Seasons. — The ancient Hebrews do not appear to have divided their year into fixed seasons. We find mention of the natural seasons, קַיִץ, "summer," and חֹרֶף "winter," which are used for the whole year in the expression קַיִץ וְחֹרֶף (Ps lxxiv. 17; Zech. xiv. 8; and perhaps Gen. viii. 22). The former of these properly means the time of cutting fruits, and the latter, that of gathering fruits; the one referring to the early fruit season, the other to the late one. Their true significations are therefore rather summer and autumn than summer and winter. There can be no doubt, however

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that they came to signify the two grand divisions of the year, both from their use together as the two seasons, and from the mention of "the winter house," בֵּית־הַחֹרֶף, and "the summer house," בֵּית הַקַּיִץ (Am. iii. 15). The latter evidence is the stronger, since the winter is the time in Palestine when a palace or house of different construction would be needed to the light summer pavilion, and in the only passage besides that referred to in which the winter-house is mentioned, we read that Jehoiakim "sat in the winter-house in the ninth month:" that is, almost at mid-winter: "and [there was a fire] on the hearth burning before him" (Jer. xxxvi. 22). It is probable, however, that חֹרֶף, when used without reference to the year, as in Job xxix. 4, has its original signification. The phrase קֹר וָחֹם, "cold and heat," in Gen. viii. 22, is still more general, and cannot be held to indicate more than the great alternations of temperature, which, like those of day and night, were promised not to cease. (Comp. Ideler, *Handbuch*, i. p. 494). There are two agricultural seasons of a more special character than the preceding in their ordinary use. These are זֶרַע, "seed-time," and קָצִיר, "harvest." Ideler (*loc. cit.*) makes these equal to the foregoing seasons when similarly used together; but he has not proved this, and the passage he quotes (Gen. *l. c.*) cannot be held to afford any evidence of the kind, until some other two terms in it are proved to be strictly correspondent. [SEASONS.]

Festivals and holy days. — Besides the sabbaths and new moons, there were four great festivals and a fast in the ancient Hebrew year, the Feast of the Passover, that of Weeks, that of Trumpets, the Day of Atonement, and the Feast of Tabernacles. The Feast of the Passover, פֶּסַח, was properly only the time of the sacrifice and eating of the paschal lamb, that is, the evening, בֵּין הָעַרְבַּיִם, "between the two evenings" (Lev. xxiii. 5) — a phrase previously considered — of the 14th day of the first month, and the night following, — the Feast of Unleavened Bread חַג הַמַּצּוֹת, commencing on the morning of the 15th day of the month, and lasting seven days until the 21st inclusive. The 15th and 21st days of the month were sabbaths, that is, holy days. [PASSOVER.] The Feast of Weeks, חַג שָׁבֻעוֹת, or Pentecost, was kept at the close of seven weeks, counted from the day inclusive following the 16th of the 1st month. Hence its name means the feast of seven weeks, as indeed it is called in Tob. (ἁγία ἑπτὰ ἑβδομάδων, ii. 1). As the ears of barley as first-fruits of the harvest were offered on the 16th day of the 1st month, so on this day thanksgiving was paid for the blessing of the harvest, and first-fruits of wheat offered as well as of fruits: hence the names חַג הַקָּצִיר, Feast of Harvest, and יוֹם הַבִּכּוּרִים, Day of first-fruits. — The Feast of Trumpets, יוֹם הַתְּרוּעָה (lit. of the sound of the trumpet), also called שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה, "a great sabbath of celebration by the sound of the trumpet," was the 1st day of the 7th month, the civil commencement of the year. The Day of Atonement, יוֹם הַכִּפֻּרִים, was the 10th day of the 7th month. It was a sabbath, that is a holy day, and also a fast, the only one in the Hebrew year before the Babylonish Captivity. Upon this day the high priest made an offering of atonement for the nation. This annual solemn rite seems more appropriate to the commencement than to the middle of the year, and the time of its celebration thus affords some evidence in favor of the theory of a double beginning. — The Feast of Tabernacles, חַג הַסֻּכּוֹת, was kept in the 7th month, from the 15th to the 22d days inclusive. Its chief days were the first and last, which were sabbaths. Its name was taken from the people dwelling in tabernacles, to commemorate the Exodus. It was otherwise called חַג הָאָסִיף, "the Feast of Gathering," because it was also instituted as a time of thanksgiving for the end of the gathering of fruit and of the vintage. The small number and simplicity of these primitive Hebrew festivals and holy days is especially worthy of note. It is also observable that they are not of an astronomical character; and that when they are connected with nature, it is as directing the gratitude of the people to Him who, in giving good things, leaves not Himself without witness. In later times many holy days were added. Of these the most worthy of remark are the Feast of Purim, or "Lots," commemorating the deliverance of the Jews from Haman's plot, the Feast of the Dedication, recording the cleansing and re-dedication of the Temple by Judas Maccabæus, and fasts on the anniversaries of great national misfortunes connected with the Babylonish Captivity. These last were doubtless instituted during that period (comp. Zech. vii. 1–5). [FESTIVALS, &c.]

Sabbatical and Jubilee Years. — The sabbatical year, שְׁנַת הַשִּׁמְּטָה, "the fallow year" or possibly "year of remission," or שִׁמְּטָה alone, also called a "sabbath," and a "great sabbath," was an institution of strictly the same character as the sabbath, — a year of rest, like the day of rest. It has not been sufficiently noticed that as the day has a side of physical necessity with reference to man, so the year has a side of physical necessity with reference to the earth. Every seventh year appears to be a very suitable time for the recurrence of a fallow year, on agricultural grounds. Besides the rest from the labors of the field and vineyard, there was in this year to be remission, temporary or absolute, of debts and obligations among the people. The sabbatical year must have commenced at the civil beginning of the year, with the 7th month, as we have already shown. Although doubtless held to commence with the 1st of the month, its beginning appears to have been kept at the Feast of Tabernacles (Deut. xxxi. 10), while that of the jubilee year was kept on the Day of Atonement. This institution seems to have been greatly neglected. This was prophesied by Moses, who speaks of the desolation of the land as an enjoying the sabbaths which had not been kept (Lev. xxvi. 34, 35, 43). The seventy years' captivity is also spoken of in 2 Chr. (xxxvi. 21) as an enjoying sabbath; but this may be on account of the number being sabbatical, as ten times seven which indeed seems to be indicated in the passage. After the lapse of seven sabbatical periods, or forty

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nine years, a year of jubilee was to be kept, immediately following the last sabbatical year. This was called יְנַה הַיּוֹבֵל, "the year of the trumpet," or יוֹבֵל alone, the latter word meaning either the sound of the trumpet or the instrument itself, because the commencement of the year was announced on the Day of Atonement by sound of trumpet. It was similar to the sabbatical year in its character, although doubtless yet more important. In the jubilee year debts were to be remitted, and lands were to be restored to their former owners. It is obvious from the words of the law (Lev. xxv. 8–11) that this year followed every seventh sabbatical year, so that the opinion that it was always identical with a sabbatical year is untenable. There is a further question as to the length of each jubilee period, if we may use the term, some holding that it had a duration of 50, but others of 49 years. The latter opinion does not depend upon the supposition that the seventh sabbatical year was the jubilee, since the jubilee might be the first year of the next seven years after. That such was the case is rendered most probable by the analogy of the weekly sabbath, and the custom of the Jews in the first and second centuries B. C.; although it must be noted that, according to Maimonides, the jubilee period was of 50 years, the 51st year commencing a new period, and that the same writer mentions that the Jews had a tradition that after the destruction of the first Temple only sabbatical years, and no jubilee years, were observed. (Ideler, *Handbuch*, i. pp. 503, 504.) The testimony of Josephus does not seem to us at all conclusive, although Ideler (*l. c.*) holds it to be so; for the expression ταῦτα πεντήκοντα μέν ἐστιν ἔτη τὰ πάντα (*Ant.* iii. 12, § 3) cannot be held to prove absolutely that the jubilee year was not the first year of a sabbatical period instead of standing between two such periods. It is important to ascertain when the first sabbatical year ought to have been kept; whether the sabbatical and jubilee periods seem to have been continuous; what positive record there is of any sabbatical or jubilee years having been kept; and what indications there are of a reckoning by such years of either kind. 1. It can scarcely be contested that the first sabbatical year to be kept after the Israelites had entered Canaan would be about the fourteenth. (Jennings, *Jewish Antiquities*, bk. iii. cap. 9: and infr. *Historical Chronology*.) It is possible that it might have been somewhat earlier or later; but the narrative will not admit of much latitude. 2. It is clear that any sabbatical and jubilee years kept from the time of Joshua until the destruction of the first Temple, would have been reckoned from the first one, but it may be questioned if any kept after the return would be counted in the same manner: from the nature of the institutions, it is rather to be supposed that the reckoning, in the second case, would be from the first cultivation of the country after its re-occupation. The recorded sabbatical years do not enable us to test this supposition, because we do not know exactly the year of return, or that of the first cultivation of the country. The recorded dates of sabbatical years would make that next after the return to commence in B. C. 528, and be current in B. C. 527, which would make the first year of the period B. C. 534–3, which would not improbably be the first year of cultivation: but in the case of so short a period this cannot be regarded as evidence of much weight. 3. There is no positive record of any jubilee year having been kept at any time. The dates of three sabbatical years have, however, been preserved. These were current B. C. 163, 135, and 37, and therefore commenced in each case about three months earlier than the beginning of these Julian years. (Joseph. *Ant.* xii. 9, § 5; xiii. 8, § 1; xiv. 16, § 2; xv 1, § 2; *B. J.* i. 2, § 4; and 1 Macc. vi. 49, 53.) 4. There are some chronological indications in the O. T. that may not unreasonably be supposed to be connected with the sabbatical system. The prophet Ezekiel dates his first prophecy of those in the book "in the thirtieth year," &c., "which [was] the fifth year of king Jehoiachin's captivity" (i. 2); thus apparently dating in the former case from a better known era than that of Jehoiachin's captivity, which he employs in later places, without, however, in general again describing it. This date of the 30th year has been variously explained: some, with Ussher, suppose that the era is the 18th year of Josiah, when the book of the Law was found, and a great passover celebrated. (See Hävernick, *Commentar über Ezech.* pp. 12, 13). This year of Josiah would certainly be the first of the reckoning, and might be used as a kind of reformation-era, not unlike the era of Simon the Maccabee. [*Eras.*] Others suppose that the thirtieth year of the prophet's life is meant; but this seems very unlikely. Others again, including Scaliger (*De Emendatione Temporum*, pp. 79, 218, ed. 1583) and Rosenmüller (*Schol. ad loc.*), hold that the date is from the commencement of the reign of Nabopolassar. There is no record of an era of Nabopolassar; that king had been dead some years; and we have no instance in the O. T. of the use of a foreign era. The evidence therefore is in favor of Josiah's 18th year. There seems to be another reference to this date in the same book, where the time of the iniquity of Judah is said to be 40 years, for the final captivity of Judah (Jer. lii. 30) was in the 40th year of this reckoning. In the same place the time of the iniquity of Israel is said to be 390 years, which sum, added to the date of the captivity of this part of the nation in the A. V. B. C. 721, goes back to B. C. 1111 (Ez. iv. 5, 6). This result leads to the indication of possible jubilee dates, for the interval between B. C. 1111 and B. C. 623–2 is 488–9 years, within two years of ten jubilee periods; and it must be remembered that the seventy weeks of the prophet Daniel seem to indicate the use of such a great cycle. In the latter case, however, as in that of the seventy years' captivity, it is probable that the year of 360 days is used, so that the agreement is not absolute. (*Year.*) It remains to be asked whether the accounts of Josiah's reformation present any indications of celebrations connected with the sabbatical system. The finding of the book of the Law might seem to point to its being specially required for some public service. Such a service was the great reading of the Law to the whole congregation at the Feast of Tabernacles in every sabbatical year (Deut. xxxi. 10–13). The finding of the book was certainly followed by a public reading, apparently in the first month, by the king to the whole people of Judah and Jerusalem, and afterwards a solemn passover was kept. Of the latter celebration is it said in Kings, "Surely there was not holden such a passover from the days of the Judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah" (2 K. xxiii. 22); and, in Chronicles, "There was no passover like to that kept in Israel from the days of Samuel the prophet

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neither did all the kings of Israel keep such a passover as Josiah kept" (2 Chr. xxxv. 18). The mention of Samuel is remarkable, since in his time the earlier supposed date falls. It may be objected that the passover is nowhere connected with the sabbatical reckoning, but these passovers can scarcely have been greater in sacrifices than at least one in Solomon's reign, nor is it likely that they are mentioned as characterized by greater zeal than any others whatever; so that we are almost driven to the idea of some relation to chronology. This result would place the Exodus in the middle of the 17th century B. C., a time for which we believe there is a preponderance of evidence (*Historical Chronology*). [SABBATICAL YEAR; JUBILEE.]

Eras. — There are indications of several historical eras having been used by the ancient Hebrews, but our information is so scanty that we are generally unable to come to positive conclusions. Some of these possible eras may be no more than dates employed by writers, and not national eras; others, however, can scarcely have been used in this special or individual manner from their referring to events of the highest importance to the whole people.

1. The Exodus is used as an era in 1 K. vi. 1, in giving the date of the foundation of Solomon's Temple. This is the only positive instance of the occurrence of this era, for we cannot agree with Ideler that it is certainly employed in the Pentateuch. He refers to Ex. xix. 1, and Num. xxxiii. 38 (*Handbuch*, i. 507). Here, as elsewhere in the same part of the Bible, the beginning of the Exodus-year — not, of course, the actual date of the Exodus (*Regnal years*, &c.) is used as the point whence time is counted; but during the interval of which it formed the natural commencement it cannot be shown to be an era, though it may have been, any more than the beginning of a sovereign's reign is one.

2. The foundation of Solomon's temple is conjectured by Ideler to have been an era. The passages to which he refers (1 K. ix. 10; 2 Chr. viii. 1), merely speak of occurrences subsequent to the interval of 20 years occupied in the building of the temple and the king's house, both being distinctly specified; so that his reading — "Zwanzig Jahre, nachdem Salomo das Haus des Herrn erbaute" — leaves out half the statement and so makes it incorrect (*Handb.* l. c.). It is elsewhere stated that the building of the temple occupied 7 years (1 K. vi. 37, 38), and that of Solomon's house 13 (vii. 1), making up the interval of 20 years.

3. The era once used by Ezekiel, and commencing in Josiah's 18th year, we have previously discussed, concluding that it was most probably connected with the sabbatical system (*Sabbatical and Jubilee Years*).

4. The era of Jehoiachin's captivity is constantly used by Ezekiel. The earliest date is the 5th year (i. 2) and the latest, the 27th (xxix. 17). The prophet generally gives the date without applying any distinctive term to the era. He speaks, however, of "the fifth year of king Jehoiachin's captivity" (i. 2), and "the twelfth year of our captivity" (xxxiii. 21), the latter of which expressions may explain his constant use of the era. The same era is necessarily employed, though not as such where the advancement of Jehoiachin in the 37th year of his captivity is mentioned (2 K. xxv. 27; Jer. lii. 31). We have no proof that it was used except by those to whose captivity it referred. Its 1st year was current B. C. 596, commencing in the spring of that year.

5. The beginning of the seventy years' captivity does not appear to have been used as an era (*Historical Chronology*).

6. The return from Babylon does not appear to be employed as an era: it is, however, reckoned from in Ezra (iii. 1, 8), as is the Exodus in the Pentateuch.

7. The era of the Seleucidæ is used in the first and second books of Maccabees.

8. The liberation of the Jews from the Syrian yoke in the 1st year of Simon the Maccabee is stated to have been commemorated by an era used in contracts and agreements (1 Macc. xiii. 41). The years 1, 2, and 3 on the coins ascribed to Simon [MONEY, SHEKEL] are probably of this era, although it is related that the right of coining money with his own stamp was not conceded to him until somewhat later than its beginning (xv. 6); for it may be reasonably supposed, either that Antiochus VII. confirmed privileges before granted by his brother Demetrius II. (comp. xv. 5), or that he gave his sanction to money already issued (*Enc. Brit.*, 8th ed., *Numismatics*, pp. 379, 380).

Regnal Years. — By the Hebrews regnal years appear to have been counted from the beginning of the year, not from the day of the king's accession. Thus, if a king came to the throne in the last month of one year, reigned for the whole of the next year, and died in the 1st month of the 3d year, we might have dates in his 1st, 2d and 3d years, although he governed for no more than 13 or 14 months. Any dates in the year of his accession, before that event, or in the year of his death, after it, would be assigned to the last year of his predecessor, and the 1st of his successor. The same principle would apply to reckoning from eras or important events, but the whole stated lengths of reigns or intervals would not be affected by it.

III. HISTORICAL CHRONOLOGY. — The historical part of Hebrew Chronology is not less difficult than the technical. The information in the Bible is indeed direct rather than inferential, although there is very important evidence of the latter kind; but the present state of the numbers makes absolute certainty in many cases impossible. If, for instance, the Hebrew and LXX. differ as to a particular number, we cannot in general positively determine that the original form of the number has been preserved, when we have decided, and this we are not always able to do, which of the present forms has a preponderance of evidence in its favor. In addition to this difficulty there are several gaps in the series of smaller numbers which we have no means of supplying with exactness. When, therefore, we can compare several of these smaller numbers with a larger number, or with independent evidence, we are frequently prevented from putting a conclusive test by the deficiencies in the first series. The frequent occurrence of round numbers is a matter of minor importance, for, although when we have no other evidence it manifestly precludes our arriving at positive accuracy, the variation of a few years is not to be balanced against great differences apparently not to be positively resolved, as those of the primeval numbers in the Hebrew, LXX., and Samaritan Pentateuch. Lately some have laid great stress upon the frequent occurrence of the number 40, alleging that it and 70 are vague terms equivalent to "many," so that "40 years," or "70 years" would mean no more than 'many years'

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Primâ facie, this idea would seem reasonable, but on a further examination it will be seen that the details of some periods of 40 years are given, and show that the number is not indefinite where it would at first especially seem to be so. Thus the 40 years in the wilderness can be divided into three periods: (1.) from the Exodus to the sending out of the spies was about one year and a quarter (1 year 1 + *x* (2?) months, Num. ix. 1, x. 11; comp. ver. 29, showing it was this year, and xiii. 20 proving that the search ended somewhat after midsummer): (2.) the time of search, 40 days (Num. xiii. 25): (3.) the time of the wandering until the brook Zered was crossed, 38 years (Deut. ii. 14): making altogether almost 39¼ years. This perfectly accords with the date (yr. 40, m. 11, d. 1) of the address of Moses after the conquest of Sihon and Og (Deut. i. 3, 4), which was subsequent to the crossing of the brook Zered. So again David's reign of 40 years is divided into 7 years 6 m. in Hebron, and 33 in Jerusalem (2 Sam. ii. 11, v. 5; 1 Chr. iii. 4, but 1 K. ii. 11, 7 years, omitting the months, and 33). This therefore cannot be an indefinite number, as some might conjecture from its following Saul's 40 years and preceding Solomon's. The last two reigns again could not have been much more or less from the circumstances of the history. The occurrence of some round numbers therefore does not warrant our supposing the constant use of vague ones. In discussing the technical part of the subject we have laid some stress upon the opinions of the earlier Rabbinical commentators: in this part we place no reliance upon them. As to divisions of time connected with religious observances they could scarcely be far wrong; in historical chronology they could hardly be expected to be right, having a very small knowledge of foreign sources. In fact, by comparing their later dates with the chronology of the time astronomically fixed, we find so extraordinary a departure from correctness that we must abandon the idea of their having held any additional facts handed down by tradition, and serving to guide them to a true system of chronology. There are, however, important foreign materials to aid us in the determination of Hebrew chronology. In addition to the literary evidence that has been long used by chronologers, the comparatively recent decipherment of the Egyptian and Assyrian inscriptions has afforded us valuable additional evidence from contemporary monuments.

Biblical data. — It will be best to examine the Biblical information under the main periods into which it may be separated, beginning with the earliest.

A. First Period, from Adam to Abram's departure from Haran. — All the numerical data in the Bible for the chronology of this interval are comprised in two genealogical lists in Genesis, the first from Adam to Noah and his sons (Gen. v. 3 *ad fin.*), and the second from Shem to Abram (xi. 10–26), and in certain passages in the same book (vii. 6, 11, viii. 13, ix. 28, 29, xi. 32, xii. 4). The Masoretic Hebrew text, the LXX., and the Samaritan Pentateuch greatly differ, as may be seen by the following table, which we take from the *Genesis of the Earth and of Man* (p. 90), adding nothing essential but a various reading, and the age of Abram when he left Haran, but also inclosing in parentheses numbers not stated but obtained by

	Age of each when the next was born.			Years of each after the next was born.			Total length of the life of each.		
	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.
Adam	230	130		700	800		930	..	..
Seth	205	105		707	807		912	..	..
Enos	190	90		715	815		905	..	..
Cainan	170	70		740	840		910	..	..
Mahalaleel	165	65		730	830		895	..	..
Jared	162	..	62	800	..	785	962	..	847
Enoch	165	65		200	800		365	..	..
Methuselah	187	..	67	(782)	782	653	969	..	720
	167			802					
Lamech	188	182	53	565	595	600	753	777	653
Noah	502	..	..	448	..	..	950	..	..
Shem	100	..	..	500	..	..	600	..	..
	2264	1658	1309	This was "two years after the Flood."					
	2244								
Arphaxad	135	35	..	400	403	303	(535)	(438)	438
Cainan	130			330			(460)		
Salah	130	30	..	330	403	303	(460)	(433)	433
Eber	134	34	..	270	430	..	(404)	(464)	404
Peleg	130	30	..	209	..	109	(339)	(239)	239
Reu	132	32	..	207	..	107	(339)	(239)	239
Serug	130	30	..	200	..	100	(330)	(230)	230
Nahor	79	29	..	129	119	69	(208)	(148)	148
	179								
Terah	70	..	..	(135)	(135)	(75)	205	..	145
Abram leaves Haran	75	..	..						
	1145	365	1015						
	1245								

computation from others, and making some alterations consequently necessary. The advantage of the system of this table is the clear manner in which it shows the differences and agreements of the three versions of the data. The dots indicate numbers agreeing with the LXX.

The number of generations in the LXX. is one in excess of the Heb. and Sam. on account of the "second Cainan," whom the best chronologers are agreed in rejecting as spurious. He is found in the present text of the LXX. in both Gen. and 1 Chr., and in the present text of St. Luke's Gospel

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Josephus, Philo, and the earlier Christian writers appear however to have known nothing of him, and it is therefore probable either that he was first introduced by a copyist into the Gospel and thence into the LXX., or else that he was found in some codd. of the LXX. and thence introduced into the Gospel, and afterwards into all other copies of the LXX. [CAINAN.] Before considering the variations of the numbers it is important to notice that "as two of the three sources must have been corrupted, we may reasonably doubt whether any one of them be preserved in its genuine state" (*Genesis of the Earth, &c.*, p. 92) — a check upon our confidence that has strangely escaped chronologers in general. The variations are the result of design, not accident, as is evident from the years before the birth of a son and the residues agreeing in their sums in almost all cases in the antediluvian generations, the exceptions, save one, being apparently the result of necessity that lives should not overlap the date of the Flood (comp. Clinton, *Fasti Hellen.* i. 285). We have no clew to the date or dates of the alterations beyond that we can trace the LXX. form to the first century of the Christian era, if not higher,[a] and the Heb. to the fourth century: if the Sam. numbers be as old as the text, we can assign them a higher antiquity than what is known as to the Heb. The little acquaintance most of the early Christian writers had with Hebrew makes it impossible to decide, on their evidence, that the variation did not exist when they wrote: the testimony of Josephus is here of more weight, but in his present text it shows contradiction, though preponderating in favor of the LXX. numbers. A comparison of the lists would lead us to suppose, on internal evidence, that they had first two forms, and that the third version of them originated from these two. This supposed later version of the lists would seem to be the Sam., which certainly is less internally consistent, on the supposition of the original correctness of the numbers, than the other two. The cause of the alterations is most uncertain. It has indeed been conjectured that the Jews shortened the chronology in order that an ancient prophecy that the Messiah should come in the sixth millenary of the world's age might not be known to be fulfilled in the advent of our Lord. The reason may be sufficient in itself, but it does not rest upon sufficient evidence. It is, however, worthy of remark, that in the apostolic age there were hot discussions respecting genealogies (Tit. iii. 9), which would seem to indicate that great importance was attached to them, perhaps also that the differences or some difference then existed. The different proportions of the generations and lives in the LXX. and Heb. have been asserted to afford an argument in favor of the former. At a later period, however, when we find instances of longevity recorded in all versions, the time of marriage is not different from what it is at the present day, although there are some long generations. A stronger argument for the LXX., if the unity of the human race be admitted, is found in the long period required from the Flood to the Dispersion and the establishment of kingdoms: this supposition would, however, require that the patriarchal generations should be either exceptional or represent periods: for the former of these hypotheses we shall see there is some ground in the similar case of certain generations, just alluded to, from Abraham downwards. With respect to probability of accuracy arising from the state of the text, the Heb certainly has the advantage. There is every reason to think that the Rabbins have been scrupulous in the extreme in making alterations: the LXX., on the other hand, shows signs of a carelessness that would almost permit change, and we have the probable interpolation of the second Cainan. If, however, we consider the Sam. form of the lists as sprung from the other two, the LXX. would seem to be earlier than the Heb., since it is more probable that the antediluvian generations would have been shortened to a general agreement with the Heb., than that the postdiluvian would have been lengthened to suit the LXX.; for it is obviously most likely that a sufficient number of years having been deducted from the earlier generations, the operation was not carried on with the later. It is noticeable that the stated sums in the postdiluvian generations in the Sam. generally agree with the computed sums of the Heb. and not with those of the LXX., which would be explained by the theory of an adaptation of one of these two to the other, although it would not give us reason for supposing either form to be the earlier. It is an ancient conjecture that the term year was of old applied to periods short of true years. There is some plausibility in this theory, at first sight, but the account of the Deluge seems fatal to its adoption. The only passage that might be alleged in its support is that in which 120 years is mentioned as if the term of man's life after the great increase of wickedness before the Deluge, compared with the lives assigned to the antediluvian patriarchs, but this from the context seems rather to mean a period of probation before the catastrophe (Gen. vi. 3). A question has been raised whether the generations and numbers may not be independent, the original generations in Gen. having been, as those in 1 Chr., simply names, and the numbers having been added, perhaps on traditional authority, by the Jews (comp. *Genesis of the Earth, &c.*, pp. 92–94). If we suppose that a period was thus portioned out, then the character of Hebrew genealogies as not of necessity absolutely continuous might somewhat lessen the numbers assigned to individuals. Some have supposed that the numbers were originally cyclical, an idea perhaps originating in the notion of the distribution of a space of time to a certain number of generations. This particular theory can however scarcely be reconciled with the historical character of the names. Turning to the evidence of ancient history and tradition, we find the numbers of the LXX. confirmed rather than those of the Heb. The history and civilization of Egypt and Assyria with Babylonia reach to a time earlier than, in the first case, and about as early as, in the second, the Heb. date of the Flood. Moreover the concurrent evidence of antiquity carries the origin of gentile civilization to the Noachian races. The question of the unity of the species does not therefore affect this argument (MAN), whence the numbers of the LXX. up to the Deluge would seem to be correct, for an accidental agreement can scarcely be admitted. If correct, are we therefore to suppose them original, that is, of the original text whence the

[a] The earliest supposed indication of the LXX numbers is in the passage of Polyhistor (ap. Euseb. *Præp.* ix. 21 p. 422), giving the same as the computation of Demetrius; but we cannot place reliance on the correctness of a single fragmentary text.

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LXX. version was made? This appears to be a necessary consequence of their correctness, since the translators were probably not sufficiently acquainted with external sources to obtain numbers either actually or approximatively true, *even if they externally existed*, and had they had this knowledge, it is scarcely likely that they would have used it in the manner supposed. On the whole, therefore, we are inclined to prefer the LXX. numbers after the Deluge, and, as consistent with them, and probably of the same authority, those before the Deluge also. It remains for us to ascertain what appears to be the best form of each of the three versions, and to state the intervals thus obtained. In the LXX. antediluvian generations, that of Methuselah is 187 or 167 years: the former seems to be undoubtedly the true number, since the latter would make this patriarch, if the subsequent generations be correct, to survive the Flood 14 years. In the postdiluvian numbers of the LXX. we must, as previously shown, reject the second Cainan, from the preponderance of evidence against his genuineness. [CAINAN.] Of the two forms of Nahor's generation in the LXX. we must prefer 79, as more consistent with the numbers near it, and as also found in the Sam. An important correction of the next generation has been suggested in all the lists. According to them it would appear that Terah was 70 years old at Abram's birth. "Terah lived seventy years, and begat Abram, Nahor, and Haran" (Gen. xi. 26). It is afterwards said that Terah went from Ur of the Chaldees to Haran and died there at the age of 205 years (145 Sam.) (vv. 31, 32), and the departure of Abram from Haran to Canaan is then narrated (comp. Acts vii. 4), his age being stated to have been at that time 75 years (xii. 1-5). Usher therefore conjectures that Terah was 130 years old at Abram's birth (205 — 75 = 130), and supposes the latter not to have been the eldest son but mentioned first on account of his eminence, as is Shem in several places (v. 32, vi. 10, vii. 13, ix. 18, x. 1), who yet appears to have been the third son of Noah and certainly not the eldest (x. 21, and arrangement of chap.). There is, however, a serious objection in the way of this supposition. It seems scarcely probable that if Abram had been born to his father at the age of 130 years, he should have asked in wonder "Shall [a child] be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" (Gen. xvii. 17.) Thus to suit a single number, that of Terah's age at his death, where the Sam. does not agree with the Heb. and LXX., a hypothesis is adopted that at least strains the consistency of the narrative. We should rather suppose the number might have been changed by a copyist, and take the 145 years of the Sam. — It has been generally supposed that the Dispersion took place in the days of Peleg, on account of what is said in Gen. x. as to him: [of the two sons of Eber] "the name of one [was] Peleg (פֶּלֶג, division), for in his days was the earth divided" (נִפְלְגָה, 25). It cannot be positively affirmed that the "Dispersion" spoken of in Gen. xi. is here meant, since a physical catastrophe might be intended, although the former is perhaps the more natural inference. The event, whatever it was, must have happened at Peleg's birth, rather than, as some have supposed, at a later time in his life, for the easterns have always given names to children at birth, as may be noticed in the cases of Jacob and his sons. — We should therefore consider the following as the best forms of the numbers according to the three sources.

	LXX.		Heb.		Sam.	
Creation	0		0		0	
Flood (occupying chief part of this year) . .	2262		1656		1307	
Birth of Peleg	401	1017	101	367	401	101
Departure of Abram from Haran	616		266		616	
	3279		2023		2324	

B. Second Period, from Abram's departure from Haran to the Exodus. — The length of this period is stated by St. Paul as 430 years from the promise to Abraham to the giving of the Law (Gal. iii. 17), the first event being held to be that recorded in Gen. xii. 1-5. The same number of years is given in Ex., where the Hebrew reads — "Now the sojourning of the children of Israel who dwelt in Egypt [was] four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt" (xii. 40, 41). Here the LXX. and Sam. add after "in Egypt" the words "and in Canaan," while the Alex. and other MSS. of the former also add after "the children of Israel" the words "and their fathers." It seems most reasonable to regard both these additions as glosses; if they are excluded, the passage appears to make the duration of the sojourn in Egypt 430 years, but this is not an absolutely certain conclusion. The "sojourning" might well include the period after the promise to Abraham while that patriarch and his descendants "sojourned in the land of promise as [in] a strange country" (Heb. xi. 9), for it is not positively said "the sojourning of the children of Israel in Egypt," but we may read "who dwelt in Egypt." As for the very day of close being that of commencement, it might refer either to Abraham's entrance, or to the time of the promise. A third passage, occurring in the same essential form in both Testaments, and therefore especially satisfactory as to its textual accuracy, throws light upon the explanation we have offered of this last, since it is impossible to understand it except upon analogical principles. It is the divine declaration to Abraham of the future history of his children: "Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance" (Gen. xv. 13, 14; comp. Acts vii. 6, 7). The four hundred years cannot be held to be the period of oppression without a denial of the historical character of the narrative of that time, but can only be supposed to mean the time from this declaration to the Exodus. This reading, which in the A. V. requires no more than a slight change in the punctuation, if it suppose an unusual construction in Hebrew, is perfectly admissible according to the principles of Semitic grammar, and might be used in Arabic. It is also noticeable that after the citation given above, the events of the whole sojourn are repeated, showing that this was the period spoken of, and perhaps, therefore, the period defined (15, 16). The meaning of the "fourth generation" here mentioned has been previously considered. It cannot, therefore, be held that the statement of St. Paul that from the promise to Abraham until the Exodus was 430 years is irreconcilable with the two other statements of the same kind. In order to arrive at

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as certain a conclusion as may be attainable, we must examine the evidence we have for the details of this interval. First, however, it will be necessary to form a distinct opinion as to the length of life of the patriarchs of this age. The Biblical narrative plainly ascribes to them lives far longer than what is held to be the present extreme limit, and we must therefore carefully consider the evidence upon which the general correctness of the numbers rests, and any independent evidence as to the length of life at this time. The statements in the Bible regarding longevity may be separated into two classes, those given in genealogical lists, and those interwoven with the relation of events. To the former class virtually belong all the statements relating to the longevity of the patriarchs before Abraham, to the latter nearly all relating to that of Abraham and his descendants. In the case of the one we cannot arrive at certainty as to the original form of the text, as already shown, but the other rests upon a very different kind of evidence. The statements as to the length of the lives of Abraham and his nearer descendants, and some of his later, are so closely interwoven with the historical narrative, not alone in form, but in sense, that their general truth and its cannot be separated. Abraham's age at the birth of Isaac is a great fact in his history, equally attested in the Old Testament and in the New. Again, the longevity ascribed to Jacob is confirmed by the question of Pharaoh, and the patriarch's remarkable answer, in which he makes his then age of 130 years less than the years of his ancestors (Gen. xlvii. 9), a minute point of agreement with the other chronological statements to be especially noted. At a later time the age of Moses is attested by various statements in the Pentateuch, and in the N. T. on St. Stephen's authority, though it is to be observed that the mention of his having retained his strength to the end of his 120 years (Deut. xxxiv. 7), is perhaps indicative of an unusual longevity. In the earlier part of the period following, we notice similar instances in the case of Joshua, and, inferentially, in that of Othniel. Nothing in the Bible could be cited against this evidence, except it be the common explanation of Ps. xc. (esp. ver. 10) combined with its ascription to Moses (*title*). The title cannot, analogically, be considered a very sure guide, but the style and contents seem to us to support it. It may be questioned, however, whether the general shortness of man's life forms the subject of this psalm. A shortness of life is lamented as the result of God's anger, the people are described as under his wrath, and prayer is made for a happier condition. Nothing could be more applicable to the shortening of life in the desert in order that none who were twenty years old and upwards at the Exodus should enter the Land of Promise. With these the ordinary term of life would be threescore years and ten, or fourscore years. If, therefore, we ascribe the psalm to Moses, we cannot be certain that it gives the average of long life at his time independently of the peculiar circumstances of the wandering in the desert. Thus it is evident that the two classes of statements in the Bible bearing on longevity stand upon a very different basis. It must be observed that all the supposed famous modern instances of great longevity, as those of Parr, Jackson, and the old Countess of Desmond, have utterly broken down on examination, and that the registers of this country *prove* no greater extreme than about 110 years We have recently had the good fortune to discover some independent contemporary evidence bearing upon this matter. There is an Egyptian hieratic papyrus in the Bibliothèque at Paris bearing a moral discourse by one Ptah-hotp, apparently eldest son of Assa (B. C. cir. 1910–1860), the fifth king of the Fifteenth Dynasty, which was of Shepherds [EGYPT]. At the conclusion Ptah-hotp thus speaks of himself: "I have become an elder on the earth (or in the land); I have traversed a hundred and ten years of life by the gift of the king and the approval of the elders, fulfilling my duty towards the king in the place of favor (or blessing)." (*Facsimile d'un Papyrus Égyptien*, par E. Prisse d'Avennes, pl. xix., lines 7, 8). The natural inferences from this passage are that Ptah-hotp wrote in the full possession of his mental faculties at the age of 110 years, and that his father was still reigning at the time, and, therefore, had attained the age of about 130 years, or more. The analogy of all other documents of the kind known to us does not permit a different conclusion. That Ptah-hotp was the son of Assa is probable from inscriptions in tombs at Memphis; that he was a king's eldest son is expressly stated by himself (*Facsimile*, &c., pl. v., lines 6, 7). Yet he had not succeeded his father at the time of his writing, nor does he mention that sovereign as dead. The reigns assigned by Manetho to the Shepherd-Kings of this dynasty seem indicative of a greater age than that of the Egyptian sovereigns (Cory's *Ancient Fragments*, 2d ed., pp. 114, 136). It has been suggested to us by Mr. Goodwin that 110 years may be a vague term, meaning "a very long life;" it seems to be so used in papyri of a later time (B. C. cir. 1200). We rarely thus employ the term centenarian, more commonly employing sexagenarian and octogenarian, and this term is therefore indicative of a greater longevity than ours among the Egyptians. If the 110 years of Ptah-hotp be vague, we must still suppose him to have attained to an extreme old age during his father's lifetime, so that we can scarcely reduce the numbers 110 and about 130 more than ten years respectively. This Egyptian document is of the time of the Fifteenth Dynasty, and of so realistic and circumstantial a character in its historical bearings that the facts it states admit of no dispute. Other records tend to confirm the inferences we have here drawn. It seems, however, probable that such instances of longevity were exceptional, and perhaps more usual among the foreign settlers in Egypt than the natives, and we have no ground for considering that the length of generations was then generally different from what it now is. For these reasons we find no difficulty in accepting the statements as to the longevity of Abraham and certain of his descendants, and can go on to examine the details of the period under consideration as made out from evidence requiring this admission. The narrative affords the following data which we place under two periods — (1) that from Abram's leaving Haran to Jacob's entering Egypt; and (2) that from Jacob's entering Egypt to the Exodus.

1. Age of Abram on leaving Haran	75 yrs.
——— at Isaac's birth	100
Age of Isaac at Jacob's birth	60
Age of Jacob on entering Egypt	130
	216 or 215 yrs. [a]

[a] Bunsen reckons Abraham's yr. 75 as 1, and yr 15 as 25, and makes the sum of this interval from the

2. Age of Levi on entering Egypt	clr. 45
Residue of his life	92
Oppression after the death of Jacob's sons (Ex. i. 6, 7, ff).	
Age of Moses at Exodus	80
	172
Age of Joseph in the same year . .	39
Residue of his life	71
Age of Moses at Exodus	80
	151

These data make up about 387 or 388 years, to which it is reasonable to make some addition, since it appears that all Joseph's generation died before the oppression commenced, and it is probable that it had begun some time before the birth of Moses. The sum we thus obtain cannot be far different from 430 years, a period for the whole sojourn that these data must thus be held to confirm. The genealogies relating to the time of the dwelling in Egypt, if continuous, which there is much reason to suppose some to be, are not repugnant to this scheme; but on the other hand, one alone of them, that of Joshua, in 1 Chr. (vii. 23, 25, 26, 27) *if a succession*, can be reconciled with the opinion that dates the 430 years from Jacob's entering into Egypt. The historical evidence should be carefully weighed. Its chief point is the increase of the Israelites from the few souls who went with Jacob into Egypt, and Joseph and his sons, to the six hundred thousand men who came out at the Exodus. At the former date the following are enumerated — "besides Jacob's sons' wives," Jacob, his twelve sons and one daughter (13), his fifty-one grandsons and one granddaughter (52), and his four great-grandsons, making, with the patriarch himself, seventy souls (Gen. xlvi. 8–27). The generation to which children would be born about this date may thus be held to have been of at least 51 pairs,[a] since all are males except one, who most probably married a cousin. This computation takes no account of polygamy, which was certainly practised at the time by the Hebrews. This first generation must, except there were at the time other female grandchildren of Jacob besides the one mentioned (comp. Gen. xlvi. 7), have taken foreign wives, and it is reasonable to suppose the same to have been constantly done afterwards, though probably in a less degree. We cannot therefore found our calculation solely on these 51 pairs, but must allow for polygamy and foreign marriages. These admissions being made, and the especial blessing which attended the people borne in mind, the interval of about 215 years does not seem too short for the increase. On the whole, we have no hesitation in accepting the 430 years as the length of the interval from Abram's leaving Haran to the Exodus.

C. Third Period, from the Exodus to the Foundation of Solomon's Temple. — There is but one passage from which we obtain the length of this period as a whole. It is that in which the Foundation of the Temple is dated in the 480th (Heb.), or 440th (LXX.) year after the Exodus, in the 4th yr. 2d m. of Solomon's reign (1 K. vi. 1). Subtracting from 480 or 440 yrs. the first three yrs. of Solomon and the 40 of David, we obtain (480 — 43 =) 437 or (440 — 43 =) 397 yrs. These results we have first to compare with the detached numbers. These are as follows: — (*a.*) From Exodus to death of Moses, 40 yrs. (*b.*) Leadership of Joshua, 7 + *x* yrs. (*c.*) Interval between Joshua's death and the First Servitude *x* yrs. (*d.*) Servitudes and rule of Judges until Eli's death, 430 yrs. (*e.*) Period from Eli's death to Saul's accession, 20 + *x* yrs. (*f.*) Saul's reign, 40 yrs. (*g.*) David's reign, 40 yrs. (*h.*) Solomon's reign to Foundation of Temple, 3 yrs. Sum, 3 *x* + 580 yrs. It is possible to obtain approximatively the length of the three wanting numbers. Joshua's age at the Exodus was 20 or 20 + *x* yrs. (Num. xiv. 29, 30), and at his death, 110: therefore the utmost length of his rule must be (110 — 20 + 40 =) 50 yrs. After Joshua there is the time of the Elders who overlived him, then a period of disobedience and idolatry, a servitude of 8 yrs., deliverance by Othniel the son of Kenaz, the nephew of Caleb, and rest for 40 yrs. until Othniel's death. The duration of Joshua's government is limited by the circumstance that Caleb's lot was apportioned to him in the 7th year of the occupation, and therefore of Joshua's rule, when he was 85 yrs. old, and that he conquered the lot after Joshua's death. Caleb cannot be supposed to have been a very old man on taking his portion, and it is unlikely that he would have waited long before attacking the heathen who held it, to say nothing of the portion being his claimed reward for not having feared the Anakim who dwelt there, a reward promised him of the Lord by Moses and claimed of Joshua, who alone of his fellow-spies had shown the same faith and courage (Num. xiv. 24; Deut. i. 36; Josh. xiv. 6 *ad fin.*, xv. 13–19; Judg. i. 9–15, 20). If we suppose that Caleb set out to conquer his lot about 7 years after its apportionment, then Joshua's rule would be about 13 yrs., and he would have been a little older than Caleb. The interval between Joshua's death and the First Servitude is limited by the history of Othniel. He was already a warrior when Caleb conquered his lot; he lived to deliver Israel from the Mesopotamian oppressor, and died at the end of the subsequent 40 yrs. of rest. Supposing Othniel to have been 30 yrs. old when Caleb set out, and 110 yrs. at his death, 32 yrs. would remain for the interval in question. The rule of Joshua may be therefore reckoned to have been about 13 yrs., and the subsequent interval to the First Servitude about 32 yrs., altogether 47 yrs. These numbers cannot be considered exact; but they can hardly be far wrong, more especially the sum. The residue of Samuel's judgeship after the 20 yrs. from Eli's death until the solemn fast and victory at Mizpeh, can scarcely have much exceeded 20 yrs. Samuel must have been still young at the time of Eli's death, and he died very near the close of Saul's reign (1 Sam. xxv. 1, xxviii. 3). If he were 10 yrs. old at the former date, and judged for 20 yrs. after the victory at Mizpeh, he would have been near 90 yrs. old (10 ? + 20 + 20 ? + 38 ?) at his death, which appears to have been a long period of life at that time. If we thus suppose the three uncertain intervals,

numbers 215 (*Egypt's Place*, i. 180). This is inaccurate, since if 75 = 1, then 100 = 26, and the interval is 216.

[a] Bunsen ridicules Dr. Baumgarten of Kiel for supposing a residue of 56 pairs from 70 souls. "This remainder of 56 pair out of 70 souls puts us very much in mind of Falstaff's mode of reckoning." (*Egypt's Place*, i. 178). Had the critic read Gen. xlvi. he would not have made this extraordinary mistake, and allowed only three wives to 67 men.

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the residue of Joshua's rule, the time after his death to the First Servitude, and Samuel's rule after the victory at Mizpeh to have been respectively 8, 32, and 20 yrs., the sum of the whole period will be (580 + 58 =) 638 yrs. Two independent large numbers seem to confirm this result. One is in St. Paul's address at Antioch of Pisidia, where, after speaking of the Exodus and the 40 yrs. in the desert, he adds: "And when he had destroyed seven nations in the land of Chanaan, he divided their land unto them by lot. And after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king" (Acts xiii. 19, 20, 21). This interval of 450 yrs. may be variously explained, as commencing with Othniel's deliverance and ending with Eli's death, a period which the numbers of the earlier books of the Bible, if added together, make 422 yrs., or as commencing with the First Servitude, 8 yrs. more, 430 yrs., or with Joshua's death, which would raise these numbers by about 30 yrs., or again it may be held to end at Saul's accession, which would raise the numbers given respectively by about 40 yrs. However explained, this sum of 450 yrs. supports the authority of the smaller numbers as forming an essentially correct measure of the period. The other large number occurs in Jephthah's message to the king of the Children of Ammon, where the period during which Israel had held the land of the Amorites from the first conquest either up to the beginning of the Servitude from which they were about to be freed, or up to the very time, is given as 300 yrs. (Judg. xi. 26). The smaller numbers, with the addition of 38 yrs. for two uncertain periods, would make these intervals respectively 346 and 364 yrs. Here, therefore, there appears to be another agreement with the smaller numbers, although it does not amount to a positive agreement, since the meaning might be either three centuries, as a vague sum, or about 300 yrs. So far as the evidence of the numbers goes, we must decide in favor of the longer interval from the Exodus to the building of the First Temple, in preference to the period of 480 or 440 yrs. The evidence of the genealogies has been held by some to sustain a different conclusion. These lists, as they now stand, would, if of continuous generations, be decidedly in favor of an interval of about 300, 400, or even 500 years, some being much shorter than others. It is, however, impossible to reduce them to consistency with each other without arbitrarily altering some, and the result with those who have followed them as the safest guides has been the adoption of the shortest of the numbers just given, about 300 yrs.[a] The evidence of the genealogies may therefore be considered as probably leading to the rejection of all numerical statements, but as perhaps less inconsistent with that of 480 or 440 yrs. than with the rest. We have already shown (*Technical Chronology*) what strong reasons there are against using the Hebrew genealogies to measure time. We prefer to hold to the evidence of the numbers, and to take as the most satisfactory the interval of about 638 yrs. from the Exodus to the Foundation of Solomon's Temple.

D. Fourth Period, from the Foundation of Solomon's Temple to its Destruction. — We have now reached a period in which the differences of chronologers are no longer to be measured by centuries but by tens of years and even single years, and towards the close of which accuracy is attainable. The most important numbers in the Bible are generally stated more than once, and several means are afforded by which their accuracy can be tested. The principal of these tests are the statements of kings' ages at their accessions, the double dating of the accessions of kings of Judah in the reigns of kings of Israel and the converse, and the double reckoning by the years of kings of Judah and of Nebuchadnezzar. Of these tests the most valuable is the second, which extends through the greater part of the period under consideration, and prevents our making any very serious error in computing its length. The mentions of kings of Egypt and Assyria contemporary with Hebrew sovereigns are also of importance, and are likely to be more so, when, as we may expect, the chronological places of all these contemporaries are more nearly determined. All records therefore tending to fix the chronologies of Egypt and Assyria, as well as of Babylonia, are of great value from their bearing on Hebrew chronology. At present the most important of such records is Ptolemy's Canon, from which no sound chronologer will venture to deviate. If all the Biblical evidence is carefully collected and compared, it will be found that some small and great inconsistencies necessitate certain changes of the numbers. The amount of the former class has, however been much exaggerated, since several supposed inconsistencies depend upon the non-recognition of the mode of reckoning regnal years, from the commencement of the year and not from the day of the king's accession. The greater difficulties and some of the smaller cannot be resolved without the supposition that numbers have been altered by copyists. In these cases our only resource is to propose an emendation. We must never take refuge in the idea of an interregnum, since it is a much more violent hypothesis, considering the facts of the history, than the conjectural change of a number. Two interregnums have however been supposed, one of 11 yrs. between Jeroboam II. and Zachariah, and the other, of 9 yrs. between Pekah and Hoshea. The former supposition might seem to receive some support from the words of the prophet Hosea (x. 3, 7, and perhaps 15), which, however, may as well imply a lax government, and the great power of the Israelite princes and captains, as an absolute anarchy, and we must remember the improbability of a powerful sovereign not having been at once succeeded by his son, and of the people having been content to remain for some years without a king. It is still more unlikely that in Hoshea's case a king's murderer should have been able to take his place after an interval of 9 yrs. We prefer in both cases to suppose a longer reign of the earlier of the two kings between whom the interregnums are conjectured. With the exception of these two interregnums, we would accept the computation of the interval we are now considering given in the margin of the A. V. It must be added, that the date of the conclusion of this period there given B. C. 588 must be corrected to 586. The received chronology as to its intervals cannot indeed be held to be beyond question in the time before Josiah's acces

[a] Bunsen (*Egypt's Place*, i. 176–77) and Lepsius (*Chron. d. Æg.* i. 389) suppose the genealogy of Thaul the son of Uzziah the Levite (1 Chr. vi. 22–24. comp. 33–38) to be that of Saul the king of Israel, an almost unaccountable mistake.

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tion up to the Foundation of the Temple, but we cannot at present attain any better positive result than that we have accepted. The whole period may therefore be held to be of about 425 yrs., that of the undivided kingdom 130 yrs., that of the kingdom of Judah about 388 yrs., and that of the kingdom of Israel about 255 yrs. It is scarcely possible that these numbers can be more than a very few years wrong, if at all. (For a fuller treatment of the chronology of the kings, see ISRAEL, KINGDOM OF, and JUDAH, KINGDOM OF.)

E. Fifth Period, from the Destruction of Solomon's Temple to the Return from the Babylonish Captivity. — The determination of the length of this period depends upon the date of the return to Palestine The decree of Cyrus leading to that event was made in the 1st year of his reign, doubtless at Babylon (Ezr. i. 1), B. C. 538, but it does not seem certain that the Jews at once returned. So great a migration must have occupied much time, and about two or three yrs. would not seem too long an interval for its complete accomplishment after the promulgation of the decree. Two numbers, held by some to be identical, must here be considered. One is the period of 70 yrs., during which the tyranny of Babylon over Palestine and the East generally was to last, prophesied by Jeremiah (xxv.), and the other, the 70 yrs. Captivity (xxix. 10; 2 Chr. xxxvi. 21; Dan. ix. 2). The commencement of the former period is plainly the 1st year of Nebuchadnezzar and 4th of Jehoiakim (Jer. xxv. 1), when the successes of the king of Babylon began (xlvi. 2), and the miseries of Jerusalem (xxv. 29),[a] and the conclusion, the fall of Babylon (ver. 26). Ptolemy's Canon counts from the accession of Nebuchadnezzar to that of Cyrus 66 yrs., a number sufficiently near to the round sum of 70, which may indeed, if the yrs. be of 360 days (*Year*) represent at the utmost no more than about 69 tropical years. The famous 70 years of captivity would seem to be the same period as this, since it was to terminate with the return of the captives (Jer. xxix. 10). The two passages in Zech., which speak of such an interval as one of desolation (i. 12), and during which fasts connected with the last captivity had been kept (vii. 5), are not irreconcilable with this explanation: a famous past period might be spoken of, as the moderns speak of the Thirty Years' War. These two passages are, it must be noticed, of different dates, the first of the 2d year of Darius Hystaspis, the second of the 4th year. — This period we consider to be of $48+x$ yrs., the doubtful number being the time of the reign of Cyrus before the return to Jerusalem, probably a space of about two or three years.

Principal Systems of Biblical Chronology. — Upon the data we have considered three principal systems of Biblical Chronology have been founded, which may be termed the Long System, the Short, and the Rabbinical. There is a fourth, which, although an offshoot in part of the last, can scarcely be termed Biblical, inasmuch as it depends for the most part upon theories, not only independent of, but repugnant to the Bible: this last is at present peculiar to Baron Bunsen. Before noticing these systems it is desirable to point out some characteristics of those who have supported them, which may serve to aid our judgment in seeing how far they are trustworthy guides. All, or almost all have erred on the side of claiming for their results a greater accuracy than the nature of the evidence upon which they rested rendered possible. Another failing of these chronologers is a tendency to accept, through a kind of false analogy, long or short numbers and computations for intervals, rather according as they have adopted the long or the short reckoning of the patriarchal genealogies than on a consideration of special evidence. It is as though they were resolved to make the sum as great or as small as possible. The Rabbins have in their chronology afforded the strongest example of this error, having so shortened the intervals as even egregiously to throw out the dates of the time of the Persian rule. The German school is here an exception, for it has generally fallen into an opposite extreme and required a far greater time than any derivable from the Biblical numbers for the earlier ages, while taking the Rabbinical date of the Exodus, and so has put two portions of its chronology in violent contrast. We do not lay much stress upon the opinions of the early Christian writers, or even Josephus: their method was uncritical, and they accepted the numbers best known to them without any feeling of doubt. We shall therefore confine ourselves to the moderns.

The principal advocates of the Long Chronology are Jackson, Hales, and Des-Vignoles. They take the LXX. for the patriarchal generations, and adopt the long interval from the Exodus to the Foundation of Solomon's Temple. The Short Chronology has had a multitude of illustrious supporters owing to its having been from Jerome's time the recognized system of the West. Ussher may be considered as its most able advocate. He follows the Hebrew in the patriarchal generations, and takes the 480 years from the Exodus to the Foundation of Solomon's Temple. The Rabbinical Chronology has lately come into much notice from its partial reception, chiefly by the German school. It accepts the Biblical numbers, but makes the most arbitrary corrections. For the date of the Exodus it has been virtually accepted by Bunsen, Lepsius, and Lord A. Hervey. The system of Bunsen we have been compelled to constitute a fourth class of itself. For the time before the Exodus he discards all Biblical chronological data, and reasons altogether, as it appears to us, on philological considerations. The following table exhibits the principal dates according to five writers.

The principal disagreements of these chronologers, besides those already indicated, must be noticed. In the post-diluvian period Hales rejects the

[a] In the book of Daniel (i. 1) the 3d year of Jehoiakim is given instead of the 4th, which may be accounted for by the circumstance that the Babylonian year commenced earlier than the Hebrew, so that Nebuchadnezzar's 1st would commence in Jehoiakim's 3d, and be current in his 4th. In other books of the Bible the years of Babylonian kings seem to be generally Hebrew current years. Two other difficulties may be noticed. The 18th year of Nebuchadnezzar in Jer. lii. 29 seems to be for the 19th. The difficulty of the 37th year of Jehoiachin's captivity, 12m. 25d. (Jer.), or 27 (2 K.), falling according to the rendering of the A. V. in the 1st year of Evil-Merodach (Jer. lii. 31; 2 K. xxv. 27), may be explained, as Dr. Hincks suggests, either by supposing the Heb., "in the year when he was king," to mean that he reigned but one year instead of two, as in the canon, or that Evil-Merodach is not the Iluarodamus of the canon (*Journ. Sac. Lit.* Oct. 1858).

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	Hales.	Jackson.	Ussher.	Petavius.	Bunsen.
	B. C.	B. C.	B. C.	B. C.	B. C.
Creation	5411	5426	4004	3983	(Adam) cir. 20,000
Flood	3155	3170	2346	2327	(Noah) cir. 10,000
Abram leaves Haran	2078	2023	1921	1961	
Exodus	1648	1598	1491	1531	1320
Foundation of Solomon's Temple	1027	1014	1012	1012	1004
Destruction of " "	586	586	588	589	586

second Cainan and reckons Terah's age at Abram's birth 130 instead of 70 years; Jackson accepts the second Cainan and does not make any change in the second case; Ussher and Petavius follow the Hebrew, but the former alters the generation of Terah, while the latter does not. Bunsen requires "for the Noachian period about ten millennia before our era, and for the beginning of our race another ten thousand years, or very little more" (*Outlines*, vol. ii. p. 12). These conclusions necessitate the abandonment of all belief in the historical character of the Biblical account of the times before Abraham. We cannot here discuss the grounds upon which they seem to be founded: it may be stated, however, that those grounds may be considered to be wholly philological. The writer does indeed speak of "facts and traditions:" his facts, however, as far as we can perceive, are the results of a theory of language, and tradition is, from its nature, no guide in chronology. How far language can be taken as a guide is a very hard question. It is, however, certain that no Semitic scholar has accepted Bunsen's theory. For the time from the Exodus to the Foundation of Solomon's Temple, Ussher alone takes the 480 years; the rest, except Bunsen, adopt longer periods according to their explanations of the other numbers of this interval; but Bunsen calculates by generations. We have already seen the great risk that is run in adopting Hebrew genealogies for the measure of time, both generally and in this case. The period of the Kings, from the foundation of Solomon's Temple, is very nearly the same in the computations of Jackson, Ussher, and Petavius: Hales lengthens it by supposing an interregnum of 11 years after the death of Amaziah; Bunsen shortens it by reducing the reign of Manasseh from 55 to 45 years. The former theory is improbable and uncritical; the latter is merely the result of a supposed necessity, which we shall see has not been proved to exist; it is thus needless, and in its form as uncritical as the other.

Probable determination of dates and intervals. — Having thus gone over the Biblical data, it only remains for us to state what we believe to be the most satisfactory scheme of chronology, derived from a comparison of these with foreign data. We shall endeavor to establish on independent evidence, either exactly or approximatively, certain main dates, and shall be content if the numbers we have previously obtained for the intervals between them do not greatly disagree with those thus afforded.

1. *Date of the Destruction of Solomon's Temple.* — The Temple was destroyed in the 19th year of Nebuchadnezzar, in the 5th month of the Jewish year (Jer. lii. 12, 13; 2 K. xxv. 8, 9). In Ptolemy's Canon, this year is current in the proleptic Julian year, B. C. 586, and the 5th month may be considered as about equal to August of that year.

2. *Synchronism of Josiah and Pharaoh Necho.* — The death of Josiah can be clearly shown on Biblical evidence to have taken place in the 22d year before that in which the Temple was destroyed, that is, in the Jewish year from the spring of B. C. 608 to the spring of 607. Necho's 1st year is proved by the Apis-tablets to have been most probably the Egyptian vague year, Jan. B. C. 609–8, but possibly B. C. 610–9. The expedition in opposing which Josiah fell, cannot be reasonably dated earlier than Necho's 2d year, B. C. 609–8 or 608–7. It is important to notice that no earlier date of the destruction of the Temple than B. C. 586 can be reconciled with the chronology of Necho's reign. We have thus B. C. 608–7 for the last year of Josiah, and 638–7 for that of his accession, the former date falling within the time indicated by the chronology of Necho's reign.

3. *Synchronism of Hezekiah and Tirhakah.* — Tirhakah is mentioned as an opponent of Sennacherib shortly before the miraculous destruction of his army in, according to the present text, the 14th year of Hezekiah. It has been lately proved from the Apis-tablets that the 1st year of Tirhakah's reign over Egypt was the vague year current in B. C. 689. The 14th year of Hezekiah, according to the received chronology, is B. C. 713, and, if we correct it two years on account of the lowering of the date of the destruction of the Temple, B. C. 711. If (Rawlinson's *Herod.* vol. i. p. 479, n. 1) we hold that the expedition dated in Hezekiah's 14th year was different from that which ended in the destruction of the Assyrian army, we must still place the latter event before B. C. 695. There is, therefore, a *primâ facie* discrepancy of at least 6 years. Bunsen (*Bibelwerk*, i. p. cccvi.) unhesitatingly reduces the reign of Manasseh from 55 to 45 years. Lepsius (*Königsbuch*, p. 104) more critically takes the 35 years of the LXX. as the true duration. Were an alteration demanded, it would seem best to make Manasseh's computation of his reign commence with his father's illness in preference to taking the conjectural number 45 or the very short one 35. The evidence of the chronology of the Assyrian and Babylonian kings is, however, we think, conclusive in favor of the sum of 55. In the Bible we are told that Shalmaneser laid siege to Samaria in the 4th year of Hezekiah, and that it was taken in the 6th year of that king (2 K. xviii. 9, 10). The Assyrian inscriptions indicate the taking of the city by Sargon in his 1st or 2d year, whence we must suppose either that he completed the enterprise of Shalmaneser, to whom the capture is not expressly ascribed in the Scriptures, or that he took the credit of an event which happened just before his accession. The 1st year of Sargon is shown by the inscriptions to have been exactly or nearly equal to the 1st of Merodach-Baladan Mardocempadus: therefore it was current B. C. 721 or 720, and the 2d year, 720 or 719. This would place Hezekiah's accession B. C. 726, 725, or 724.

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the 3d being the very date the Hebrew numbers give. Again, Merodach-Baladan sent messengers to Hezekiah immediately after his sickness, and therefore in about his 15th year, B. C. 710. According to Ptolemy's Canon, Mardocempadus reigned 721–710, and, according to Berosus, seized the regal power for 6 months before Elibus, the Belibus of the Canon, and therefore in about 703, this being, no doubt, a second reign. Here the preponderance of evidence is in favor of the earlier dates of Hezekiah. Thus far the chronological data of Egypt and Assyria appear to clash in a manner that seems at first sight to present a hopeless knot, but not on this account to be rashly cut. An examination of the facts of the history has afforded Dr. Hincks what we believe to be the true explanation. Tirhakah, he observes, is not explicitly termed Pharaoh or king of Egypt in the Bible, but king of Cush or Ethiopia, from which it might be inferred that at the time of Sennacherib's disastrous invasion he had not assumed the crown of Egypt. The Assyrian inscriptions of Sennacherib mention kings of Egypt and a contemporary king of Ethiopia in alliance with them. The history of Egypt at the time, obtained by a comparison of the evidence of Herodotus and others with that of Manetho's lists, would lead to the same or a similar conclusion, which appears to be remarkably confirmed by the prophecies of Isaiah. We hold, therefore, as most probable, that at the time of Sennacherib's disastrous expedition, Tirhakah was king of Ethiopia in alliance with the king or kings of Egypt. It only remains to ascertain what evidence there is for the date of this expedition. First, it must be noted that the warlike operations of Sennacherib recorded in the Bible have been conjectured, as already mentioned, to be those of two expeditions. The fine paid by Hezekiah is recorded in the inscriptions as a result of an expedition of Sennacherib's 3d year, which, by a comparison of Ptolemy's Canon with Berosus, must be dated B. C. 700, which would fall so near the close of the reign of the king of Judah, if no alteration be made, that the supposed second expedition, of which there would naturally be no record in the Assyrian annals on account of its calamitous end, could not be placed much later. The Biblical account would, however, be most reasonably explained by the supposition that the two expeditions were but two campaigns of the same war, a war but temporarily interrupted by Hezekiah's submission. Since the first expedition fell in B. C. 700, we have not to suppose that the reign of Tirhakah in Ethiopia commenced more than 11 years at the utmost before his accession in Egypt, a supposition which, on the whole, is far preferable to the dislocating attempts that have been made to lower the reign of Hezekiah. This would, however, necessitate a substitution of a later date in the place of the 14th year of Hezekiah for the first expedition. (See especially Dr. Hincks's paper "On the Rectifications of Sacred and Profane Chronology, which the newly-discovered Apis-steles render necessary," in the *Journal of Sacred Literature*, Oct. 1858; and Rawlinson's *Herod.* i. 478–480). The synchronisms of Hoshea and Shalmaneser, Pekah and Tiglath-Pileser, Menahem and Pul, have not yet been approximatively determined on double evidence.

4. *Synchronism of Rehoboam and Shishak.* — The Biblical evidence for this synchronism is as follows: Rehoboam appears to have come to the throne about 249 years before the accession of Hezekiah, and therefore B. C. cir. 973. The invasion of Shishak took place in his 5th year, by this computation, 969. Shishak was already on the throne when Jeroboam fled to him from Solomon. This event happened during the building of Millo, &c. when Jeroboam was head of the workmen of the house of Joseph (1 K. xi. 26–40, see esp. ver. 29). The building of Millo and repairing of the breaches of the city of David was after the building of the house of Pharaoh's daughter, that was constructed about the same time as Solomon's house, the completion of which is dated in his 23d year (1 K. vi. 1, 37, 38, vii. 1; 2 Chr. viii. 1). This building is recorded after the occurrences of the 24th year of Solomon, for Pharaoh's daughter remained in Jerusalem until the king had ended building his own house, and the temple, and the wall of Jerusalem round about (1 K. iii. 1), and Millo was built after the removal of the queen (ix. 24); therefore, as Jeroboam was concerned in this building of Millo and repairing the breaches, and was met "at that time" (xi. 29) by Ahijah, and in consequence had to flee from the country, the 24th or 25th year is the most probable date. Thus Shishak appears to have come to the throne at least 21 or 22 years before his expedition against Rehoboam. An inscription at the quarries of Silsilis in Upper Egypt records the cutting of stone in the 22d year of Sheshonk I., or Shishak, for constructions in the chief temple of Thebes, where we now find a record of his conquest of Judah (Champollion, *Lettres*, pp. 190, 191). On these grounds we may place the accession of Shishak B. C. cir. 990. The evidence of Manetho's lists, compared with the monuments, would place this event within a few years of this date, for they do not allow us to put it much before or after B. C. 1000, an approach to correctness which at this period is very valuable. It is not possible here to discuss this evidence in detail.

5. *Exodus.* — Arguments founded on independent evidence afford the best means of deciding which is the most probable computation from Biblical evidence of the date of the Exodus. A comparison of the Hebrew calendar with the Egyptian has led the writer to the following result: The civil commencement of the Hebrew year was with the new moon nearest to the autumnal equinox; and at the approximative date of the Exodus obtained by the long reckoning, we find that the Egyptian vague year commenced at or about that point of time. This approximative date, therefore, falls about the time at which the vague year and the Hebrew year, as dated from the autumnal equinox, nearly or exactly coincided in their commencements. It may be reasonably supposed that the Israelites in the time of the oppression had made use of the vague year as the common year of the country, which indeed is rendered highly probable by the circumstance that they had mostly adopted the Egyptian religion (Josh. xxiv. 14; Ez. xx. 7, 8), the celebrations of which were kept according to this year. When, therefore, the festivals of the Law rendered a year virtually tropical necessary, of the kind either restored or instituted at the Exodus, it seems most probable that the current vague year was fixed under Moses. If this supposition be correct, we should expect to find that the 14th day of Abib, on which fell the full moon of the Passover of the Exodus corresponded to the 14th day of a Phamenoth, in a vague year commencing about the autumnal equinox. It has been ascertained by computation that

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a full moon fell on the 14th day of Phamenoth, on Thursday, April 21st, in the year B. C. 1652.[a] A full moon would not fall on the same day of the vague year at a shorter interval than 25 years before or after this date, while the triple coincidence of the new moon, vague year, and autumnal equinox could not recur in less than 1500 vague years (*Enc. Brit.* 8th ed. *Egypt*, p. 458). The date thus obtained is but 4 years earlier than Hales's, and the interval from it to that of the Foundation of Solomon's Temple, B. C. cir. 1010, would be about 642 years, or 4 years in excess of that previously obtained from the numerical statements in the Bible. It must be borne in mind that the inferences from the celebration of great passovers also led us to about the same time. In later articles we shall show the manner in which the history of Egypt agrees with this conclusion. [EGYPT; EXODUS, THE.] Setting aside Ussher's preference for the 430 years, as resting upon evidence far less strong than the longer computation, we must mention the principal reasons urged by Bunsen and Lepsius in support of the Rabbinical date. The reckoning by the genealogies, upon which this date rests, we have already shown to be unsafe. Several points of historical evidence are, however, brought forward by these writers as leading to or confirming this date. Of these the most important is the supposed account of the Exodus given by Manetho, the Egyptian historian, placing the event at about the same time as the Rabbinical date. This narrative, however, is, on the testimony of Josephus, who has preserved it to us, wholly devoid of authority, being, according to Manetho's own showing, a record of uncertain antiquity, and of an unknown writer, and not part of the Egyptian annals. An indication of date has also been supposed in the mention that the name of one of the treasure-cities built for Pharaoh by the Israelites during the oppression was Raamses (Ex. i. 11), probably the same place as the Rameses elsewhere mentioned, the chief town of a tract so called. [RAMESES.] This name is the same as that of certain well-known kings of Egypt of the period to which by this scheme the Exodus would be referred. If the story given by Manetho be founded on a true tradition, the great oppressor would have been Rameses II., second king of the 19th dynasty, whose reign is variously assigned to the 14th and 13th centuries B. C. It is further urged that the first king Rameses of the Egyptian monuments and Manetho's lists is the grandfather of this king, Rameses I., who was the last sovereign of the 18th dynasty, and reigned at the utmost about 60 years before his grandson. It must, however, be observed, that there is great reason for taking the lower dates of both kings, which would make the reign of the second after the Rabbinical date of the Exodus, and that in this case both Manetho's statement must be of course set aside, as placing the Exodus in the reign of this king's son, and the order of the Biblical narrative must be transposed that the building of Raamses should not fall before the accession of Rameses I. The argument that there was no king Rameses before Rameses I. is obviously weak as a negative one, more especially as the names of very many kings of Egypt, particularly those of the period to which we assign the Exodus, are wanting. It loses almost all its force when we find that a son of Aahmes, Amosis, the head of the 18th dynasty, variously assigned to the 17th and 16th centuries B. C. bore the name of Rameses, which name from its meaning (son of Ra or the sun, the god of Heliopolis, one of the eight great gods of Egypt) would almost necessarily be a not very uncommon one, and Raamses might therefore have been named from an earlier king or prince bearing the name long before Rameses I. The history of Egypt presents great difficulties to the reception of the theory together with the Biblical narrative, difficulties so great that we think they could only be removed by abandoning a belief in the historical character of that narrative: if so, it is obviously futile to found an argument upon a minute point, the occurrence of a single name. The historical difficulties on the Hebrew side in the period after the Exodus are not less serious, and have induced Bunsen to antedate Moses' war beyond Jordan, and to compress Joshua's rule into the 40 years in the wilderness (*Bibelwerk*, i. pp. ccxviii.–ix.), and so, we venture to think, to forfeit his right to reason on the details of the narrative relating to the earlier period. This compression arises from the want of space for the Judges. The chronology of events so obtained is also open to the objection brought against the longer schemes, that the Israelites could not have been in Palestine during the campaigns in the East of the Pharaohs of the 18th, 19th, and 20th dynasties, since it does not seem possible to throw those of Rameses III. earlier than Bunsen's date of the beginning of the conquest of western Palestine by the Hebrews. This question, involving that of the policies and relation of Egypt and the Hebrews, will be discussed in later articles. [EGYPT; EXODUS, THE.] We therefore take B. C. 1652 as the most satisfactory date of the Exodus (see Duke of Northumberland's paper in Wilkinson's *Anc. Eg.* i. 77–81; Bunsen, *Bibelwerk*, i. pp. ccxi.–ccxiii., ccxxiii. ff.; Lepsius, *Chronologie der Ægypter*, i. 314 ff.).

6. *Date of the Commencement of the 430 years of Sojourn.* — We have already given our reasons for holding the 430 years of Sojourn to have commenced when Abraham entered Palestine, and that it does not seem certain that the Exodus was the anniversary of the day of arrival. It is reasonable, however, to hold that the interval was of 430 complete years or a little more, commencing about the time of the vernal equinox, B. C. 2082, or nearer the beginning of that proleptic Julian year. Before this date we cannot attempt to obtain anything beyond an approximative chronology.

7. *Date of the Dispersion.* — Taking the LXX. numbers as most probable, the Dispersion, if coincident with the birth of Peleg, must be placed B. C. cir. 2698, or, if we accept Ussher's correction of the age of Terah at the birth of Abraham, cir. 2758.[b] We do not give round numbers, since doing so might needlessly enlarge the limits of error.

8. *Date of the Flood.* — The Flood, as ending about 401 years before the birth of Peleg, would be placed B. C. cir. 3099 or 3159. The year preceding, or the 402d, was that mainly occupied by the

[a] This was calculated for the writer at the Royal Observatory, through the kindness of the Astronomer-Royal. — *Horæ Æg.* p. 217.

[b] Abraham is said to have been 75 years old when he left Haran (Gen. xii. 4), but this does not necessarily imply that he had done more than enter upon his 75th year. (Comp. the case of Noah, vii. 6, 11, 13.) All the dates, therefore, before B. C. 2082, might have to be lowered one year.

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catastrophe. It is most reasonable to suppose the Noachian colonists to have begun to spread about three centuries after the Flood. If the Division at Peleg's birth be really the same as the Dispersion after the building of the Tower, this supposed interval would not be necessarily to be lengthened, for the text of the account of the building of the Tower does not absolutely prove that all Noah's descendants were concerned in it, and therefore some may have previously taken their departure from the primeval settlement. The chronology of Egypt, derived from the monuments and Manetho, is held by some to indicate for the foundation of its first kingdom a much earlier period than would be consistent with this scheme of approximative Biblical dates. The evidence of the monuments, however, does not seem to us to carry back this event earlier than the latter part of the 28th century B. C. The Assyrians and Babylonians have not been proved, on satisfactory grounds, to have reckoned back to so remote a time; but the evidence of their monuments, and the fragments of their history preserved by ancient writers, as in the case of the Egyptians, cannot be reconciled with the short interval preferred by Ussher. As far as we can learn, no independent historical evidence points to an earlier period than the middle of the 28th century B. C. as the time of the foundation of kingdoms, although the chronology of Egypt reaches to about this period, while that of Babylon and other states does not greatly fall short of the same antiquity.

9. *Date of the Creation of Adam.* — The numbers given by the LXX. for the antediluvian patriarchs would place the creation of Adam 2262 years before the end of the Flood, or B. C. cir. 5361 or 5421. R. S. P.

* The assignment of only 215 years to the sojourn in Egypt (see No. 6 above) is far from meeting with general acceptance. It has indeed come down from the Septuagint as the traditional theory, but in modern times has been strongly opposed. Of those who dissent from that view are Rosenmüller, Hofmann, Jahn, Ewald, Gesenius, Winer, Tuch, Kurtz, Delitzsch, Keil, Knobel, Kalisch, and many others of similar rank as scholars. On this question the reader may consult especially, Knobel on Ex. xii. 40 (*Exeget. Handb.* xii. 121), and Kurtz (*History of the Old Covenant*, ii. 135 ff., Eng. tr.). There are two texts that seem quite distinct and unequivocal. Ex. xii. 40 asserts that the abode *in Egypt* was 430 years — even though we translate "who abode in Egypt." And here is found no manuscript variation in the Hebrew text. It is supported by Targum Onkelos, the Syriac, and Vulgate. The Septuagint (Codex Vatican.), however, has introduced the words "and in the land of Canaan," while the Alexandrian Codex adds also, "they and their fathers." This change, though found in the Targum Jonathan and the Samaritan version, at once suggests, by its two-fold explanation, the suspicion of an artificial emendation to meet a difficulty. That these words, once in the text, should have been omitted, is hardly probable; that they should have crept in to solve various difficulties, is quite natural. Again, Gen. xv. 13 declares the future servitude and affliction, not of Abraham, but of his "seed" "in a land not theirs," to be "400 years," in round numbers. The suggestion that this was to be partly in Canaan, is cut off by the statement that it should be as a land not theirs — *one* land too — in strong contrast to the repeated guaranty of the land of Canaan (vs. 7, 8, 18) to Abraham and his seed as their own. The inclusion of any part of Abraham's own history in this period of servitude and affliction seems forbidden by the positive assurance (ver. 15) that he should go to his grave in peace, and the manifest assignment of this servitude (as Tuch remarks) to the distant future. Besides, Abraham's residence in Egypt had taken place before the prophecy was uttered. The statement of Stephen (Acts vii. 6, 7) accords with this interpretation. Paul, however (Gal. iii. 17), reckons 430 years between the promise to Abraham and the giving of the law; but it is remarked by Kurtz, Keil, and others, that he simply conforms to the traditional view of the synagogue and the phraseology of the Septuagint, which alone was in the hands of his Gentile readers, and because the precise length of time did not affect his argument It was, on any view, 430 years. (It should be mentioned in passing that Josephus gives 400 years, *Ant.* ii. 9, § 1; *B. J.* v. 9, § 4; and 215 years, *Ant.* ii. 15, § 2; comp. *c. Apion.* i. 33.)

It is alleged against the 430 years that the time was but four generations (Gen. xv. 16). But the reply is obvious that verses 13 and 15 cannot conflict, and the generation is therefore "the sum total of the lives of all the men living at the same time" (Hofmann), or, in the time of the patriarchs, a hundred years (Gesenius). But it is still affirmed that but four generations are commonly mentioned in the genealogy of individuals. To which it is answered, the specification of four main links (perhaps in conformity to the very language of prophecy) does not exclude others; and we actually find six generations mentioned from Joseph to Zelophehad (Num. xxvi. 29 ff.), seven from Judah to Bezaleel (1 Chr. ii. 3 ff.), and ten or eleven from Ephraim to Joshua (1 Chr. vii. 22 ff.). And a comparison of the two genealogies of Levi in Ex vi. and 1 Chr. vi., shows that there are names omitted in the former which have been procured from other sources for the latter.

The one real difficulty is found in the parentage of Moses. If Amram his father (Ex. vi. 20) was the same with Amram the grandson of Levi (Ex. vi. 18), and if Jochebed his mother was strictly Levi's daughter (Ex. vi. 20 ; Num. xxvi. 59), it is a fatal objection. But that Moses' father could not be the tribe or family-father Amram, has been, we think, shown from Num. iii. 27, 28, where it appears that *in Moses' time* the Amramites, Izeharites, Hebronites, and Uzzielites (the four affiliated branches of Kohath's descendants), numbered 8,600 males. Allowing one-fourth of these to the Amramites would give them over two thousand males; and as Moses had but two sons to be included with himself in this number, it follows that if this Amram, the head of this family, were the father of Moses, then Moses must have had over 2,000 brothers and brothers' sons — the women and girls of the family not being reckoned. The tribe-father must therefore have been a different man from the father of Moses But was Jochebed Levi's daughter? In Ex. ii. 1 she is called "a daughter of Levi;" but the connection admits the same general sense as the phrase "a daughter of Abraham" (Luke xiii. 16). That she was her husband's aunt (Ex. vi. 20), even if we interpret the expression rigidly, will decide nothing as to her parentage except in connection with his parentage. The passage Num. xxvi. 59 certainly presents a difficulty

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But the original leaves it more indefinite than our version, "a daughter of Levi, whom one bore [who was born] to him in Egypt." Here the LXX. read thus: Θυγάτηρ Λευί, ἡ ἔτεκε τούτους τῷ Λευὶ ἐν Αἰγύπτῳ, — the τούτους evidently referring to Moses, Aaron, and Miriam. One Hebrew manuscript has a similar reading, אֹתָם instead of אֹתוֹ. Kurtz does not hesitate, under the circumstances (including this diversity between the Gr. and Heb.), to regard the whole clause after בַּרִתִּירְוִי as a gloss, appended by some one who understood the phrase "daughter of Levi" in a strict sense, and endeavored to soften down the improbability by explaining that the daughter was born in Egypt. Without going this length, we venture to regard the verse in the original as not absolutely decisive, — although its first aspect seems to be so. But when we consider the vagueness of the expression used; when we remember that Levi must have been at least 135 years old at her birth if Jochebed were his daughter; when we recall the ten or eleven generations from Ephraim to Joshua; when we observe the distinctness of the declarations in Ex. xii. 40 and Gen. xv. 13, as to the time spent in Egypt; when we remember the increase from 70 souls to 600,000 fighting men; — we seem to encounter far less difficulty in fixing the time of sojourn in Egypt at 430 than at 215 years.

S. C. B.

* *Literature.* — Among the more recent works relating to Biblical chronology may be mentioned: — Gumpach, *Über den altjüdischen Kalender, zunächst in seiner Beziehung zur neutest. Geschichte*, Brüssel, 1848; and *Die Zeitrechnung der Babylonier u. Assyrer*, Heidelb. 1852; Seyffarth, *Chronologia Sacra*, Leips. 1846; *Berichtigungen d. röm., griech., pers., ägypt., hebräischen Gesch. u. Zeitrechnung*, Leips. 1855; and *Summary of Recent Discoveries in Biblical Chronology*, New York, 1857; Fausset, *Sacred Chronology*, Oxf. 1855; Oppert, *Chronologie des Assyriens et des Babyloniens*, Paris, 1857 (from the *Ann. de la phil. chrétienne*); Lehmann, *Chronol. Bestimmung der in d. Apostelgesch. Cap.* 13–28 *erzählten Begebenheiten* (in the *Theol. Stud. u. Krit.* 1858, pp. 319–339); Wolff, O., *Versuch, die Widersprüche in den Jahrreihen der Könige Juda's u. Isr. u. andere Differenzen in d. bibl. Chronol. auszugleichen* (*ibid.* pp. 625–688); Bunsen, *Bibelwerk*, Bd. i. p. cci. ff., and Bd. v. (1858–60); Parker, F., *Chronology*, Lond. 1859; Shimeall, *Our Bible Chronology . . . critically examined and demonstrated*, New York, 1860, — finds the end of the world A. D. 1868; Bosanquet, *Assyrian and Hebrew Chronology compared* (in the *Journ. of the Roy. As. Soc. of Great Britain*, 1864, N. S. i. 145–180); and *Conspectus of Hebrew Chronology from Solomon to the Birth of Christ*, Lond. (1866?); Riech, art. *Zeitrechnung, biblische*, in Herzog's *Real-Encykl.* xviii. 421–471 (1864); Rickerath, *Biblische Chronologie*, u. s. w. *nach d. bibl. u. ausserbibl. Quellen bearbeitet*, Münster, 1865; Lewin, *Fasti Sacri* (from B. C. 70 to A. D. 70), Lond. 1865; and Wieseler, art. *Zeitrechnung, neutestamentliche*, in Herzog's *Real-Encykl.* xxi. 543–570 (1866). The art. *Chronology* in the 3d edition of Kitto's *Cycl. of Bib. Lit.* is by the Rev. Henry Browne, author of *Ordo Sæclorum*. See further the statements and references under Acts of the Apostles; Assyria; Egypt; Gospels; Jesus Christ; Paul. A.

CHRYSOLITE (χρυσόλιθος: *chrysolithus*), one of the precious stones in the foundation of the heavenly Jerusalem (Rev. xxi. 20). It has been already stated [Beryl] that the chrysolite of the ancients is identical with the modern Oriental topaz, the *tarshish* of the Hebrew Bible.[a] There is much reason for believing that the *topaz* is the stone indicated by the χρυσόλιθος of St. John's vision. See Beryl. W. H.

CHRYSOPRASE (χρυσόπρασος: *chrysoprasus*) occurs only in Rev. xxi. 20 [in A. V. there "chrysoprasus"], as one of the precious stones mentioned in St. John's vision. The chrysoprase of the ancients[b] is by some supposed to be identical with the stone now so called, namely, the apple or leek-green variety of agate, which owes its color to oxide of nickel; this stone at present is found only in Silesia; but Mr. King (*Antique Gems*, p. 59, note) says that the true chrysoprase is sometimes found in antique Egyptian jewelry set alternately with bits of lapis-lazuli; it is not improbable therefore that this is the stone which was the tenth in the walls of the heavenly Jerusalem. W. H.

* The Anglicized form "chrysoprase" occurs in the margin of Ez. xxvii. 16, and xxviii. 13 (A. V.) where it stands for "agate" and "emerald" in the text, which represent different Hebrew words. See Chalcedony. H.

CHUB (כּוּב: Αἰβυες: *Chub*), a word occurring only once in the Heb., the name of a people in alliance with Egypt in the time of Nebuchadnezzar (Ez. xxx. 5). "Cush, and Phut, and Lud, and all the mingled people (עֵרֶב), and Chub, and the children of the land of the covenant, shall fall by the sword with them" (*i. e.* no doubt the Egyptians: see ver. 4). The first three of these names or designations are of African peoples, unless, but this is improbable, the Shemite Lud be intended by the third (see however, xxvii. 10, xxxviii. 5; Is. lxvi. 19; Jer. xlvi. 9); the fourth is of a people on the Egyptian frontier; and the sixth probably applies to the remnant of the Jews who had fled into Egypt (comp. Dan. xi. 28, 30, 32, especially the last, where the covenant is not qualified as "holy"), which was prophesied to perish for the most part by the sword and otherwise in that country (Jer. xlii. 16, 17, 22, xliv. 12, 13, 14, 27, 28). This fifth name is therefore that of a country or people in alliance with Egypt, and probably of Northern Africa, or of the lands near Egypt to the south. Some have proposed to recognize Chub in the names of various African places — Κοβή, a port on the Indian Ocean (Ptol. iv. 7, § 10), Χωβάτ or Χωβάθ in Mauritania (iv. 2, § 9), and Κόβιον or Κωβίου in the Mareotic nome in Egypt (iv. 5) — conjectures which are of no value except as showing the existence of similar names where we might expect this to have had its place. Others, however, think

[a] Epiphanius, in his *Twelve Stones of the Rationale*, has got "Chrysolite, by some called Chrysophyllus, of a golden color, and found close to the walls of Babylon." Pliny makes several varieties of this name; the first is doubtless the Oriental topaz. — *C. W. King.*

[b] Thus of Solinus (lv.) exactly agrees with our Indian chrysolite: "Chrysoprasos quoque ex auro et porraceo mixtam lucem trahentes aeque beryllorum generi adjudicaverunt."

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the present Heb. text corrupt in this word. It has been therefore proposed to read נוּב for Nubia, as the Arab. vers. has "the people the Noobeh," whence it might be supposed that at least one copy of the LXX. had ν as the first letter: one Heb. MS. indeed reads כנוב (Cod. 409, ap. de Rossi). The Arab. vers. is, however, of very slight weight, and although כנוב might be the ancient Egyptian form or pronunciation of נוב, as Winer observes (*s. v.*), yet we have no authority of this kind for applying it to Nubia, or rather the Nubæ, the countries held by whom from Strabo's time to our own are by the Egyptian inscriptions included in Keesh or Kesh, that is, Cush: the Nubæ, however, may not in the prophet's days have been settled in any part of the territory which has taken from them its name. Far better, on the score of probability, is the emendation which Hitzig proposes, לוּב (*Begriff der Kritik*, p. 129). The Lubim, doubtless the Mizraite Lehabim of Gen. x. 13; 1 Chr. i. 11, are mentioned as serving with Cushim in the army of Shishak (2 Chr. xii. 2, 3), and in that of Zerah (xvi. 8; comp. xiv. 9), who was most probably also a king of Egypt, and certainly the leader of an Egyptian army [CUSH: ZERAH]. Nahum speaks of them as helpers of Thebes, together with Put (Phut), while Cush and Egypt were her strength (iii. 8, 9); and Daniel mentions the Lubim and Cushim as submitting to or courting a conqueror of Egypt (xi. 43). The Lubim might therefore well occur among the peoples suffering in the fall of Egypt. There is, however, this objection, that we have no instance of the supposed form לוּב, the noun being always given in the plural — LUBIM. In the absence of better evidence we prefer the reading of the present Heb. text, against which little can be urged but that the word occurs nowhere else, although we should rather expect a well-known name in such a passage. R. S. P.

CHUN (כּוּן: ἐκ τῶν ἐκλεκτῶν πόλεων; Joseph. Μάχωνι: *Chun*. The words of the LXX. look as if they had read Berothai, a word very like which — בְּרוֹתַי — they frequently render by ἐκλεκτός), 1 Chr. xviii. 8. [BEROTHAH.]

CHURCH (Ἐκκλησία). — I. The derivation of the word Church is uncertain. It is found in the Teutonic and Slavonian languages (Anglo-Saxon, *Sirc*, *Circe*, *Cyric*, *Cyricea*; English, *Church*; Scottish, *Kirk*; German, *Kirche*; Swedish, *Kyrka*; Danish, *Kyrke*; Dutch, *Karke*; Swiss, *Kilche*; Frisian, *Tzierk*; Bohemian, *Cyrkew*; Polish, *Cerkiew*; Russian, *Zerkow*), and answers to the derivatives of ἐκκλησία, which are naturally found in the Romance languages (French, *Église*; Italian, *Chiesa*; old Vaudois, *Gleisa*; Spanish, *Iglesia*), and by foreign importation elsewhere (Gothic, *Aikklêsjô*; Gaelic, *Eaglais*; Welsh, *Eglwys*; Cornish, *Eglus*). The word is generally said to be derived from the Greek κυριακόν (Walafrid Strabo, *De Rebus Ecclesiast.* c. 7; Suicer, *s. v.* κυριακόν; Glossarium, *s. v.* "Dominicum;" Casaubon, *Exercit. Baron.* xiii. § xviii.; Hooker, *Eccl. Pol.* v. xiii. 1; Pearson, *On the Creed*, Art. ix.; Beveridge, *On the Thirty-Nine Articles*, Art. xix.; Wordsworth, *Theophilus Anglicanus*, c. 1; Gieseler, *Eccles. History*, c. 1; Trench, *Study of Words*, p. 75). But the derivation has been too hastily assumed. The arguments in its favor are the following: (1. A similarity of sound. (2.) The statement of Walafrid Strabo. (3.) The fact that the word κυριακόν was undoubtedly used by Greek ecclesiastics in the sense of "a church," as proved by a reference to the Canons of the Council of Ancyra (Can. xiv.) of Neocæsarea (Can. v., xiii.), of Laodicea (Can xxviii.), and of the Council in Trullo (Can. lxxiv.) to Maximin's Edict (in Euseb. *H. E.* ix. 10), to Eusebius' Oration in praise of Constantine (c. xviii.), to the Apostolical Constitutions (ii. 59), to Cyril of Jerusalem (*Catech.* xviii.), and to a similar use of "Dominicum" by Cyprian, Jerome, Rufinus, &c. (4.) The possibility of its having passed as a theological term from the Greek into the Teutonic and Slavonian languages. (5.) The analogous meaning and derivation of the Ethiopic word for Church, which signifies "the house of Christ." On the other hand it requires little acquaintance with philology to know that (1.) similarity of sound proves nothing, and is capable of raising only the barest presumption. (2.) A mediæval writer's guess at an etymology is probably founded wholly on similarity of sound, and is as worthless as the derivations with which St. Augustine's works are disfigured (Moroni derives Chiesa from κυριακόν in his *Dizionario Storico-ecclesiastico*, and Walafrid Strabo derives the words *vater*, *mutter*, from the Greek through the Latin, *herr* from *heros*, *moner* and *monath* from μήνη, in the same breath as *kirche* from κυριακόν). (3.) Although κυριακόν is found, signifying "a church," it is no more the common term used by Greeks, than Dominicum is the common term used by Latins. It is therefore very unlikely that it should have been adopted by the Greek missionaries and teachers, and adopted by them so decidedly as to be thrust into a foreign language. (4.) Nor is there any probable way pointed out by which the importation was effected. Walafrid Strabo, indeed (*loc. cit.*), attributes it, not obscurely, so far as the Teutonic tongues are concerned, to Ulfilas; and following him, Trench says (*loc. cit.*), "These Goths, the first converted to the Christian faith, the first therefore that had a Christian vocabulary, lent the word in their turn to the other German tribes, among others to our Anglo-Saxon forefathers." Had it been so introduced, Ulfilas's "peaceful and populous colony of shepherds and herdsmen on the pastures below Mount Hæmus" (Milman, i. 272), could never have affected the language of the whole Teutonic race in all its dialects. But in matter of fact we find that the word employed by Ulfilas in his version of the Scriptures is not any derivative of κυριακόν but, as we should have expected, *aikklêsjô* (Rom xvi. 23; 1 Cor. xvi. 19 *et passim*). This theory therefore falls to the ground, and with it any attempt at showing the way in which the word passed across into the Teutonic languages. No special hypothesis has been brought forward to account for its admission into the Slavonic tongues, and it is enough to say that, unless we have evidence to the contrary, we are justified in assuming that the Greek missionaries in the 9th century did not adopt a term in their intercourse with strangers, which they hardly, if at all, used in ordinary conversation amongst themselves. (5.) Further, there is no reason why the word should have passed into these two languages rather than into Latin. The Roman Church was in its origin a Greek community, and it introduced the Greek word for Church into the Latin tongue; but this word was not *cyriacum*

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it was *ecclesia;* and the same influence would no doubt have introduced the same word into the northern languages, had it introduced any word at all. (6.) Finally, it is hard to find examples of a Greek word being adopted into the Teutonic dialects, except through the medium of Latin. On the whole, this etymology must be abandoned. It is strange that Strabo should have imposed it on the world so long. It is difficult to say what is to be substituted. There was probably some word which, in the language from which the Teutonic and Slavonic are descended, designated the old heathen places of religious assembly, and this word, having taken different forms in different dialects, was adopted by the Christian missionaries. It was probably connected with the Latin *circus, circulus,* and with the Greek κύκλος, possibly also with the Welsh *cylch, cys, cynchle,* or *caer.* Lipsius, who was the first to reject the received tradition, was probably right in his suggestion, "Credo et a circo Kirck nostrum esse, quia veterum templa instar Circi rotunda" (*Epist. ad Belgas,* Cent. iii. Ep. 44).

II. The word ἐκκλησία is no doubt derived from ἐκκαλεῖν, and in accordance with its derivation it originally meant an assembly called out by the magistrate, or by legitimate authority. This is the ordinary classical sense of the word. But it throws no light on the nature of the institution so designated in the New Testament. For to the writers of the N. T. the word had now lost its primary signification, and was either used generally for any meeting (Acts xix. 32), or more particularly, it denoted (1) the religious assemblies of the Jews (Deut. iv. 10, xviii. 16, *ap.* LXX.); (2) the whole assembly or congregation of the Israelitish people (Acts vii. 38; Heb. ii. 12; Ps. xxii. 22; Deut. xxxi. 30, *ap.* LXX.). It was in this last sense, in which it answered to קְהַל יִשְׂרָאֵל, that the word was adopted and applied by the writers of the N. T. to the Christian congregation. The word ἐκκλησία, therefore, does not carry us back further than the Jewish Church. It implies a resemblance and correspondence between the old Jewish Church and the recently established Christian Church, but nothing more. Its etymological sense having been already lost when adopted by and for Christians, is only misleading if pressed too far. The chief difference between the words "ecclesia" and "church," would probably consist in this, that "ecclesia" primarily signified the Christian body, and secondarily the place of assembly; while the first signification of "church" was the place of assembly, which imparted its name to the body of worshippers.

III. *The Church as described in the Gospels.* — The word occurs only twice, each time in St. Matthew (Matt. xvi. 18, "On this rock will I build my Church;" xviii. 17, "Tell it unto the Church"). In every other case it is spoken of as the kingdom of heaven by St. Matthew, and as the kingdom of God by St. Mark and St. Luke. St. Mark, St. Luke, and St. John, never use the expression kingdom of heaven. St. John once uses the phrase kingdom of God (iii. 3). St. Matthew occasionally speaks of the kingdom of God (vi. 33, xxi. 31, 43), and sometimes simply of the kingdom (iv. 23, xiii. 19, xxiv. 14). In xiii. 41 and xvi. 28, it is the Son of Man's kingdom. In xx. 21, thy kingdom, i. e. Christ's. In the one Gospel of St. Matthew the Church is spoken of no less than thirty-six times as the Kingdom. Other descriptions or titles are hardly found in the Evangelists. It is Christ's household (Matt. x. 25), the salt and light of the world (v. 13, 15), Christ's flock (Matt. xxvi. 31; John x. 1), its members are the branches growing on Christ the Vine (John xv.): but the general description of it, not metaphorically but directly, is that it is a kingdom. In Matt. xvi. 19, the kingdom of heaven is formally, as elsewhere virtually, identified with ἐκκλησία. From the Gospel then, we learn that Christ was about to establish his heavenly kingdom on earth, which was to be the substitute for the Jewish Church and kingdom, now doomed to destruction (Matt. xxi. 43). Some of the qualities of this kingdom are illustrated by the parables of the tares, the mustard seed, the leaven, the hid treasure, the pearl, the draw-net. the spiritual laws and principles by which it is to be governed, by the parables of the talents, the husbandmen, the wedding feast, and the ten virgins. It is not of this world though in it (John xviii. 36). It is to embrace all the nations of the earth (Matt. xxviii. 19). The means of entrance into it is Baptism (Matt. xxviii. 19). The conditions of belonging to it are faith (Mark xvi. 16) and obedience (Matt. xxviii. 20). Participation in the Holy Supper is its perpetual token of membership, and the means of supporting the life of its members (Matt. xxvi. 26; John vi. 51; 1 Cor. xi. 26). Its members are given to Christ by the Father out of the world, and sent by Christ into the world; they are sanctified by the truth (John xvii. 19); and they are to live in love and unity, cognizable by the external world (John xiii. 34, xvii. 23). It is to be established on the Rock of Christ's Divinity, as confessed by Peter, the representative (for the moment) of the Apostles (Matt. xvi. 18). It is to have authority in spiritual cases (Matt. xviii. 17). It is to be never deprived of Christ's presence and protection (xxviii. 20), and to be never overthrown by the power of hell (xvi. 18).

IV. *The Church as described in the Acts and in the Epistles — its Origin, Nature, Constitution, and Growth.* — From the Gospels we learn little in the way of detail as to the kingdom which was to be established. It was in the great forty days which intervened between the Resurrection and the Ascension that our Lord explained specifically to his Apostles "the things pertaining to the kingdom of God" (Acts i. 3), that is, his future Church.

Its Origin. — The removal of Christ from the earth had left his followers a shattered company with no bond of external or internal cohesion, except the memory of the Master whom they had lost, and the recollection of his injunctions to unity and love, together with the occasional glimpses of his presence which were vouchsafed them. They continued together, meeting for prayer and supplication, and waiting for Christ's promise of the gift of the Holy Ghost. They numbered in all some 140 persons, namely, the eleven, the faithful women, the Lord's mother, his brethren, and 120 disciples They had faith to believe that there was a work before them which they were about to be called to perform; and that they might be ready to do it, they filled up the number of the Twelve by the appointment of Matthias "to be a true witness" with the eleven "of the Resurrection." The Day of Pentecost is the birth-day of the Christian Church. The Spirit, who was then sent by the Son from the Father, and rested on each of the Disciples, combined them once more into a whole — combined them as they never had before been combined, by an internal and spiritual bond of cohesion. Before

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they had been individual followers of Jesus, now they became his mystical body, animated by his Spirit. The nucleus was formed. Agglomeration and development would do the rest.

Its Nature. — St. Luke explains its nature by describing in narrative form the characteristics of the society formed by the union of the original 140 Disciples with the 3000 souls who were converted on the Day of Pentecost. "Then they that gladly received his word were baptized. . . . And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts ii. 41). Here we have indirectly exhibited the essential conditions of Church Communion. They are (1) Baptism, Baptism implying on the part of the recipient repentance and faith; (2) Apostolic Doctrine; (3) Fellowship with the Apostles; (4) the Lord's Supper; (5) Public Worship. Every requisite for church-membership is here enumerated not only for the Apostolic days, but for future ages. The conditions are exclusive as well as inclusive, negative as well as positive. St. Luke's definition of the Church, then, would be the congregation of the baptized, in which the faith of the Apostles is maintained, connection with the Apostles is preserved, the Sacraments are duly administered, and public worship is kept up. The earliest definition (virtually) given of the Church is likewise the best. To this body St. Luke applies the name of "The Church" (the first time that the word is used as denoting an existing thing), and to it, constituted as it was, he states that there were daily added οἱ σωζόμενοι (ii. 47). By this expression he probably means those who were "saving themselves from their untoward generation" (ii. 40), "added," however, "to the Church" not by their own mere volition, but "by the Lord," and so become the elect people of God, sanctified by his Spirit, and described by St. Paul as "delivered from the power of darkness and translated into the kingdom of his dear Son" (Col. i. 13). St. Luke's treatise being historical, not dogmatical, he does not directly enter further into the essential nature of the Church. The community of goods, which he describes as being universal amongst the members of the infant society (ii. 44, iv. 32), is specially declared to be a voluntary practice (v. 4), not a necessary duty of Christians as such (comp. Acts ix. 36, 39, xi. 29).

From the illustrations adopted by St. Paul in his Epistles, we have additional light thrown upon the nature of the Church. Thus (Rom. xi. 17), the Christian Church is described as being a branch grafted on the already existing olive-tree, showing that it was no new creation, but a development of that spiritual life which had flourished in the Patriarchal and in the Jewish Church. It is described (Rom. xii. 4; 1 Cor. xii. 12) as one body made up of many members with different offices, to exhibit the close cohesion which ought to exist between Christian and Christian; still more it is described as the body, of which Christ is the Head (Eph. i. 22), so that members of his Church are members of Christ's body, of his flesh, of his bones (Eph. v. 23, 30; Col. i. 18, ii. 19), to show the close union between Christ and his people: again, as the temple of God built upon the foundation-stone of Jesus Christ (1 Cor. iii. 11), and, by a slight change of metaphor, as the temple in which God dwells by his Spirit, the Apostles and prophets forming the foundation, and Jesus Christ the chief corner-stone, *i. e.* probably the foundation corner-stone (Eph. ii. 22). It is also the city of the saints and the household of God (Eph. ii. 19). But the passage which is most illustrative of our subject in the Epistles is Eph. iv. 3, 6. "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Here we see what it is that constitutes the unity of the Church in the mind of the Apostle: (1) unity of Headship, "one Lord;" (2) unity of belief, "one faith;" (3) unity of Sacraments, "one baptism;" (4) unity of hope of eternal life, "one hope of your calling" (comp. Tit. i. 2); (5) unity of love, "unity of the Spirit in the bond of peace;" (6) unity of organization, "one body." The Church, then, at this period was a body of baptized men and women who believed in Jesus as the Christ, and in the revelation made by Him, who were united by having the same faith, hope, and animating Spirit of love, the same Sacraments, and the same spiritual invisible Head.

What was *the Constitution of this body?* — On the evening of the Day of Pentecost, the 3,140 members of which it consisted were (1) Apostles, (2) previous disciples, (3) converts. We never afterwards find any distinction drawn between the previous disciples and the later converts; but the Apostles throughout stand apart. Here, then, we find two classes, Apostles and converts — teachers and taught. At this time the Church was not only morally but actually one congregation. Soon, however, its numbers grew so considerably that it was a physical impossibility that all its members should come together in one spot. It became, therefore, an aggregate of congregations. But its essential unity was not affected by the accidental necessity of meeting in separate rooms for public worship; the bond of cohesion was still the same. The Apostles, who had been closest to the Lord Jesus in his life on earth, would doubtless have formed the centres of the several congregations of listening believers, and besides attending at the Temple for the national Jewish prayer (Acts iii. 1), and for the purpose of preaching Christ (ii. 42), they would have gone round to "every house" where their converts assembled "teaching and preaching," and "breaking bread," and "distributing" the common goods "as each had need" (ii. 46, iv. 35, v. 42). Thus the Church continued for apparently some seven years, but at the end of that time "the number of disciples was" so greatly "multiplied" (Acts vi. 1) that the Twelve Apostles found themselves to be too few to carry out these works unaided. They thereupon for the first time exercised the powers of mission intrusted to them (John xx. 21), and by laying their hands on the Seven who were recommended to them by the general body of Christians, they appointed them to fulfill the secular task of distributing the common stock, which they had themselves hitherto performed, retaining the functions of praying, and preaching, and administering the sacraments in their own hands. It is a question which cannot be certainly answered whether the office of these Seven is to be identified with that of the διάκονοι elsewhere found. They are not called deacons in Scripture, and it has been supposed by some that they were extraordinary officers appointed for the occasion to see that the Hellenistic widows had their fair share of the goods distributed amongst the

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poor believers, and that they had no successors in their office. If this be so, we have no account given us of the institution of the Diaconate: the Deacons, like the Presbyters, are found existing, but the circumstances under which they were brought into existence are not related. We incline, however, to the other hypothesis, which makes the Seven the originals of the Deacons. Being found apt to teach, they were likewise invested, almost immediately after their appointment, with the power of preaching to the unconverted (vi. 10) and of baptizing (viii. 38). From this time, therefore, or from about this time, there existed in the Church — (1) the Apostles; (2) the Deacons and Evangelists; (3) the multitude of the faithful. We hear of no other Church-officer till the year 44, seven years after the appointment of the deacons. We find that there were then in the Church of Jerusalem officers named Presbyters (xi. 30) who were the assistants of James, the chief administrator of that Church (xii. 17). The circumstances of their first appointment are not recounted. No doubt they were similar to those under which the Deacons were appointed. As in the year 37 the Apostles found that the whole work of the ministry was too great for them, and they therefore placed a portion of it, namely, distributing alms to the brethren and preaching Christ to the heathen, on the deacons, so a few years later they would have found that what they still retained was yet growing too burdensome, and consequently they devolved another portion of their ministerial authority on another order of men. The name of Presbyter or Elder implies that the men selected were of mature age. We gather incidentally that they were ordained by Apostolic or other authority (xiv. 23, Tit. i. 5). We find them associated with the Apostles as distinguished from the main body of the Church (Acts xv. 2, 4), and again as standing between the Apostles and the brethren (xv. 23). Their office was to pasture the Church of God (xx. 28), to rule (1 Tim. v. 17) the flocks over which the Holy Ghost had made them overseers or bishops (Acts xx. 28; Phil. i. 1; 1 Tim. iii. 1, 2; Tit. i. 7), and to pray with and for the members of their congregations (James v. 14). Thus the Apostles would seem to have invested these Presbyters with the full powers which they themselves exercised, excepting only in respect to those functions which they discharged in relation to the general regimen of the whole Church as distinct from the several congregations which formed the whole body. These functions they still reserved to themselves. By the year 44, therefore, there were in the Church of Jerusalem — (1) the Apostles holding the government of the whole body in their own hands; (2) Presbyters invested by the Apostles with authority for conducting public worship in each congregation; (3) Deacons or Evangelists similarly invested with the lesser power of preaching and of baptizing unbelievers, and of distributing the common goods among the brethren. The same order was established in the Gentile Churches founded by St. Paul, the only difference being that those who were called Presbyters in Jerusalem bore indifferently the name of Bishops (Phil i. 1; 1 Tim. iii. 1, 2; Tit. i. 7) or of Presbyters (1 Tim. v. 17; Tit. i. 5) elsewhere.

It was in the Church of Jerusalem that another order of the ministry found its exemplar. The Apostles, we find, remained in Jerusalem (Acts viii. 1) or in the neighborhood (viii. 14) till the persecution of Herod Agrippa in the year 44. The death of James, the son of Zebedee, and the imprisonment and flight of Peter, were the signal for the dispersion of the Apostles. One remained behind — James the brother of the Lord, whom we identify with the Apostle, James the son of Alphæus [JAMES]. He had not the same cause of dread as the rest. His Judaical asceticism and general character would have made him an object of popularity with his countrymen, and even with the Pharisaical Herod. He remained unmolested, and from this time he is the acknowledged head of the Church of Jerusalem. A consideration of Acts xii. 17, xv. 13, 19, xxi. 18; Gal. ii. 2, 9, 12; will remove all doubt on this head. Indeed, four years before Herod's persecution he had stood, it would seem, on a level with Peter (Gal. i. 18, 19; Acts ix. 27), and it has been thought that he received special instructions for the functions which he had to fulfill from the Lord himself (1 Cor. xv. 7; Acts i. 3). Whatever his preëminence was, he appears to have borne no special title indicating it. The example of the Mother Church of Jerusalem was again followed by the Pauline Churches. Timothy and Titus had probably no distinctive title, but it is impossible to read the Epistles addressed to them without seeing that they had an authority superior to that of the ordinary bishops or priests with regard to whose conduct and ordination St. Paul gives them instruction (1 Tim. iii., v. 17, 19; Tit. i. 5). Thus, then, we see that where the Apostles were themselves able to superintend the Churches that they had founded, the Church-officers consisted of — (1) Apostles; (2) Bishops or Priests; (3) Deacons and Evangelists. When the Apostles were unable to give personal superintendence, they delegated that power which they had in common to one of themselves, as in Jerusalem, or to one in whom they had confidence, as at Ephesus and in Crete. As the Apostles died off, these Apostolic Delegates necessarily multiplied. By the end of the first century, when St. John was the only Apostle that now survived, they would have been established in every country, as Crete, and in every large town where there were several bishops or priests, such as the seven towns of Asia mentioned in the book of Revelation. These superintendents appear to be addressed by St. John under the name of Angels. With St. John's death the Apostolic College was extinguished, and the Apostolic Delegates or Angels were left to fill their places in the government of the Church, not with the full unrestricted power of the Apostles, but with authority only to be exercised in limited districts. In the next century we find that these officers bore the name of Bishops, while those who in the first century were called indifferently Presbyters or Bishops had now only the title of Presbyters. We conclude, therefore, that the title bishop was gradually dropped by the second order of the ministry, and applied specifically to those who represented what James, Timothy, and Titus had been in the Apostolic age. Theodoret says expressly, "The same persons were anciently called promiscuously both bishops and presbyters, whilst those who are now called bishops were called apostles, but shortly after the name of apostle was appropriated to such as were apostles indeed, and then the name bishop was given to those before called apostles" (*Com. in 1 Tim.* iii. 1). There are other names found in the Acts and in the Epistles which the light thrown backward by early ecclesiastical history shows us to have been the titles of those who exercised func-

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tions which were not destined to continue in the Church, but only belonging to it while it was being brought into being by help of miraculous agency. Such are prophets (Acts xiii. 1; Rom. xii. 6; 1 Cor. xii. 28; Eph. iv. 11), whose function was to proclaim and expound the Christian revelation, and to interpret God's will, especially as veiled in the Old Testament; teachers (Acts xiii. 1; Rom. xii. 7; 1 Cor. xii. 28; Eph. iv. 11) and pastors (Eph. iv. 11) whose special work was to instruct those already admitted into the fold, as contrasted with the evangelists (*ibid.*) who had primarily to instruct the heathen. Prophecy is one of the *extraordinary* χαρίσματα which were vouchsafed, and is to be classed with the gifts of healing, of speaking ecstatically with tongues, of interpretation of tongues, *i. e.* explanation of those ecstatic utterances, and discernment of spirits, *i. e.* a power of distinguishing between the real and supposed possessors of spiritual gifts (1 Cor. xii.). Teaching (χάρισμα διδασκαλίας, Rom. xii. 7; 1 Cor. xii. 28) is one of the *ordinary* gifts, and is to be classed with the word of wisdom and the word of knowledge (1 Cor. xii. 8), perhaps with "faith" (*ib.* 9), with the gift of government (χάρισμα κυβερνήσεως, *ib.* 28), and with the gift of ministration (χάρισμα διακονίας or ἀντιλήψεως, Rom. xii. 7; 1 Cor. xii. 28). These χαρίσματα, whether extraordinary or ordinary, were "divided to every man as the Spirit willed," according to the individual character of each, and not officially. Those to whom the gifts of prophecy, teaching, and government were vouchsafed were doubtless selected for the office of Presbyter, those who had the gift of ministration for the office of Deacon. In the Apostles they all alike resided.

Its external Growth. — The 3000 souls that were added to the Apostles and to the 120 brethren on the day of Pentecost were increased daily by new converts (Acts ii. 47, v. 14). These converts were without exception Jews residing in Jerusalem, whether speaking Greek or Hebrew (vi. 1). After seven or eight years a step was made outwards. The persecution which followed the martyrdom of Stephen drove away the adherents of the new doctrines, with the exception of the Apostles, and "they that were scattered abroad went everywhere preaching the word" to the Jews of the Dispersion. Philip, in his capacity of Evangelist, preached Christ to the Samaritans, and admitted them into the Church by baptism. In Philistia he made the first Gentile convert, but this act did not raise the question of the admission of the Gentiles, because the Ethiopian eunuch was already a proselyte (viii. 27), and probably a proselyte of Righteousness. Cornelius was a proselyte of the Gate (x. 2). The first purely Gentile convert that we hear of by name is Sergius Paulus (xiii. 7), but we are told that Cornelius's companions were Gentiles, and by their baptism the admission of the Gentiles was decided by the agency of St. Peter, approved by the Apostles and Jewish Church (xi. 18), not, as might have been expected, by the agency of St. Paul. This great event took place after the peace caused by Caligula's persecution of the Jews, which occurred A. D. 40 (ix. 31), and more than a year before the famine in the time of Claudius, A. D. 44 (xi. 28, 29). Galilee had already been evangelized as well as Judæa and Samaria, though the special agent in the work is not declared (ix. 31).

The history of the growth of the Gentile Church, so far as we know it, is identical with the history of St. Paul. In his three journeys he carried Christianity through the chief cities of Asia Minor and Greece. His method appears almost invariably to have been this: he presented himself on the Sabbath at the Jewish synagogue, and having first preached the doctrine of a suffering Messiah, he next identified Jesus with the Messiah (xvii. 3). His arguments on the first head were listened to with patience by all; those on the second point wrought conviction in some (xvii. 4), but roused the rest to persecute him (xvii. 5). On finding his words rejected by the Jews, he turned from them to the Gentiles (xviii. 6, xxviii. 28). His captivity in Rome, A. D. 63–65, had the effect of forming a Church out of the Jewish and Greek residents in the imperial city, who seem to have been joined by a few Italians. His last journey may have spread the Gospel westward as far as Spain (Rom. xv. 28; Clemens, Eusebius, Jerome, Chrysostom). The death of James at Jerusalem and of Peter and Paul at Rome, A. D. 67, leaves one only of the Apostles presented distinctly to our view. In the year 70 Jerusalem was captured, and before St. John fell asleep in 98, the Petrine and Pauline converts, the Churches of the circumcision and of the uncircumcision, had melted into one harmonious and accordant body, spreading in scattered congregations at the least from Babylon to Spain, and from Macedonia to Africa. How far Christian doctrine may have penetrated beyond these limits we do not know.

Its further Growth. — As this is not an ecclesiastical history, we can but glance at it. There were three great impulses which enlarged the borders of the Church. The first is that which began on the day of Pentecost, and continued down to the conversion of Constantine. By this the Roman Empire was converted to Christ, and the Church was, speaking roughly, made conterminous with the civilized world. The second impulse gathered within her borders the hitherto barbarous nations formed by the Teutonic and Celtic tribes, thus winning, or in spite of the overthrow of the Empire, retaining the countries of France, Scotland, Ireland, England, Lombardy, Germany, Denmark, Sweden, Norway. The third impulse gathered in the Slavonian nations. The first of these impulses lasted to the fourth century; the second to the ninth century; the third (beginning before the second had ceased) to the tenth and eleventh centuries. We do not reckon the Nestorian missionary efforts in the seventh century in Syria, Persia, India, and China, nor the post-Reformation exertions of the Jesuits in the East and West Indies, for these attempts have produced no permanent results. Nor, again, do we speak of the efforts now being made in Africa, India, Australia, New Zealand, because it has not yet been proved, except perhaps in the case of New Zealand, whether they will be successful in bringing these countries within the fold of Christ.

V. *Alterations in its Constitution.* — We have said that ecclesiastical authority resided (1) in the Apostles; (2) in the Apostles and the Deacons; (3) in the Apostles, the Presbyters, and the Deacons; (4) in the Apostolic Delegates, the Presbyters, and the Deacons; (5) in those who succeeded the Apostolic Delegates, the Presbyters, and the Deacons. And to these successors of the Apostolic Delegates came to be appropriated the title of Bishop, which was originally applied to Presbyters. At the commencement of the second century and thenceforwards Bishops, Presbyters, and Deacons are the

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officers of the Church wherever the Church existed. Ignatius's Epistles (in their unadulterated form), and the other records which are preserved to us, are on this point decisive. (See Pearson's *Vindiciæ Ignatianæ*, pars ii. c. xiii. p. 534, ed. Churton.) Bishops were looked upon as Christ's Vicegerents (Cyprian, *Ep.* 55 (or 59) with Rigaltius's notes), and as having succeeded to the Apostles (id. *Ep.* 69 (or 66) and 42 (or 45), Firmilian, Jerome), every bishop's see being entitled a "sedes apostolica." They retained in their own hands authority over presbyters and the function of ordination, but with respect to each other they were equals, whether their see was "at Rome or at Eugubium."

Within this equal college of bishops there soon arose difference of rank though not of order. Below the city-bishops there sprang up a class of country-bishops (chorepiscopi) answering to the archdeacons of the English Church, except that they had received episcopal consecration (Hammond, Beveridge, Cave, Bingham), and were enabled to perform some episcopal acts with the sanction of the city-bishops. Their position was ambiguous, and in the fifth century they began to decay and gradually died out.[a] Above the city-bishops there were, in the second century apparently, Metropolitans, and in the third, Patriarchs or Exarchs. The metropolitan was the chief bishop in the civil division of the empire which was called a province (ἐπαρχία). His see was at the metropolis of the province, and he presided over his suffragans with authority similar to, but greater than, that which is exercised in their respective provinces by the two archbishops in England. The authority of the patriarch or exarch extended over the still larger division of the civil empire which was called a diocese. The ecclesiastical was framed in accordance with the exigencies and after the model of the civil polity. When Constantine, therefore, divided the empire into 13 dioceses, "each of which equalled the just measure of a powerful kingdom" (Gibbon, c. xviii.), the Church came to be distributed into 13 (including the city and neighborhood of Rome, 14) diocesan, or, as we should say, national churches. There was no external bond of government to hold these churches together. They were independent self-ruled wholes, combined together into one greater whole by having one invisible Head and one animating Spirit, by maintaining each the same faith and exercising each the same discipline. The only authority which they recognized as capable of controlling their separate action, was that of an Œcumenical Council composed of delegates from each; and these Councils passed canon after canon forbidding the interference of the bishop of any one diocese, that is, district, or country, with the bishop of any other diocese. "Bishops outside a 'diocese' are not to invade the Churches across the borders, nor bring confusion into the Churches," says the second canon of the Council of Constantinople, "lest," says the eighth canon of the Council of Ephesus, "the pride of worldly power be introduced under cover of the priestly function, and by little and little we be deprived of the liberty which our Lord Jesus Christ, the deliverer of all men, has given us by his own blood."[b] But there was a stronger power at work than any which could be controlled by canons. Rome and Constantinople were each the seats of imperial power, and symptoms soon began to appear that the patriarchs of the imperial cities were rival claimants of imperial power in the Church. Rome was in a better position for the struggle than Constantinople, for, besides having the prestige of being *Old* Rome, she was also of Apostolic foundation. Constantinople could not boast an Apostle as her founder, and she was but *New* Rome. Still the imperial power was strong in the East when it had fallen in the West, and furthermore the Council of Chalcedon had so far dispensed with the canons and with precedent in respect to Constantinople as to grant the patriarch jurisdiction over three dioceses, to establish a right of appeal to Constantinople from any part of the Church, and to confirm the decree of the second Council, which elevated the see of Constantinople above that of Alexandria and of Antioch. It was by the Pope of Constantinople that the first overt attempt at erecting a Papal Monarchy was made; and by the Pope of Rome, in consequence, it was fiercely and indignantly denounced. John of Constantinople, said Gregory the Great, was destroying the patriarchal system of government (lib. v. 43; ix. 68); by assuming the profane appellation of Universal Bishop he was anticipating Antichrist (lib. vii. 27, 33), invading the rights of Christ, and imitating the Devil (lib. v. 18). John of Constantinople failed. The successors of Gregory adopted as their own the claims which John had not been able to assert, and on the basis of the False Decretals of Isidore, and of Gratian's Decretum, Nicholas I., Gregory VII., and Innocent III. reared the structure of the Roman in place of the Constantinopolitan Papal Monarchy. From this time the federal character of the constitution of the Church was overthrown. In the West it became wholly despotic, and in the East, though the theory of aristocratical government was and is maintained, the still-cherished title of Œcumenical Patriarch indicates that it is weakness which has prevented Constantinople from erecting at least an Eastern if she could not an Universal Monarchy. In the sixteenth century a further change of constitution occurred. A great part of Europe revolted from the Western despotism. The Churches of England and Sweden returned to, or rather retained, the episcopal form of government after the model of the first centuries. In parts of Germany, of France, of Switzerland, and of Great Britain, a Presbyterian, or still less defined form was adopted, while Rome tightened her hold on her yet remaining subjects, and by destroying all peculiarities of national liturgy and custom, and by depressing the order of bishops except as interpreters of her decrees, converted that part of the Church over which she had sway into a jealous centralized absolutism.

VI. *The existing Church.* — Its members fall into three broadly-marked groups, the Greek Churches, the Latin Churches, the Teutonic Churches. The orthodox Greek Church consists of the Patriarchate of Constantinople with 135 sees, of Alexandria with 4 sees, of Antioch with 16 sees,

[a] An attempt was made to resuscitate this class in England, under the title of suffragan bishops, by the still unrepealed 26th Henry VIII. c 14, by which twenty-six towns were named as the seats of bishops, who were to act under the bishops of the diocese in which they were situated.

[b] See Canons v., vi. of Nicæa; ii., iii., vi. of Constantinople; i., viii. of Ephesus; ix., xvii, xxviii., xxx. of Chalcedon.

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of Jerusalem with 13 sees, of the Russian Church with 65 sees; besides which, there are in Cyprus 4 sees, in Austria 11 sees, in Mount Sinai 1 see, in Montenegro 1 see, in Greece 24 sees. To these must be added, (1.) the Nestorian or Chaldæan Church, once spread from China to the Tigris, and from Lake Baikal to Cape Comorin, and ruled by twenty-five Metropolitans and a Patriarch possessing a plenitude of power equal to that of Innocent III. (Neale, *Eastern Church*, i. 143), but now shrunk to 16 sees. (2.) The Christians of St. Thomas under the Bishop of Malabar. (3.) The Syrian Jacobites under the Patriarch of Antioch resident at Caramit or Diarbekir. (4.) The Maronites with 9 sees. (5.) The Copts with 13 sees. (6.) The savage, but yet Christian Abyssinians, and (7.) the Armenians, the most intelligent and active minded, but at the same time the most distracted body of Eastern believers.

The Latin Churches are those of Italy with 262 sees, of Spain with 54, of France with 81, of Portugal with 17, of Belgium and Holland with 11, of Austria with 64, of Germany with 24, of Switzerland with 5. Besides these, the authority of the Roman See is acknowledged by 63 Asiatic bishops, 10 African, 136 American, 43 British, and 36 Prelates scattered through the countries where the Church of Greece is predominant.

The Teutonic Churches consist of the Anglican communion with 48 sees in Europe, 51 in Canada, America, and the West Indies, 8 in Asia, 8 in Africa, and 15 in Australia and Oceanica; of the Church of Norway and Sweden, with 17 sees; of the Churches of Denmark, Prussia, Holland, Scotland, and scattered congregations elsewhere. The members of the Greek Churches are supposed to number 80,000,000; of the Teutonic and Protestant Churches 90,000,000; of the Latin Churches 170,000,000; making a total of 25 per cent. of the population of the globe.

VII. *Definitions of the Church.* — The Greek Church gives the following: "The Church is a divinely instituted community of men, united by the orthodox faith, the law of God, the hierarchy, and the Sacraments" (*Full Catechism of the Orthodox, Catholic, Eastern Church*, Moscow, 1839). The Latin Church defines it "the company of Christians knit together by the profession of the same faith and the communion of the same sacraments, under the government of lawful pastors, and especially of the Roman bishop as the only Vicar of Christ upon earth" (Bellarm. *De Eccl. Mil.* iii. 3; see also Devoti *Inst. Canon.* 1, § iv., Romæ, 1818). The Church of England, "a congregation of faithful men in which the pure word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same" (Art. xix.). The Lutheran Church, "a congregation of saints in which the Gospel is rightly taught and the sacraments rightly administered" (*Confessio Augustana*, 1631, Art. vii.). The Confessio Helvetica, 'a congregation of faithful men called, or collected out of the world, the communion of all saints" (Art. xvii.). The Confessio Saxonica, "a congregation of men embracing the Gospel of Christ, and rightly using the Sacraments" (Art. xii.). The Confessio Belgica, "a true congregation, or assembly of all faithful Christians who look for the whole of their salvation from Jesus Christ alone, as being washed by his blood, and sanctified and sealed by his Spirit" (Art. xxvii.).

These definitions show the difficulty in which the different sections of the divided Church find themselves in framing a definition which will at once accord with the statements of Holy Scripture, and be applicable to the present state of the Christian world. We have seen that according to the Scriptural view the Church is a holy kingdom, established by God on earth, of which Christ is the invisible King — it is a divinely organized body, the members of which are knit together amongst themselves, and joined to Christ their Head, by the Holy Spirit, who dwells in and animates it; it is a spiritual but visible society of men united by constant succession to those who were personally united to the Apostles, holding the same faith that the Apostles held, administering the same sacraments, and like them forming separate, but only locally separate, assemblies, for the public worship of God. This is the Church according to the Divine intention. But as God permits men to mar the perfection of his designs in their behalf, and as men have both corrupted the doctrines and broken the unity of the Church, we must not expect to see the Church of Holy Scripture actually existing in its perfection on earth. It is not to be found, thus perfect, either in the collected fragments of Christendom, or still less in any one of these fragments; though it is possible that one of those fragments more than another may approach the Scriptural and Apostolic ideal which existed only until sin, heresy, and schism, had time sufficiently to develop themselves to do their work. It has been questioned by some whether Hooker, in his anxious desire after charity and liberality, has not founded his definition of the Church upon too wide a basis; but it is certain that he has pointed out the true principle on which the definition must be framed (*Eccl. Pol.* v. 68, 6). As in defining a man, he says, we pass by those qualities wherein one man excels another, and take only those essential properties whereby a man differs from creatures of other kinds, so in defining the Church, which is a technical name for the professors of the Christian religion, we must fix our attention solely on that which makes the Christian religion differ from the religions which are not Christian. This difference is constituted by the Christian religion having Jesus Christ, his revelation, and his precepts for the object of its contemplations and the motive of its actions. The Church, therefore, consists of all who acknowledge the Lord Jesus Christ the blessed Saviour of mankind, who give credit to his Gospel and who hold his sacraments, the seals of eternal life, in honor. To go further, would be not to define the Church by that which makes it to be what it is, *i. e.* to declare the *being* of the Church, but to define it by accidents, which may conduce to its *well being*, but do not touch its innermost nature. From this view of the Church the important consequence follows, that all the baptized belong to the visible Church, whatever be their divisions, crimes, misbeliefs, provided only they are not plain apostates, and directly deny and utterly reject the Christian faith, as far as the same is professedly different from infidelity. "Heretics as touching those points of doctrine in which they fail; schismatics as touching the quarrels for which, or the duties in which they divide themselves from their brethren; loose, licentious, and wicked persons, as touching their several offences or crimes, have all forsaken the true Church of God — the Church which is sound and sincere in the doctrine

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which they corrupt, the Church that keepeth the bond of unity which they violate, the Church that walketh in the laws of righteousness which they transgress, this very true Church of Christ they have left — howbeit, not altogether left nor forsaken simply the Church, upon the foundation of which they continue built, notwithstanding these breaches whereby they are *rent at the top* asunder" (v. 68, 7).

VIII. *The Faith, Attributes, and Notes of the Church.* — The Nicene Creed is the especial and authoritative exponent of the Church's faith, having been adopted as such by the Œcumenical Councils of Nicæa and Constantinople, and ever afterwards regarded as the sacred summary of Christian doctrine. We have the Western form of the same Creed in that which is called the Creed of the Apostles — a name probably derived from its having been the local Creed of Rome, which was the chief Apostolic see of the West. An expansion of the same Creed, made in order to meet the Arian errors, is found in the Creed of St. Athanasius. The Confessions of Faith of the Synod of Bethlehem (A. D. 1672), of the Council of Trent (commonly known as Pope Pius' Creed, A. D. 1564), of the Synod of London (A. D. 1562), of Augsburg, Switzerland, Saxony, &c., stand on a lower level, as binding on the members of certain portions of the Church, but not being the Church's Creeds. The *attributes* of the Church are drawn from the expressions of the Creeds. The Church is described as One, Holy, Catholic, Apostolic. Its Unity consists in having one object of worship (Eph. iv. 6), one Head (Eph. iv. 15), one body (Rom. xii. 5), one Spirit (Eph. iv. 4), one faith (ib. 13), hope (ib. 4), love (1 Cor. xiii. 13), the same sacraments (ib. x. 17), discipline and worship (Acts ii. 42). Its Holiness depends on its Head and Spirit, the means of grace which it offers, and the holiness that it demands of its members (Eph. iv. 24). Its Catholicity consists in its being composed of many national Churches, not confined as the Jewish Church to one country (Mark xvi. 15); in its enduring to the end of time (Matt. xxviii. 20); in its teaching the whole truth, and having at its disposal all the means of grace vouchsafed to man. Its Apostolicity in being built on the foundation of the Apostles (Eph. ii. 20), and continuing in their doctrine and fellowship (Acts ii. 42). The *notes* of the Church are given by Bellarmine and theologians of his school, as being the title "Catholic," antiquity, succession, extent, papal succession, primitive doctrine, unity, sanctity, efficacy of doctrine, holiness of its authors, miracles, prophecy, confession of foes, unhappy end of opponents, temporal good-fortune (Bellarm. *Contr.* tom. ii. lib. iv. p. 1233, Ingoldst, 1580): by Dean Field as (1) the complete profession of the Christian faith; (2) the use of certain appointed ceremonies and sacraments; (3) the union of men in their profession and in the use of these sacraments under lawful pastors (*Of the Church*, bk. ii. c. ii. p. 65). It is evident that the notes by which the Church is supposed to be distinguished must differ according to the definition of the Church accepted by the theologian who assigns them, because the true notes of a thing must necessarily be the essential properties of that thing. But each theologian is likely to assume those particulars in which he believes his own branch or part of the Church to excel others as the notes of the Church Universal.

IX. *Distinctions.* — "For lack of diligent observing the differences first between the Church of God mystical and visible, then between the visible sound and corrupted, sometimes more, sometimes less, the oversights are neither few nor light that have been committed" (Hooker, *Eccl. Pol.* iii. 1, 9). The word Church is employed to designate (1) the place in which Christians assemble to worship (possibly 1 Cor. xiv. 19); (2) a household of Christians (Col. iv. 15); (3) a congregation of Christians assembling from time to time for worship, but generally living apart from each other (Rom. xvi. 1); (4) a body of Christians living in one city assembling for worship in different congregations and at different times (1 Cor. i. 2); (5) a body of Christians residing in a district or country (2 Cor. i.); (6) the whole visible Church, including sound and unsound members, that is, all the baptized professors of Christianity, orthodox, heretical, and schismatical, moral or immoral; (7) the visible Church exclusive of the manifestly unsound members, that is, consisting of those who appear to be orthodox and pious; (8) the mystical or invisible Church, that is, the body of the elect known to God alone who are in very deed justified and sanctified, and never to be plucked out of their Saviour's hands, composed of the Church Triumphant and of some members of the Church Militant (John x. 28; Heb. xii. 22); (9) the Church Militant, that is, the Church in its warfare on earth — identical therefore with the Church visible; (10) the Church Triumphant, consisting of those who have passed from this world, expectant of glory now in paradise, and to be glorified hereafter in heaven. The word may be fairly used in any of these senses, but it is plain that if it is employed by controversialists without a clear understanding in which sense it is used, inextricable confusion must arise. And such in fact has been the case. F. M.

* The list of works relating to the Church, subjoined to this article in the English edition, has here been greatly enlarged and more strictly classified by Professor H. B. Smith, D. D., of the Union Theological Seminary, N. Y. The literature of the different religious confessions is more equally represented. H.

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***CHURCHES, ROBBERS OF,** is the translation (A. V.) of *ἱεροσύλους* (Acts xix. 37) which should be "robbers of temples" or "sacrilegious." The Ephesian town-clerk declared that no accusation like this could be brought against Paul's companions, Gaius and Aristarchus. The temples of the heathen contained images of gold and silver, votive offerings and other gifts, which were often plundered. "Churches," when our version was made, denoted places of pagan as well as of Christian worship, and hence this latter application of the term, which is now so incongruous, was not improper then. For examples of this wider usage in the older writers, see Trench, *Authorized Version*, &c., p. 42 (ed. 1859). H.

CHU'SHAN-RISHATHA'IM (כּוּשַׁן רִשְׁעָתָיִם: Χουσαρσαθαίμ; [Comp. Χουσαρεσαθαίμ:] *Chusan Rasathaim*), the king of Mesopotamia who oppressed Israel during eight years in the generation immediately following Joshua (Judg. iii. 8). The seat of his dominion was probably the region between the Euphrates and the *Khabour*, to which the name of Mesopotamia always attached a special way. In the early cuneiform inscriptions this country appears to be quite distinct from Assyria; it is inhabited by a people called *Naïri*, who are divided into a vast number of petty tribes and offer but little resistance to the Assyrian armies. No centralized monarchy is found, but as none of the *Assyrian* historical inscriptions date earlier than about B. C. 1100, which is some centuries later than the time of Chushan, it is of course quite possible that a very different condition of things may have existed in his day. In the weak and divided state of Western Asia at this time, it was easy for a brave and skillful chief to build up rapidly a vast power, which was apt to crumble away almost as quickly. The case of Solomon is an instance. Chushan-Rishathaim's yoke was broken from the neck of the people of Israel at the end of eight years by Othniel, Caleb's nephew (Judg. iii. 10); and nothing more is heard of Mesopotamia as an aggressive power. The rise of the Assyrian empire about B. C. 1270, would naturally reduce the bordering nations to insignificance. G. R.

CHU'SI (Χούς, Alex. Χουσεί; [Ald. Comp. Χουσί:] Vulg. omits), a place named only in Judith vii. 18, as near Ekrebel, and upon the brook Mochmur. It was doubtless in central Palestine, but all the names appear to be very corrupt, and are not recognizable.

CHU'ZA (properly CHUZAS; Χουζάς: [*Chusas* or *-sa*]), *ἐπίτροπος*, or house-steward of Herod (Antipas), whose wife Joanna (Ἰωάννα, יוֹחָנָה), having been healed by our Lord either of possession by an evil spirit or of a disease, became attached to that body of women who accompanied Him on his journeyings (Luke viii. 3); and, together with Mary Magdalen and Mary the mother [?] of James, having come early to the sepulchre on the morning of the resurrection, to bring spices and ointments to complete the burial, brought word to the Apostles that the Lord was risen (Luke xxiv. 10).

H. A

CIC'CAR (כִּכָּר). [JORDAN; TOPOGRAPHICAL TERMS.]

CILI'CIA (Κιλικία), a maritime province in the S. E. of Asia Minor, bordering on Pamphylia in the W., Lycaonia and Cappadocia in the N., and Syria in the E. Lofty mountain chains separate it from these provinces, Mons Amanus from Syria, and Antitaurus from Cappadocia: these barriers can be surmounted only by a few difficult passes; the former by the Portæ Amanides at the head of the valley of the Pinarus, the latter by the Portæ Ciliciæ near the sources of the Cydnus; towards the S., however, an outlet was afforded between the Sinus Issicus and the spurs of Amanus for a road, which afterwards crossed the Portæ Syriæ in the direction of Antioch.[a] The sea-coast is rock-bound in the W., low and shelving in the E.; the chief rivers, Sarus, Cydnus, and Calycadnus, were inaccessible to vessels of any size from sand-bars formed at their mouths. The western portion of the province is intersected with the ridges of Antitaurus, and was denominated Trachea, *rough*, in contradistinction to Pedias, the *level* district in the E. The latter portion was remarkable for its beauty and fertility, as well as for its luxurious climate: hence it became a favorite residence of the Greeks after its incorporation into the Macedonian empire, and its capital TARSUS was elevated into the seat of a celebrated school of philosophy. The connection between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom. Antiochus the Great is said to have introduced 2000 families of the Jews into Asia Minor, many of whom probably settled in Cilicia (Joseph. *Ant.* xii. 3, § 4). In the Apostolic age they were still there in considerable numbers (Acts vi. 9). Cilician mercenaries, probably from Trachea, served in the body-guard of Alexander Jannæus (Joseph. *Ant.* xiii. 13, § 5; *B. J.* i. 4, § 8). Josephus identified Cilicia with the Tarshish of Gen. x. 4; *Θαρσὸς δὲ Θαρσεῖς, οὕτως γὰρ ἐκαλεῖτο τ' παλαιὸν ἡ* Κιλικία (*Ant.* i. 6, § 1). Cilicia was from its geographical

[a] Hence the close connection which existed between Syria and Cilicia, as indicated in Acts xv. 23, 41 Gal. i. 21.

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position the high road between Syria and the West; it was also the native country of St. Paul; hence it was visited by him, first, soon after his conversion (Gal. i. 21; Acts ix. 30), on which occasion he probably founded the church there;[a] and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Antitaurus by the Pylæ Ciliciæ into Lycaonia (Acts xv. 41).

W. L. B.

CINNAMON (קִנָּמוֹן, קִנָּמֶךְ: κιννάμωμον: *cinnamomum*), a well-known aromatic substance, the rind of the *Laurus cinnamomum*, called *Korunda-gashah* in Ceylon. It is mentioned in Ex. xxx. 23 as one of the component parts of the holy anointing oil, which Moses was commanded to prepare; in Prov. vii. 17 as a perfume for the bed; and in Cant. iv. 14 as one of the plants of the garden which is the image of the spouse. In Rev. xviii. 13 it is enumerated among the merchandise of the great Babylon. "It was imported into Judæa by the Phœnicians or by the Arabians, and is now found in Sumatra, Borneo, China, &c., but chiefly, and of the best quality, in the S. W. part of Ceylon, where the soil is light and sandy, and the atmosphere moist with the prevalent southern winds. The stem and boughs of the cinnamon-tree are surrounded by a double rind, the exterior being whitish or gray, and almost inodorous and tasteless; but the inner one, which consists properly of two closely connected rinds, furnishes, if dried in the sun, that much-valued brown cinnamon which is imported to us in the shape of fine thin barks, eight or ten of which, rolled one into the other, form sometimes a quill. It is this inner rind which is called in Ex. xxx. 23, קִנְּמֹן־בָּשֶׂם, "spicy cinnamon" (Kalisch *ad loc.*). From the coarser pieces oil of cinnamon is obtained, and a finer kind of oil is also got by boiling the ripe fruit of the tree. This last is used in the composition of incense, and diffuses a most delightful scent when burning.

Herodotus (iii. 111) ascribes to the Greek word κιννάμωμον a Phœnician, i. e. a Semitic origin. His words are: *ὄρνιθας δὲ λέγουσι μεγάλας φορέειν ταῦτα τὰ κάρφεα, τὰ ἡμεῖς ἀπὸ Φοινίκων μαθόντες κιννάμωμον καλέομεν.*

The meaning of the Heb. root קָנַם is doubtful. The Arab. قَنِمَ = *to smell offensively like rancid nut-oil.* Gesenius suggests that the word might have had the notion of lifting up or standing upright, like קָנָה, הִנֶּה, קָנַן, and so be identical with קָנֶה, *canna, calamus*, which the cinnamon-rind resembles in form when prepared for the market, and has hence been called in the later Latin *cannella*, in Italian *canella*, and in French *canelle*. Gesenius (*Thes.* 1223) corrects his former derivation of the word (in *Lex. Man.*) from קָנָה, as being contrary to grammatical analogy.

W. D.

The reader is referred to Sir E. Tennent's *Ceylon* (i. 599) for much interesting information on the subject of the early history of the cinnamon plant: his writer believes that "the earliest knowledge of this substance possessed by the Western nations was derived from China, and that it first reached India and Phœnicia overland by way of Persia; at a later period when the Arabs, 'the merchants of Sheba,' competed for the trade of Tyre, and carried to her the chief of all spices' (Ez. xxvii. 22), their supplies were drawn from their African possessions, and the cassia of the Troglodytic coast supplanted the cinnamon of the far East, and to a great extent excluded it from the market."

With regard to the origin of the word, it is probable that it is derived from the Persian "*Cinnamon*," i. e. "Chinese amomum" (see Tennent in *l. c.*). Dr. Royle, however, conjectures that it is allied to the Cingalese *Cacynnama*, "sweet wood," or the Malagan *Kaimanis*. The brothers C. G and Th. F. L. Nees von Esenbeck have published a valuable essay, "*De Cinnamomo Disputatio*" (*Amœnitates botan. Bonnenses*, Fasc. i. Bonnæ, 1823, 4to), to which the reader is referred for additional information.

W. H.

CINNEROTH, ALL (כָּל־כִּנְרוֹת: πᾶσαν τὴν Χενερέθ; [Vat. Χεζαθ; Alex. Χενερεθ:] *universam Ceneroth*), a district named with the "land of Naphtali" and other northern places as having been laid waste by Benhadad king of Damascus, the ally of Asa king of Judah (1 K. xv. 20) It probably took its name from the adjacent city or lake of the same name (in other passages of the A. V. [in modern editions] spelt CHINNEROTH), and was possibly the small enclosed district [3 miles long and 1 wide] north of Tiberias, and by the side of the lake, afterwards known as "the plain of Gennesaret." The expression "All Cinneroth" is unusual and may be compared with "All Bithron," — probably, like this, a district and not a town.

G.

CIRA'MA. The people of Cirama (ἐκ Κιραμᾶς; [Vat. Κειραμ; Alex. Κιραμα:] *Gramis*) and Gabdes came up with Zorobabel from Babylon (1 Esdr. v. 20). [RAMAH.]

CIRCUMCISION (מִלָּה: περιτομή: *circumcisio*) was peculiarly, though not exclusively, a *Jewish* rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the Covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.). It was thus made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3) on pain of death; a penalty which, in the case of Moses, appears to have been demanded of the father, when the Lord "sought to kill him" because his son was uncircumcised (Ex. iv. 24–26) If the eighth day were a Sabbath the rite was not postponed (John vii. 22, 23). Slaves, whether home-born or purchased, were circumcised (Gen xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Ex. xii. 48), or become Jewish citizens (Jud. xiv. 10. See also Esth. viii. 17, where for Heb. מִתְיַהֲדִים, "became Jews," the LXX. have περιετέμοντο καὶ Ἰουδάιζον). The operation, which was performed with a sharp instrument (Ex. iv. 25; Josh. v. 2 [KNIFE]), was a painful one, at least to grown persons (Gen. xxxiv 25; Josh. v. 8). It seems to have been customary to name a child when it was circumcised (Luke i. 59).

[a] Probably "churches," for the plural (Acts xv. 41) naturally refers to churches in each of the two provinces, not to one church in each of the two.

H.

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Various explanations have been given of the fact, that, though the Israelites practised circumcision in Egypt, they neglected it entirely during their journeying in the wilderness (Josh. v. 5). The most satisfactory account of the matter appears to be, that the nation, while bearing the punishment of disobedience in its forty years' wandering, was regarded as under a temporary rejection by God, and was therefore prohibited from using the sign of the Covenant. This agrees with the mention of their disobedience and its punishment, which immediately follows in the passage in Joshua (v. 6), and with the words (v. 9), "This day have I rolled away the reproach of Egypt from off you." The "reproach of Egypt" was the threatened taunt of their former masters that God had brought them into the wilderness to slay them (Ex. xxxii. 12; Num. xiv. 13–16; Deut. ix. 28), which, so long as they remained uncircumcised and wanderers in the desert for their sin, was in danger of falling upon them. (Other views of the passage are given and discussed in Keil's *Commentary on Joshua*, in Clark's *Theol. Libr.*, p. 129, &c.)

The use of circumcision by other nations beside the Jews is to be gathered almost entirely from sources extraneous to the Bible. The rite has been found to prevail extensively both in ancient and modern times; and among some nations, as, for instance, the Abyssinians, Nubians, modern Egyptians, and Hottentots, a similar custom is said to be practiced by both sexes (see the *Penny Cyclopædia*, article *Circumcision*). The Biblical notice of the rite describes it as distinctively Jewish; so that in the N. T. "the circumcision" (ἡ περιτομή) and the uncircumcision (ἡ ἀκροβυστία) are frequently used as synonyms for the Jews and the Gentiles. Circumcision certainly belonged to the Jews as it did to no other people, by virtue of its divine institution, of the religious privileges which were attached to it, and of the strict regulations which enforced its observance. Moreover, the O. T. history incidentally discloses the fact that many, if not all, of the nations with whom they came in contact were uncircumcised. One tribe of the Canaanites, the Hivites, were so, as appears from the story of Hamor and Shechem (Gen. xxxiv.). To the Philistines the epithet "uncircumcised" is constantly applied (Judg. xiv. 3, &c. Hence the force of the narrative, 1 Sam. xviii. 25–27). From the great unwillingness of Zipporah to allow her son to be circumcised (Ex. iv. 25), it would seem that the Midianites, though descended from Abraham by Keturah (Gen. xxv. 2), did not practice the rite. The expression "lying uncircumcised," or "lying with the uncircumcised," as used by Ezekiel (c. xxxii.) of the Egyptians, Assyrians, and others, does not necessarily affirm any thing either way, as to the actual practice of circumcision by those nations. The origin of the custom amongst one large section of those Gentiles who follow it, is to be found in the Biblical record of the circumcision of Ishmael (Gen. xvii. 25). Josephus relates that the Arabians circumcise after the thirteenth year, because Ishmael, the founder of their nation, was circumcised at that age (*Ant.* i. 12, § 2; see Lane's *Mod. Egypt.* ch. ii.). Though Mohammed did not enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country; and circumcision is now as common amongst the Mohammedans as amongst the Jews.

Another passage in the Bible has been thought by some to speak of certain Gentile nations as circumcised. In Jer. ix. 25, 26 (Heb. 24, 25) the expression (כָּל־מוּל בְּעָרְלָה, ver. 24) which is translated in the A. V. "all them which are circumcised with the uncircumcised," is rendered by Michaelis and Ewald "all the uncircumcised circumcised ones," and the passage understood to describe the Egyptians, Jews, Edomites, Ammonites and Moabites, as alike circumcised in flesh and uncircumcised in heart. But, whatever meaning be assigned to the particular expression (Rosenmüller agrees with the A. V.; Maurer suggests "circumcised in foreskin"), the next verse makes a plain distinction between two classes, of which all the Gentiles (כָּל־הַגּוֹיִם), including surely the Egyptians and others just named, was one, and the house of Israel the other; the former being uncircumcised both in flesh and heart, the latter, though possessing the outward rite, yet destitute of the corresponding state of heart, and therefore to be visited as though uncircumcised. The difficulty that then arises, namely, that the Egyptians are called uncircumcised, whereas Herodotus and others state that they were circumcised, has been obviated by supposing those statements to refer only to the priests and those initiated into the mysteries, so that the nation generally might still be spoken of as uncircumcised (Herod. ii. 36, 37, 104; and Wesseling and Bähr *in loc.*). The testimony of Herodotus must be received with caution, especially as he asserts (ii. 104) that the Syrians in Palestine confessed to having received circumcision from the Egyptians. If he means the Jews, the assertion, though it has been ably defended (see Spencer, *de Leg. Hebr.* i. 5, § 4) cannot be reconciled with Gen. xvii.; John vii. 22. If other Syrian tribes are intended, we have the contradiction of Josephus, who writes, "It is evident that no other of the Syrians that live in Palestine besides us alone are circumcised" (*Ant.* viii. 10, § 3. See Whiston's note there). Of the other nations mentioned by Jeremiah, the Moabites and Ammonites were descended from Lot, who had left Abraham before he received the rite of circumcision; and the Edomites cannot be shown to have been circumcised until they were compelled to be so by Hyrcanus (Joseph. *Ant.* xiii. 9, § 1). The subject is fully discussed by Michaelis (*Commentaries on the Laws of Moses*, iv. 3, clxxxiv.–clxxxvi.).

The process of restoring a circumcised person to his natural condition by a surgical operation was sometimes undergone (Celsus, *de Re Medica*, vii. 25). Some of the Jews in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, built a gymnasium (γυμνάσιον) at Jerusalem, and that they might not be known to be Jews when they appeared naked in the games, "made themselves uncircumcised" (1 Macc. i. 15, ἐποίησαν ἑαυτοῖς ἀκροβυστίας: *fecerunt sibi præputia*; Joseph. *Ant.* xii. § 5, 1, τὴν τῶν αἰδοίων περιτομὴν ἐπικαλύπτειν, κ. τ. λ.). Against having recourse to this practice, from an excessive anti-Judaistic tendency, St. Paul cautions the Corinthians in the words "Was any one called being circumcised, let him not become uncircumcised" (μὴ ἐπισπάσθω, 1 Cor. vii. 18). See the Essay of Groddeck, *De Judæis præputium*, &c., in Schlittgen's *Hor. Hebr.* ii.

The attitude which Christianity, at its introduction, assumed towards circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or

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mora. worth were concerned (Acts xv.; Gal. v. 2). But while the Apostles resolutely forbade its imposition by authority on the Gentiles, they made no objection to its practice, as a mere matter of feeling or expediency. St. Paul, who would by no means consent to the demand for Titus, who was a Greek, to be circumcised (Gal. ii. 3–5), on another occasion had Timothy circumcised to conciliate the Jews, and that he might preach to them with more effect as being one of themselves (Acts xvi. 3). The Abyssinian Christians still practice circumcision as a national custom. In accordance with the spirit of Christianity, those who ascribed efficacy to the mere outward rite, are spoken of in the N. T. almost with contempt as "the concision" or "amputation" (*τὴν κατατομήν*); while the claim to be the true circumcision is vindicated for Christians themselves (Phil. iii. 2, 3). An ethical idea is attached to circumcision even in the O. T., where uncircumcised lips (Ex. vi. 12, 30), or ears (Jer. vi. 10), or hearts (Lev. xxvi. 41) are spoken of, *i. e.*, either stammering or dull, closed as it were with a foreskin (Gesen. *Heb. Lex.* s. v. עָרֵל), or rather rebellious and unholy (Deut. xxx. 6; Jer. iv. 4), because circumcision was the symbol of purity (see Is. lii. 1). Thus the fruit of a tree is called uncircumcised, or in other words unclean (Lev. xix. 23). In the N. T. the ethical and spiritual idea of purity and holiness is fully developed (Col. ii. 11, 13; Rom. ii. 28, 29). T. T. P.

CIS (Rec. T. Κίς [and so written because the Greek alphabet did not express *sh*]; Lachm. [Tisch. Treg.] with [Sin.] A B C D, Κείς: *Cis*), Acts xiii. 21. [KISH, 1.]

CI'SAI [2 syl.] (Κισαῖος; [Vat. Alex. FA. Κεισαιος:] *Cis*), Esth. xi. 2. [KISH, 2.]

CISTERN (בּוֹר, from בָּאַר, *dig* or *bore*, Gesen. 176: usually λάκκος: *cisterna* or *lacus*), a receptacle for water, either conducted from an external spring, or proceeding from rain-fall.

The dryness of the summer months between May and September, in Syria, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the rain-water, of which abundance falls in the intermediate period (Shaw, *Travels*, 335; S. Jerome, quoted by Harmer, i. 148; Robinson, i. 430; Kitto, *Phys. Geogr. of H. L.* 302, 303). Thus the cistern is essentially distinguished from the living spring עַיִן, *'Ain*; but from the well בְּאֵר, *Beér*, only in the fact that *Beér* is almost always used to denote a place ordinarily containing water rising on the spot, while בּוֹר, *Bór*, is often used for a dry pit, or one that may be left dry at pleasure (Stanley, *S. & P.* 512, 514). [AIN; WELL.] The larger sort of public tanks or reservoirs, in Arabic, *Birkeh*, Hebrew *Berecah*, are usually called in A. V. "pool," while for the smaller and more private it is convenient to reserve the name cistern.

Both *birkehs* and cisterns are frequent throughout the whole of Syria and Palestine, and for the construction of them the rocky nature of the ground affords peculiar facilities either in original excavation, or by enlargement of natural cavities. Dr. Robinson remarks that the inhabitants of all the hill country of Judah and Benjamin are in the habit of collecting water during the rainy season in tanks and cisterns, in the cities and fields, and along the high roads, for the sustenance of themselves and their flocks, and for the comfort of the passing traveller. Many of these are obviously antique, and exist along ancient roads now deserted. On the long forgotten way from Jericho to Bethel, "broken cisterns" of high antiquity are found at regular intervals. Jerusalem, described by Strabo as well supplied with water, in a dry neighborhood (xvi. 760), depends mainly for this upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city is built. The following are the dimensions of 4, belonging to the house in which Dr. Robinson resided. (1.) 15 ft. × 8 × 12 deep. (2.) 8 × 4 × 15. (3.) 10 × 10 × 15. (4.) 30 × 30 × 20. The cisterns have usually a round opening at the top, sometimes built up with stonework above, and furnished with a curb and a wheel for the bucket (Eccl. xii. 6), so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied (Robinson, i. 324–5). Josephus (*B. J.* iv. 4, § 4) describes the abundant provision for water supply in the towers and fortresses of Jerusalem, a supply which has contributed greatly to its capacity for defense, while the dryness of the neighborhood, verifying Strabo's expression *τὴν κύκλῳ χώραν ἄχον λυπρὰν καὶ ἄνυδρον*, has in all cases hindered the operations of besiegers. Thus Hezekiah stopped the supply of water outside the city in anticipation of the attack of Sennacherib (2 Chr. xxxii. 3, 4). The progress of Antiochus Sidetes, B. C. 134, was at first retarded by want of water, though this want was afterwards unexpectedly relieved (Joseph. *Ant.* xiii. 8, § 2; Clinton, iii. 331). Josephus also imputes to divine interposition the supply of water with which the army of Titus was furnished after suffering from want of it (*B. J.* v. 9, § 4). The crusaders also, during the siege A. D. 1099, were harassed by extreme want of water while the besieged were fully supplied (Matth. Paris, *Hist.* pp. 46, 49, ed. Wat.) The defense of Masada by Joseph, brother of Herod, against Antigonus, was enabled to be prolonged, owing to an unexpected replenishing of the cisterns by a shower of rain (Joseph. *Ant.* xiv. 15, § 2), and in a subsequent passage he describes the cisterns and reservoirs, by which that fortress was plentifully supplied with water, as he had previously done in the case of Jerusalem and Machærus (*B. J.* iv. 4, § 4, iv. 6, § 2, vii. 8, § 3). Benjamin of Tudela says very little water is found at Jerusalem, but the inhabitants drink rain-water, which they collect in their houses (*Early Trav.* p. 84).

Burckhardt mentions cisterns belonging to private houses, among other places, at Sermein, near Aleppo (*Syria*, p. 121), El Bara, in the Orontes valley (p. 132), Dhami and Missema in the Lejah (pp. 110, 112, 118), Tiberias (p. 331), Kerek in Moab (p. 377), Mount Tabor (p. 334). Of some at Hableh, near Gilgal, the dimensions are given by Robinson: — (1.) 7 ft. × 5 × 3 deep. (2.) Nearly the same as (1). (3.) 12 × 9 × 8. They have one or two steps to descend into them, as is the case with one near Gaza, now disused, described by Sandys as "a mighty cistern, filled only by the rain-water, and descended into by stairs of stone" (Sandys, p. 150; Robinson, ii. 39). Of those at Hableh, some were covered with flat stones resting

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an arches, some entirely open, and all evidently ancient (Robinson, iii. 137).

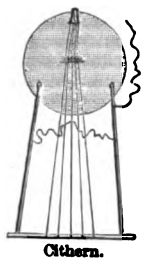
Empty cisterns were sometimes used as prisons and places of confinement. Joseph was cast into a "pit," בּוֹר (Gen. xxxvii. 22), and his "dungeon" in Egypt is called by the same name (xli. 14). Jeremiah was thrown into a miry though empty cistern, whose depth is indicated by the cords used to let him down (Jer. xxxviii. 6). To this prison tradition has assigned a locality near the gate called Herod's gate (Hasselquist, p. 140; Maundrell, *Early Trav.* p. 448). Vitruvius (viii. 7) describes the method in use in his day for constructing water tanks, but the native rock of Palestine usually superseded the necessity of more art in this work than is sufficient to excavate a basin of the required dimensions.

The city of Alexandria is supplied with water contained in arched cisterns supported by pillars, extending under a great part of the old city (Van Egmont, *Travels*, ii. 134). [Pool; Well.]

H. W. P.

CITHERN (=*cithara*, κιθάρα, 1 Macc. iv. 54), a musical instrument most probably of Greek origin, employed by the Chaldeans at balls and routs, and introduced by the Hebrews into Palestine on their return thither after the Babylonian Captivity. The cithern was of the guitar species, and was known at a later period as the *Cittern*, under which name it is mentioned by the old dramatists as having constituted part of the furniture of a barber's shop. Of the same species is the *Cither* or *Zither* of Southern Germany, Tyrol, and Switzerland.

With respect to the shape of the Cithern or Cithara mentioned in the Apocrypha, the opinion of the learned is divided: according to some it resembled in form the Greek Delta (Δ), others represent it as a half-moon, and others again like the modern guitar. In many eastern countries it is still in use, with strings varying in number from three to twenty-four. Under the name of *Koothir*, the traveller Niebuhr describes it as a wooden plate or dish, with a hole beneath and a piece of skin stretched above like a drum. Two sticks, joined after the manner of a fan, pass through the skin at the end, and where the two sticks stand apart they are connected by a transversal piece of wood. From the upper end of this wooden triangle to the point below are fastened five chords, which at a little distance above their junction, pass over a bridge, like the strings of a violin. The chords are made to vibrate by means of a leather thong fastened to one of the lateral sticks of the triangle. In Mendelssohn's edition of the Psalms representations are given of the several musical instruments met with in the sacred books, and *Koothir* or *Kothros* is described by the accompanying figure.



Cithern.

The Cithara, if it be not the same with, resembles very closely, the instruments mentioned in the book of Psalms under the denominations of כִּנּוֹר, נֵבֶל, עֲשָׂב, respectively rendered in the A. V. "harp," "psaltery," "organ." In Chaldee, Cithara is translated קִתְרוֹס, the *Keri* for קִיתָרוֹס (Dan. iii. 5). In the A. V. קִתְרוֹס is rendered "harp," and the same word is employed instead of *Cithern* (1 Macc. iv. 54) in Robert Barker's edition of the *English Bible*, London, 1615. Gesenius considers Cithara as the same with harp; but Luther translates κιθάρας by *mit Pfeifen*, "with pipes." (See *Biour* to Mendelssohn's Psalms, 2d Pref.; Niebuhr, *Travels*; Fürst's *Concordance*; Gesenius on the word קִתְרוֹס.)

D. W. M.

CITIES. (1.) עָרִים, plur. of both עָר, *'Ar* and also עִיר, *'Ir*, from עוּר, *to keep watch* — Ges. p. 1004, 5; once (Judg. x. 4) in plur. עֲיָרִים, for the sake of a play with the same word, plur. of עַיִר, *a young ass*: πόλεις: *civitates*, or *urbes*. (2.) קִרְיָה, *Kirjath*; once in dual, קִרְיָתַיִם, *Kirjathaim* (Num. xxxii. 37), from קָרָה, *approach as an enemy*, prefixed as a name to many names of towns on both sides of the Jordan existing before the conquest, as Kirjath-Arba, probably the most ancient name for city, but seldom used in prose as a general name for town (Ges. p. 1236; Stanley, *S. & P.* App. § 80).

The classification of the human race into dwellers in towns and nomad wanderers (Gen. iv. 20, 22) seems to be intimated by the etymological sense of both words, *'Ar*, or *'Ir*, and *Kirjath*, namely, as places of security against an enemy, distinguished from the unwalled village or hamlet, whose resistance is more easily overcome by the marauding tribes of the desert. This distinction is found actually existing in countries, as Persia and Arabia, in which the tent-dwellers are found, like the Rechabites, almost side by side with the dwellers in cities, sometimes even sojourning within them, but not amalgamated with the inhabitants, and in general making the desert their home, and, unlike the Rechabites, robbery their undissembled occupation (Judg. v. 7; Jer. xxxv. 9, 11; Fraser, *Persia*, 366, 380; Malcolm, *Sketches of Persia*, 147–156; Burckhardt, *Notes on Bedouins*, i. 157; Wellsted, *Travels in Arabia*, i. 335; Porter, *Damascus*, ii. 96, 181, 188; Vaux, *Nineveh and Persepolis*, c. ii. note A; Layard, *Nineveh*, ii. 272; *Nin. & Bab.* 141). [Villages.]

The earliest notice in Scripture of city-building is of Enoch by Cain, in the land of his "exile" (נוֹד, *Nod*, Gen. iv. 17). After the confusion of tongues, the descendants of Nimrod founded Babel, Erech, Accad, and Calneh, in the land of Shinar, and Asshur, a branch from the same stock, built Nineveh, Rehoboth-by-the-river, Calah, and Resen, the last being "a great city." A subsequent passage mentions Sidon, Gaza, Sodom, Gomorrah, Admah, Zeboim, and Lasha, as cities of the Canaanites, but without implying for them antiquity equal to that of Nineveh and the rest (Gen. x. 10–12, 19, xi. 3, 9, xxxvi. 37). Sir H. Rawlinson supposes, (1) that the expedition of Chedorlaomer (Gen. xiv.) was prior to the building of Babylon or Nineveh, indicating a migration or conquest from Persia or Assyria; (2) that by Nimrod is to be understood not an individual, but a name denoting the "settlers" in the Assyrian plain; and (3) that the names Rehoboth, Calah, &c., when first mentioned only denoted sites of buildings afterwards erected. He supposes that Nineveh was built about 1254

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B. C., and Calah about a century later, while Babylon appears to have existed in the 15th century B. C. If this be correct, we must infer that the places then attacked, Sodom, Gomorrah, &c., were cities of higher antiquity than Nineveh or Babylon, inasmuch as when they were destroyed a few years later, they were cities in every sense of the term. The name Kirjathaim, "double-city" (Ges. p. 1236), indicates an existing city, and not only a site. It may be added that the remains of civic buildings existing in Moab are evidently very ancient, if not, in some cases, the same as those erected by the aboriginal Emims and Rephaims. (See also the name Avith, 'ruins,' Ges. p. 1000; Gen. xix. 1, 29, xxxvi. 35; Is xxiii. 13; Wilkinson, *Anc. Egypt.* i. 308; Layard, *Nin. & Bab.* p. 532; Porter, *Damascus*, i. 209, ii. 196; Rawlinson, *Outlines of Assyr. Hist.* 4, 5.) But though it appears probable that, whatever dates may be assigned to the building of Babylon or Nineveh in their later condition, they were in fact rebuilt at those epochs, and not founded for the first time, and that towns in some form or other may have occupied the sites of the later Nineveh or Calah; it is quite clear that cities existed in Syria prior to the time of Abraham, who himself came from "Ur," the "city" of the Chaldæans (Ges. p. 55; Rawlinson, p. 4).

The earliest description of a city, properly so called, is that of Sodom (Gen. xix. 1–22); but it is certain that from very early times cities existed on the sites of Jerusalem, Hebron, and Damascus. The last, said to be the oldest city in the world, must from its unrivalled situation have always commanded a congregated population; Hebron is said to have been built seven years before Zoan (Tanis) in Egypt, and is thus the only Syrian town which presents the elements of a date for its foundation (Num. xiii. 22; Stanley, *S. & P.* p. 409; Joseph. *Ant.* i. 6, § 4; Conybeare and Howson, *Life and Ep. of St. Paul*, i. 94, 96).

But there can be no doubt that, whatever date may be given to Egyptian civilization, there were inhabited cities in Egypt long before this (Gen. xii. 14, 15; Martineau, *East. Life*, i. 151; Wilkinson, i. 307; *Dict. of Geogr.* art. *Tanis*). The name, however, of Hebron, Kirjath-Arba, indicates its existence at least as early as the time of Abraham, as the city, or fortified place of Arba, an aboriginal province of southern Palestine (Gen. xxiii. 2; Josh. xiv. 15). The "tower of Edar," near Bethlehem, or "of flocks" מִגְדַּל עֵדֶר, indicates a position fortified against marauders (Gen. xxxv. 21). Whether "the city of Shalem" be a site or an existing town cannot be determined, but there can be no doubt that the situation of Shechem is as well identified in the present day, as its importance as a fortified place is plain from the Scripture narrative (Gen. xxxiii. 18, xxxiv. 20, 26; Robinson, ii. 287). On the whole it seems plain that the Canaanite, who was "in the land" before the coming of Abraham, had already built cities of more or less importance, which had been largely increased by the time of the return from Egypt.

Even before the time of Abraham there were cities in Egypt (Gen. xii. 14, 15; Num. xiii. 22; Wilkinson, i. 4, 5). The Israelites, during their sojourn there, were employed in building or fortifying the "treasure cities" of Pithom (*Abbasieh*) and Raamses (Ex. i. 11; Herod. ii. 158; Winer, Gesenius, *s. vv.*; Robinson, i. 54, 55); but their pastoral habits make it unlikely that they should build, still less fortify, cities of their own in Goshen (Gen. xlvi. 34, xlvii. 1–11).

Meanwhile the settled inhabitants of Syria on both sides of the Jordan had grown in power and in number of "fenced cities." In the kingdom of Sihon are many names of cities preserved to the present day; and in the kingdom of Og, in Bashan, were 60 "great cities with walls and brazen bars," besides unwalled villages; and also 23 cities in Gilead, which were occupied and perhaps partly rebuilt or fortified by the tribes on the east of Jordan (Num. xxi. 21, 32, 33, 35, xxxii. 1–3, 34, 42; Deut. iii. 4, 5, 14; Josh. xi., xiii.; 1 K. iv. 13; 1 Chr. ii. 22; Burckhardt, *Syria*, pp. 311, 457. Porter, *Damascus*, ii. 195, 196, 206, 259, 275).

On the west of Jordan, whilst 31 "royal" cities are enumerated (Josh. xii.), in the district assigned to Judah 125 "cities" with villages are reckoned (Josh. xv.); in Benjamin 26; to Simeon 17; Zabulun 12; Issachar 16; Asher 22; Naphtali 19; Dan 17 (Josh. xviii., xix.). But from some of these the possessors were not expelled till a late period, and Jerusalem itself was not captured till the time of David (2 Sam. v. 6–9).

From this time the Hebrews became a city-dwelling and agricultural rather than a pastoral people. David enlarged Jerusalem, and Solomon, besides embellishing his capital, also built or rebuilt Tadmor, Palmyra, Gezer, Beth-horon, Hazor, and Megiddo, besides store-cities (2 Sam. v. 7, 9, 10; 1 K. ix. 15–18; 2 Chr. viii. 6). To Solomon also is ascribed by eastern tradition the building of Persepolis (Chardin, *Voyage*, viii. 390; Mandelslo, i. 4; Kurân, ch. xxxviii.).

The works of Jeroboam at Shechem (1 K. xii. 25; Judg. ix. 45), of Rehoboam (2 Chr. xi. 5–10) of Baasha at Rama, interrupted by Asa (1 K. xv. 17, 22), of Omri at Samaria (xvi. 24), the rebuilding of Jericho in the time of Ahab (xvi. 34), the works of Jehoshaphat (2 Chr. xvii. 12), of Jotham (2 Chr. xxvii. 4), the rebuilding of Jerusalem, and later still, the works of Herod and his family, belong to their respective articles.

Collections of houses in Syria for social habitation may be classed under three heads: — (1) cities; (2) towns with citadels or towers for resort and defense; (3) unwalled villages. The cities may be assumed to have been in almost all cases "fenced cities," *i. e.* possessing a wall with towers and gates (Lev. xxv. 29; Deut. ix. 1; Josh. ii. 15, vi. 20; 1 Sam. xxiii. 7; 1 K. iv. 13; 2 K. vi. 26, vii. 3, xviii. 8, 13; Acts ix. 25); and as a mark of conquest was to break down a portion, at least, of the city wall of the captured place, so the first care of the defenders, as of the Jews after their return from captivity, was to rebuild the fortifications (2 K. xiv. 13, 22; 2 Chr. xxvi. 2, 6, xxxiii 14; Neh. iii., iv., vi., vii.; 1 Macc. iv. 60, 61, x. 45, Xen. *Hell.* ii. 2, § 15).

But around the city, especially in peaceable times, lay undefended suburbs (מִגְרָשִׁים, περισπόρια, *suburbana*. 1 Chr. vi. 57 ff.; Num. xxxv. 1–5, Josh. xxi.), to which the privileges of the city extended. The city thus became the citadel, while the population overflowed into the suburbs (1 Macc. xi. 61). The absence of walls as indicating security in peaceable times, combined with populousness, as was the case in the flourishing period of Egypt, is illustrated by the prophet Zechariah (ii. 4; 1 K. iv. 25; Martineau, *East. Life*, i. 306).

According to Eastern custom, special cities were

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appointed to furnish special supplies for the service of the state; cities of store, for chariots, for horsemen, for building purposes, for provision for the royal table. Special governors for these and their surrounding districts were appointed by David and by Solomon (1 K. iv. 7, ix. 19; 1 Chr. xxvii. 25; 2 Chr. xvii. 12, xxi. 3; 1 Macc. x. 39; Xen. *Anab.* i. 4, § 10). To this practice our Lord alludes in his parable of the pounds, and it agrees with the theory of Hindoo government, which was to be conducted by lords of single townships, of 10, 100, or 1000 towns (Luke xix. 17, 19; Elphinstone, *India*, ch. ii., i. 39, and *App.* v. p. 485).

To the Levites 48 cities were assigned, distributed throughout the country, together with a certain amount of suburban ground, and out of these 48, 13 were specially reserved for the family of Aaron, 9 in Judah and 4 in Benjamin, and 6 as refuge cities (Josh. xxi. 13, 42), but after the division of the kingdoms the Levites in Israel left their cities and resorted to Judah and Jerusalem (2 Chr. xi. 13, 14).

The internal government of Jewish cities was vested before the Captivity in a council of elders with judges, who were required to be priests: Josephus says seven judges with two Levites as officers, ὑπηρέται (Deut. xxi. 5, 19, xvi. 18, xix. 17; Ruth iv. 2; Joseph. *Ant.* iv. 8, § 14). Under the kings a president or governor appears to have been appointed (1 K. xxii. 26; 2 Chr. xviii. 25); and judges were sent out on circuit, who referred matters of doubt to a council composed of priests, Levites, and elders, at Jerusalem (1 Chr. xxiii. 4, xxvi. 29; 2 Chr. xix. 5, 8, 10, 11). After the Captivity Ezra made similar arrangements for the appointment of judges (Ezr. vii. 25). In the time of Josephus there appear to have been councils in the provincial towns, with presidents in each, under the directions of the great council at Jerusalem (Joseph. *Ant.* xiv. 9, § 4; *B. J.* ii. 21, § 3; *Vit.* 12, 13, 27, 34, 57, 61, 68, 74). [SANHEDRIM.]

In many Eastern cities much space is occupied by gardens, and thus the size of the city is much increased (Niebuhr, *Voyage*, ii. 172, 239; Conybeare and Howson, i. 96; *Kitto*, p. 240). The vast extent of Nineveh and of Babylon may thus be in part accounted for (Diod. ii. 70; Quint. Curt. v. i. 26; Jon. iv. 11; Chardin, *Voy.* vii. 273, 284; Porter, *Damascus*, i. 153; P. della Valle, ii. 33). In most Oriental cities the streets are extremely narrow, seldom allowing more than two loaded camels, or one camel and two foot passengers, to pass each other, though it is clear that some of the streets of Nineveh must have been wide enough for chariots to pass each other (Nah. ii. 5; Olearius, *Trav.* pp. 294, 309; Burckhardt, *Trav. in Arabia*, i. 188; Buckingham, *Arab Tribes*, p. 330; Mrs. Poole, *English. in Egypt*, i. 141). The word for streets used by Nahum — רְחֹבוֹת, from רָחַב, *broad*, πλατεῖαι — is used also of streets or broad places in Jerusalem (Prov. i. 20; Jer. v. 1, xxii. 4; Cant. iii. 2); and it may be remarked that the πλατεῖαι into which the sick were brought to receive the shadow of St. Peter (Acts v. 15) were more likely to be the ordinary streets than the special *piazze* of the city. It seems likely that the immense concourse which resorted to Jerusalem at the feasts would induce wider streets than in other cities. Herod built in Antioch a wide street paved with stone, and having covered ways on each side. Agrippa II. paved Jerusalem with white stone (Joseph. *Ant.* xvi. 5, § 2, 3, xx. 9, § 7). The Straight street of Damascus is still clearly defined and recognizable (Irby and Mangles, v. 86, Robinson, iii. 454, 455).

In building Cæsarea, Josephus says that Herod was careful to carry out the drainage effectually (Joseph. *Ant.* xv. 19, § 6); we cannot determine whether the internal commerce of Jewish cities was carried on as now by means of bazaars, but we read of the bakers' street (Jer. xxxvii. 21), and Josephus speaks of the wool market, the hardware market, a place of blacksmiths' shops, and the clothes market, at Jerusalem (*B. J.* v. 8, § 1).

The open spaces (πλατεῖαι) near the gates of towns were in ancient times, as they are still, used as places of assembly by the elders, of holding courts by kings and judges, and of general resort by citizens (Gen. xxiii. 10; Ruth iv. 1; 2 Sam. xv. 2, xviii. 24; 2 K. vii. 1, 3, 20; 2 Chr. xviii. 9, xxxii. 6; Neh. viii. 13; Job xxix. 7; Jer. xvii. 19; Matt. vi. 5; Luke xiii. 26). They were also used as places of public exposure by way of punishment (Jer. xx. 2; Am. v. 10).

Prisons were under the kingly government, within the royal precinct (Gen. xxxix. 20; 1 K. xxii. 27; Jer. xxxii. 2; Neh. iii. 25; Acts xxi. 34, xxiii. 35).

Great pains were taken to supply both Jerusalem and other cities with water, both by tanks and cisterns for rain-water, and by reservoirs supplied by aqueducts from distant springs. Such was the fountain of Gihon, the aqueduct of Hezekiah (2 K. xx. 20; 2 Chr. xxxii. 30; Is. xxii. 9), and of Solomon (Eccl. ii. 6), of which last water is still conveyed from near Bethlehem to Jerusalem (Maundrell, *Early Trav.* p. 457; Robinson, i. 347, 348) Josephus also mentions an attempt made by Pilate to bring water to Jerusalem (*Ant.* xviii. 3, 2). [CONDUIT.]

Burial-places, except in special cases, were outside the city (Num. xix. 11, 16; Matt. viii. 28, Luke vii. 12; John xix. 41; Heb. xiii. 12).

H. W. P.

CITIES OF REFUGE (עָרֵי הַמִּקְלָט,

from נָקַט, *to contract* [*take in*, i. e. a fugitive, hence, *cities of reception*], Gesen. p. 1216: πόλεις τῶν φυγαδευτηρίων, φυγαδευτήρια, φυγαδεῖα *oppida in fugitivorum auxilia, præsidia, separata, urbes fugitivorum*). Six Levitical cities specially chosen for refuge to the involuntary homicide until released from banishment by the death of the high-priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9). [BLOOD, REVENGER OF.] There were three on each side of Jordan. (1.) KEDESH, in Naphtali, *Kedes*, about twenty miles E. S. E. from Tyre twelve S. S. W. from *Banias* (1 Chr. vi. 76; Robinson, ii. 433; Benj. of Tudela, *Early Trav.* p. 89) (2.) SHECHEM, in Mount Ephraim, *Nâbulus* (Josh. xxi. 21; 1 Chr. vi. 67; 2 Chr. x. 1; Robinson, ii 287, 288). (3.) HEBRON, in Judah, *el-Khûl* The two last were royal cities, and the latter sacerdotal also, inhabited by David, and fortified by Rehoboam (Josh. xxi. 13; 2 Sam. v. 5; 1 Chr. vi. 55 xxix. 27; 2 Chr. xi. 10; Robinson, ii. 89). (4.) On the E. side of Jordan — BEZER, in the tribe of Reuben, in the plains of Moab, said in the Gemara to be opposite to Hebron, perhaps *Bosor* but the site has not yet been found (Deut. iv. 43 Josh. xx. 8, xxi. 36; 1 Macc. v. 26; Joseph. *Ant.* iv. 7, § 4; Reland, p. 662). (5.) RAMOTH-GIL

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GAD, in the tribe of Gad, supposed to be on or near the site of *es-Szalt* (Deut. iv. 43; Josh. xxi. 38; 1 K. xxii. 3; Reland, iii. 966). (6.) GOLAN, in Bashan, in the half-tribe of Manasseh, a town whose site has not been ascertained, but which doubtless gave its name to the district of Gaulonitis, *Jaulan* (Deut. iv. 43; Josh xxi. 27; 1 Chr. vi. 71; Joseph. *Ant.* iv. 7, § 4; Reland, p. 815; Porter, *Damascus*, ii. 251, 254; Burckhardt, *Syria*, p. 286).

The Gemara notices that the cities on each side of the Jordan were nearly opposite each other, in accordance with the direction to divide the land into three parts (Deut. xix. 2; Reland, iii. 662). Maimonides says all the 48 Levitical cities had the privilege of asylum, but that the six refuge-cities were required to receive and lodge the homicide gratuitously (Calmet, *On Num.* xxxv.).

Most of the Rabbinical refinements on the Law are stated under BLOOD, REVENGER OF. To them may be added the following. If the homicide committed a fresh act of manslaughter, he was to flee to another city; but if he were a Levite, to wander from city to city. An idea prevailed that when the Messiah came three more cities would be added; a misinterpretation, as it seems, of Deut. xix. 8, 9 (Lightfoot, *Cent. Chor.* clii. 208). The altar at Jerusalem, and, to some extent also, the city itself, possessed the privilege of asylum under similar restrictions; a privilege claimed, as regards the former, successfully by Adonijah and in vain by Joab; accorded, as regards the city, to Shimei, but forfeited by him (1 K. i. 53, ii. 28, 33, 36, 46).

The directions respecting the refuge-cities present some difficulties in interpretation. The Levitical cities were to have a space of 1000 cubits (about 583 yards) beyond the city wall for pasture and other purposes. Presently after, 2000 cubits are ordered to be the suburb limit (Num. xxxv. 4, 5). The solution of the difficulty may be, either the 2000 cubits are to be added to the 1000 as "fields of the suburbs" (Lev. xxv. 34) as appears to have been the case in the gift to Caleb, which excluded the city of Hebron, but included the "fields and villages of the city" (Josh. xxi. 11, 12, Patrick), or that the additional 2000 cubits were a special gift to the refuge-cities, whilst the other Levitical cities had only 1000 cubits for suburb. Calmet supposes the line of 2000 cubits to be measured parallel, and the 1000 perpendicular to the city wall; an explanation, however, which supposes all the cities to be of the same size (Calmet, *On Num.* xxxv.).

The right of asylum possessed by many Greek and Roman towns, especially Ephesus, was in process of time much abused, and was curtailed by Tiberius (Tac. *Ann.* iii. 60, 63). It was granted, under certain limitations, to churches by Christian emperors (Cod. i. tit. 12; Gibbon, ch. xx. iii. 35, Smith). Hence came the right of sanctuary possessed by so many churches in the middle ages (Hallam, *Middle Ages*, ch. ix. pt. 1, vol. iii. p. 302, 7th ed.). H. W. S.

CITIMS (Κιτιέοι [rather Κιτιεῖς]; Alex. κιτιαιοι: *Cetei*), 1 Macc. viii. 5. [CHITTIM.]

CITIZENSHIP (πολιτεία: *civitas*). The use of this term in Scripture has exclusive reference to the usages of the Roman empire; in the Hebrew commonwealth, which was framed on a basis of religious rather than of political privileges and distinctions, the idea of the commonwealth was merged in that of the congregation, to which every Hebrew, and even strangers under certain restrictions, were admitted. [CONGREGATION; STRANGERS.] The privilege of Roman citizenship was widely extended under the emperors; it was originally acquired in various ways, as by purchase (Acts xxii. 28; Cic. *ad Fam.* xiii. 36; Dion Cass. lx. 17), by military services (Cic. *pro Balb.* 22; Suet. *Aug.* 47), by favor (Tac. *Hist.* iii. 47), or by manumission. The right once obtained descended to a man's children (Acts xxii. 28). The Jews had rendered signal services to Julius Cæsar in the Egyptian war (Joseph. *Ant.* xiv. 8, § 1, 2), and it is not improbable that many obtained the freedom of the city on that ground: certain it is that great numbers of Jews, who were Roman citizens, were scattered over Greece and Asia Minor (*Ant.* xiv. 10, § 13, 14). Among the privileges attached to citizenship, we may note that a man could not be bound or imprisoned without a formal trial (Acts xxii. 29), still less be scourged (Acts xvi. 37; Cic. *in Verr.* v. 63, 66); the simple assertion of citizenship was sufficient to deter a magistrate from such a step (Acts xxii. 25; Cic. *in Verr.* v. 62), as any infringement of the privilege was visited with severe punishment. A Jew could only plead exemption from such treatment before a Roman magistrate; he was still liable to it from Jewish authorities (2 Cor. xi. 24; Seld. *de Syn.* ii. 15, § 11). Another privilege attaching to citizenship was the appeal from a provincial tribunal to the emperor at Rome (Acts xxv. 11). [See the addition to APPEAL, Amer. ed.]

W. L. B.

CITRON. [APPLE-TREE.]

CLAUDA (Κλαύδη, Acts xxvii. 16; called Gaudos by Mela and Pliny, Κλαῦδος by Ptolemy, and Κλαυδία in the *Stadiasmus Maris Magni:* it is still called *Clauda-nesa*, or *Gaudonesi*, by the Greeks, which the Italians have corrupted into *Gozzo*). This small island, unimportant in itself and in its history, is of very great geographical importance in reference to the removal of some of the difficulties connected with St. Paul's shipwreck at Melita. The position of Clauda is nearly due W. of Cape Matala on the S. coast of Crete [FAIR HAVENS], and nearly due S. of PHŒNICE. (See Ptol. iii. 17, § 1; *Stadiasm.* p. 496, ed. Gail.) The ship was seized by the gale a little after passing Cape Matala, when on her way from Fair Havens to Phœnice (Acts xxvii. 12–17). The storm came down from the island (κατ' αὐτῆς, v. 14) [? see under CRETE], and there was danger lest the ship should be driven into the African Syrtis (v. 17). It is added that she was driven to Clauda and ran under the lee of it (v. 16). We see at once that this is in harmony with, and confirmatory of, the arguments derivable from all the other geographical circumstances of the case (as well as from the etymology of the word Euroclydon or Euro-Aquilo), which lead us to the conclusion that the gale came from the N. E., or rather E. N. E. Under the lee of Clauda there would be smooth water, advantage of which was taken for the purpose of getting the boat on board and making preparations for riding out the gale. [SHIP.] (Smith, *Voy. and Shipwreck of St. Paul*, 2d ed pp. 92, 96, 253.) [3d ed. 1866, pp. 94, 100, 250.]

J. S. H.

CLAUDIA (Κλαυδία), a Christian female mentioned in 2 Tim. iv. 21, as saluting Timotheus. There is reason for supposing that this Claudia

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was a British maiden, daughter of king Cogidubnus, an ally of Rome (Tacit. *Agricol.* 14), who took the name of his imperial patron, Tiberius Claudius. She appears to have become the wife of Pudens, who is mentioned in the same verse. (See Martial, lib. iv. *Epigr.* 13.) This Pudens, we gather from an inscription found at Chichester, and now in the gardens at Goodwood, was at one time in close connection with king Cogidubnus, and gave an area for a temple of Neptune and Minerva, which was built by that king's authority. And Claudia is said in Martial (xi. 53) to have been *cæruleis Britannis edita*. Moreover, she is there also called *Rufina*. Now Pomponia, wife of the late commander in Britain, Aulus Plautius, under whom Claudia's father was received into alliance, belonged to a house of which the Rufi were one of the chief branches. If she herself were a Rufa, and Claudia her protegée, the latter might well be called Rufina; and we know that Pomponia was tried as *superstitionis externæ rea* in the year 57, Tacit. *Ann.* xii. 32; so that there are many circumstances concurrent, tending to give verisimilitude to the conjecture. See Archdeacon Williams's pamphlet, "On Pudens and Claudia;" — an article in the Quarterly Review for July, 1858, entitled "The Romans at Colchester;" — and an Excursus in Alford's Greek Testament, vol. iii. Prolegg. p. 104. in which the contents of the two works first mentioned are embodied in a summary form.

H. A.

* Conybeare and Howson also are disposed to adopt the foregoing view of the personal and historical relations of Pudens and Claudia (*Life and Epistles of Paul*, ii. 594, Amer. ed.). One obvious exegetical difficulty is that Linus stands nearer than Pudens to Claudia in the order of the names (2 Tim. iv. 21), and if Claudia was the wife of either, it is arbitrary to make her the wife of the latter rather than of the former. The reply made to this is that the amanuensis, confused by Paul's rapid dictation, may have written down the names incorrectly. The German critics, as De Wette, Matthies, Huther (in Meyer's *Comm. üb. das N. Test.*), Wiesinger, find no such point of contact here between secular and sacred history, but pass over the name simply with the remark that Claudia is otherwise unknown. Winer and Herzog have no articles on the name. The combinations which the writers assume who maintain that Claudia was a British princess, are strained and hypothetical. Pudens and Claudia were, confessedly, everyday names among the Romans, and therefore prove nothing as to the identity of the persons. The character of Martial forbids the idea that he could have had intimate friends among the friends of St. Paul; and still more, his invoking on them the favor of heathen gods on the occasion of their marriage (iv. 13) shows that they were still addicted to idolatry and not worshippers of the true God. The "inscription found at Chichester" also (see above) represents Pudens as a pagan. To meet these points, we are required to "suppose either that Pudens concealed his faith, or that his relatives, in their anxiety to shield him, did idolatrous acts in his name" (*Life and Epistles of Paul*, ii. 595). North of the Tweed this ingenious theory of the British origin of Claudia has found much less favor. See the objections to it forcibly stated in Dr. Kitto's *Cycl. of Bibl. Lit.* i. 529, 3d ed., 1862. The writer of the article there points out a near approach, at least, to a serious chronological difficulty. "Paul's Pudens and Claudia, if husband and wife, must have been married before A. D. 67, the latest date that can be assigned to Paul's writing. But Martial's epigram must have been written after this, perhaps several years after, for he came to Rome only in A. D. 66; so that if they were married persons in 67, it is not likely Martial would celebrate their nuptials years after this."

H.

CLAUDIUS (Κλαύδιος; in full, Tiberius Claudius Nero Drusus Germanicus), fourth Roman emperor, successor of Caius Caligula, reigned from 41 to 54 A. D. He was son of Nero Drusus, was born in Lyons, Aug. 1, B. C. 9 or 10, and lived private and unknown till the day of his being called to the throne, January 24, A. D. 41. He was nominated to the supreme power mainly through the influence of Herod Agrippa the First (Joseph. *Ant.* xix. 2, §§ 1, 3, 4; Suet. *Claud.* p. 10); and when on the throne he proved himself not ungrateful to him, for he enlarged the territory of Agrippa by adding to it Judæa, Samaria, and some districts of Lebanon, and appointed his brother Herod to the kingdom of Chalcis, (Joseph. *Ant.* xix. 5, § 6; Dion Cass. lx. 8), giving to this latter also, after his brother's death, the presidency over the Temple at Jerusalem (Joseph. *Ant.* xx. 1, § 3). In Claudius's reign there were several famines, arising from unfavorable harvests (Dion Cass. lx. 11; Euseb. *Chron. Armen.* i. 269, 271; Tacit. *Ann.* xii. 13), and one such occurred in Palestine and Syria (Acts xi. 28–30) under the procurators Cuspius Fadus and Tiberius Alexander (Joseph. *Ant.* xx. 2, § 6, and 5, § 2), which perhaps lasted some years. Claudius was induced by a tumult of the Jews in Rome, to expel them from the city (Suet. *Claud.* p. 25, "Judæos impulsore Chresto assidue tumultuantes Roma expulit;" cf. Acts xviii. 2). It is probable that Suetonius here refers to some open dissension between Jews and Christians, but when it, and the consequent edict, took place, is very uncertain. Orosius (*Hist.* vii. 6) fixes it in the 9th year of Claudius, A. D. 49 or 50; referring to Josephus, who, however, says nothing about it. Pearson (*Annal. Paul.* p. 22) thinks the 12th year more probable (A. D. 52 or 53). As Anger remarks (*De temporum in Actis App. ratione*, p. 117), the edict of expulsion would hardly be published as long as Herod Agrippa was at Rome, i. e. before the year 49. Claudius, after a weak and foolish reign ("non principem se, sed ministrum egit," Suet. p. 210) was poisoned by his fourth wife Agrippina, the mother of Nero, (Tac. *Ann.* xii. 66, 7; Suet. *Claud.* pp. 44, 45; Joseph. *Ant.* xx. 9, § 1; *B. J.* ii. 12, § 8), October 13, A. D. 54.

H. A.

CLAUDIUS LYSIAS. [LYSIAS.]

CLAY (טִיט: πηλός: *humus* or *lutum*), a sedimentary earth, tough and plastic, arising from the disintegration of feldspar and similar minerals, and always containing silica and alumina combined in variable proportions. As the sediment of water remaining in pits or in streets, the word is used frequently in O. T. (*e. g.* Is. lvii. 20; Jer. xxxviii. 6; Ps. xviii. 42), and in N. T. (πηλός, John ix. 6) a mixture of sand or dust with spittle. It is also found in the sense of potter's clay (Is. xli. 25) The alluvial soils of Palestine would no doubt supply material for pottery, a manufacture which we know was, as it still is, carried on in the country (Jer. xviii. 2, 6), but our knowledge on the subject is so small as to afford little or no means of deter

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muning, and the clay of Palestine, like that of Egypt, is probably more loam than clay (Birch, *Hist. of Pottery*, i. 55, 152). [POTTERY.] The word most commonly used for "potter's clay" is חֹמֶר (Ex. i. 14; Job iv. 19; Is. xxix. 16; Jer. xviii. 4, &c.). Bituminous shale, convertible into clay, is said to exist largely at the source of the Jordan, and near the Dead Sea. The great seat of the pottery of the present day in Palestine is Gaza, where are made the vessels in dark blue clay so frequently met with.

The use of clay in brick-making is described elsewhere. [BRICK.]

Another use of clay was in sealing (Job xxxviii. 14). The bricks of Assyria and Egypt are most commonly found stamped either with a die or with marks made by the fingers of the maker. Wine jars in Egypt were sometimes sealed with clay; mummy pits were sealed with the same substance, and remains of clay are still found adhering to the stone door-jambs. Our Lord's tomb may have been thus sealed (Matt. xxvii. 66), as also the earthen vessel containing the evidences of Jeremiah's purchase (Jer. xxxii. 14). So also in Assyria at Kouyunjik pieces of fine clay have been found bearing impressions of seals with Assyrian, Egyptian, and Phœnician devices. The seal used for public documents was rolled on the moist clay, and the tablet was then placed in the fire and baked. The practice of sealing doors with clay to facilitate detection in case of malpractice is still common in the East (Wilkinson, *Anc. Egypt.* i. 15, 48, ii. 364; Layard, *Nin. & Bab.* pp. 153, 158, 608; *Herod.* ii. 38; Harmer, *Obs.* iv. 376). [BRICK; POTTERY; SEALS.] H. W. P.

* **CLEAN.** [UNCLEAN MEATS; UNCLEANNESS.]

CLEMENT (Κλήμης: [*Clemens*; clement] Phil. iv. 3), a fellow-laborer of St. Paul, when he was at Philippi (for so the text implies). It was generally believed in the ancient church, that this Clement was identical with the Bishop of Rome, who afterwards became so celebrated. Whether this was so, it is impossible to say. The practice of supposing N. T. characters to be identical with persons who were afterwards known by the same names, was too frequent, and the name Clemens too common, for us to be able to pronounce on the question. The identity is asserted in Euseb. *H. E.* iii. 4; Origen, vol. i. p. 262, ed. Lommatzsch; and Jerome, *Scriptor. Eccl.* p. 176 a. Chrysostom does not mention it. H. A.

CLEOPAS (Κλεόπας), one of the two disciples who were going to Emmaus on the day of the resurrection, when Jesus himself drew near and talked with them (Luke xxiv. 18). Eusebius in his *Onomasticon* makes him a native of Emmaus. It is a question whether this Cleopas is to be considered as identical with CLEOPHAS (accur. Clopas) or Alphæus in John xix. 25. [ALPHEUS.] Their identity was assumed by the later fathers and church historians. But Eusebius (*H. E.* iii. 11) writes the name of Alphæus, Joseph's brother, Clopas, not Cleopas. And Chrysostom and Theodoret, on the Epistle to the Galatians, call James the Just the son of Clopas. Besides which, Clopas, or Alphæus, is an Aramaic name, whereas Cleopas is a Greek name, probably contracted from Κλεόπατρος, as Ἀντίπας from Ἀντίπατρος. Again, as we find the wife and children of Clopas constantly with the family of Joseph at the time of our Lord's ministry, it is probable that he himself was dead before that time. On the whole, then, it seems safer to doubt the identity of Cleopas with Clopas. Of the further history of Cleopas nothing is known. H. A.

CLEOPATRA (Κλεοπάτρα), the name of numerous Egyptian princesses derived from the daughter of Antiochus III., who married Ptolemy V. Epiphanes, B. C. 193.

1. "The wife of Ptolemy" (Esth. xi. 1) was probably the granddaughter of Antiochus, and wife of Ptol. VI. Philometor. [PTOL. PHILOMETOR.]

2. A daughter of Ptol. VI. Philometor and Cleopatra (1), who was married first to Alexander Balas, B. C. 150 (1 Macc. x. 58), and afterwards given by her father to Demetrius Nicator when he invaded Syria (1 Macc. xi. 12; Joseph. *Ant.* xiii. 4, § 7). During the captivity of Demetrius in Parthia [DEMETRIUS] Cleopatra married his brother Antiochus VII. Sidetes, and was probably privy to the murder of Demetrius on his return to Syria B. C. 125 (App. *Syr.* c. 68: yet see Joseph. *Ant.* xiii. 9, § 3; Just. xxxix. 1). She afterwards murdered Seleucus, her eldest son by Demetrius (App. *Syr.* c. 69); and at length was herself poisoned B. C. 120 by a draught which she had prepared for her second son Antiochus VIII., because he was unwilling to gratify the ambitious designs which she formed when she raised him to the throne (Justin. xxxix 2). B. F. W.

CLEOPHAS. [CLEOPAS; ALPHÆUS.]

* **CLERK.** [TOWN CLERK.]

* **CLIFT**, an old form of *cleft*, Ex. xxxiii. 22 (*cf.* Is. ii. 21); Is. lvii. 5. So in Job xxx. 6, A. V. ed. 1611, where *cliff* has been injudiciously substituted in modern editions. *Clift*, however, appears to be used for *cliff* in the margin of the A. V., Is. xxxii. 14, as it is elsewhere in old English writers. A.

* **CLOAK.** [DRESS.]

* **CLOPAS** (Κλωπᾶς: *Cleophas*), John xix. 25, marg., the correct form for Cleophas in the text of the A. V. See ALPHÆUS. A

CLOTHING. [DRESS.]

CLOUD (עָנָן). The word שְׁחָקִים, so rendered in a few places, properly means "vapors," the less dense form of cloud which rises higher, and is often absorbed without falling in rain; Arab. نشاء and نشء. The word עָב, sometimes rendered "cloud," means merely "darkness," and is applied also to "a thicket" (Jer. iv. 29). The shelter given, and refreshment of rain promised, by clouds, give them their peculiar prominence in Oriental imagery, and the individual cloud in that ordinarily cloudless region becomes well defined and is dwelt upon like the individual tree in the bare landscape (Stanley, *S. & P.* p. 140). Similarly, when a cloud appears, rain is ordinarily apprehended, and thus the "cloud without rain" becomes a proverb for the man of promise without performance (Prov. xvi. 15; Is. xviii. 4, xxv. 5; Jude 12; comp. Prov. xxv. 14). The cloud is of course a figure of transitoriness (Job xxx. 15; Hos. vi. 4), and of whatever intercepts divine favor or human supplication (Lam. ii. 1, iii. 44). Being the least substantial of visible forms, undefined in shape, and unrestrained in position, it is the one amongst

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material things which suggests most easily spiritual being. Hence it is, so to speak, the recognized machinery by which supernatural appearances are introduced (Is. xix. 1; Ez. i. 4; Rev. i. 7, and *passim*), or the veil between things visible and invisible; but, more especially, a mysterious or supernatural cloud is the symbolical seat of the Divine presence itself — the phenomenon of deity vouchsafed by Jehovah to the prophet, the priest, the king, or the people. Sometimes thick darkness, sometimes intense luminousness, often, apparently, and especially by night, an actual fire (as in the descent of Jehovah on Sinai, Ex. xix. 18), is attributed to this glory-cloud (Deut. iv. 11; Ex. xl. 35, xxxiii. 22, 23; 2 Sam. xxii. 12, 13). Such a bright cloud, at any rate at times, visited and rested on the Mercy Seat (Ex. xxix. 42, 43; 1 K. viii. 11; 2 Chr. v. 14; Ez. xliii. 4) and was by later writers named Shekinah. For the curious questions which the Rabbins and others have raised concerning it, *e. g.* whether its light was created or not, whether the actual "light" created on the "first day" (Gen. i. 3), or an emanation therefrom, Buxtorf's history of the Ark, ch. xi.–xiv. (Ugolini, vol. vii.), may be consulted. H. H.

CLOUD, PILLAR OF (עַמּוּד הֶעָנָן). This was the active form of the symbolical glory-cloud, betokening God's presence to lead his chosen host, or to inquire and visit offenses, as the luminous cloud of the sanctuary exhibited the same under an aspect of repose. The cloud, which became a pillar when the host moved, seems to have rested at other times on the tabernacle, whence God is said to have "come down *in* the pillar" (Num xii. 5; so Ex. xxxiii. 9, 10). It preceded the host, apparently resting on the ark which led the way (Ex. xiii. 21, xl. 36, &c.; Num. ix. 15–23, x. 34). So by night the cloud on the tabernacle became fire, and the guiding pillar a pillar of fire. A remarkable passage in Curtius (v. 2, § 7), descriptive of Alexander's army on the march, mentions a beacon hoisted on a pole from head-quarters as the signal for marching; "observabatur ignis noctu, fumus interdiu." This was probably an adoption of an eastern custom. Similarly the Persians used as a conspicuous signal, an image of the sun inclosed in crystal (*ib.* iii. 3, § 9). Caravans are still known to use such beacons of fire and smoke; the cloudlessness and often stillness of the sky giving the smoke great density of volume, and boldness of outline. H. H.

* **CLOUTED**, Josh. ix. 5, "old shoes and *clouted*," *i. e.* patched; compare *clouts*, Jer. xxxviii. 11, 12. A.

CNI'DUS (Κνίδος) is mentioned in 1 Macc. xv. 23, as one of the Greek cities which contained Jewish residents in the second century before the Christian era, and in Acts xxvii. 7, as a harbor which was passed by St. Paul after leaving Myra, and before running under the lee of Crete. It was a city of great consequence, situated at the extreme S. W. of the peninsula of Asia Minor [CARIA], on a promontory now called *Cape Crio*, which projects between the islands of Cos and Rhodes (see Acts



Plan of Cnidus and Chart of the adjoining coast.

xxi. 1). *Cape Crio* is in fact an island, so joined by an artificial causeway to the mainland, as to form two harbors, one on the N., the other on the S. The latter was the larger, and its moles were noble constructions. All the remains of Cnidus show that it must have been a city of great magnificence. Few ancient cities have received such ample illustration from travels and engravings. We may refer to Beaufort's *Karamania*, Hamilton's *Researches*, and Texier's *Asie Mineure*, also Laborde, Leake, and Clarke, with the drawings in the *Ionian Antiquities*, published by the Dilettanti Society, and the English *Admiralty Charts*, Nos. 1533, 1604. [Newton, C. T., *Discoveries at Halicarnassus, Cnidus, and Branchidæ*, Lond. 1862] J. S. H.

COAL. In A. V. this word represents no less than five different Hebrew words. (1.) The first and most frequently used is *Gacheleth*, גַּחֶלֶת (ἄνθραξ, ἀνθρακιά: *prunæ, carbo*), a live ember, burning fuel, as distinguished from פֶּחָם (Prov. xxvi. 21). It is written more fully in Ez. x. 2 גַּחֲלֵי אֵשׁ בִּעֲרוֹת, and in Ez. i. 13, גַּחֲלֵי אֵשׁ

In 2 Sam. xxii. 9, 13, "coals *of* fire" are pu

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metaphorically for the lightnings proceeding from God (Ps. xviii. 8, 12, 13, cxl. 10).

In Prov. xxv. 22 we have the proverbial expression, "Thou shalt heap coals of fire upon his head," which has been adopted by St. Paul in Rom. xii. 20, and by which is metaphorically expressed the burning shame and confusion which men must feel when their evil is requited by good. In Ps. cxx. 4, "coals" = burning brands of wood (not "juniper," but broom), to which the false tongue is compared (James iii. 6).

In 2 Sam. xiv. 7 the quenching of the live coal is used to indicate the threatened destruction of the single remaining branch of the family of the widow of Tekoah suborned by Joab; just as Lucian (*Tim.* § 3) uses the word ξύνυρον in the same connection.

The root of גַּחֶלֶת is גָּחַל, which is possibly the same in meaning as the Arab. جحم, to light a fire, with the change of ל into מ.

2. *Pechâm*, פֶּחָם (ἐσχάρα, ἄνθραξ: *carbo, pruna*). In Prov. xxvi. 21, this word clearly signifies *fuel* not *yet lighted*, as contrasted with the burning fuel to which it is to be added; but in Is. xliv. 12, and liv. 16, it means fuel lighted, having reference in both cases to smiths' work. It is derived from פָּחַם: Arab. فحم, to be very black.

The fuel meant in the above passages is probably charcoal, and not coal in our sense of the word.

3. *Retseph*, or *Ritspâh*, רֶצֶף, רִצְפָּה (ἄνθραξ: *calculus* in Is. vi. 6; but in 1 K. xix. 6, עֻגַת רְצָפִים, is rendered by the LXX. ἐγκρυφίας ὀλυρίτης, and by the Vulg. *panis subcinericius*). In the narrative of Elijah's miraculous meal the word is used to describe the mode in which the cake was baked, namely, on a hot stone, as is still usual in the East. Comp. the Arab. رَضْف, a hot stone on which flesh is laid. רִצְפָּה, in Is. vi. 6, is rendered in A. V. "a live coal," but properly means "a hot stone." The root is רָצַף, to lay stones together as a pavement.

4. רִשְׁפָּה, in Hab. iii. 5, is rendered in A. V. "burning coals," and in the margin "burning diseases." The former meaning is supported by Cant. viii. 6, the latter by Deut. xxxii. 24. According to the Rabbinical writers, רִשְׁפָּה = רִיפָּה, *pruna*.

5. *Shechôr*. — In Lam. iv. 8, חָשַׁךְ מִשְּׁחוֹר תָּאָרָם is rendered in A. V. "their visage is blacker than a coal," or in the marg. "darker than blackness." שְׁחוֹר is found but this once, and signifies to be black, from root שָׁחַר. The LXX. render it by ἀσβόλη, the Vulg. by *carbones*. In other forms the word is frequent, and Shihor is a usual name for the Nile. [SHIHOR.] W. D.

There can we think, be no doubt that the fuel denoted by the Heb. words *gacheleth* (גַּחֶלֶת) and *pechâm* (פֶּחָם) is charcoal, and not mineral coal. There is no evidence to show that the ancient Hebrews were acquainted with the substance we now denominate "coal;" indeed it seems pretty clear that the ancients generally used charcoal for their fuel; and although there is a passage in Theophrastus (*Fr.* ii. 61, ed. Schneider) from which we learn that fossil coal was found in Liguria and Elis, and used by "the smiths," yet its use must have been very limited. The houses of the ancient Greeks and Romans were without chimneys in our sense of the word (see this subject admirably discussed by Beckmann, *Hist. Invent.* i. 295). As the houses had merely an opening in the centre of the roof, the burning of "coal" would have made even their kitchens intolerable. Little as has been done for the zoölogy and botany of Palestine, still less has been done for its geology. "Indications of coal are exhibited," says Kitto (*Phys. Hist. Pal.* p. 67), "in various parts of the Lebanon mountains; here and there a narrow seam of this mineral protrudes through the superincumbent strata to the surface; and we learn from Mr. Elliot (ii. 257) that the enterprise of Mohammed Ali has not suffered even this source of national wealth to escape his notice." At Cornale, 8 miles from Beirût, and 2500 feet above the level of the sea, where the coal-seams are 3 feet in thickness, good coal is obtained, whence it was transported on mules to the coast.

The following works contain all that is at present known respecting the geology of Syria: — Lynch's *United States Exploring Expedition to the Dead Sea and the River Jordan*; Russegger's *Geognostiche Karte des Libanon und Antilibanon*; Kitto's *Physical History of Palestine*; Dr. Bowring's *Report on the Commercial Statistics of Syria*. W. H.

* The Greek words in the N. T. for "coals" (Rom. xii. 20) and "fire of coals" (John xviii. 18, and xxi. 9) are ἄνθρακες and ἀνθρακιά, *i. e.* charcoal or coal made of wood. The incident of Peter's warming himself at such a fire on the night of the crucifixion, tallies both with the climate of the country at the end of March or beginning of April, and with the present customs of the people. The nights at Jerusalem, at that season of the year, are cool, though the days may be warm. The air, after sundown, becomes chilly, and, under the open sky, a person needs to increase his raiment or have recourse to a fire. Coal is one of the articles of fuel which the inhabitants of Jerusalem burn at the present day. Much of the wood which they consume, says Tobler (*Denkblätter aus Jerusalem*, p. 180), and probably much of that out of which the coal is made, is procured from the region of Hebron. This writer mentions also that the coal fire is often built, especially in houses of the better class, in a vessel like a brazier, around which the family gather, and, with out-stretched hands, stand and warm themselves. It is a custom, as he remarks (*Denkblätter*, p. 181), that vividly recalls the ancient scene in the court of the high-priest (καὶ ἐθερμαίνοντο, John xviii. 18).

Dr. Robinson furnishes an outline of the results of the observations of such professional explorers as Seetzen, Russegger, Schubert, Anderson, and others, in relation to the "Geological Features" of Palestine (chapter iv. *Phys. Geogr.* p. 311 ff.), which the general reader will find convenient and interesting. Mr. Gage has inserted in his Ritter's *Geography of Palestine*, iii. 351 ff. (Appendix) the elaborate articles on the "Forma-

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ion of the Basin of the Dead Sea," and other related topics by M. Louis Lartet, etc., etc., translated by Mr. Grove from the French. Mr. Grove deals largely with questions of this nature in his article on SEA, THE SALT, in this Dictionary. (See additions in Amer. ed.) On that particular subject, and on the geology of the country generally, we have much valuable information in Mr. Tristram's *Land of Israel* (scattered through the work, but especially in chapter xv.). H.

* **COAST** (derived through the French *coste*, from the Latin *costa*, "a rib," "side"), stands often in the A. V. for "border" (Judg. xi. 20; 1 Sam. v. 6; Matt. viii. 34, &c.). The present usage restricts the term to the sea-shore. H.

COAT. [DRESS.]

* **COAT OF MAIL,** 1 Sam. xvii. 5, 38. See ARMS, II. § 1, p. 161.

COCK (ἀλέκτωρ: *gallus*). There appears to be no mention of domestic poultry in the O. T., the passages where the LXX. and Vulg. (as in Prov. xxx. 31; Is. xxii. 17) [a] read ἀλέκτωρ and *gallus* having no reference to that bird. In the N. T. the "cock" is mentioned in reference to St. Peter's denial of our Lord, and indirectly in the word ἀλεκτοροφωνία (Matt. xxvi. 34; Mark xiv. 30, xiii. 35, &c.). The origin of the numerous varieties of our domestic poultry is undoubtedly Asiatic, but there is considerable doubt as to the precise breed whence they were sprung, as well as to the locality where they were found. Temminck is of opinion that we are chiefly indebted to the Malay *Gallus Giganteus* and the Indian *G. Bankiva* for our domestic birds. We know that the domestic cock and hen were early known to the ancient Greeks and Romans. Pisthetærus (Aristoph. *Aves*, 483) calls the cock the Persian bird (Περσικὸς ὄρνις). It is not at all improbable that the Greeks obtained domestic birds from Persia. As no mention is made in the O. T. of these birds, and as no figures of them occur on the Egyptian monuments (Wilkinson, *Anc. Egypt.* i. 234, ed. 1854), we are inclined to think that they came into Judæa with the Romans, who, as is well known, prized these birds both as articles of food and for cock-fighting. The Mishna (*Baba Kama*, vii. 7) says "they do not rear cocks at Jerusalem on account of the holy things;" [b] and this assertion has by some been quoted as an objection to the evangelical history. On this subject a writer in Harris (*Dict. of Nat. Hist. of Bib.* p. 72, ed. 1833), very properly remarks, "If there was any restraint in the use or domestication of this bird it must have been an arbitrary practice of the Jews, but could not have been binding on foreigners, of whom many resided at Jerusalem as officers or traders." Thomson (*Land and Book*, p. 672) says the fowls are now common in Jerusalem, "that they swarm round every door, share in the food of their possessors, are at home among the children in every room, roost over head at night, and with their wackle and crowing are the town clock and the morning bell to call up sleepers at early dawn." As to the *cock-crowing* see TIME. W. H.

COCKATRICE. A not very happy rendering by the A. V. of the Hebrew words *tsiph'óni* (צִפְעֹנִי) and *tsepha'* (צֶפַע). See Prov xxiii. 32, margin; Is. xi. 8, lix. 5; Jer. viii. 17. The cockatrice is a fabulous animal concerning which absurd stories are told. [ADDER.] W. H.

COCKLE (בָּאְשָׁה, *boshâh*: βάτος: *spina*) occurs only in Job xxxi. 40: "Let thistles grow instead of wheat, and cockle instead of barley." The plural form of a Heb. noun, namely, בְּאֻשִׁים (*bĕushim*), is found in Is. v. 2, 4, A. V. "wild grapes." It is uncertain whether these two words denote "noxious weeds" generally, or some particular plant. Celsius has argued in favor of the aconite, the *Aconitum Napellus*, which however is quite a mountain — never a field — plant. He traces the Hebrew name to a Persian word (*Bish*), of somewhat similar form. The *beushim* of Isaiah (*l. c.*), which the LXX. render "thorns" (ἄκανθαι), the Vulg. *labruscæ*, are by some thought to be the fruit of the *Vitis labrusca* of Linnæus, a N. American plant! Hasselquist thought he had discovered the *beushim* in the berries of the hoary nightshade, which the Arabs call *anib-ed-dib*, i. e. "wolf's grape." He says (*Trav.* p. 290), "the prophet could not have found a plant more opposite to the vine than this, for it grows much in the vineyards, and is very pernicious to them." Some, as Parkhurst (*Lex. Heb.* s. v.), believe some "stinking weed" is intended by *boshâh*, in Job *l. c.*, from the root בָּאַשׁ, "to smell as carrion." If the word denotes a plant in so limited a sense, we would suggest the hound's tongue (*Cynoglossum*), which has literally a carrion smell. But we are inclined to believe that the *boshâh* and *beushim* denote any bad weeds or fruit: the *beushim* of the prophet's vineyard may thus be understood to represent "sour or bad grapes;" with which view accord the σαπρίαι of Aquila and the ἀτελῆ of Symmachus (see also Hiller, *Hierophyt.* i. 293), and the *boshâh* of Job (*l. c.*) may denote bad or smutted barley. The bunt or stinking rust (*Uredo fœtida*) which sometimes attacks the ears of wheat and barley is characterized by its disgusting odor, which property would suit the etymology of the Hebrew name; or the word may probably denote some of the useless grasses which have somewhat the appearance of barley, such as *Hordeum murinum*, &c. W. H.

CŒLESYRIA (Κοίλη Συρία: *Cœlesyria*), "the *hollow* Syria," was (strictly speaking) the name given by the Greeks, after the time of Alexander, to the remarkable valley or hollow (κοιλάς) which intervenes between Libanus and Anti-Libanus, stretching from lat. 33° 20′ to 34° 40′, a distance of nearly a hundred miles. As applied to this region the word is strikingly descriptive. Dionysius the geographer well observes upon this, in the lines —

> Ἣν Κοίλην ἐνέπουσιν ἐπώνυμον, οὕνεκ' ὄρ' αὐτὴν
> Μέσσην καὶ χθαμαλὴν ὀρέων δύο πρῶνες ἔχουσιν.
> *Perieg.* 899, 900

A modern traveller says, more particularly — "We finally looked down on the vast green and red valley — green from its yet unripe corn, red from its vineyards not yet verdant — which divides the range of Lebanon and Anti-Lebanon; the former reaching its highest point in the snowy crest

[a] * So the Vulg. in Is. xxii. 17, but not the LXX. We have ἀλεκτρυών, *gallus*, in 3 Macc. v. 23. H.

[b] * Lightfoot has shown that the Talmud is not consistent with itself on this point (*Hor. Hebr.* on Matt xxvi. 34). See also Friedlieb's *Archäol. der Leidens geschichte*, p. 83 H.

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the north, behind which lie the Cedars, the latter, in the still more snowy crest of Hermon — the culmination of the range being thus in the one at the northern, in the other at the southern extremity of the valley which they bound. The view of this great valley is chiefly remarkable as being *exactly to the eye what it is on maps* — the 'hollow' between the two mountain ranges of Syria. A screen through which the Leontes (*Litany*) breaks out, closes the south end of the plain. There is a similar screen at the north end, but too remote to be visible" (Stanley's *Sin. & Pal.* p. 407). The plain gradually rises towards its centre, near which, but a little on the southern declivity, stand the ruins of *Baalbek* or Heliopolis. In the immediate neighborhood of Baalbek rise the two streams of the Orontes (*Nahr-el-Asy*) and the Litany, which flowing in opposite directions, to the N. W. and the S. E., give freshness and fertility to the tract inclosed between the mountain ranges.

The term Cœle-Syria was also used in a much wider sense. In the first place it was extended so as to include the inhabited tract to the east of the Anti-Libanus range, between it and the desert, in which stood the great city of Damascus; and then it was further carried on upon that side of Jordan, through Trachonitis and Perœa, to Idumæa and the borders of Egypt (Strab. xvi. § 21; Polyb. v. 80, § 3; Joseph. *Ant.* i. 11, § 5). Ptolemy (v. 15) and Josephus (*Ant.* xiii. 13, § 2) even place Scythopolis in Cœle-Syria, though it was upon the west side of Jordan; but they seem to limit its extent southwards to about lat. 31° 30′, or the country of the Ammonites (Ptol. v. 15; Joseph. i. 11). Ptolemy distinctly includes in it the Damascus country.

None of the divisions of Syria (*Aram*) in the Jewish Scriptures appear to correspond with the Cœle-Syria of the Greeks; for there are no grounds for supposing, with Calmet (*Dict. of the Bible*, art. *Cœlesyria*), that "Syria of Zobah" is Cœle-Syria. Cœle-Syria seems to have been included under the name of "Syria of Damascus" (אֲרַם־דַּמֶּשֶׂק), and to have formed a portion of that kingdom. [ARAM.] The only distinct reference to the region, as a separate tract of country, which the Jewish Scriptures contain, is probably that in Amos (i. 5), where "the inhabitants of the plain of Aven" (בִּקְעַת־אָוֶן, *Bikath-Aven*) are threatened, in conjunction with those of Damascus. *Bikath* is exactly such a plain as Cœle-Syria (Stanley's *Palestine*, Append. p. 484), and the expression *Bikath-Aven*, "the plain of Idols," would be well applied to the tract immediately around the great sanctuary of Baalbek. [AVEN.] In the Apocryphal Books there is frequent mention of Cœle-Syria in a somewhat vague sense, nearly as an equivalent for Syria (1 Esdr. ii. 17, 24, 27, iv. 48, vi. 29, vii. 1, viii. 67; 1 Macc. x. 69; 2 Macc. iii. 5, 8, iv. 4, viii. 8, x. 11). In all these cases the word is given in A. V. as CELOSYRIA. G. R.

COFFER (אָרוֹן, probably from אָרַר. *to be moved*: θέμα: *capsella*), a movable box hanging from the side of a cart (1 Sam. vi. 8, 11, 15). This word is found nowhere else, and in each of the above examples has the definite article, as if of some special significance. H. W. P.

COFFIN. [BURIAL.]

A few points require notice under this head, which are not found under BURIAL. One is that in Gen. l 26, the body of Joseph, after being embalmed, is said to have been put into a "coffin" (A. V.) or wooden chest (אָרוֹן). Objectors have urged from this expression that the writer of Genesis was ignorant of Egyptian customs, and hence could not have been Moses, if Moses was born and brought up in Egypt. But this objection misstates the usage in such cases. Basaltic sarcophagi were very uncommon, and, as the general rule, the mummy was placed in a wooden coffin. Herodotus says expressly (ii. 86) that the body, after being duly prepared, was "given back to the relatives, who inclosed it in a wooden case which they made for the purpose, shaped into the figure of a man." See Rawlinson's *Herodotus*, ii. 143, and Hengstenberg's *Die Bücher Mose's und Ægypten*, p. 71 (Robbins's trans. p. 76). "If a massive tomb or lofty pyramid had been erected to his memory, and if his mortal remains had been deposited there like those of the princes of Egypt, it would have been supposed that his body would remain in Egypt till the day of doom. But he would not permit this to be done; he 'took an oath of the children of Israel that they should carry up his bones' from Egypt to Canaan; and he was content with a simple coffin of wood." (Wordsworth, *Genesis*, p. 197.)

"Coffin," the marg. rendering of the A. V. for σορός in Luke vii. 14, is probably more correct than "bier" in the text. The proper Greek for "bier" is φέρετρον, κλίνη, λέχος (in modern Greek ξυλο κρέβατον). With this stricter meaning we must infer that the coffin was an open one, since otherwise the young man whom the Saviour restored to life could not have "sat up" at once, as he did in obedience to our Lord's command. But if σορός refers to the bier or litter on which the body was carried, it must be from an accommodated sense of the word, corresponding perhaps to the Hebrew מִטָּה, as in 2 Sam. iii. 31. (Comp. Lightfoot, *Hor. Hebr.* on Luke vii. 12, 14.) This latter explanation is not necessary Nearly all admit that the coffin was not only sometimes used among the Hebrews, but was occasionally at least, if not as a general rule, so made as to be open at the top. See Winer, *Realw.* ii. 16; Herzog, *Real-Encykl.* i 773; Paulus, *Comm. üb. das N. Test.* i. 824.

The present customs of Palestine are not inconsistent with either view. We are permitted to lay before the reader the following statement of Dr. Van Dyck. "At present coffins are used only in the cities, and even there they have been in use for only a comparatively short period. The general way of burial is to array the corpse in its best dress, as if it were living, and lay it on a bier with no covering at all, or with a cloak thrown over the body, leaving the face exposed. The shroud, a long piece of white cotton stuff, is wrapped around the body *at the grave*. The grave has at the bottom, on all four sides, a ledge of stones built up against its sides high enough to allow the body to be deposited in the niche thus made, and be covered with boards, the ends of which rest on this ledge and prevent the earth from actually touching the body I have attended scores of funerals on Lebanon, and I never saw a corpse carried that could not have sat up at once had it been restored to life. In Beirût coffins have more recently come into use, which may be left uncovered until the grave is reached, or, as is often the case with Christians, they are closed at the house or church

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Mohammedans in Beirût carry the dead to the grave on a bier, as above mentioned, and then *sometimes* put the body into a rude coffin at the grave." H.

COʻLA (Χωλά; Alex. Κωλα: [Sin. Vulg. omit]), a place named with Chobai (Jud. xv. 4, only), the position or real name of which has not been ascertained. Simonis (*Onom.* N. T. 170) suggests Abel-*mecholah*.

COLHO ZEH (כָּל־חֹזֶה [*all-seeing*]: [in Neh. iii. 15,] Χολεζέ; [Vat. omits; in xi. 5, Χαλαζά, Vat. FA. Χαλεα:] *Cholhoza*), a man of the tribe of Judah in the time of Nehemiah (Neh. iii. 15, xi. 5).

COʻLIUS (Κάϊος: [Vat. Κωνος; Ald.] Alex. Κάλιος: *Colnis*), 1 Esdr. ix. 23. [KELAIAH.]

COLLAR. For the proper sense of this term, as it occurs in Judg. viii. 26, see EARRINGS. The expression עֲנָק (*as the collar*) in Job. xxx. 18, is better read as גַּמִּי (comp. Job xxxiii. 6), in which case the sense would be "it bindeth me *as* my coat," referring to the *close fit* of the *cethoneth*. The פִּי, literally the "mouth," as a part of a garment, refers to the orifice for the head and neck, but we question whether it would be applied to any other robe than the sacerdotal ephod (Ex. xxxix. 23; Ps. cxxxiii. 2). The authority of the LXX. (ὥσπερ τὸ περιστόμιον), of the Vulg. (*quasi capitio*), and of Gesenius (*Thes.* p. 1088), must however be cited in favor of the ordinary rendering. W. L. B.

COLLEGE, THE (הַמִּשְׁנֶה: ἡ μασενά: *Secunda*). In 2 K. xxii. 14 it is said in the A. V. that Huldah the prophetess "dwelt in Jerusalem in the *college*," or, as the margin has it, "in the second part." The same part of the city is undoubtedly alluded to in Zeph. i. 10 (A. V. "the second"). Our translators derived their rendering "the college" from the Targum of Jonathan, which has "house of instruction," a school-house supposed to have been in the neighborhood of the Temple. This translation must have been based upon the meaning of the Hebrew *mishneh*, "repetition," which has been adopted by the Peshito-Syriac, and the word was thus taken to denote a place for the repetition of the law, or perhaps a place where copies of the law were made (comp. Deut. xvii. 18; Josh. viii. 32). Rashi, after quoting the rendering of the Targum, says, "there is a gate in the [Temple] court, the name of which is the gate of Huldah in the treatise *Middoth* [i. 3], and some translate בַּחוּץ without the wall, between the two walls, which was a second part (*mishneh*) to the city." The latter is substantially the opinion of the author of *Quæst. in Libr. Reg.* attributed to Jerome. Keil's explanation (*Comm.* in loc.) is probably the true one, that the *Mishneh* was the "lower city," called by Josephus ἡ ἄλλη πόλις (*Ant.* xv. 11, § 5), and built on the hill Akra. Ewald (*on Zeph.* i. 10) renders it *Neustadt*, that is, Beestha, or New Town.

Others have explained the word as denoting the quarter of the city allotted to the Levites, who were a second or inferior order as compared with the priests, or to the priests who were second in rank as compared with the high-priest. Junius and Tremellius render "in parte secunda ab eo," that is, from the king, the position of Huldah's house, next the king's palace, accounting for the fact that she was first appealed to. Of conjectures like these there is no end. W. A. W.

* In Neh. xi. 9, the A. V. has the erroneous construction, "was second over the city." The Hebrew, הָעִיר מִשְׁנֶה, means *the city second* in order = the second city, *i. e.* the second part of it (Rödiger, Ges. *Thes.* iii. 1451, pars urbis secundaria), which Josephus (Ant. xv. 11, § 5) calls *the other city*, τὴν ἄλλην πόλιν, namely, the lower city, or Akra (Robinson, *Bibl. Res.* i. 412). The Syriac version follows the true construction, and translates, "was governor over the second city," خَيْلِيفُ كَلَّ مَدِينَا وِيَانَايَا.

In the same sense the word מִשְׁנֶה alone is used in 2 K. xxii. 14, and 2 Chr. xxxiv. 22 (A. V. in both passages, "college"), and in Zeph. i. 10 (A. V. "second"). The Latin Vulgate, in 2 K. and 2 Chr., translates, "quæ habitabat in Jerusalem in Secunda;" and in Zeph., "et ululatus e Secunda," as in the A. V.

The absurd idea of a "college" was received by the first Christian Hebraists, at the time of the Reformation, from their Jewish teachers. The Targum of Jonathan, 2 K. xxii. 14, acting the interpreter here as elsewhere (Herzog's *Real-Encykl.* xv. 678) has בֵּית אוּלְפָנָא, *house of instruction, school*, and is followed in the Syriac version of the parallel passage in 2 Chr. xxxiv. 22. Accordingly, Sebastian Münster (Hebrew Bible, with Latin translation and notes, Basle, 1546) translates, in 2 K. "in domo doctrinæ;" with the annotation: "Exponunt hic communiter Hebræi משנה pro בית מדרש; vel, ut Chal. interpres vertit, בית אולפנא, id est, domus doctrinæ seu studii legis divinæ." He adds, from the Rabbinic writers: "Eratque certus quidam locus juxta templum, in quo docti quique conveniebant, et conferebant de lege et vaticiniis prophetarum." Having no Targum on the parallel passage in 2 Chr., he there retained the rendering of the Latin Vulgate.

This Rabbinic notion thus became current among Christian scholars, and was at length incorporated in our authorized English version.

It is interesting to trace this rendering of the A. V. in the earlier stages of our vernacular Bible. Coverdale's Bible (first published in 1535) has in 2 K. xxii. 14, "she dwelt in Jerusalem in the second porte" (probably a misprint for "parte," which appears in his version of the parallel passage in 2 Chr.). Matthew's Bible, so called (1537), generally understood to be essentially Tyndale's version of the Old Testament, has in both passages, "dwelt in Jerusalem in the second ward." Cranmer's Bible (1540) has in 2 K., "in the house of the doctrine," but in 2 Chr. "within the second wall;" followed in both passages by the Bishops' Bible (1568). The Geneva version (1560) has in 2 K., "in the college," 2 Chr. "within the college" (with the marginal note on the former passage "or, the house of doctrine, which was near to the temple," &c., as in the Rabbinic commentaries referred to above), and in both passages was followed by King James's revisers. T. J. C.

* COLLOPS stands in Job xv. 27 for פִּימָה

which means simply "fat" or "fatness." It is said to be a Yorkshire word, still used, signifying lumps or slices of meat (Eastwood and Wright's *Bible Word-Book*, p. 114). As "fatness" occurs just before, the translators may have wished to vary the expression, or may have been guided by caprice. Dr. Conant (*Translation of the Book of Job*, p. 54) renders "fatness" in one line of the parallelism, and "fat" in the other. H.

COLONY, a designation of Philippi, the celebrated city of Macedonia, in Acts xvi. 12. After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Philippi, Dyrrachium, and other cities (Dion Cass. li. 4). In this way Philippi was made a Roman colony with the "Jus Italicum" (comp. Dig. 50, tit. 15, s. 8), and accordingly we find it described as a "colonia" both in inscriptions and upon the coins of Augustus. (Orelli, *Inscr.* 512, 3658, 3746, 4064; Rasche, vol. iii. pt. 2, p. 1120.) On the "Jus Italicum," see *Dict. of Ant.*, arts. *Colonia* and *Latinitas*.

* Traces of this colonial rank of Philippi appear at the present time among the ruins on the ground. The traveller even at Neapolis (*Kavalla*), the seaport of the ancient city, sees around him Latin inscriptions on sarcophagi, tablets, and fallen columns. Two of the epitaphs there contain the name of Claudius, the emperor who was on the throne when Paul passed through Neapolis to the colony where he gathered his first church in Europe. At the distance of half an hour before coming to the ancient site, stands a massive block of marble which no doubt once supported a statue or some monumental column, on which the names of "Caius Vibius et Cornelius Quartus" are distinctly legible, with other Roman letters not easily deciphered. Near them are also Turkish cemeteries with fragments of marble at the head of the graves, obtained evidently from Philippi, on which Latin letters and occasionally entire words are found. On some of the stones among the ruins at Philippi are Greek inscriptions; but those in Latin are far more numerous. Many of the seats of the theatre, or amphitheatre, which rise in tiers, one above another, on the sides of the hill, are marked with what seem to be the names of the owners, nearly all of which are in Latin. The remarkable tomb, monolithic, except the lid or roof, 12 feet long, 8½ high, and 6 wide, situated near one of the roads which intersect the plain, was a Roman sepulchre, as the mutilated epitaph on it shows beyond a doubt. We evidently have before us there the ruins of a Roman city on Greek soil.

Nothing can be more unstudied than the way in which this Roman relationship of Philippi shows itself in the text of Luke. After speaking of the seizing of Paul and Silas by a mob, and their being dragged before the rulers (ἄρχοντες) of the city Acts xvi. 19), Luke suddenly drops that term, and in the next verse, speaks of officers, whom he denominates "commanders" (στρατηγοί). The fact now was that in a Roman colony the chief magistrates, instead of being called *duumviri* or *quattuorviri* (the number was not always the same), frequently took the name of *prætores* as one of greater honor, and that in Greek was στρατηγοί. This is the only occasion in the book of Acts on which Luke has made use of this peculiar designation: and it is the only occasion, as far as appears, on which he could have introduced it with propriety. It occurs five times in this brief recital, and shows that the government of this particular city (πόλις κολωνία) was modelled after the Roman form.[a] It is also at Philippi only that the "rod-bearers" or "lictors" (ῥαβδοῦχοι), holding one of the most distinctive of all the Roman insignia, make their appearance. (See Pauly's *Real-Encykl.* ii. 507, 1st ed.; Wetstein, *Nov. Test.* ii. 556; Kuinoel, *Acta Apost.* p. 543; Lechler's *Apostelgesch.* p. 231, and Schaff's Am. ed. p. 306; Conybeare & Howson's *Life and Letters of Paul*, i. 345. Amer. ed.; and *Bibl. Sacra*, Oct. 1860, pp. 866–898.) H.

COLORS. The terms relative to color, occurring in the Bible, may be arranged in two classes, the first including those applied to the description of natural objects, the second those artificial mixtures which were employed in dyeing or painting. In an advanced state of art, such a distinction can hardly be said to exist; all the hues of nature have been successfully imitated by the artist; but among the Jews, who fell even below their contemporaries in the cultivation of the fine arts, and to whom painting was unknown until a late period, the knowledge of artificial colors was very restricted. Dyeing was the object to which the colors known to them were applied. So exclusively indeed were the ideas of the Jews limited to this application of color, that the name of the dye was transferred without any addition to the material to which it was applied. The Jews were not however by any means insensible to the influence of color: they attached definite ideas to the various tints, according to the use made of them in robes and vestments: and the subject exercises an important influence on the interpretation of certain portions of Scripture.

1. The natural colors noticed in the Bible are white, black, red, yellow, and green. It will be observed that only three of the prismatic colors are represented in this list; blue, indigo, violet, and orange are omitted. Of the three, *yellow* is very seldom noticed; it was apparently regarded as a shade of green, for the same term *greenish* (יְרַקְרַק) is applied to gold (Ps. lxviii. 13), and to the leprous spot (Lev. xiii. 49), and very probably the *golden* (צָהֹב) or *yellow* hue of the leprous hair (Lev. xiii. 30–32) differed little from the *greenish* spot on the garments (Lev. xiii. 49). *Green* is frequently noticed, but an examination of the passages in which it occurs, will show that the reference is seldom to color. The Hebrew terms are *raanân* (רַעֲנָן) and *yérâk* (יֶרֶק); the first of these applies to what is *vigorous* and *flourishing*, hence it is metaphorically employed as an image of prosperity (Job xv. 32; Ps. xxxvii. 35, lii. 8, xcii. 14; Jer. xi. 16, xvii. 8; Dan. iv. 4; Hos. xiv. 9); it is invariably employed wherever the expression "*green tree*" is used in connection with idolatrous sacrifices, as though with the view of conveying the idea of the *outspreading* branches which served as a canopy to the worshippers (Deut. xii. 2; 2 K. xvi. 4,; elsewhere it is used of that which is *fresh*, as oil (Ps. xcii. 10), and newly plucked boughs (Cant. i. 16). The other term, *yârâk*, has

a * Walch in his *Dissertationes in Acta Apostolorum* (Στρατηγοὶ *Philippensium*, iii. 281–302), treats fully of this municipal peculiarity of Philippi. H.

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the radical signification of *putting forth leaves, sprouting* (Gesen. *Thes.* p. 632): it is used indiscriminately for all productions of the earth fit for food (Gen. i. 30, ix. 3; Ex. x. 15; Num. xxii. 4; Is. xv. 6; cf. χλωρός, Rev. viii. 7, ix. 4), and again for all kinds of garden herbs (Deut. xi. 10; 1 K. xxi. 2; 2 K. xix. 26; Prov. xv. 17; Is. xxxvii. 27; contrast the restricted application of our *greens*); when applied to grass, it means specifically the *young, fresh grass* (דֶּשֶׁא, Ps. xxxvii. 2), which springs up in the desert (Job xxxix. 8). Elsewhere it describes the sickly yellowish hue of mildewed corn (Deut. xxviii. 22; 1 K. viii. 37; 2 Chr. vi. 28; Am. iv. 9; Hag. ii. 17); and lastly, it is used for the entire absence of color produced by fear (Jer. xxx. 6; compare χλωρός, *Il.* x. 376); hence χλωρός (Rev. vi. 8) describes the ghastly, livid hue of death. In other passages "green" is erroneously used in the A. V. for *white* (Gen. xxx. 37; Esth. i. 6), *young* (Lev. ii. 14, xxiii. 14), *moist* (Judg. xvi. 7, 8), *sappy* (Job. viii. 16), and *unripe* (Cant. ii. 13). Thus it may be said that *green* is never used in the Bible to convey the impression of proper color.

The only fundamental color of which the Hebrews appear to have had a clear conception was *red;* and even this is not very often noticed. They had therefore no scientific knowledge of colors, and we cannot but think that the attempt to explain such passages as Rev. iv. 3 by the rules of philosophical truth, must fail (see Hengstenberg, *Comm.* in loc.). Instead of assuming that the emerald represents *green*, the jasper *yellow*, and the sardine *red*, the idea intended to be conveyed by these images may be simply that of *pure, brilliant, transparent* light. The emerald, for instance, was chiefly prized by the ancients for its *glittering, scintillating* qualities (αἰγλήεις, Orpheus *de Lap.* p. 608), whence perhaps it derived its name (σμάραγδος, from μαρμαίρειν). The jasper is characterized by St. John himself (Rev. xxi. 11) as being crystal-clear (κρυσταλλίζων), and not as having a certain hue. The sardine may be compared with the amber of Ez. i. 4, 27, or the burnished brass of Dan. x. 6, or again the fine brass, "as if burning in a furnace," of Rev. i. 15, each conveying the impression of the color of fire in a state of pure incandescence. Similarly the beryl, or rather the *chrysolite* (the Hebrew *Tharsis*), may be selected by Daniel (x. 6) on account of its transparency. An exception may be made perhaps in regard to the sapphire, in as far as its hue answers to the deep blue of the firmament (Ex. xxiv. 10; cf. Ez. i. 26, x. 1), but even in this case the pellucidity (לְבֵנָה, omitted in A. V., Ex. xxiv. 10) or polish of the stone (comp. Lam. iv. 7) forms an important, if not the main, element in the comparison. The highest development of color in the mind of the Hebrew evidently was *light*, and hence the predominance given to *white* as its representative (comp. the connection between λευκός and *lux*). This feeling appears both in the more numerous allusions to it than to any other color — in the variety of terms by which they discriminated the shades from a *pale, dull* tint (בָּהֶרֶת, *blackish*, Lev. xiii. 21 ff.) up to the most brilliant splendor (זֹהַר, Ez. viii. 2; Dan. xii. 3) — and in the comparisons by which they sought to heighten their ideas of it, an instance of which occurs in the three accounts of the Transfiguration, where the countenance and robes are described as like "the sun" and "the light," (Matt. xvii. 2), "shining, exceeding white as snow" (Mark ix. 3), "glistening" (Luke ix. 29). Snow is used eleven times in a similar way; the sun five times; wool four times; milk once. In some instances the point of the comparison is not so obvious, *e. g.* in Job xxxviii. 14, "they stand as a garment" in reference to the *white* color of the Hebrew dress, and in Ps. lxviii. 13, where the glancing hues of the dove's plumage suggested an image of the brilliant effect of the *white* holyday costume. Next to white, *black*, or rather *dark*, holds the most prominent place, not only as its opposite, but also as representing the complexion of the Orientals. There were various shades of it, including the *brown* of the Nile water (whence its name Sihor) — the *reddish* tint of early dawn, to which the complexion of the bride is likened (Cant. vi. 10), as well as the *lurid* hue produced by a flight of locusts (Joel ii. 2) — and the darkness of blackness itself (Lam. iv. 8). As before, we have various heightening images, such as the tents of Kedar, a flock of goats, the raven (Cant. i. 5, iv. 1, v. 11) and sackcloth (Rev. vi. 12). *Red* was also a color of which the Hebrews had a vivid conception; this may be attributed partly to the prevalence of that color in the outward aspect of the countries and peoples with which they were familiar, as attested by the name Edom, and by the words *adamah* (earth), and *adam* (man), so termed either as being formed out of the red earth, or as being red in comparison with the fair color of the Assyrians, and the black of the Æthiopians. Red was regarded as an element of personal beauty; comp. 1 Sam. xvi. 12; Cant. ii. 1, where the lily is the *red* one for which Syria was famed (Plin. xxi. 11); Cant. iv. 3, vi. 7, where the complexion is compared to the red fruit of the pomegranate; and Lam. iv. 7, where the hue of the skin is redder than coral (A. V. "rubies") contrasting with the white of the *garments* before noticed. The three colors, white, black, and red, were sometimes intermixed in animals, and gave rise to the terms, צָדוֹר, "dappled" (A. V. "white"), probably white and red (Judg. v. 10); עָקֹד, "ringstraked," either with white bands on the legs, or white-footed; בָּלֹד, "speckled," and טָלָא, "spotted," white and black; and lastly בָּרֹד, "piebald" (A. V. "grisled"), the spots being larger than in the two former (Gen. xxx. 32, 35, xxxi. 10); the latter term is used of a horse (Zech. vi. 3, 6) with a symbolical meaning: Hengstenberg (*Christol.* in loc.) considers the color itself to be unmeaning, and that the prophet has added the term strong (A. V. "bay") by way of explanation; Hitzig (*Comm.* in loc.) explains it, in a peculiar manner, of the complexion of the Egyptians. It remains for us now to notice the various terms applied to these three colors.

1. WHITE. The most common term is לָבָן, which is applied to such objects as milk (Gen. xlix. 12), manna (Ex. xvi. 31), snow (Is. i. 18), horses (Zech. i. 8), raiment (Eccl. ix. 8); and a cognate word expresses the color of the moon (Is. xxiv. 23) יָרֵחַ, *dazzling* white, is applied to the complexion (Cant. v. 10); חִוָּר, a term of a later age, to snow (Dan. vii. 9 only), and to the paleness of shame (Is

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xlix. 22, חָוָר); שְׂיִב, to the hair alone. Another class of terms arises from the textures of a naturally white color, as שֵׁשׁ and בּוּץ. These words appear to have been originally of foreign origin, but were connected by the Hebrews with roots in their own language descriptive of a white color (Gesen. *Thesaur.* pp. 190, 1384). The terms were without doubt primarily applied to the material; but the idea of color is also prominent, particularly in the description of the curtains of the tabernacle (Ex. xxvi. 1), and the priests' vestments (Ex. xxviii. 6). שֵׁשׁ is also applied to white marble (Esth. i. 6, Cant. v. 15); and a cognate word, שׁוֹשָׁן, to the lily (Cant. ii. 16). In addition to these we meet with דַּר (*βύσσος*, Esth. i. 6, viii. 15), and כַּרְפַּס (*κάρπασος*; A. V. "green," Esth. i. 6), also descriptive of white textures.

White was symbolical of innocence: hence the raiment of angels (Mark xvi. 5; John xx. 12), and of glorified saints (Rev. xix. 8, 14), is so described. It was also symbolical of joy (Eccl. ix. 8); and, lastly, of victory (Zech. vi. 3; Rev. vi. 2). In the Revelation the term λευκός is applied exclusively to what belongs to Jesus Christ (Wordsworth's *Apoc.* p. 105).

2. BLACK. The shades of this color are expressed in the terms שְׁחֹר, applied to the hair (Lev. xiii. 31; Cant. v. 11); the complexion (Cant. i. 5), particularly when affected with disease (Job xxx. 30); horses (Zech. vi. 2, 6): חוּם, literally *scorched* (*φαιός*; A. V. "brown," Gen. xxx. 32), applied to sheep; the word expresses the color produced by influence of the sun's rays: קָדַר, literally *to be dirty*, applied to a complexion blackened by sorrow or disease (Job xxx. 30); mourner's robes (Jer. viii. 21, xiv. 2; compare *sordida vestes*); a clouded sky (1 K. xviii. 45); night (Mic. iii. 6; Jer. iv. 28; Joel ii. 10, iii. 15); a turbid brook (whence possibly KEDRON), particularly when rendered so by melted snow (Job vi. 16). Black, as being the opposite to white, is symbolical of evil (Zech. vi. 2, 6; Rev. vi. 5).

3. RED. אָדֹם is applied to blood (2 K. iii. 22); a garment sprinkled with blood (Is. lxiii. 2); a heifer (Num. xix. 2); pottage made of lentiles (Gen. xxv. 30); a horse (Zech. i. 8, vi. 2); wine (Prov. xxiii. 31); the complexion (Gen. xxv. 25; Cant. v. 10; Lam. iv. 7). אַדְמֹנִי is a slight degree of red, *reddish*, and is applied to a leprous spot (Lev. xiii. 19, xiv. 37). שָׂרֹק, literally *flax-colored*, bay, is applied to a horse (A. V. "speckled;" Zech. i. 8), and to a species of vine bearing a purple grape (Is. v. 2, xvi. 8): the translation "bay" in Zech. vi. 3, A. V. is incorrect. The corresponding term in Greek is πυρρός, literally *red as fire*. This color was symbolical of bloodshed (Zech. vi. 2; Rev. vi. 4, xii. 3).

II. ARTIFICIAL COLORS. The art of extracting dyes, and of applying them to various textures, appears to have been known at a very early period. We read of scarlet thread at the time of Zarah's birth (Gen. xxxviii. 28); of blue and purple at the time of the Exodus (Ex. xxvi. 1). There is however no evidence to show that the Jews themselves were at that period acquainted with the art: the profession of the dyer is not noticed in the Bible, though it is referred to in the Talmud. They were probably indebted both to the Egyptians and the Phœnicians; to the latter for the dyes, and to the former for the mode of applying them. The purple dyes which they chiefly used were extracted by the Phœnicians (Ez. xxvii. 16; Plin. ix. 60), and in certain districts of Asia Minor (Hom. *Il.* iv. 141) especially Thyatira (Acts xvi. 14). It does not appear that those particular colors were used in Egypt, the Egyptian colors being produced from various metallic and earthy substances (Wilkinson, *Anc. Egypt.* iii. 301). On the other hand, there was a remarkable similarity in the mode of dyeing in Egypt and Palestine, inasmuch as the color was applied to the raw material, previous to the processes of spinning and weaving (Ex. xxxv. 25, xxxix. 3; Wilkinson, iii. 125). The dyes consisted of purples, light and dark (the latter being the "blue" of the A. V.), and crimson (*scarlet*, A V.): vermilion was introduced at a late period.

1. PURPLE (אַרְגָּמָן: Chaldaic form, אַרְגְּוָן Dan. v. 7, 16: *πορφύρα*: *purpura*). This color was obtained from the secretion of a species of shell-fish (Plin. ix. 60), the *Murex trunculus* of Linnæus, which was found in various parts of the Mediterranean Sea (hence called *πορφύρα θαλασσία*, 1 Macc. iv. 23), particularly on the coasts of Phœnicia (Strab. xvi. p. 757), Africa (Strab. xvii. p. 835), Laconia (Hor. *Od.* ii. 18, 7), and Asia Minor. [ELISHAH.] The derivation of the Hebrew name is uncertain: it has been connected with the Sanskrit *râgaman*, "tinged with red;" and again with *arghamâna*, "costly" (Hitzig, *Comment. in Dan.* v. 7). Gesenius, however (*Thesaur.* p. 1263), considers it highly improbable that a color so peculiar to the shores of the Mediterranean should be described by a word of any other than Semitic origin, and connects it with the root רָגַם, *to heap up or overlay* with color. The coloring matter was contained in a small vessel in the throat of the fish; and as the quantity amounted to only a single drop in each animal, the value of the dye was proportionately high: sometimes, however, the whole fish was crushed (Plin. ix. 60). It is difficult to state with precision the tint described under the Hebrew name. The Greek equivalent was, we know, applied with great latitude, not only to all colors extracted from the shell-fish, but even to other brilliant colors: thus in John xix. 2, *ἱμάτιον πορφυροῦν* = *χλαμὺς κοκκίνη*, in Matt. xxvii. 28 (cf. Plin. ix. 62). The same may be said of the Latin *purpureus*. The Hebrew term seems to be applied in a similarly broad sense in Cant. vii. 5, where it either = *black* (comp. v. 11), or, still better, *shining* with oil. Generally speaking, however, the tint must be considered as having been defined by the distinction between the purple *proper*, and the other purple dye (A. V. "blue"), which was produced from another species of shell-fish. The latter was undoubtedly a dark violet tint, while the former had a light reddish tinge. Robes of a purple color were worn by kings (Judg. viii. 26), and by the highest officers, civil and religious; thus Mordecai (Esth. viii. 15), Daniel (A. V. "scarlet," Dan. v. 7, 16, 29), and Andronicus, the deputy of Antiochus (2 Macc. iv. 38), were invested with purple in token of the offices they held (cf. Xen. *Anab.* i. 5, § 8): so also Jonathan, as high-priest

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(1 Macc. x. 20, 64, xi. 58). They were also worn by the wealthy and luxurious (Jer. x. 9; Ez. xxvii. 7; Luke xvi. 19; Rev. xvii. 4, xviii. 16). A similar value was attached to purple robes both by the Greeks (Hom. *Od.* xix. 225; Herod. ix. 22; Strab. xiv. 648), and by the Romans (Virg. *Georg.* ii. 495; Hor. *Ep.* 12, 21; Suet. *Cæs.* 43; *Nero*, 32). Of the use of this and the other dyes in the textures of the tabernacle, we shall presently speak.

2. BLUE (תְּכֵלֶת: *ὑάκινθος, ὑακίνθινος, ὑλοπόρφυρος*, Num. iv. 7: *hyacinthus, hyacinthinus*) This dye was procured from a species of shell-fish found on the coast of Phœnicia, and called by the Hebrews *Chilzon* (Targ. *Pseudo-Jon.*, in Deut. xxxiii. 19), and by modern naturalists *Helix Ianthina*. The Hebrew name is derived, according to Gesenius (*Thesaur.* p. 1502), from a root signifying to *unshell;* but according to Hitzig (*Comment.* in Ez. xxiii. 6), from כָּלַל, in the sense of *dulled, blunted*, as opposed to the brilliant hue of the proper purple. The tint is best explained by the statements of Josephus (*Ant.* iii. 7, § 7) and Philo that it was emblematic of the sky, in which case it represents not the light blue of our northern climate, but the deep dark hue of the eastern sky (*ἀέρος δὲ σύμβολον ὑάκινθος, μέλας γὰρ οὗτος φύσει*, Phil. *Opp.* i. 536). The term adopted by the LXX. is applied by classical writers to a color approaching to black (Hom. *Od.* vi. 231, xxiii. 158; Theoc. *Id.* 10, 28); the flower, whence the name was borrowed, being, as is well known, not the modern *hyacinth*, but of a dusky red color (*ferrugineus*, Virg. *Georg.* iv. 183; *cœlestis luminis hyacinthus*, Colum. ix. 4, 4). The A. V. has rightly described the tint in Esth. i. 6 (margin) as *violet;* the ordinary term *blue* is incorrect: the Lutheran translation is still more incorrect in giving it *gelbe Seide* (yellow silk), and occasionally simply *Seide* (Ez. xxiii. 6). This color was used in the same way as purple. Princes and nobles (Ez. xxiii. 6; Ecclus. xl. 4), and the idols of Babylon (Jer. x. 9), were clothed in robes of this tint: the riband and the fringe of the Hebrew dress was ordered to be of this color (Num. xv. 38): it was used in the tapestries of the Persians (Esth. i. 6). The effect of the color is well described in Ez. xxiii. 12, where such robes are termed לְבֻשֵׁי מִכְלוֹל, *robes of perfection*, i. e. gorgeous robes. We may remark, in conclusion, that the LXX. treats the term תַּחַשׁ (A. V. "badger") as indicative of color, and has translated it *ὑακίνθινος, ianthinus* (Ex. xxv. 5).

3. SCARLET (CRIMSON, Is. i. 18; Jer. iv. 30). The terms by which this color is expressed in Hebrew vary; sometimes שָׁנִי simply is used, as in Gen. xxxviii. 28–30; sometimes תּוֹלַעַת שָׁנִי, as in Ex. xxv. 4; and sometimes תּוֹלָע simply, as in Is. i. 18. The word כַּרְמִיל (A. V. "crimson;" 2 Chr. ii. 7, 14, iii. 14) was introduced at a late period, probably from Armenia, to express the same color. The first of these terms (derived from שָׁנָה, *to shine*) expresses the *brilliancy* of the color; the second, תּוֹלַעַת, the *worm*, or grub, whence the dye was procured, and which gave name to the color occasionally without any addition, just as *vermilion* is derived from *vermiculus*. The LXX. generally renders it *κόκκινον*, occasionally with the addition of such terms as *κεκλωσμένον* (Ex. xxvi. 1), or *διανενησμένον* (Ex. xxviii. 8); the Vulgate has it generally *coccinum*, occasionally *coccus bis tinctus* (Ex. xxviii. 8), apparently following the erroneous interpretation of Aquila and Symmachus who render it *δίβαφος, double-dyed* (Ex. xxv. 4) as though from שָׁנָה, *to repeat*. The process of double-dyeing was however peculiar to the Tyrian purples (Plin. ix. 39). The dye was produced from an insect, somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other eastern countries. The Arabian name of the insect is *kermez* (whence *crimson*): the Linnæan name is *Coccus Ilicis*. It frequents the boughs of a species of *ilex:* on these it lays its eggs in groups which become covered with a kind of down, so that they present the appearance of vegetable galls or excrescences from the tree itself, and are described as such by Pliny, xvi. 12. The dye is procured from the female grub alone, which, when alive, is about the size of a kernel of a cherry and of a dark amaranth color, but when dead shrivels up to the size of a grain of wheat, and is covered with a bluish mould (Parrot's *Journey to Ararat*, p. 114). The general character of the color is expressed by the Hebrew term חֲמוּץ (Is. lxiii. 1), lit. *sharp*, and hence dazzling (compare the expression *χρῶμα ἀξύ*), and in the Greek *λαμπρά* (Luke xxiii. 11), compared with *κοκκίνη* (Matt. xxvii. 28). The tint produced was *crimson* rather than scarlet. The only natural object to which it is applied in Scripture is the lips, which are compared to a scarlet thread (Cant. iv. 3). Josephus considered it as symbolical of fire (*Ant.* iii. 7, § 7; cf. Phil. i. 536). Scarlet threads were selected as distinguishing marks from their brilliancy (Gen. xxxviii. 28; Josh. ii. 18, 21); and hence the color is expressive of what is *excessive* or *glaring* (Is. i. 18). Scarlet robes were worn by the luxurious (2 Sam. i. 24; Prov. xxxi. 21; Jer. iv. 30; Lam. iv. 5; Rev. xvii. 4, xviii. 12, 16); it was also the appropriate hue of a warrior's dress from its similarity to blood (Nah. ii. 3; cf. Is. ix. 5), and was especially worn by officers in the Roman army (Plin. xxii. 3; Matt. xxvii. 28).

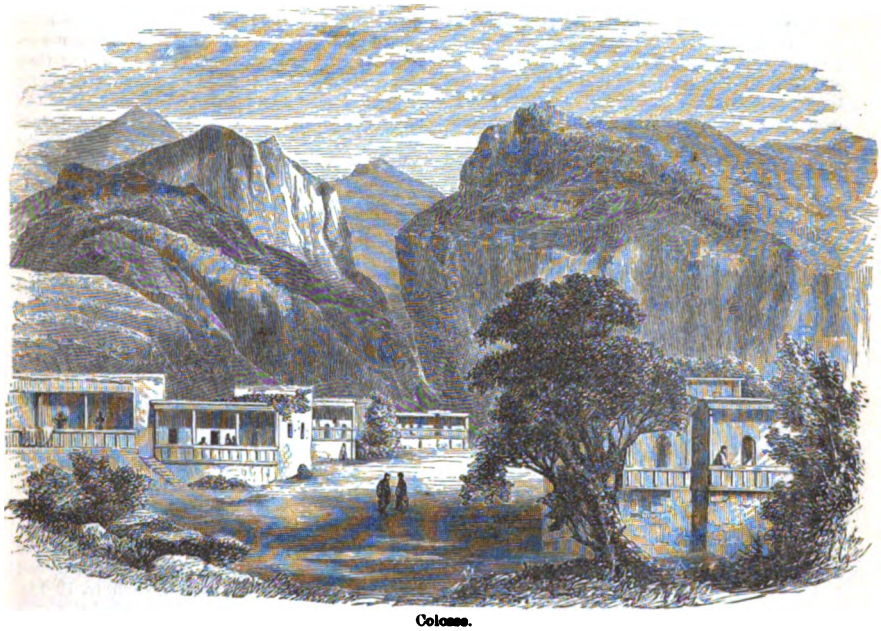
The three colors above described, purple, blue, and scarlet, together with white, were employed in the textures used for the curtains of the tabernacle and for the sacred vestments of the priests. The four were used in combination in the outer curtains, the vail, the entrance curtain (Ex. xxvi. 1, 31, 36), and the gate of the court (Ex. xxvii. 16): as also in the high-priest's ephod, girdle, and breastplate (Ex. xxviii. 5, 6, 8, 15). The three first, to the exclusion of white, were used in the pomegranates about the hem of the high-priest's robe (Ex. xxviii. 33). The loops of the curtains (Ex. xxvi. 4), the lace of the high-priest's breastplate, the robe of the ephod, and the lace on his mitre were exclusively of blue (Ex. xxviii. 28, 31, 37). Cloths for wrapping the sacred utensils were either blue (Num. iv. 6), scarlet (8), or purple (13). Scarlet thread was specified in connection with the rites of cleansing the leper (Lev. xiv. 4, 6, 51), and of burning the red heifer (Num. xix. 6), apparently for the purpose of binding the hyssop to the cedar wood. The hangings for the court (Ex. xxvii. 9, xxxviii. 9), the coats, mitres, bonnets, and breeches of the priests, were white (Ex. xxxix. 27, 28). The appli

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cation of these colors to the service of the tabernacle has led writers both in ancient and modern times to attach some symbolical meaning to them: reference has already been made to the statements of Philo and Josephus on this subject: the words of the latter are as follow: ἡ βύσσος τὴν γῆν ἀποσημαίνειν ἔοικε, διὰ τὸ ἐξ αὐτῆς ἀνείσθαι τὸ λίνον· ἡ τε πορφύρα τὴν θάλασσαν, τῷ πεφοινίχθαι τοῦ κόχλου τῷ αἵματι· τὸν δὲ ἀέρα βούλεται δηλοῦν ὁ ὑάκινθος· καὶ ὁ φοῖνιξ δ' ἂν εἴη τεκμήριον τοῦ πυρός, *Ant.* iii. 7, § 7. The subject has been followed up with a great variety of interpretations, more or less probable. Without entering into a disquisition on these, we will remark that it is unnecessary to assume that the colors were originally selected with such a view; their beauty and costliness is a sufficient explanation of the selection.

4. VERMILION (שָׁשֵׁר: μίλτος: *sinopis*). This was a pigment used in fresco paintings, either for drawing figures of idols on the walls of temples (Ez. xxiii. 14), for coloring the idols themselves (Wisd xiii. 14), or for decorating the walls and beams of houses (Jer. xxii. 14). The Greek term μίλτος is applied both to *minium*, red lead, and *rubrica*, red ochre; the Latin *sinopis* describes the best kind of ochre, which came from Sinope. Vermilion was a favorite color among the Assyrians (Ez. xxiii. 14), as is still attested by the sculptures of Nimroud and Khorsabad (Layard, ii. 303). W. L. B.

COLOS'SE (more properly COLOS'SÆ, Κολοσσαί, Col. i. 2; but the preponderance of MS. authority is in favor of Κολασσαί, *Colassæ*, a form



Colossæ.

used by the Byzantine writers, and which perhaps represents the provincial mode of pronouncing the name. On coins and inscriptions, and in classical writers, we find Κολοσσαί. See Ellicott, *ad loc.*). A city in the upper part of the basin of the Mæander, on one of its affluents named the Lycus. Hierapolis and Laodicea were in its immediate neighborhood (Col. ii. 1, iv. 13, 15, 16; see Rev. i. 11, iii. 14). Colossæ fell, as these other two cities rose, in importance. Herodotus (vii. 30) and Xenophon (*Anab.* i. 2, § 6) speak of it as a city of considerable consequence. Strabo (xii. p. 576) describes it as only a πόλισμα, not a πόλις; yet elsewhere (p. 578) he implies that it had some mercantile importance; and Pliny, in St. Paul's time, describes it (v. 41) as one of the "celeberrima oppida" of its district. Colossæ was situated close to the great road which led from Ephesus to the Euphrates. Hence our impulse would be to conclude that St. Paul passed this way, and founded or confirmed the Colossian Church on his third missionary journey (Acts xviii. 23, xix. 1). He might also easily have visited Colossæ during the prolonged stay at Ephesus, which immediately followed. The most competent commentators, however, agree in thinking that Col. ii. 1 proves that St. Paul had never been there, when the Epistle was written. Theodoret's argument that he must have visited Colossæ on the journey just referred to, because he is said to have gone through the whole region of Phrygia, may be proved fallacious from geographical considerations: Colossæ, though ethnologically in Phrygia (Herod. *l. c.*, Xen. *l. c.*), was at this period politically in the province of Asia (see Rev. *l. c.*). That the Apostle hoped to visit the place on being delivered from his Roman imprisonment is clear from Philemon 22 (compare Phil. ii. 24). Philemon and his slave Onesimus were dwellers in Colossæ. So also were Archippus and Epaphras. From Col. i. 7, iv. 12 it has been naturally concluded that the latter Christian was the founder of the Colossian Church (see Alford's *Prolegomena to Gr. Test.* vol. iii. p. 35). [EPAPHRAS.] The worship of angels mentioned by the Apostle (Col. ii. 18) curiously reappears in Christian times in connection with one of the topo-

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graphical features of the place. A church in honour of the archangel Michael was erected at the entrance of a chasm in consequence of a legend connected with an inundation (Hartley's *Researches in Greece*, p. 52), and there is good reason for identifying this chasm with one which is mentioned by Herodotus. This kind of superstition is mentioned by Theodoret as subsisting in his time; also by the Byzantine writer Nicetas Choniates, who was a native of this place, and who says that Colossæ and Chonæ were the same. The neighborhood (visited by Pococke) was explored by Mr. Arundell (*Seven Churches*, p. 158; *Asia Minor*, ii. 160); but Mr. Hamilton was the first to determine the actual site of the ancient city, which appears to be at some little distance from the modern village of *Chonas* (*Researches in A. M.* i. 508). J. S. H.

COLOSSIANS, THE EPISTLE TO THE, was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), and apparently in that portion of it (Col. iv. 3, 4) when the Apostle's imprisonment had not assumed the more severe character which seems to be reflected in the Epistle to the Philippians (ch. i. 20, 21, 30, ii. 27), and which not improbably succeeded the death of Burrus in A. D. 62 (Clinton, *Fasti Rom.* i. 44), and the decline of the influence of Seneca.

This important and profound epistle was addressed to the Christians of the once large and influential, but now smaller and declining, city of Colossæ, and was delivered to them by Tychicus, whom the Apostle had sent both to them (ch. iv. 7, 8) and to the church of Ephesus (Eph. vi. 21), to inquire into their state and to administer exhortation and comfort. The epistle seems to have been called forth by the information St. Paul had received from Epaphras (ch. iv. 12; Philem. 23) and from Onesimus, both of whom appear to have been natives of Colossæ, and the former of whom was, if not the special founder, yet certainly one of the very earliest preachers of the gospel in that city. The main object of the epistle is not merely, as in the case of the Epistle to the Philippians, to exhort and to confirm, nor, as in that to the Ephesians, to set forth the great features of the church of the chosen in Christ, but is especially designed to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ.

This main design is thus carried out in detail.

After his usual salutation (ch. i. 1, 2) the Apostle returns thanks to God for the faith of the Colossians, the spirit of love they had shown, and the progress which the Gospel had made among them, as preached by Epaphras (ch. i. 3–8). This leads him to pray without ceasing that they may be fruitful in good works, and especially thankful to the Father, who gave them an inheritance with His saints, and translated them into the kingdom of His Son — *His Son, the image of the invisible God*, the first-born before every creature, the *Creator* of all things earthly and heavenly, the Head of the church, He in whom all things consist, and by whom all things have been reconciled to the eternal Father (ch. i. 9–20). This reconciliation, the Apostle reminds them, was exemplified in their own cases: they were once alienated, but now so reconciled as to be presented holy and blameless before God, if only they continued firm in the faith, and were not moved from the hope of which the Gospel was the source and origin (ch. i. 21–24). Of this Gospel the Apostle declares himself the minister; the mystery of salvation was that for which he toiled and for which he suffered (ch. i. 24–29). And his sufferings were not only for the church at large, but for them and others whom he had not personally visited, — even that they might come to the *full knowledge of Christ*, and might not fall victims to plausible sophistries: they were to walk in Christ and to be built on Him (ch. ii. 1–7). Especially were they to be careful that no philosophy was to lead them from Him in whom dwelt all the fullness of the Godhead, who was *the head of all spiritual powers*, and who had quickened them, forgiven them, and in His death had triumphed over all the hosts of darkness (ch. ii. 8–15). Surely with such spiritual privileges they were not to be judged in the matter of mere ceremonial observances, or beguiled into creature-worship. *Christ was the head of the body;* if they were truly united to Him, to what need were bodily austerities (ch. ii. 16–23). They were, then, to mind things above — spiritual things, not carnal ordinances, for their life was hidden *with Christ* (ch. iii. 1–4): they were to mortify their members and the evil principles in which they once walked: the old man was to be put off, and the new man put on, in which all are one *in Christ* (ch. iii. 5–12). Furthermore, they were to give heed to special duties; they were to be forgiving and loving, as was Christ. In the consciousness of His abiding word were they to sing; in His name were they to be thankful (ch. iii. 13–17). Wives and husbands, children and parents, were all to perform their duties; servants were to be faithful, masters to be just (ch. iii. 18 – iv. 1).

In the last chapter the Apostle gives further special precepts, strikingly similar to those given to his Ephesian converts. They were to pray for the Apostle and for his success in preaching the Gospel, they were to walk circumspectly, and to be ready to give a seasonable answer to all who questioned them (ch. iv. 2–7). Tychicus, the bearer of the letter, and Onesimus, would tell them all the state of the Apostle (ch. iv. 7–9): Aristarchus and others sent them friendly greetings (ch. iv. 10–14). With an injunction to interchange this letter with that sent to the neighboring church of Laodicea (ch. iv. 16), a special message to Archippus (ch. iv. 17), and an autograph salutation, this short but striking epistle comes to its close.

With regard to its *genuineness* and *authenticity*, it is satisfactory to be able to say with distinctness that there are no grounds for doubt. The external testimonies (Just. M. *Trypho*, [c. 85,] p. 311 b; Theophil. *ad Autol.* ii. [c. 22,] p. 100, ed. Col. 1686; Irenæus, *Hær.* iii. 14, 1; Clem. Alex. *Strom.* i. [c. 1,] p. 325, iv. [c. 7,] p. 588, al., ed. Potter; Tertull. *de Præscr.* c. 7; *de Resurr.* c. 23; Origen, *contra Cels.* v. 8) are explicit, and the internal arguments, founded on the style, balance of sentences, positions of adverbs, uses of the relative pronoun, participial anacoluthæ, — unusually strong and well-defined. It is not right to suppress the fact that Mayerhoff (*Der Brief an die Kol.* Berl. 1838) and Baur (*Der Apostel Paulus*, p. 417) have deliberately rejected this epistle as claiming to be a production of St. Paul. The first of these critics, however has been briefly, but, as it would seem, *completely* answered, by Meyer (*Comment.* p. 7); and to the second, in his subjective and anti-historical attempt

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to make individual writings of the N. T. mere theosophistic productions of a later Gnosticism, the intelligent and critical reader will naturally yield but little credence. It is indeed remarkable that the strongly marked peculiarity of style, the nerve and force of the arguments, and the originality that appears in every paragraph should not have made both these writers pause in their ill-considered attack on this epistle.

A few special points demand from us a brief notice.

1. The opinion that this epistle and those to the Ephesians and to Philemon were written during the Apostle's imprisonment at Cæsarea (Acts xxi. 27-xxvi. 32), *i. e.* between Pentecost A. D. 58 and the autumn of A. D. 60, has been recently advocated by several writers of ability, and stated with such cogency and clearness by Meyer (*Einleit. z. Ephes.* p. 15 ff.), as to deserve some consideration. It will be found, however, to rest on ingeniously urged plausibilities; whereas, to go no further than the present epistle, the notices of the Apostle's imprisonment in ch. iv. 3, 4, 10, certainly seem historically inconsistent with the nature of the imprisonment at Cæsarea. The permission of Felix (Acts xxiv. 23) can scarcely be strained into any degree of liberty to teach or preach the Gospel, while the facts recorded of St. Paul's imprisonment at Rome (Acts xxviii. 23, 31) are such as to harmonize admirably with the freedom in this respect which our present epistle represents to have been accorded both to the Apostle and his companions: see ch. iv. 11, and comp. De Wette, *Einleit. z. Coloss.* pp. 12, 13; Wieseler, *Chronol.* p. 420.

2. The nature of the erroneous teaching condemned in this epistle has been very differently estimated. Three opinions only seem to deserve any serious consideration; (*a*) that these erroneous teachers were adherents of Neo-Platonism, or of some forms of Occidental philosophy; (*b*) that they leaned to Essene doctrines and practices; (*c*) that they advocated that admixture of Christianity, Judaism, and Oriental philosophy which afterwards became consolidated into Gnosticism. Of these (*a*) has but little in its favor, except the somewhat vague term φιλοσοφία (ch. ii. 8), which, however, it seems arbitrary to restrict to *Grecian* philosophy; (*b*) is much more plausible as far as the usages alluded to, but seems inconsistent both with the exclusive nature and circumscribed localities of Essene teaching; (*c*) on the contrary is in accordance with the Gentile nature of the church of Colossæ (ch. i. 21), with its very locality — speculative and superstitious Phrygia — and with that tendency to associate Judaical observances (ch. ii. 16) with more purely theosophistic speculations (ch. ii. 18), which became afterwards so conspicuous in developed Gnosticism. The portions in our analysis of the epistle marked in italics serve to show how deeply these perverted opinions were felt by the Apostle to strike at the doctrine of the eternal Godhead of Christ.

3. The striking similarity between many portions of this epistle and of that to the Ephesians has given rise to much speculation, both as to the reason of this studied similarity, and as to the priority of order in respect to composition. These points cannot here be discussed at length, but must be somewhat briefly dismissed with the simple expression of an opinion that the similarity may reasonably be accounted for, (1) by the proximity in time at which the two epistles were written: (2) by the high probability that in two cities of Asia within a moderate distance from one another, there would be many doctrinal prejudices, and many social relations, that would call forth and need precisely the same language of warning and exhortation. The priority in composition must remain a matter for a reasonable difference of opinion. To us the shorter and perhaps more vividly expressed Epistle to the Colossians seems to have been first written, and to have suggested the more comprehensive, more systematic, but less individualizing epistle to the church of Ephesus.

For further information the student is directed to Davidson's *Introduction*, ii. 394 ff.; Alford, *Prolegom. to N. T.* iii. 33 ff.; and the introduction to the excellent Commentary of Meyer.

The editions of this epistle are very numerous. Of the older commentaries those of Davenant, *Expos. Ep. Pauli ad Col.*, ed. 3; Suicer, *in Ep. Pauli ad Col. Comment.*, Tig. 1699, may be specified; and of modern commentaries, those of Bähr (Bas. 1833), Olshausen (Königsb. 1840), Huther (Hamb. 1841, a very good *exegetical* commentary), De Wette (Leips. 1847), Meyer (Gött. 1848); and in our own country those of Eadie (Glasg. [also New York] 1856), Alford (Lond. 1857), and Ellicott (Lond. 1858). C. J. E.

* Later editions of Commentaries — Meyer, 1865; Alford, 1865; Ellicott, 1865, and Amer. reprint, 1865. Other recent works — Ewald, *Sendschreiben des Apostels Paulus*, 1857; Schenkel, *Briefe an die Ephes., Philipp. u. Kolosser*, 1862; Dr. Karl Braune, *Die Brr. an die Epheser, Kolosser, Philipper*, 1867 (intended as a substitute for Schenkel on these epistles in Lange's *Bibelwerk*); Bleek, *Vorlesungen üb. die Briefe an die Kolosser*, u. s. w., 1865, and *Einl. in das N. Test.*, 1862, p. 434 ff.; Wordsworth, *Greek Testament*, 1866 (4th ed.); and J. Llewelyn Davies, *The Epistles of St. Paul to the Ephesians, the Colossians, and Philemon, with Introductions and Notes*, London, 1866. There are many good thoughts on this epistle, exegetical and practical, though quaintly expressed, in Trapp's *Commentary on the New Testament*, pp. 613–21 (Webster's ed., London, 1865).

For a vindication of the genuineness of the epistle in opposition to the Tübingen critics, see Klöpper, *De Origine Epp. ad Ephesios et Colossenses*, Gryph. 1853, and Rübiger, *De Christologia Paulina contra Baurium Commentatio*, Vratisl. 1852. Prof. Weiss also defends the genuineness of the epistle against Baur's assumptions (Herzog's *Real-Encykl.* xix. 717–723). But as to the place where it was written, he sides with those who maintain that Paul was imprisoned at the time at Cæsarea and not at Rome. He insists with special earnestness on the fact that in Philem. ver. 22 the Apostle intimates that he might be expected soon at Colossæ; whereas he appears from Phil. ii. 24 to be meditating a journey to Macedonia and not to Asia Minor, on regaining his liberty. But the implication here that Paul could not have taken Colossæ and Macedonia in his way on the same journey (provided he was at Rome), seems not well founded. For, crossing from Italy to Dyrrachium, he could traverse the Egnatian Way through Macedonia to Philippi, and then embarking at Neapolis (*Kavalla*), the port of Philippi, proceed to Troas or the mouth of the Cayster, and thence to Ephesus or Colossæ as his plan might require. Pressensé also assigns the Colossian epistle to Cæsarea (*Hist. des trois premiers Siècles*, ii. 55 ff.); but natural as it may seem that Paul

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should have written to the Asiatic churches during the two years that he was kept at Cæsarea, that consideration (on which Pressensé mainly relies) can hardly have more weight than the opposite consideration that Paul might be expected also to write to the Colossians while he was at Rome. The fuller doctrinal development in the letters to the Colossians and the Ephesians favors a later rather than an earlier period in the history of these churches. The same writer's allegation that Paul must have written this group of letters (Colossians, Ephesians, Philemon) at Cæsarea, because a slave like Onesimus could not have been the apostle's fellow-prisoner at Rome, where his captivity was less rigorous than at Cæsarea, is inconclusive; for in fact there is no evidence at all that Onesimus was a prisoner anywhere.

Yet it should be stated there is a strong current of opinion among critics at present in favor of Cæsarea. In support of that view, see especially Reuss, *Geschichte der heil. Schriften*, p. 100 ff. (3te Aufl.). Böttger, Meyer, Thiersch, Schenkel, Laurent (*Neutest. Studien*, p. 100 ff.), and others, advocate the same opinion. On the other hand, Hemsen, Credner, Guericke, Ewald, Neander, Lange, Bleek, Braune (in Lange's *Bibelwerk*), and nearly all the English critics, refer the epistle to Paul's first Roman captivity. Bleek in his *Vorlesungen* and *Einleitung*, mentioned above, states very fully and forcibly the grounds for this conclusion. H.

* **COME BY.** "We had much work to *come by* the boat" (Acts xxvii. 16). περικρατεῖς γενέσθαι τῆς σκάφης, lit. "to become masters of the boat," i. e. to secure it so as to hoist it into the ship (ver. 17). A.

* **COMFORTER.** One of the titles and offices of the SPIRIT (which see).

COMMERCE (1. סְחוֹרָה, Gesen. p. 946: ἐμπορία: *negotiatio*; from כֹּחֵר, *a merchant*, from סָחַר, *travel*, Ez. xxvii. 15; A. V., *merchandise, traffic*: 2. רְכֻלָּה, Gesen. p. 1289: Ez. xxvi. 12, τὰ ὑπάρχοντα, *negotiationes*; in xxviii. 5, 16, 18, ἐμπορία, *negotiatio*, from רָכַל, *travel*).

From the time that men began to live in cities, trade, in some shape, must have been carried on to supply the town-dwellers with necessaries (see Heeren, *Afr. Nat.* i. 469), but it is also clear that international trade must have existed and affected to some extent even the pastoral nomad races, for we find that Abraham was rich, not only in cattle, but in silver, gold, and gold and silver plate and ornaments (Gen. xiii. 2, xxiv. 22, 53); and further, that gold and silver in a manufactured state, and silver, not improbably in coin, were in use both among the settled inhabitants of Palestine and the pastoral tribes of Syria at that date (Gen. xx. 16, xxiii. 16, xxxviii. 18; Job xlii. 11), to whom those metals must in all probability have been imported from other countries (Hussey, *Anc. Weights*, c. xii. 3, p. 193; Kitto, *Phys. Hist of Pal.*, p. 109, 110; Herod. i. 215).

Among trading nations mentioned in Scripture, Egypt holds in very early times a prominent position, though her external trade was carried on, not by her own citizens, but by foreigners, chiefly of the nomad races (Heeren, *Afr. Nat.* i. 468, ii. 371, 372). It was an Ishmaelite caravan, laden with spices, which carried Joseph into Egypt, and the account shows that slaves formed sometimes a part of the merchandise imported (Gen. xxxvii. 25, xxxix. 1; Job vi. 19). From Egypt it is likely that at all times, but especially in times of general scarcity, corn would be exported, which was paid for by the non-exporting nations in silver, which was always weighed (Gen. xli. 57, xlii. 3, 25, 35, xliii. 11, 12, 21). These caravans also brought the precious stones as well as the spices of India into Egypt (Ex. xxv. 3, 7; Wilkinson, *Anc. Eg.* ii. 235, 237). Intercourse with Tyre does not appear to have taken place till a later period, and thus, though it cannot be determined whether the purple in which the Egyptian woolen and linen cloths were dyed was brought by land from Phœnicia, it is certain that colored cloths had long been made and dyed in Egypt, and the use, at least, of them adopted by the Hebrews for the tabernacle as early as the time of Moses (Ex. xxv. 4, 5; Heeren, *Asiat Nat.* i. 352; Herod. i. 1). The pasture-ground of Shechem appears from the story of Joseph to have lain in the way of these caravan journeys (Gen. xxxvii. 14, 25; Saalschütz, *Arch. Hebr.* 15. 1 159).

At the same period it is clear that trade was carried on between Babylon and the Syrian cities, and also that gold and silver ornaments were common among the Syrian and Arabian races; a trade which was obviously carried on by land-carriage (Num. xxxi. 50; Josh. vii. 21; Judg. v. 30, viii. 24; Job vi. 19).

Until the time of Solomon the Hebrew nation may be said to have had no foreign trade. Foreign trade was indeed contemplated by the Law, and strict rules for morality in commercial dealings were laid down by it (Deut. xxviii. 12, xxv. 13–16; Lev. xix. 35, 36), and the tribes near the sea and the Phœnician territory appear to have engaged to some extent in maritime affairs (Gen. xlix. 13; Deut. xxxiii. 18; Judg. v. 17), but the spirit of the Law was more in favor of agriculture and against foreign trade (Deut. xvii. 16, 17; Lev. xxv.; Joseph. *c. Apion.* i. 12). Solomon, however, organized an extensive trade with foreign countries, but chiefly, at least so far as the more distant nations were concerned, of an import character. He imported linen yarn, horses, and chariots from Egypt. Of the horses some appear to have been resold to Syrian and Canaanite princes. For all these he paid in gold, which was imported by sea from India and Arabia by his fleets in conjunction with the Phœnicians (Heeren, *As. Nat.* i. 334; 1 K. x. 22–29; Ges. p. 1202). It was by Phœnicians also that the cedar and other timber for his great architectural works was brought by sea to Joppa, whilst Solomon found the provisions necessary for the workmen in Mount Lebanon (1 K. v. 6, 9; 2 Chr. ii. 16).

The united fleets used to sail into the Indian Ocean every three years from Elath and Ezion-geber, ports on the Ælanitic gulf of the Red Sea, which David had probably gained from Edom, and brought back gold, silver, ivory, sandal-wood, ebony, precious stones, apes, and peacocks. Some of these may have come from India and Ceylon, and some from the coasts of the Persian Gulf and the E. coast of Africa (2 Sam. viii. 14; 1 K. ix. 26, x. 11, 22; 2 Chr. viii. 17; Her. iii. 114; Livingstone, *Travels*, pp. 637, 662).

But the trade which Solomon took so much pains to encourage was not a maritime trade only. He built, or more probably fortified, Baalbec and Palmyra; the latter at least expressly as a caravan

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station for the land-commerce with eastern and south-eastern Asia (1 K. ix. 18).

After his death the maritime trade declined, and an attempt made by Jehoshaphat to revive it proved unsuccessful (1 K. xxii. 48, 49) [TARSHISH, OPHIR]. We know, however, that Phœnicia was supplied from Judæa with wheat, honey, oil, and balm (1 K. v. 11; Ez. xxvii. 17; Acts xii. 20; Joseph. *B. J.* ii. 21, § 2; *Vit.* 13), whilst Tyrian dealers brought fish and other merchandise to Jerusalem at the time of the return from captivity (Neh. xiii. 16), as well as timber for the rebuilding of the temple, which then, as in Solomon's time, was brought by sea to Joppa (Ezr. iii. 7). Oil was exported to Egypt (Hos. xii. 1), and fine linen and ornamental girdles of domestic manufacture were sold to the merchants (Prov. xxxi. 24).

The successive invasions to which Palestine was subjected, involving both large abstraction of treasure by invaders and heavy imposts on the inhabitants to purchase immunity or to satisfy demands for tribute, must have impoverished the country from time to time (under Rehoboam, 1 K. xiv. 26; Asa, xv. 18; Joash, 2 K. xii. 18; Amaziah, xiv. 13; Ahaz, xvi. 8; Hezekiah, xviii. 15, 16; Jehoahaz and Jehoiakim, xxiii. 33, 35; Jehoiachin, xxiv. 13). but it is also clear, as the denunciations of the prophets bear witness, that much wealth must somewhere have existed in the country, and much foreign merchandise have been imported; so much so that, in the language of Ezekiel, Jerusalem appears as the rival of Tyre, and through its port, Joppa, to have carried on trade with foreign countries (Is. ii. 6, 16, iii. 21–23; Hos. xii. 7; Ez. xxvi. 2; Jonah i. 3; Heeren, *As. Nat.* i. p. 328).

Under the Maccabees Joppa was fortified (1 Macc. xiv. 34), and later still Cæsarea was built and made a port by Herod (Joseph. *Ant.* xv. 9, § 6; Acts xxvii. 2). Joppa became afterwards a haunt for pirates, and was taken by Cestius; afterwards by Vespasian, and destroyed by him (Strab. xvi. p. 759; Joseph. *B. J.* ii. 18, § 10, iii. 9, § 1).

The internal trade of the Jews, as well as the external, was much promoted, as was the case also in Egypt, by the festivals, which brought large numbers of persons to Jerusalem, and caused great outlay in victims for sacrifices and in incense (1 K. viii. 63; Heeren, *Afr. Nat.* ii. 363).

The places of public market were, then as now, chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside (Neh. xiii. 15, 16; Zeph. i. 10).

The traders in later times were allowed to intrude into the temple, in the outer courts of which victims were publicly sold for the sacrifices (Zech. xiv. 21; Matt. xxi. 12; John ii. 14).

In the matter of buying and selling great stress is laid by the Law on fairness in dealing. Just weights and balances are stringently ordered (Lev. xix. 35, 36; Deut. xxv. 13–16). Kidnapping slaves is forbidden under the severest penalty (Ex. xxi. 16; Deut. xxiv. 7). Trade in swine was forbidden by the Jewish doctors (Surenhus. *Mishn. de damn.* v. 7, vol. iv. p. 60; Lightfoot, *H. H. on Matth.* viii. 33; Winer, *Handel*; Saalschütz, *Arch. Hebr.* s. 15, 16). H. W. P.

* For further information on this subject, see the art. PHŒNICIANS, III.; Tychsen, *De Comm. et Navig. Hebræorum ante Exilium Babylonicum*, in the *Comm. Soc. Reg. Sci. Gotting.*, vol. xvi. (1808) Cl. hist., pp. 150–179; Vincent, *Commerce of the Ancients in the Indian Ocean*, 2 vols. Lond. 1807 4to; F. M. Hubbard, *Commerce of Ancient Egypt*, in the *Bibl. Repos.* for April 1836, vii. 364–390; *Commerce of Ancient Babylon*, ibid. July 1837, x. 33–66; Albert Barnes, *The Ancient Commerce of Western Asia*, in the *Amer. Bibl. Repos.* Oct. 1840, and Jan. 1841, 2d ser., iv. 310–328, v. 48–74; J. W. Gilbart, *Lectures on Ancient Commerce*, Lond. 1847, 1853, repr. in Hunt's *Merchant's Mag.* vol. xix.; and Winer, *Bibl. Realw.* art. *Handel*. A.

* **COMPASS.** To "fetch a compass" (2 Sam. v. 23; 2 K. iii. 9; Acts xxviii. 13) is to "make a circuit," "go round." A.

* **COMPEL** (A. V. in Matt. v. 41, Mark xv. 21). See ANGAREUO.

CONANI'AH (כְּנַנְיָהוּ [Keri, *whom Jehovah creates*]: Χωνενίας; Alex. Χωχενίας: *Chonenias*), one of the chiefs (שָׂרֵי) of the Levites in the time of Josiah (2 Chr. xxxv. 9). The same name is elsewhere given in the A. V. [as] CONANIAH.

* **CONCISION.** So Paul, by the use of an abstract term for the concrete (Phil. iii. 2), denominates the Judaizers who insisted on circumcision as necessary for Gentile converts. They carried their zeal so far, and so monstrously perverted the real character of the rite, that instead of a name which perhaps they were disposed to think honorable to them —ἡ περιτομή, "the circumcision," — they might more justly be called ἡ κατατομή, "the concision" or "mutilation." The article before the names points out the persons as well known. This is the more approved explanation (Bengel, Meyer, Weiss, Wiesinger, Ellicott, Wordsworth, Alford). For Paul's use of such paronomastic expressions, see Wilke's *Neutest. Rhetor.* p. 413, and Winer's *Neutest. Gramm.* § 68, 2 (6te Aufl.). H.

CONCUBINE. פִּילֶגֶשׁ appears to have been included under the general conjugal sense of the word אִשָּׁה, which in its limited sense is rendered "wife." The positions of these two among the early Jews cannot be referred to the standard of our own age and country; that of concubine being less degraded, as that of wife was, especially owing to the sanction of polygamy, less honorable than among ourselves. The natural desire of offspring was, in the Jew, consecrated into a religious hope which tended to redeem concubinage from the debasement into which the grosser motives for its adoption might have brought it. The whole question must be viewed from the point which touches the interests of propagation, in virtue of which even a slave concubine who had many children would become a most important person in a family, especially where a wife was barren. Such was the true source of the concubinage of Nachor, Abraham, and Jacob, which indeed, in the two latter cases, lost the nature which it has in our eyes, through the process, analogous to adoption, by which the offspring was regarded as that of the wife herself. From all this it follows that, save in so far as the latter was generally a slave, the difference between wife and concubine was less marked, owing to the absence of moral stigma, than among us. We must therefore beware of regarding as essential to the relation of concubinage, what really pertained to that of bondage.

The concubine's condition was a definite one, and

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quite independent of the fact of there being another woman having the rights of wife towards the same man. The difference probably lay in the absence of the right of the *libellus divortii*, without which the wife could not be repudiated, and in some particulars of treatment and consideration of which we are ignorant; also in her condition and rights on the death of her lord, rather than in the absence of nuptial ceremonies and dowry, which were non-essential; yet it is so probable that these last did *not* pertain to the concubine, that the assertion of the Gemara (*Hierosol. Chetuboth*, v.) to that effect, though controverted, may be received. The doctrine that a concubine also could not be dismissed without a formal divorce is of later origin — not that such dismissals were more frequent, probably, than those of wives — and negatived by the silence of Ex. xxi. and Deut. xxi. regarding it. From this it seems to follow that a concubine could not become a wife to the same man, nor *vice versâ*, unless in the improbable case of a wife divorced returning as a concubine. With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former, their names occur in the patriarchal genealogies (Gen. xxii. 24; 1 Chr. i. 32), and their position and provision, save in the case of defect of those former (in which case they might probably succeed to landed estate or other chief hostage), would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either (1) a Hebrew girl bought of her father, *i. e.* a slave, which alone the Rabbins regard as a lawful connection (Maimon. *Halach-Melukim*, iv.), at least for a private person; (2) a Gentile captive taken in war; (3) a foreign slave bought, or (4) a Canaanitish woman, bond or free. The rights of (1) and (2) were protected by law (Ex. xxi. 7; Deut. xxi. 10), but (3) was unrecognized, and (4) prohibited. Free Hebrew women also might become concubines. So Gideon's concubine seems to have been of a family of rank and influence in Shechem, and such was probably the state of the Levite's concubine (Judg. xx.). The ravages of war among the male sex, or the impoverishment of families, might often induce this condition. The case (1) was not a hard lot. The passage in Ex. xxi. is somewhat obscure, and seems to mean, in brief, as follows: — A man who bought a Hebrew girl as concubine for himself might not treat her as a mere Hebrew slave, to be sent "out" (*i. e.* in the seventh, v. 2), but might, if she displeased him, dismiss her to her father on redemption, *i. e.* repayment probably of a part of what he paid for her. If he had taken her for a concubine for his son, and the son then married another woman, the concubine's position and rights were secured, or, if she were refused these, she became free without redemption. Further, from the provision in the case of such a concubine given by a man to his son, that she should be dealt with "after the manner of daughters," we see that the servile merged in the connubial relation, and that her children must have been free. Yet some degree of contempt attached to the "handmaid's son" (בֶּן־הָאָמָה), used reproachfully to the son of a concubine merely in Judg. ix. 18; see also Ps. cxvi. 16. The provisions relating to (2) are merciful and considerate to a rare degree, but overlaid by the Rabbis with distorting comments.

In the books of Samuel and Kings the concubines mentioned belong to the king, and their condition and number cease to be a guide to the general practice. A new king stepped into the rights of his predecessor, and by Solomon's time the custom had approximated to that of a Persian harem (2 Sam. xii. 8, xvi. 21; 1 K. ii. 22). To seize on royal concubines for his use was thus an usurper's first act. Such was probably the intent of Abner's act (2 Sam. iii. 7), and similarly the request on behalf of Adonijah was construed (1 K. ii. 21–24). For fuller information Selden's treatises *de Uxore Hebraâ* and *de Jure Natur. et Gent.* v. 7, 8, and especially that *de Successionibus*, cap. iii, may with some caution (since he leans somewhat easily to rabbinical tradition) be consulted; also the treatises *Sotah*, *Kiddushin*, and *Chetuboth* in the Gemara Hierosol., and that entitled *Sanhedrin* in the Gemara Babyl. The essential portions of all these are collected in Ugolini, vol. xxx. *de Uxore Hebraeâ*. H. H.

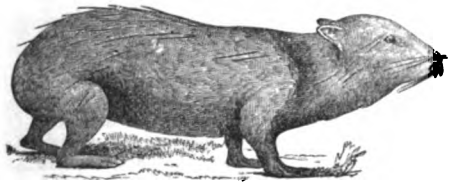
CONDUIT (הַתְּעָלָה: ὑδραγωγός: *aquaeductus*; a trench or water-course, from עָלָה, *to ascend*, Gesen. p. 1022).

1. Although no notice is given either by Scripture or by Josephus of any connection between the pools of Solomon beyond Bethlehem and a supply of water for Jerusalem, it seems unlikely that so large a work as the pools should be constructed merely for irrigating his gardens (Eccl. ii. 6), and tradition, both oral and as represented by Talmudical writers, ascribes to Solomon the formation of the original aqueduct by which water was brought to Jerusalem (Maundrell, *Early Trav.* p. 458; Hasselquist, *Trav.* 146; Lightfoot, *Descr. Templ.* c. xxiii. vol. i. p. 612; Robinson, i. 265). Pontius Pilate applied the sacred treasure of the Corban to the work of bringing water by an aqueduct from a distance, Josephus says of 300 or 400 stadia (*B. J.* ii. 9, § 4), but elsewhere 200 stadia, a distance which would fairly correspond with the length of the existing aqueduct with all its turns and windings (*Ant.* xviii. 3, § 2; Williams, *Holy City*, ii. 501). His application of the money in this manner gave rise to a serious disturbance. Whether his work was a new one or a reparation of Solomon's original aqueduct cannot be determined, but it seems more than probable that the ancient work would have been destroyed in some of the various sieges since Solomon's time. The aqueduct, though much injured, and not serviceable for water beyond Bethlehem, still exists: the water is conveyed from the fountains which supply the pools about two miles S. of Bethlehem. The water-course then passes from the pools in a N. E. direction, and winding round the hill of Bethlehem on the S. side, is carried sometimes above and sometimes below the surface of the ground, partly in earthen pipes and partly in a channel about one foot square of rough stones laid in cement, till it approaches Jerusalem. There it crosses the valley of Hinnom at the S. W. side of the city on a bridge of nine arches at a point above the pool called *Birket-es-Sultân*, then returns S. E. and E. along the side of the valley and under the wall, and continuing its course along the east side is finally conducted to the Haram. It was repaired by Sultan Mohammad Ibn-Kalaûn of Egypt about A. D. 1300 (Williams, *Holy City*, ii 498; Raumer, *Pal.* p. 280; Robinson, i. 265–267, 347, 476, iii. 247).

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2. Among the works of Hezekiah he is said to have stopped the "upper water-course of Gihon,' and brought it down straight to the W. side of the city of David (2 Chr. xxxii. 30). The direction of this water-course of course depends on the site of Gihon. Dr. Robinson identifies this with the large pool called *Birket-es-Mamilla* at the head of the valley of Hinnom on the S. W. side of Jerusalem, and considers the lately discovered subterranean conduit within the city to be a branch from Hezekiah's water-course (Rob. iii. 243–4, i. 327; Ges. pp. 616, 1395). Mr. Williams, on the other hand, places Gihon on the N. side, not far from the tombs of the kings, and supposes the water-course to have brought water in a S. direction to the temple, whence it flowed ultimately into the Pool of Siloam, or Lower Pool. One argument which recommends this view is found in the account of the interview between the emissaries of Sennacherib and the officers of Hezekiah, which took place "by the conduit of the upper pool in the highway of the fuller's field" (2 K. xviii. 17), whose site seems to be indicated by the "fuller's monument" mentioned by Josephus as at the N. E. side of the city, and by the once well-known site called the Camp of the Assyrians (Joseph. *B. J.* v. 4, § 2, 7, § 3, and 12, § 2). [GIHON; JERUSALEM.] H. W. P.

CONEY (שָׁפָן: δασύπους, χοιρογρύλλιος, *v. l.* λαγωός: *chærogryllus, herinaceus, lepusculus*), a gregarious animal of the class Pachydermata, which is found in Palestine, living in the caves and clefts of the rocks, and has been erroneously identified with the Rabbit or Coney. Its scientific name is *Hyrax Syriacus*. The שָׁפָן is mentioned four times in the O. T. In Lev. xi. 5 and in Deut. xiv. 7 it is declared to be unclean, because it chews the cud, but does not divide the hoof. In Ps. civ. 18 we are told "the rocks are a refuge for the coneys," and in Prov. xxx. 26 that "the coneys are but a feeble folk, yet make they their houses in the rocks." The Hyrax satisfies



Hyrax Syriacus. (From a specimen in the British Museum.)

exactly the expressions in the two last passages; and its being reckoned among the ruminating animals is no difficulty, the hare being also erroneously placed by the sacred writers in the same class, because the action of its jaws resembles that of the ruminating animals. Its color is gray or brown on the back, white on the belly; it is like the alpine marmot, scarcely of the size of the domestic cat, having long hair, a very short tail, and round ears. It is very common in Syria, especially on the ridges of Lebanon, and is found also in Arabia Petræa, Upper Egypt, Abyssinia, and Palestine (Wilson, *Lands of the Bible*, ii. 28 ff.). The Arabs call the وَبْر שָׁפָן, *wabr*; but among the southern Arabs we find the term ثُفَن, *thofun* = *shâphân* (Fresnel in *Asiatic Journ.* June, 1838, p. 514). The Amharic name is *ashkókó*, under which name the hyrax is described by Bruce, who also gives a figure of it, and mentions the fact that the Arabs also called it غنم بني اسرايل, "sheep of the children of Israel." The hyrax is mentioned by Robinson (iii. 387), as occurring in the sides of the chasm of the Litany opposite to *Belât*. He says that it is seen coming out of the clefts of the rocks in winter at midday; in summer only towards evening. The derivation of שָׁפָן from the unused root, שָׁפַן, to hide, chiefly in the earth, is obv ous. W. :.

The *Hyrax Syriacus* is now universally allowed to be the *shâphân* of the Bible, and the point may fairly be considered satisfactorily settled. The "coney" or rabbit of the A. V., although it suits the Scriptural allusions in every particular, except in the matter of its ruminating, is to be rejected, as the rabbit is nowhere found in the Bible lands; there are several species or varieties of hare, but the rabbit is not known to exist there in a wild state.[a] The Jerboa (*Dipus Ægyptius*) which Bochart (*Hieroz.* ii. 409), Rosenmüller (*Schol.* in Lev. xi. 5), and others have sought to identify with the *shâphân*, must also be rejected, for it is the nature of the jerboas to inhabit sandy places and not stony rocks. It is curious to find Bochart quoting Arabian writers, in order to prove that the *wabr* denotes the jerboa, whereas the description of this animal as given by Damir, Giauhari, and others, exactly suits the hyrax.

"The *wabr*," says Giauhari, "is an animal less than a cat, of a brown color, without a tail," upon which Damir correctly remarks, "when he says it has no tail, he means that it has a very short one." Now this description entirely puts the jerboa out of the question, for all the species of jerboa are remarkable for their long tails.

With regard to the localities of the hyrax, it does not appear that it is now very common in Palestine, though it is occasionally seen in the hilly parts of that country. Schubert says "of the Wober (*Hyrax Syriacus*), we could discover no trace in either Palestine or Syria:" upon this Dr Wilson (*Lands of the Bible*, ii. 28) remarks, "We were, we believe, the first European travellers who actually noticed this animal within the proper bounds of the Holy Land," this was amongst the rocks at Mar Saba. Bruce, however, noticed these animals plentifully in Lebanon, and among the rocks at the Pharan Promontorium or Cape Mohammed, near the Gulf of Suez; and Shaw (*Trav.* ii. 160, 8vo ed.) also saw the hyrax on Lebanon, and says "it is common in other places of this country." Dr. Hooker in his recent journey to the Lebanon and Palestine saw no hyrax anywhere, and says he

[a] Russell (*Aleppo*, ii. 159, 2d ed.) mentions rabbits as being occasionally bred in houses, "for the use of the Franks" at Aleppo; and adds that the fur of the white and black rabbit is much worn, and that the other kind is imported from Europe. Even if the ancient Hebrews had ever seen imported specimens of the rabbit, there can be no doubt that it would have been included under the Hebrew term *arnebeth*, which is the Arabic name at Aleppo both of this animal and the hare.

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was told it is confined to the sterile hills of the Jordan and Dead Sea valleys only; Thomson (*Land and Book*, p. 298) speaks only of one individual among the ruins of the Castle of Kurein.[a]

Hemprich (*Symbolæ Phys.* p. i.) enumerates three species of hyrax, and gives the localities as follows: *H. Syriacus*, Mount Sinai; *H. habessinicus*, mountains on the coast of Abyssinia; — this is the *Ashkoko* of Bruce — and *H. ruficeps*, Dongala. The Amharic name of Ashkoko is, according to Bruce, derived from "the long herinaceous hairs which like small thorns grow about his back, and which in Amhara are called Ashok." A tame hyrax was kept by Bruce, who from the action of the animal's jaws was led into the error of supposing that "it chewed the cud;" it is worthy of remark that the poet Cowper made the same mistake with respect to his tame hares. The flesh of the hyrax is said to resemble the rabbit in flavor; the Arabs of Mount Sinai esteem it a delicacy; the Christians of Abyssinia do not eat its flesh, nor do the Mohammedans: see Oedmann (*Vermisch. Samm.* pt. v. ch. ii.). Hemprich states that the urine of the Cape hyrax (*H. capensis*), as well as that of the Asiatic species, is regarded as medicinal. See also Sparman (*Trav.* p. 324) and Thunberg (*Trav.* i. 190). This is confirmatory of the remarks of an Arabic writer cited by Bochart (*Hieroz.* ii. 413).

The hyrax is zoölogically a very interesting animal, for although in some respects it resembles the *Rodentia*, in which order this genus was originally placed, its true affinities are with the rhinoceros; its molar teeth differ only in size from those of that great pachyderm. Accordingly Dr. Gray places the hyrax in his sub-family *Rhinocerina*, family *Elephantidæ*; it is about the size of a rabbit, which in some of its habits it much resembles; the animals are generally seen to congregate in groups amongst the rocks, in the cavities of which they hide themselves when alarmed; they are herbivorous as to diet, feeding on grass and the young shoots of shrubs. Some observers have remarked that an old male is set as a sentry in the vicinity of their holes, and that he utters a sound like a whistle to apprise his companions when danger threatens; if this is a fact, it forcibly illustrates Prov. xxx. 24, 26, where the *shâphân* is named as one of the four things upon earth which, though little, "are exceeding wise." W. H.

* CONFECTION (Ex. xxx. 35) stands for compound or mixture, a Latin sense of the word. H.

* CONFIRMATION. [BAPTISM, p. 244.]

CONGREGATION (עֵדָה, קָהָל, from קָהַל, to call = *convocation*: συναγωγή; ἐκκλησία, in Deut. xviii. 16, xxiii. 1: *congregatio, ecclesia, cœtus*). This term describes the Hebrew people in its collective capacity under its peculiar aspect as a holy community, held together by religious rather than political bonds. Sometimes it is used in a broad sense as inclusive of foreign settlers (Ex. xii. 19); but more properly, as exclusively appropriate to the Hebrew element of the population (Num. xv. 15); in each case it expresses the idea of the Roman *Civitas* or the Greek πολιτεία. Every circumcised Hebrew (אֶזְרָח: αὐτόχθων *indigena*; A. V. "home-born, born in the land," the term specially descriptive of the Israelite in opposition to the non-Israelite, Ex. xii. 19: Lev. xvi 29; Num. ix. 14) was a member of the congregation, and took part in its proceedings, probably from the time that he bore arms. It is important, however, to observe that he acquired no political rights in his individual capacity, but only as a member of a *house*; for the basis of the Hebrew polity was the house, whence was formed in an ascending scale the *family* or collection of houses, the *tribe* or collection of families, and the *congregation* or collection of tribes. Strangers (גֵּרִים) settled in the land, if circumcised, were with certain exceptions (Deut. xxiii. 1 ff.) admitted to the privilege of citizenship, and are spoken of as members of the congregation in its more extended application (Ex. xii. 19; Num. ix. 14, xv. 15); it appears doubtful, however, whether they were represented in the congregation in its corporate capacity as a deliberative body, as they were not, strictly speaking, members of any house; their position probably resembled that of the πρόξενοι at Athens. The congregation occupied an important position under the Theocracy, as the *comitia* or national parliament, invested with legislative and judicial powers. In this capacity it acted through a system of patriarchal representation, each house, family, and tribe being represented by its Lead or father. These delegates were named זִקְנֵי הָעֵדָה (πρεσβύτεροι: *seniores*; "elders"); נְשִׂיאִים (ἄρχοντες: *principes*; "princes"); and sometimes קְרִיאֵי (ἐπίκλητοι: *qui vocabantur*, Num. xvi. 2; A. V. "renowned," "famous"). The number of these representatives being inconveniently large for ordinary business, a further selection was made by Moses of 70, who formed a species of standing committee (Num. xi. 16). Occasionally indeed the whole body of the people was assembled, the mode of summoning being by the sound of the two silver trumpets, and the place of meeting the door of the tabernacle, hence usually called the tabernacle *of the congregation* (מוֹעֵד, lit. *place of meeting*) (Num. x. 3): the occasions of such general assemblies were solemn religious services (Ex. xii. 47; Num. xxv. 6; Joel ii. 15), or to receive new commandments (Ex. xix. 7, 8; Lev. viii. 4). The elders were summoned by the call of *one* trumpet (Num. x. 4), at the command of the supreme governor or the high-priest; they represented the whole congregation on various occasions of public interest (Ex. iii. 16, xii. 21, xvii. 5, xxiv. 1); they acted as a court of judicature in capital offenses (Num. xv. 33, xxxv. 12), and were charged with the execution of the sentence (Lev. xxiv. 14; Num. xv. 35); they joined in certain of the sacrifices (Lev. iv. 14, 15); and they exercised the usual rights of sovereignty, such as declaring war, making peace, and concluding treaties (Josh. ix. 15). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of them (Josh. ix. 18). After the occupation of

[a] Mr. Tristram, who as a naturalist was the more earnest in his efforts, caught one of these animals (which it is extremely difficult to do) among the cliffs on the N. W. side of the Dead Sea, and describes it as answering perfectly to what is said in Prov. xxx 24, 26 both as to its feebleness and its singular cunning and power of self-preservation. See his *Land of Israel*, 2d ed. p. 258 (London, 1866). H.

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the land of Canaan, the congregation was assembled only on matters of the highest importance. The delegates were summoned by messengers (2 Chr. xxx. 6) to such places as might be appointed, most frequently to Mizpeh (Judg. x. 17, xi. 11, xx. 1; 1 Sam. vii. 5, x. 17; 1 Macc. iii. 46); they came attended each with his band of retainers, so that the number assembled was very considerable (Judg. xx. 2 ff.). On one occasion we hear of the congregation being assembled for judicial purposes (Judg. xx.); on other occasions for religious festivals (2 Chr. xxx. 5, xxxiv. 29); on others for the election of kings, as Saul (1 Sam. x. 17), David (2 Sam. v. 1), Jeroboam (1 K. xii. 20), Joash (2 K. xi. 19), Josiah (2 K. xxi. 24), Jehoahaz (2 K. xxiii. 30), and Uzziah (2 Chr. xxvi. 1). In the later periods of Jewish history the congregation was represented by the Sanhedrim; and the term *συναγωγή*, which in the LXX. is applied exclusively to the congregation itself (for the place of meeting אֹהֶל מוֹעֵד is invariably rendered *ἡ σκηνὴ τοῦ μαρτυρίου*, *tabernaculum testimonii*, the word מוֹעֵד being considered = עֵדוּת), was transferred to the places of worship established by the Jews, wherever a certain number of families were collected. W. L. B.

* "Congregation," assembly of the people, is the proper rendering of *ἐκκλησία* in Acts vii. 38, instead of "church" (A. V.). That is the rendering in the older English versions (Tyndale's, Cranmer's, the Genevan). Stephen evidently refers in that passage to the congregation of the Hebrews assembled at Sinai, at the time of the promulgation of the law. So nearly all the best critics (Bengel, Kuinoel, Olshausen, De Wette, Meyer, Lechler, Alford). H.

CONI'AH. [JECONIAH.]

CONONI'AH (כָּוַנְיָהוּ [*whom Jehovah establishes*]: Χωνενίας; [Vat. in ver. 12 Χωμενίας;] Alex. Χωχενίας: *Chonenias*), a Levite, ruler (נָגִיד) of the offerings and tithes in the time of Hezekiah (2 Chr. xxxi. 12, 13). [See CONANIAH.]

CONSECRATION. [PRIEST.]

* CONVENIENT signifies "becoming, fitting, appropriate" in several passages, *e. g.* Prov. xxx. 8; Jer. xl. 4; Rom. i. 28; Eph. v. 4; Philem. ver. 8. It occurs once in the dedication of James's translators. It is the rendering of *ἀνῆκον* and *καθῆκον* in the N. T., and was an ancient Latin sense of the word. It belongs to the class of terms of which Archbishop Whately remarks that "they are much more likely to perplex and bewilder the reader, than those entirely out of use. The latter only leave him in darkness; the others mislead him by a false light." See his *Bacon's Essays · with Annotations* (Essay xxiv. p. 259, 5th ed. Boston, 1863). H.

* CONVERSATION is never used in the A. V. in its ordinary sense, but always denotes "course of life," "conduct." In the N. T. it commonly represents the Greek *ἀναστροφή*; once *τρόπος*. In Phil. iii. 20, "our *conversation* is in heaven," it is the rendering of *πολίτευμα*. The probable meaning is well expressed by Wakefield's translation, "we are citizens of heaven." A.

CONVOCATION (מִקְרָא, from קָרָא *vocare*; comp. Num. x. 2; Is. i. 13). This term is applied invariably to meetings of a *religious* character, in contradistinction to *congregation*, in which political and legal matters were occasionally settled. Hence it is connected with קֹדֶשׁ, *holy*, and is applied only to the Sabbath and the great annual festivals of the Jews (Ex. xii. 16; Lev. xxiii. 2 ff.; Num. xxviii. 18 ff., xxix. 1 ff.). With one exception (Is. i. 13), the word is peculiar to the Pentateuch. The LXX. treats it as an adjective = *κλητός*, *ἐπίκλητος*; but there can be no doubt that the A. V. is correct in its rendering. W. L. B.

COOKING. As meat did not form an article of ordinary diet among the Jews, the art of cooking was not carried to any perfection. The difficulty of preserving it from putrefaction necessitated the immediate consumption of an animal, and hence few were slaughtered except for purposes of hospitality or festivity. The proceedings on such occasions appear to have been as follows: On the arrival of a guest the animal, either a kid, lamb, or calf, was killed (Gen. xviii. 7; Luke xv. 23), its throat being cut so that the blood might be poured out (Lev. vii. 26); it was then flayed and was ready either for roasting (צָלָה), or boiling (בָּשַׁל): in the former case the animal was preserved entire (Ex. xii. 46), and roasted either over a fire (Ex. xii. 8) of wood (Is. xliv. 16), or perhaps, as the mention of fire implies another method, in an oven, consisting simply of a hole dug in the earth, well heated, and covered up (Burckhardt, *Notes on Bedouins*, i. 240); the Paschal lamb was roasted by the first of these methods (Ex. xii. 8, 9; 2 Chr. xxxv. 13). Boiling, however, was the more usual method of cooking, both in the case of sacrifices, other than the Paschal lamb (Lev. viii. 31), and for domestic use (Ex. xvi. 23), so much so that בָּשַׁל = *to cook* generally, including even *roasting* (Deut. xvi. 7). In this case the animal was cut up, the right shoulder being first taken off (hence the priest's joint, Lev. vii. 32), and the other joints in succession; the flesh was separated from the bones and minced, and the bones themselves were broken up (Mic. iii. 3); the whole mass was then thrown into a caldron (Ez. xxiv. 4, 5) filled with water (Ex. xii. 9), or, as we may infer from Ex. xxiii. 19, occasionally with milk, as is still usual among the Arabs (Burckhardt, *Notes*, i. 63), the prohibition "not to seethe a kid in his mother's milk" having reference apparently to some heathen practice connected with the offering of the first-fruits (Ex. *l. c.*; xxxiv. 26), which rendered the kid so prepared unclean food (Deut. xiv. 21). The caldron was boiled over a wood fire (Ez. xxiv. 10); the scum which rose to the surface was from time to time removed, otherwise the meat would turn out loathsome (6); salt or spices were thrown in to season it (10); and when sufficiently boiled, the meat and the broth (מָרָק: *ζωμός*, LXX.: *jus*, Vulg.), were served up separately (Judg. vi. 19), the broth being used with unleavened bread, and butter (Gen. xviii. 8), as a sauce for dipping morsels of bread into (Burckhardt's *Notes*, i. 63). Sometimes the meat was so highly spiced that its flavor could hardly be distinguished; such dishes were called מַטְעַמִּים (Gen. xxvii. 4; Prov. xxiii. 3). There is a striking similarity in the culinary operations of the Hebrews and Egyptians (Wilkinson's *Anc. Egypt.* ii. 374 ff.). Veg-

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stables were usually boiled, and served up as pottage (Gen. xxv. 29; 2 K. iv. 38). Fish was also cooked (*ἰχθύος ὀπτοῦ μέρος: piscis assi;* Luke xxiv. 42), probably broiled. The cooking was in early times performed by the mistress of the household (Gen. xviii. 6); professional cooks (מְבַשְּׁלִים) were afterwards employed (1 Sam. viii. 13, ix. 23). The utensils required were — כִּירַיִם (*χυτρόποδες: chytropodes*), a cooking range, having places for two or more pots, probably of earthenware (Lev. xi 35); כִּיּוֹר (*λέβης: lebes*), a caldron (1 Sam. ii. 14); מַזְלֵג (*κρεάγρα: fuscinula*), a large fork or flesh-hook; סִיר (*λέβης: olla*), a wide, open, metal vessel, resembling a fish-kettle, adapted to be used as a wash-pot (Ps. lx. 8), or to eat from (Ex. xvi. 3); פָּרוּר, דוּד, קַלַּחַת. pots probably of earthenware and high, but how differing from each other does not appear; and, lastly, צַלַּחַת, or צְלוֹחִית, dishes (2 K. ii. 20, xxi. 13; Prov. xix. 24, A. V. "bosom"). W. L. B.

CO'OS (Rec. Text, *εἰς τὴν Κῶν*; Lachm. [and Tisch.] with ABC [DE Sin.], Κῶ), Acts xxi. 1. [Cos.]

COPPER (נְחֹשֶׁת). This word in the A. V. is always rendered "brass," except in Ezr. viii. 27. See BRASS). This metal is usually found as pyrites (sulphuret of copper and iron), malachite (carb. of copper), or in the state of oxide, and occasionally in a native state, principally in the New World. It was almost exclusively used by the ancients for common purposes; for which its elastic and ductile nature rendered it practically available. It is a question whether in the earliest times iron was known (*μέλας δ' οὐκ ἔσκε σίδηρος*, Hes. *Opp. et Dies*, 149; Lucr. v. 1285 ff.). In India, however, its manufacture has been practiced from a very ancient date by a process exceedingly simple, and possibly a similar one was employed by the ancient Egyptians (Napier. *Anc. Workers in Metal*, p. 137). There is no certain mention of iron in the Scriptures; and, from the allusion to it as known to Tubalcain (Gen. iv. 22), some have ventured to doubt whether in that place בַּרְזֶל means iron (Wilkinson, *Anc. Egypt.* iii. 242).

We read in the Bible of copper, possessed in countless abundance (2 Chr. iv. 18), and used for every kind of instrument; as chains (Judg. xvi. 21), *pillars* (1 K. vii. 15–21), lavers, the great one being called "the copper sea" (2 K. xxv. 13; 1 Chr. xviii. 8), and the other temple vessels. These were made in the foundry, with the assistance of Hiram, a Phœnician (1 K. vii. 13), although the Jews were not ignorant of metallurgy (Ex. xxii. 18; Deut. iv. 20, &c.), and appear to have worked their own mines (Deut. viii. 9; Is. li. 1). We read also of copper mirrors (Ex. xxxviii. 8; Job xxxvii. 18), since the metal is susceptible of brilliant polish (2 Chr. iv. 16); and even of copper arms, as helmets, spears, &c. (1 Sam. xvii. 5, 6, 38; 2 Sam. xxi. 16). The expression "bow of steel," in Job xx. 24, Ps. xviii. 34, should be rendered "bow of copper," since the term for steel is פְּלָדָה or בַּרְזֶל מִצְפּוֹן (*northern* iron). They could hardly have applied copper to these purposes without possessing some judicious system of alloys, or perhaps some forgotten secret for rendering the metal harder and more elastic than we can make it.

It has been maintained that the cutting-tools of the Egyptians, with which they worked the granite and porphyry of their monuments, were made of bronze, in which copper was a chief ingredient The arguments on this point are found in Wilkinson, iii. 249, &c., but they are not conclusive. There seems no reason why the art of making iron and excellent steel, which has been for ages practiced in India, may not have been equally known to the Egyptians. The quickness with which iron decomposes will fully account for the non-discovery of any remains of steel or iron implements. For analyses of the bronze tools and articles found in Egypt and Assyria, see Napier, p. 88.

The only place in the A. V. where "copper" is mentioned is Ezr. viii. 27, "two vessels of fine copper, precious as gold" (cf. 1 Esdr. viii. 57; *σκεύη χαλκοῦ στίλβοντος, διάφορα, ἐπιθυμητὰ ἐν χρυσίῳ; æris fulgentis;* "vases of *Corinthian* brass," Syr.; "ex orichalco," Jun.), perhaps similar to those of "bright brass" in 1 K. vii. 45; Dan. x. 6. They may have been of orichalcum, like the Persian or Indian vases found among the treasures of Darius (Aristot. *de Mirab. Auscult.*). There were two kinds of this metal, one *natural* (Serv. *ad Æn.* xii. 87), which Pliny (*H. N.* xxxiv. 2, 2) says had long been extinct in his time, but which Chardin alludes to as found in Sumatra under the name Calmbac (Rosenm. *l. c.*); the other *artificial* (identified by some with *ἤλεκτρον*, whence the mistaken spelling *auri*-chalcum), which Bochart (*Hieroz.* vi. ch. 16, p. 871 ff.) considers to be the Hebrew חַשְׁמַל, a word compounded (he says) of נְחֹשֶׁת (copper) and Chald. מְלָלָא (? gold, Ex. i. 4, 27, viii. 2); *ἤλεκτρον*, LXX.; *electrum*, Vulg (*ἀλλότυπον χρυσίον*, Hesych.; to which Suid. adds, *μεμιγμένον ὑάλῳ καὶ λιθίῳ*). On this substance see Pausan. v. 12; Plin. xxxiii. 4, § 23. Gesenius considers the *χαλκολίβανον* of Rev. i. 15 to be *χαλκὸς λιπαρός* = חַשְׁמַל; he differs from Bochart, and argues that it means merely "smooth or polished brass."

In Ez. xxvii. 13, the importation of copper vessels to the markets of Tyre by merchants of Javan, Tubal, and Meshech, is alluded to. Probably these were the Moschi, &c., who worked the copper mines in the neighborhood of Mount Caucasus.

In 2 Tim. iv. 14, *χαλκεύς* is rendered "coppersmith," but the term is perfectly general, and is used even for workers in iron (Od. ix. 391); *χαλκεύς, πᾶς τεχνίτης, καὶ ὁ ἀργυροκόπος καὶ ὁ χρυσοχόος* (Hesych.).

"Copper" is used for money, Ez. xvi. 36 (A. V. "filthiness"); *ἐξέχεας τὸν χαλκόν σου*, LXX.; "effusum est æs tuum," Vulg.; and in N. T. (*χαλκοῦς, τοῦτο ἐπὶ χρυσοῦ καὶ τοῦ ἀργύρου ἔλεγον*, Hesych.). F. W. F.

* COPTIC VERSION. [VERSIONS, ANCIENT (EGYPTIAN).]

* COR (כֹּר: *κόρος: corus*) a measure of capacity, the same as the *homer* (Ex. xlv. 14; 1 K iv. 22 and v. 11, marg.; Ezr. vii. 22, marg). See WEIGHTS AND MEASURES, II. § 2. A.

CORAL (רְאמוֹת, *rᵉmôth: μετέωρα*; Symm *ὑψηλά*; פְּנִינִים: *sericum, excelsa*) occurs only, a

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be somewhat doubtful rendering of the Hebrew *râmôth*, in Job xxviii. 18, "No mention shall be made of coral (*ramoth*, margin) or of pearls, for the price of wisdom is above rubies;" and in Ez. xxvii. 16, where coral is enumerated amongst the wares which Syria brought to the markets of Tyre. The old versions fail to afford us any clew; the LXX. gives merely the etymological meaning of the Hebrew term "lofty things;" the Vulg. in Ez. (*l. c.*) reads "silk." Some have conjectured "rhinoceros skins," deriving the original word from *reem* (the unicorn of the A. V.), which word, however, has nothing to do with this animal. [UNICORN.] Schultens (*Comment. in Jobum*, l. c.) gives up the matter in despair, and leaves the word untranslated. Many of the Jewish rabbis understand "red coral" by *râmôth*. Gesenius (*Thes.* s. v.) conjectures "black coral" (?), assigning the red kind to *peninim* ("rubies," A. V.): see RUBY. Michaelis (*Suppl. Lex. Hebr.* p. 2218) translates *râmôth* by *Lapides gazellarum*, i. e. *L. bezoarditci*, as if from *rîm*, an Arabic name for some species of gazelle. The *Lapis bezoarticus* of Linnæus denotes the calcareous concretions sometimes found in the stomach of the Indian gazelle, the Sasin (*Antilope cervicapra*, Pallas). This stone, which possessed a strong aromatic odor, was formerly held in high repute as a talisman. The Arabian physicians attributed valuable medicinal properties to these concretions. The opinion of Michaelis, that *râmôth* denotes these stones, is little else than conjecture. On the whole, we see no reason to be dissatisfied with the rendering of the A. V. "Coral" has decidedly the best claim of any other substances to represent the *râmôth*. The natural upward form of growth of the *Corallium rubrum* is well suited to the etymology of the word. The word rendered "price" in Job xxviii. 18, more properly denotes "a drawing out;" and appears to have reference to the manner in which coral and pearls were obtained from the sea, either by diving or dredging. At present, Mediterranean corals, which constitute an important article of commerce, are broken off from the rocks to which they adhere by long hooked poles, and thus "drawn out." With regard to the estimation in which coral was held by the Jews and other Orientals, it must be remembered that coral varies in price with us. Fine compact specimens of the best tints may be worth as much as £10 per oz., while inferior ones are perhaps not worth much more than a shilling per lb. Pliny says (*N. H.* xxxii. 2) that the Indians valued coral as the Romans valued pearls. It is possible that the Syrian traders, who as Jerome remarks (Rosenmüller, *Schol. in* Ez. xxvii. 16), would in his day run all over the world "lucri cupiditate," may have visited the Indian seas, and brought home thence rich coral treasures; though they would also readily procure coral either from the Red Sea or the Mediterranean, where it is abundantly found. Coral, Mr. King informs us, often occurs in ancient Egyptian jewelry as beads, and cut into charms. W. H.

CORBAN (קָרְבָּן [*offering*]: δῶρον: *oblatio*; in N. T. κορβᾶν expl. by δῶρον, and in Vulg. *donum* used only in Lev. and Num., except in Ez. xx. 28, xl. 43), an offering to God of any sort, bloody or bloodless, but particularly in fulfillment of a vow. The law laid down rules for vows, (1) affirmative; (2) negative. By the former, persons, animals, and property might be devoted to God, but, with certain limitations, they were redeemable by money payments. By the latter, persons interdicted themselves, or were interdicted by their parents from the use of certain things lawful in themselves, as wine, either for a limited or an unlimited period (Lev. xxvii.; Num. xxx.; Judg. xiii. 7; Jer. xxxv.; Joseph. *Ant.* iv. 4, § 4; *B. J.* ii. 15, § 1; Acts xviii. 18, xxi. 23, 24). Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him some particular object whether of food or any other kind whatsoever. The thing thus interdicted was considered as Corban, and the form of interdiction was virtually to this effect: "I forbid myself to touch or be concerned in any way with the thing forbidden, as if it were devoted by law," *i. e.* "let it be Corban." So far did they carry the principle that they even held as binding the incomplete exclamations of anger, and called them יָדוֹת, *handles*. A person might thus exempt himself from assisting or receiving assistance from some particular person or persons, as parents in distress; and in short from any inconvenient obligation under plea of corban, though by a legal fiction he was allowed to suspend the restriction in certain cases. It was with practices of this sort that our Lord found fault (Matt. xv. 5; Mark vii. 11), as annulling the spirit of the law.

Theophrastus, quoted by Josephus, notices the system, miscalling it a Phœnician custom, but in naming the word corban identifies it with Judaism. Josephus calls the treasury in which offerings for the temple or its services were deposited, κορβανᾶς, as in Matt. xxvii. 6. Origen's account of the corban-system is that children sometimes refused assistance to parents on the ground that they had already contributed to the poor fund, from which they alleged their parents might be relieved (Joseph. *B. J.* ii. 9, § 4: *Ap.* i. 22; Mishna, [ed.] Surenhus., *de Votis*, i. 4, ii. 2; Cappellus, Grotius, Hammond, Lightfoot, *Hor. Hebr.* on Matt. xv. 6; Jahn, *Arch. Bibl.* v. § 392, 394). [ALMS; VOWS; OFFERINGS.] H. W. P.

CORBE (Χορβέ; [Ald. Κορβέ:] *Choraba*), 1 Esdr. v. 12. This name apparently answers to ZACCAI in the lists of Ezra and Nehemiah.

CORD (עָבֹת, מֵיתָר, יְתֵר, חֶבֶל). Of the various purposes to which cord, including under that term rope and twisted thongs, was applied, the following are specially worthy of notice. (1.) For fastening a tent, in which sense מֵיתָר is more particularly used (*e. g.* Ex. xxxv. 18, xxxix. 40; Is. liv. 2). As the tent supplied a favorite image of the human body, the cords which held it in its place represented the principle of life (Job iv. 21, "Are not their tent-cords (A. V. "excellency") torn away?"; Eccl. xii. 6). (2.) For leading or binding animals, as a halter or rein (Ps. cxviii. 27; Hos. xi. 4), whence to "loosen the cord" (Job xxx. 11) = to free from authority. (3.) For yoking them either to a cart (Is. v. 18) or a plough (Job xxxix. 10). (4.) For binding prisoners, more particularly עֲבֹת (Judg. xv. 13; Ps. ii. 3, cxxix. 4, Ez. iii. 25), whence the metaphorical expression "*bands of love*" (Hos. xi. 4). (5.) For bow-strings (Ps. xi. 2), made of catgut; such are spoken of in Judg. xvi. 7 (יְתָרִים לַחִים, A. V. "green

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withs;" but more properly *νευραὶ ὑγραί*, fresh or moist bow-strings). (6.) For the ropes or "tackings" of a vessel (Is. xxxiii. 23). (7.) For measuring ground, the full expression being חֶבֶל מִדָּה (2 Sam. viii. 2; Ps. lxxviii. 55; Am. vii. 17; Zech. ii. 1): hence to "cast a cord" = to assign a property (Mic. ii. 5), and cord or *line* became an expression for an inheritance (Josh. xvii. 14, xix. 9; Ps. xvi. 6; Ez. xlvii. 13), and even for any defined district (*e. g.* the *line*, or tract, *of Argob*, Deut. iii. 4). [CHEBEL.] (8.) For fishing and snaring [FISHING; FOWLING; HUNTING]. (9.) For attaching articles of dress; as the *wreathen chains* (עֲבֹת), which were rather twisted cords, worn by the high-priests (Ex. xxviii. 14, 22, 24, xxxix. 15, 17). (10.) For fastening awnings (Esth. i. 6). (11.) For attaching to a plummet. The line and plummet are emblematic of a regular rule (2 K. xxi. 13; Is. xxviii. 17); hence to destroy by line and plummet (Is. xxxiv. 11; Lam. ii. 8; Am. vii. 7) has been understood as = regular, systematic destruction (*ad normam et libellum*, Gesen. *Thes.* p. 125): it may however be referred to the carpenter's level, which can only be used on a flat surface (comp. Thenius, *Comm.* in 2 K. xxi. 13). (12.) For drawing water out of a well, or raising heavy weights (Josh. ii. 15; Jer. xxxviii. 6, 13). To place a rope on the head (1 K. xx. 31) in place of the ordinary head-dress was a sign of abject submission. The materials of which cord was made varied according to the strength required; the strongest rope was probably made of strips of camel hide, as still used by the Bedouins for drawing water (Burckhardt's *Notes*, i. 46); the Egyptians twisted these strips together into thongs for sandals and other purposes (Wilkinson, *Anc. Egypt.* iii. 145). The finer sorts were made of flax (Is. xix. 9). The fibre of the date-palm was also used (Wilkinson, iii. 210); and probably reeds and rushes of various kinds, as implied in the origin of the word *σχοινίον* (Plin. xix. 9), which is generally used by the LXX. as = חֶבֶל, and more particularly in the word אַגְמוֹן (Job. xli. 2), which primarily means a reed; in the Talmud (*Erubhin*, fol. 58) bulrushes, osier, and flax are enumerated as the materials of which rope was made; in the Mishna (*Sotah*, i. § 6) the חבל מצרי is explained as *funis vimineus seu saligmus*. In the N. T. the term *σχοινία* is applied to the whip which our Saviour made (John ii. 15), and to the ropes of a ship (Acts xxvii. 32). Alford understands it in the former passage of the rushes on which the cattle were littered; but the ordinary rendering *cords* seems more consistent with the use of the term elsewhere. W. L. B.

* CORDS OF SHEOL. [SNARES OF DEATH, Amer. ed.]

CO'RE (Κορέ, N. T. & K.: *Core*), Ecclus. xlv. 18; Jude 11. [KORAH, 1.]

CORIANDER (גַּד: *κόριον*: *coriandrum*). The plant called *Coriandrum sativum* is found in Egypt, Persia, and India (Plin. xx. 82), and has a round tall stalk; it bears umbelliferous white or reddish flowers, from which arise globular, grayish, spicy seed-corns, marked with fine striæ. It is much cultivated in the south of Europe, as its seeds are used by confectioners and druggists. The Carthaginians called it *γολδ* = גַּד (Dioscorid. iii. 64) The etymology is uncertain, though it is not impossible that the striated appearance of the seed-vessels may have suggested a name derived from גָּדַד *to cut* (Gesen.). It is mentioned twice in the Bible (Ex. xvi. 31; Num. xi. 7). In both passages the manna is likened to coriander-seed as to form, and in the former passage as to color also. W. D.

CORINTH (Κόρινθος: [*Corinthus*]). This city is alike remarkable for its distinctive geographical position, its eminence in Greek and Roman history, and its close connection with the early spread of Christianity.

Geographically its situation was so marked, that the name of its *Isthmus* has been given to every narrow neck of land between two seas. Thus it was "the bridge of the sea" (Pind. *Nem.* vi. 44) and "the gate of the Peloponnesus" (Xen. *Ages.* 2). No invading army could enter the Morea by land except by this way, and without forcing some of the defenses which have been raised from one sea to the other at various intervals between the great Persian war and the recent struggles of the Turks with the modern Greeks, or with the Venetians. But, besides this, the site of Corinth is distinguished by another conspicuous physical feature — namely, the *Acrocorinthus*, a vast citadel of rock, which rises abruptly to the height of 2000 feet above the level of the sea, and the summit of which is so extensive that it once contained a whole town. The view from this eminence is one of the most celebrated in the world. Besides the mountains of the Morea, it embraces those on the northern shore of the Corinthian gulf, with the snowy heights of Parnassus conspicuous above the rest. To the east is the Saronic gulf, with its islands, and the hills round Athens, the Acropolis itself being distinctly visible at a distance of 45 miles. Immediately below the Acrocorinthus, to the north, was the city of Corinth, on a table-land descending in terraces to the low plain, which lies between Cenchreæ, the harbor on the Saronic, and Lechæum, the harbor on the Corinthian gulf.

The situation of Corinth, and the possession of these eastern and western harbors, are the secrets of her history. The earliest passage in her progress to eminence was probably Phœnician. But at the most remote period of which we have any sure record we find the Greeks established here in a position of wealth (Hom. *Il.* ii. 570; Pind. *Ol.* xiii. 4), and military strength (Thucyd. i. 13). Some of the earliest efforts of Greek ship-building are connected with Corinth; and her colonies to the westward were among the first and most flourishing sent out from Greece. So too in the latest passages of Greek history, in the struggles with Macedonia and Rome, Corinth held a conspicuous place. After the battle of Chæronea (B. C. 338) the Macedonian kings placed a garrison in the Acrocorinthus. After the battle of Cynoscephalæ (B. C. 197) it was occupied by a Roman garrison Corinth, however, was constituted the head of the Achæan league. Here the Roman ambassadors were maltreated: and the consequence was the utter ruin and destruction of the city.

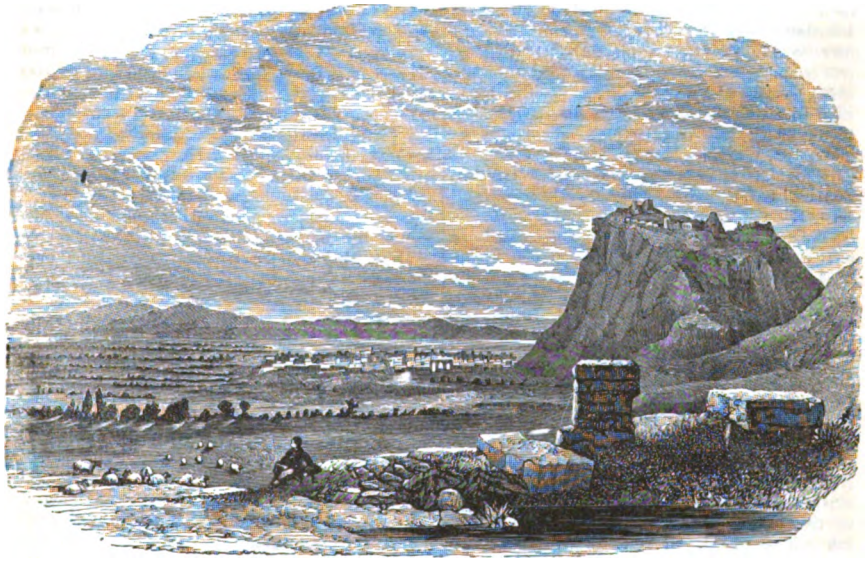
It is not the true Greek Corinth with which we have to do in the life of St. Paul, but the Corinth which was rebuilt and established as a Roman colony. The distinction between the two must be carefully remembered. A period of a hundred

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years intervened, during which the place was almost utterly desolate. The merchants of the Isthmus retired to Delos. The presidency of the Isthmian games was given to the people of Sicyon. Corinth seemed blotted from the map; till Julius Cæsar refounded the city, which thenceforth was called *Colonia Julia Corinthus*. The new city was hardly less distinguished than the old, and it acquired a fresh importance as the metropolis of the Roman province of ACHAIA. We find GALLIO, brother of the philosopher Seneca, exercising the functions of proconsul here (Achaia was a senatorial province) during St. Paul's first residence at Corinth, in the reign of Claudius.

This residence continued for a year and six months, and the circumstances, which occurred during the course of it, are related at some length (Acts xviii. 1–18). St. Paul had recently passed through Macedonia. He came to Corinth from Athens; shortly after his arrival Silas and Timotheus came from Macedonia and rejoined him: and about this time the two epistles to the Thessalonians were written (probably A. D. 52 or 53). It was at Corinth that the apostle first became acquainted with Aquila and Priscilla; and shortly after his departure Apollos came to this city from Ephesus (Acts xviii. 27).

Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians, which were written (probably A. D. 57) the first from Ephesus, the second from Macedonia, shortly before the second visit to Corinth, which is briefly stated (Acts xx. 3) to have lasted three months. During this visit (probably A. D. 58) the epistle to the Romans was



Corinth.

written. From the three epistles last mentioned, compared with Acts xxiv. 17, we gather that St. Paul was much occupied at this time with a collection for the poor Christians at Jerusalem.

There are good reasons for believing that when St. Paul was at Ephesus (A. D. 57) he wrote to the Corinthians an epistle which has not been preserved (see below, p. 495); and it is almost certain that about the same time a short visit was paid to Corinth, of which no account is given in the Acts.

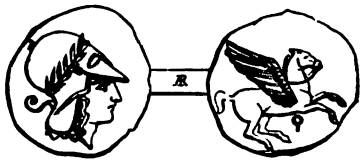
It has been well observed that the great number of Latin names of persons mentioned in the epistle to the Romans is in harmony with what we know of the colonial origin of a large part of the population of Corinth. From Acts xviii. we may conclude that there were many Jewish converts in the Corinthian church, though it would appear (1 Cor. xii. 2) that the Gentiles predominated. On the other hand it is evident from the whole tenor of both epistles that the Judaizing element was very strong at Corinth. Party-spirit also was extremely prevalent, the names of Paul, Peter, and Apollos being used as the watchwords of restless factions. Among the eminent Christians who lived at Corinth were Stephanas (1 Cor. i. 16, xvi. 15, 17), Crispus (Acts xviii. 8; 1 Cor. i. 14), Caius (Rom. xvi. 23; 1 Cor. i. 14), and Erastus (Rom. xvi. 23; 2 Tim. iv. 20). The epistles of Clement to the Corinthians are among the most interesting of the post-apostolic writings.[a] Corinth is still an episcopal see. The cathedral church of St. Nicolas, "a very mean place for such an ecclesiastical dignity," used in Turkish times to be in the Acrocorinthus. The city has now shrunk to a wretched village, on the old site, and bearing the old name, which, however, is often corrupted into *Gortho*.

Pausanias, in describing the antiquities of Corinth as they existed in his day, distinguishes clearly between those which belonged to the old Greek city, and those which were of Roman origin. Two

[a] Of the two epistles to the Corinthians ascribed to Clement of Rome, only the first is now regarded as genuine by respectable scholars A.

relics of Roman work are still to be seen, one a heap of brick-work which may have been part of the baths erected by Hadrian, the other the remains of an amphitheatre with subterranean arrangements for gladiators. Far more interesting are the ruins of the ancient Greek temple — the "old columns, which have looked down on the rise, the prosperity, and the desolation of two [in fact, three] successive Corinths." At the time of Wheler's visit in 1676 twelve columns were standing: before 1795 they were reduced to five; and further injury has very recently been inflicted by an earthquake. It is believed that this temple is the oldest of which any remains are left in Greece. The fountain of Peirene, "full of sweet and clear water," as it is described by Strabo, is still to be seen in the Acrocorinthus, as well as the fountains in the lower city, of which it was supposed by him and Pausanias to be the source. The walls on the Acrocorinthus were in part erected by the Venetians, who held Corinth for twenty-five years in the 17th century. This city and its neighborhood have been described by many travellers, but we must especially refer to Leake's *Morea*, iii. 229–304 (London, 1830), and his *Peloponnesiaca*, p. 392 (London, 1846), Curtius, *Peloponnesos*, ii. 514 (Gotha, 1851–52); Clark, *Peloponnesus*, pp. 42–61 (London, 1858). There are four German monographs on the subject, Wilckens, *Rerum Corinthiacarum specimen ad illustrationem utriusque Epistolæ Paulinæ*, Bremen, 1747; Walch, *Antiquitates Corinthiacæ*, Jena, 1761; Wagner, *Rerum Corinthiacarum specimen*, Darmstadt, 1824; Barth, *Corinthiorum Commercii et Mercaturæ Historiæ Particula*, Berlin, 1844. [The eminent archæologist, Raugabes, has a sketch of Corinth, its earlier and later history, and its antiquities, in his Ἑλληνικά, ii. 287–314. — H.]

This article would be incomplete without some notice of the Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which St. Paul borrows some of his most striking imagery in 1 Cor. and other epistles. [See GAMES, Amer. ed.] This sanctuary was a short distance to the N. E. of Corinth, at the narrowest part of the Isthmus, near the harbor of Schœnus (now *Kalamáki*) on the Saronic gulf. The wall of the inclosure can still be traced. It is of an irregular shape, determined by the form of a natural platform at the edge of a ravine. The fortifications of the Isthmus followed this ravine and abutted at the east upon the inclosure of the sanctuary, which thus served a military as well as a religious purpose. The exact site of the temple is doubtful, and none of the objects of interest remain, which Pausanias describes as seen by him within the inclosure: but to the south are the remains of the stadium where the foot-races were run (1 Cor. ix. 24); to the east are those of the theatre, which was probably the scene of the pugilistic contests (*ib.* 23); and abundant on the shore are the small green pine-trees (σκιναί) which gave the fading wreath (*ib.* 25) to the victors in the games. An inscription found here in 1676 (now removed to Verona) affords a valuable illustration of the interest taken in these games in Roman times (Boeckh, No. 1104). The French map of the Morea does not include the Isthmus; so that, till recently, Col. Leake's sketch (reproduced by Curtius) has been the only trustworthy representation of the scene of the Isthmian games. But the ground has been more minutely examined by Mr. Clark, who gives us a more exact plan. In the immediate neighborhood of this sanctuary are the traces of the canal, which was begun and discontinued by Nero about the time of St. Paul's first visit to Corinth. J. S. H.



Didrachm of Corinth (Attic talent). Obv., Head of Minerva, to right. Rev., Pegasus, to right; below, ♀.

CORINTHIANS, FIRST EPISTLE TO THE, was written by the Apostle St. Paul toward the close of his nearly three-year stay at Ephesus (Acts xix. 10, xx. 31; see the subscription in B and in Copt. Vers.), which we learn from 1 Cor. xvi. 8, probably terminated with the Pentecost of A. D. 57 or 58. Some supposed allusions to the passover in ch. v. 7, 8, have led recent critics (see Meyer *in loc.*), not without a show of probability, to fix upon Easter as the *exact* time of composition. The bearers were probably (according to the common subscription) Stephanas, Fortunatus, and Achaicus, who had been recently sent to the Apostle, and who, in the conclusion of this epistle (ch. xvi. 17), are especially commended to the honorable regard of the church of Corinth.

This varied and highly characteristic letter was addressed not to any party, but to the whole body of the large (Acts xviii. 8, 10) Judæo-Gentile (Acts xviii. 4) church of Corinth, and appears to have been called forth, 1st, by the information the Apostle had received from members of the household of Chloe (ch. i. 11) of the divisions that were existing among them, which were of so grave a nature as to have already induced the Apostle to desire Timothy to visit Corinth (ch. iv. 17) after his journey to Macedonia (Acts xix. 22); 2dly, by the information he had received of a grievous case of incest (ch. v. 1), and of the defective state of the Corinthian converts, not only in regard of general habits (ch. vi. 1 ff.) and church discipline (ch. xi. 20 ff.), but, as it would also seem, of doctrine (ch. xv.); 3dly, by the inquiries that had been specially addressed to St. Paul by the church of Corinth on several matters relating to Christian practice.

The contents of this epistle are thus extremely varied, and in the present article almost preclude a more specific analysis than we here subjoin. The Apostle opens with his usual salutation and with an expression of thankfulness for their general state of Christian progress (ch. i. 1–9). He then at once passes on to the lamentable divisions there were among them, and incidentally justifies his own conduct and mode of preaching (ch. i. 10–iv. 16), concluding with a notice of the mission of Timothy, and of an intended authoritative visit on his own part (ch. iv. 17–21). The Apostle next deals with the case of incest that had taken place among them and had provoked no censure (ch. v. 1–8), noticing as he passes, some previous remarks he had made upon not keeping company with fornicators (ch. v. 9–13). He then comments on their evil practice of litigation before heathen tribunals (ch. vi. 1–8), and again reverts to the plague-spot in Corinthian life, fornication and uncleanness (ch. vi. 9–20)

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The last subject naturally paves the way for his answers to their inquiries about marriage (ch. vii. 1–24), and about the celibacy of virgins and widows (ch. vii. 25–40). The Apostle next makes a transition to the subject of the lawfulness of eating things sacrificed to idols, and Christian freedom generally (ch. viii.), which leads, not unnaturally, to a digression on the manner in which he waived his apostolic privileges, and performed his apostolic duties (ch. ix.). He then reverts to and concludes the subject of the use of things offered to idols (ch. x.–xi. 1), and passes onward to reprove his converts for their behavior in the assemblies of the church, both in respect to women prophesying and praying with uncovered heads (ch. xi. 2–16), and also their great irregularities in the celebration of the Lord's Supper (ch. xi. 17–34). Then follow full and minute instructions on the exercise of spiritual gifts (ch. xii.–xiv.), in which is included the noble panegyric of charity (ch. xiii.), and further a defense of the doctrine of the resurrection of the dead, about which doubts and difficulties appear to have arisen in this unhappily divided church (ch. xv.). The epistle closes with some directions concerning the contributions for the saints at Jerusalem (ch. xvi. 1–4), brief notices of his own intended movements (ch. xvi. 5–9), commendation to them of Timothy and others (ch. xvi. 10–18), greetings from the churches (ch. xvi. 19, 20), and an autograph salutation and benediction (ch. xvi. 21–24).

With regard to the *genuineness* and *authenticity* of this epistle no doubt has ever been entertained. The external evidences (Clem. Rom. *ad Cor.* cc. 47, 49; Polycarp, *ad Phil.* c. 11; Ignat. *ad Eph.* c. 2; Irenæus, *Hær.* iii. 11, 9; iv. 27, 3; Athenag. *de Resurr.* [c. 18,] p. 61, ed. Col.; Clem. Alex. *Pædag.* i. 33 [?c. 6, p. 42 f. or 117 f. ed. Potter]; Tertull. *de Præscr.* c. 33) are extremely distinct, and the character of the composition such, that if any critic should hereafter be bold enough to question the correctness of the ascription, he must be prepared to extend it to all the epistles that bear the name of the great Apostle. The baseless assumption of Bolten and Bertholdt that this epistle is a translation of an Aramaic original requires no confutation. See further testimonies in Lardner, *Credibility*, ii. 36 ff., 8vo, and Davidson, *Introduction*, ii. 253 ff.

Two special points deserve separate consideration:

1. *The state of parties* at Corinth at the time of the Apostle's writing. On this much has been written, and, it does not seem too much to say, more ingenuity displayed than sound and sober criticism. The few facts supplied to us by the Acts of the Apostles, and the notices in the epistle, appear to be as follows: — The Corinthian church was planted by the Apostle himself (1 Cor. iii. 6), in his second missionary journey, after his departure from Athens (Acts xviii. 1 ff.). He abode in the city a year and a half (ch. xviii. 11), at first in the house of Aquila and Priscilla (ch. xviii. 3), and afterwards, apparently to mark emphatically the factious nature of the conduct of the Jews, in the house of the proselyte Justus. A short time after the Apostle had left the city, the eloquent Jew of Alexandria, Apollos after having received, when at Ephesus, more exact instruction in the Gospel from Aquila and Priscilla, went to Corinth (Acts xix. 1), where he preached, as we may perhaps infer from St. Paul's comments on his own mode of preaching, in a *manner* marked by unusual eloquence and persuasiveness (comp. ch. ii. 1, 4). There is, however, no reason for concluding that the *substance* of the teaching was in any respect different from that of St. Paul; for see ch. i. 18, xvi. 12. This circumstance of the visit of Apollos, owing to the sensuous and carnal spirit which marked the church of Corinth, appears to have formed the commencement of a gradual division into two parties, the followers of St. Paul, and the followers of Apollos (comp. ch. iv. 6). These divisions, however, were to be multiplied; for, as it would seem, shortly after the departure of Apollos Judaizing teachers, supplied probably with letters of commendation (2 Cor. iii. 1) from the church of Jerusalem, appear to have come to Corinth and to have preached the Gospel in a spirit of direct antagonism to St. Paul *personally*, in every way seeking to depress his claims to be considered an Apostle (1 Cor. xi. 2), and to exalt those of the Twelve, and perhaps especially of St. Peter (ch. i. 12). To this third party, which appears to have been characterized by a spirit of excessive bitterness and faction, we may perhaps add a fourth, that, under the name of "the followers of Christ" (ch. i. 12), sought at first to separate themselves from the factious adherence to particular teachers, but eventually were driven by antagonism into positions equally sectarian and inimical to the unity of the church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the Apostle writes; and in the outset of the epistle (ch. i.–iv. 21) we have his noble and impassioned protest against this fourfold rending of the robe of Christ. This spirit of division appears, by the good providence of God, to have eventually yielded to his Apostle's rebuke, as it is noticeable that Clement of Rome, in his epistle to this church (ch. 47), alludes to these evils as long past, and as but slight compared to those which existed in his own time. For further information, beside that contained in the writings of Neander, Davidson, Conybeare and Howson, and others, the student may be referred to the special treatises of Schenkel, *de Eccl. Cor.* (Basel, 1838), Kniewel, *Eccl. Cor. Dissensiones* (Gedan. 1841), Becker, *Partheiungen in die Gemeinde z. Kor.* (Altona, 1841), Räbiger, *Krit. Untersuch.* (Breal. 1847); but he cannot be too emphatically warned against that tendency to construct a definite history out of the fewest possible facts, that marks most of these discussions.[a]

2. *The number of epistles* written by St. Paul to the Corinthian church. This will probably remain a subject of controversy to the end of time. On the one side we have the *à priori* objection that an epistle of St. Paul should have ever been lost to the church of Christ; on the other we have certain expressions which seem inexplicable on any other hypothesis. As it seems our duty here to express an opinion, we may briefly say that the well-known words, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις (ch. v. 9), do certainly seem to point to some former epistolary communication to the church of Corinth — not from linguistic, but

[a] See also Hilgenfeld, *Die Christus-Leute in Korinth*, in his *Zeitschr. f. wiss. Theol.* 1865, viii. 241–266, and Baeschlag, *Ueber die Christuspartei zu Korinth*, in the *Theol. Stud. u. Krit.* 1865, pp. 217–276. It is hardly worth while to refer more fully to the copious literature on this very uncertain subject. For a brief review of the various hypotheses, see Holtzmann in Bunsen's *Bibelwerk*, viii. 434 ff. (1866). A.

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from simple exegetical considerations: for it does seem impossible either to refer the definite μὴ συναναμίγν. κ. τ. λ. to what has preceded in ver. 2 or ver. 6, or to conceive that the words refer to the command which the Apostle is now giving for the first time. The whole context seems in favor of a former command given to the Corinthians, but interpreted by them so literally as here to require further explanation. It is not right to suppress the fact that the Greek commentators are of the contrary opinion, nor must we overlook the objection that no notice has been taken of the lost epistle by any writers of antiquity. Against this last objection it may perhaps be urged that the letter might have been so short, and so distinctly occupied with *specific* directions to this *particular* church, as never to have gained circulation beyond it. Our present epistles, it should be remembered, are not addressed *exclusively* to the Christians at Corinth (see 1 Cor. i. 2; 2 Cor. i. 1). A special treatise on this subject (in opposition, however, to the view here taken), and the number of St. Paul's journeys to Corinth, has been written by Müller, *De Tribus Pauli Itin., &c.* (Basil, 1831).[a]

The apocryphal letter of the church of Corinth to St. Paul, and St. Paul's answer, existing in Armenian, are worthless productions that deserve no consideration, but may be alluded to only as perhaps affording some *slight* evidence of an early belief that the Apostle had written to his converts more than twice. The original Armenian, with a translation, will be found in Aucher, *Arm. Grammar*, p. 143–161.

The editions of [commentaries on] these epistles have been somewhat numerous. Among the best are those of Billroth (Leipz. 1833 [trans. in Edin. Cab. Libr.]), Rückert (Leipz. 1836–37), Olshausen (Königsb. 1840), De Wette (Leipz. 1845 [3d Aufl. by Messner, 1855]), Osiander (Stuttg. 1847 [2d Ep. 1858]), Meyer (1845 [4th Aufl. 1861, 2d Ep. 1862]), and in our own country, Peile (Lond. 1848), Alford (Lond. 1856 [4th ed. 1865]), and Stanley (Lond. 1858 [3d ed. 1865]). C. J. E.

* The following works should be added: Adalb. Maier (Cath.), *Comm. üb. den ersten Brief Pauli an die Korinther*, 1857; *Comm. üb. d. zweiten Brief*, 1865; Ewald, *Die Sendschreiben des Ap. Paulus*, 1857; Neander, *Auslegung der beiden Briefe an die Corinther* (a posthumous work edited by Beyschlag), 1859; Chr. Fr. Kling, *Die Korintherbriefe*, in Lange's *Bibelwerk*, 1861; Charles Hodge, *Exposition of the First Epistle to the Corinthians*, New York, 1857, 12mo, and *Exposition of the Second Epistle*, ditto; Chr. Wordsworth, in his *Greek Testament, with Introduction and Notes*, 4th ed., 1866; W. F. Besser, *St. Pauli erster Brief an die Corinther* (1862), and *Zweiter Brief* (1863), in *Bibelstunden für die Gemeinde ausgelegt*, regarded in Germany as one of the best specimens of a happy union of accurate exegesis and practical exposition; and J. C. K. von Hofmann, *Erster Brief an die Korinther* (1864), *Zweiter Brief* (1866), in his *Die heilige Schrift Neuen Testaments zusammenhängend untersucht*, with special reference to the development of the doctrinal ideas. The article by Holtzmann (in Herzog's *Real-Encykl.* xix. 730–41) on the relation of the two Corinthian epistles to each other and on the course of thought pursued in them is very good. On the internal condition of the church at Corinth when Paul wrote his epistles to the Corinthians see Lechler's *Das apost. u. das nachapost. Zeitalter* p. 385 ff. H.

CORINTHIANS, SECOND EPISTLE TO THE, was written a few months subsequently to the first, in the same year, — and thus, if the dates assigned to the former epistle be correct, about the autumn of A. D. 57 or 58, a short time previous to the Apostle's three months' stay in Achaia (Acts xx. 3). The place whence it was written was clearly not Ephesus (see ch. i. 8), but Macedonia (ch. vii. 5, viii. 1, ix. 2), whither the Apostle went by way of Troas (ch. ii. 12), after waiting a short time in the latter place for the return of Titus (ch. ii. 13). The Vatican MS., the bulk of later MSS., and the old Syr. version, assign Philippi as the exact place whence it was written; but for this assertion we have no certain grounds to rely on: that the bearers, however, were Titus and his associates (Luke?) is apparently substantiated by ch viii. 23, ix. 3, 5.

The epistle was occasioned by the information which the Apostle had received from Titus, and also, as it would certainly seem probable, from *Timothy*, of the reception of the first epistle. It has indeed recently been doubted by Neander, De Wette, and others, whether Timothy, who had been definitely sent to Corinth (1 Cor. iv. 17) by way of Macedonia (Acts xix. 22), really reached his destination (comp. 1 Cor. xvi. 10); and it has been urged that the mission of Timothy would hardly have been left unnoticed in 2 Cor. xii. 17, 18 (see Rückert, *Comm.* p. 409). To this, however, it has been replied, apparently convincingly, that as Timothy is an associate in writing the epistle, any notice of his own mission in the third person would have seemed inappropriate. His visit was assumed as a fact, and as one that naturally made him an associate with the Apostle in writing to the church he had so lately visited.

It is more difficult to assign the precise reason for the mission of Titus. That he brought back tidings of the reception which St. Paul's first epistle had met with seems perfectly clear (ch. vii. 6 ff.), but whether he was specially sent to ascertain this, or whether to convey fresh directions, cannot be ascertained. There is a show of plausibility in the supposition of Bleek (*Stud. u. Krit.* for 1830, p. 625), followed more recently by Neander (*Pflanz. u. Leit.* p. 437), that the Apostle had made Titus the bearer of a letter couched in terms of decided severity, now lost, to which he is to be supposed to refer in ch. ii. 3 (compared with ver. 4. 9), vii. 8, 11 ff.; but, as has been justly urged (see Meyer, *Einleit.* p. 3), there is quite enough of severity in the first epistle (consider ch. iv. 18–21, v. 2 ff., vi. 5–8, xi. 17) to call forth the Apostle's affectionate anxiety. If it be desirable to hazard a conjecture on this mission of Titus, it would seem most natural to suppose that the return of Timothy and the intelligence he conveyed might have been such as to make the Apostle feel the necessity of at once despatching to the contentious church one of his immediate followers, with instructions to support

[a] * Bleek also maintains the view that Paul wrote an epistle to the Corinthians, which has been lost, between his 1st and 2d epistles now extant. He states his reasons at length for so thinking in his *Einl. in das N. Test.* p. 402 ff. Neander also adopts the same opinion in the 4th ed. of his *Gesch. der Pflanzung* (1847) and in his *Auslег. der Br an die Cor.* (p. 345), after having previously declared himself against it. H.

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and strengthen the effect of the epistle, and to bring back the most recent tidings of the spirit that was prevailing at Corinth.

These tidings, as it would seem from our present epistle, were mainly favorable: the better part of the church were returning back to their spiritual allegiance to their founder (ch. i. 13, 14, vii. 9. 15, 16), but there was still a faction, possibly of the Judaizing members (comp. ch. xi. 22), that were sharpened into even a more keen animosity against the Apostle *personally* (ch. x. 1, 10), and more strenuously denied his claim to Apostleship.

The contents of this epistle are thus very varied, but may perhaps be roughly divided into *three* parts: — 1st, the Apostle's account of the character of his spiritual labors, accompanied with notices of his affectionate feelings towards his converts (ch. i.–vii.); 2dly, directions about the collections (ch. viii., ix.); 3dly, defense of his own apostolical character (ch. x.–xiii. 10). A close analysis is scarcely compatible with the limits of the present article, as in no one of the Apostle's epistles are the changes more rapid and frequent. Now he thanks God for their general state (ch. i. 3 ff.); now he glances to his purposed visit (ch. i. 15 ff.); now he alludes to the special directions in the first letter (ch. ii. 3 ff.); again he returns to his own plans (ch. ii. 12 ff.), pleads his own apostolic dignity (ch. iii. 1 ff.), dwells long upon the spirit and nature of his own labors (ch. iv. 1 ff.), his own hopes (ch. v. 1 ff.), and his own sufferings (ch. vi. 1 ff.), returning again to more specific declarations of his love towards his children in the faith (ch. vi. 11 ff.), and a yet further declaration of his views and feelings with regard to them (ch. vii.). Then again, in the matter of the alms, he stirs up their liberality by alluding to the conduct of the churches of Macedonia (ch. viii. 1 ff.), their spiritual progress (ver. 7), the example of Christ (ver. 9), and passes on to speak more fully of the present mission of Titus and his associates (ver. 18 ff.), and to reiterate his exhortations to liberality (ch. ix. 1 ff.). In the third portion he passes into language of severity and reproof; he gravely warns those who presume to hold lightly his apostolical authority (ch. x. 1 ff.); he puts strongly forward his apostolical dignity (ch. xi. 5 ff.); he illustrates his forbearance (ver. 8 ff.); he makes honest boast of his labors (ver. 23 ff.); he declares the revelations vouchsafed to him (ch. xii. 1 ff.); he again returns to the nature of his dealings with his converts (ver. 12 ff.), and concludes with grave and reiterated warning (ch. xiii. 1 ff.), brief greetings, and a doxology (ver. 11–14).

The *genuineness* and *authenticity* is supported by the most decided external testimony (Irenæus, *Hær.* iii. 7, 1, iv. 28, 3; Athenagoras, *de Resurr.* [c. 18,] p. 61, ed. Col.; Clem. Alex. *Strom.* iii. 94, iv. 101; [iii. c. 11, iv. c. 16, pp. 544, 608, ed. Potter;] Tertull. *de Pudicit.* c. 13), and by internal evidence of such a kind that what has been said on this point in respect of the first epistle is here even still more applicable. The only doubts that modern pseudo-criticism has been able to bring forward relate to the unity of the epistle, but are not such as seem to deserve serious consideration (see Meyer, *Einleit.* p. 7).

The principal historical difficulty connected with the epistle relates to the number of visits made by the Apostle to the church of Corinth. The words of this epistle (ch. xii. 14, xiii. 1, 2) seem distinctly to imply that St. Paul had visited Corinth *twice* before the time at which he now writes. St. Luke, however, only mentions *one* visit prior to that time (Acts xviii. 1 ff.); for the visit recorded in Acts xx. 2, 3, is confessedly subsequent. If with Grotius and others we assume that in ch. xii. 14 τρίτον belongs to ἑτοίμως ἔχω, and not to ἐλθεῖν πρὸς ὑμᾶς, we still have in ch. xiii. 1, the definite words τρίτον τοῦτο ἔρχομαι, which seem totally to preclude any other meaning than this — that the Apostle had visited them *twice* before, and was now on the eve of going a third time. The ordinary subterfuge that ἔρχομαι is here equivalent to ἑτοίμως ἔχω ἐλθεῖν (so actually A, the Arabic [Erp.], and the Coptic versions) is grammatically indefensible, and would never have been thought of if the narrative of the Acts had not seemed to require it. We must assume then that the Apostle made a visit to Corinth which St. Luke was not moved to record, and which, from its probably short duration, might easily have been omitted in a narrative that is more a general history of the church in the lives of its chief teachers, than a chronicle of annalistic detail. So Chrysostom and his followers, Œcumenius and Theophylact, and in recent times, Müller (*De Tribus Pauli Itin.* Basil. 1831). Anger (*Rat. Temp.* p. 70 ff.), Wieseler (*Chronol.* p. 239), and the majority of modern critics. It has formed a further subject of question whether, on this supposition, the visit to Corinth is to be regarded only as the return there from a somewhat lengthened excursion during the 18 months' stay at that city (Anger), or whether it is to be referred to the period of the 3 years' residence at Ephesus. The latter has most supporters, and seems certainly most natural; see Wieseler, *Chronol.* l. c., and Meyer *Einleit.* p. 6.

The commentaries on this epistle are somewhat numerous, and the same as those mentioned in the article on the former epistle. [See the addition on that epistle.] No portion of the Apostle's writings deserves more careful study, as placing before us the striking power of Christian rhetoric, which distinguished its great and inspired author.

C. J. E.

* **CORINTHUS.** This Latin form occurs (for CORINTH) in the A. V. in the subscription to the Epistle to the Romans. A.

CORMORANT. The representative in the A. V. of the Hebrew words *kâath* (קָאַת) and *shâlâc* (שָׁלָךְ). As to the former, see PELICAN.

Shâlâc (καταράκτης: *mergulus; nycticorax?*) occurs only as the name of an unclean bird in Lev xi. 17; Deut. xiv. 17. The word has been variously rendered (see Bochart, *Hieroz.* iii. 24), but some sea bird is generally understood to be denoted by it. There is some difficulty in identifying the καταράκτης of the LXX.; nor can we be quite satisfied with Oedmann (*Verm. Samml.* iii. c. vii p. 68), Michaelis, Rosenmüller, and others, that the Solan goose, or gannet (*Sula alba*), is the bird mentioned by Aristotle (*Hist. An.* ii. 12, § 15; ix. 13, § 1) and the author of the *Ixeutics* (Oppian, ii. 2). Col. H. Smith (Kitto's *Cyc.* art. *Salach*) has noticed that this bird (καταῤῥάκτης) is described as being of the size of a hawk or one of the smaller gulls (ὡς οἱ τῶν λάρων ἐλάσσονες), whereas the gannet is as large as a goose. The account given in the *Ixeutics* (l. c.) of this bird is the fullest we possess; and certainly the description, with the exception above noted, is well suited to the gannet, whose habit of rising high into the air, and par-

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tially closing its wings, and then falling straight as an arrow on its prey, emerging again in a few seconds, is graphically described in the passage alluded to. It is probable that the ancients sometimes confused this bird with some species of tern; hence the difficulty as to size. Col. H. Smith suggests the Caspian tern (*Sterna Caspia*) as the representative of the καταρράκτης; which opinion is however inadmissible, for the terns are known never to dive, whereas the diving habits of the καταρράκτης are expressly mentioned (καταδύεται μέχρις ὀργυιᾶς ἢ καὶ πλέον). Modern ornithologists apply the term *cataractes* to the different species of skuas (*lestris*), birds of northern regions, to which the description of the καταρράκτης is wholly inapplicable. But though the gannet may be the καταρράκτης of Aristotle and the *Ixeutics*, it is doubtful whether this bird is found in the Bible-lands, although it has a wide range, being seen northward in Newfoundland and in the Hebrides, and southward at the Cape of Good Hope. The etymology of the Hebrew word points to some plunging bird: the common cormorant (*Phalacrocorax carbo*), which some writers have identified with the *shâlâc*, is unknown in the eastern Mediterranean; another species is found S. of the Red Sea, but none on the W. coast of Palestine. W. H.

CORN (דָּגָן[a]). The most common kinds were wheat, חִטָּה; barley, שְׂעֹרָה; spelt (A. V., Ex. ix. 32, and Is. xxviii. 25, "rie;" Ez. iv. 9, "fitches") כֻּסֶּמֶת (or in plur. form כֻּסְּמִין); and millet, דֹּחַן: oats are mentioned only by rabbinical writers. The doubtful word שִׂיר, rendered "principal," as an epithet of wheat, in the A. V. of Is. xxviii. 25, is probably not distinctive of any species of grain (see Gesen. *sub voc.*). Corn crops are still reckoned at twentyfold what was sown, and were anciently much more. "Seven ears on one stalk" (Gen. xli. 22) is no unusual phenomenon in Egypt at this day. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. The "heap of wheat set about with lilies" (which probably grew in the field together with it) may allude to a custom of so decorating the sheaves (Cant. vii. 2). Wheat (see 2 Sam. iv. 6) was stored in the house for domestic purposes — the "midst of the house" meaning the part more retired than the common chamber where the guests were accommodated. It is at present often kept in a dry well, and perhaps the "ground corn" of 2 Sam. xvii. 19 was meant to imply that the well was so used. From Solomon's time (2 Chr. ii. 10, 15), *i. e.* as agriculture became developed under a settled government, Palestine was a corn-exporting country, and her grains were largely taken by her commercial neighbor Tyre (Ez. xxvii. 17; comp. Amos viii. 5). "Plenty of corn" was part of Jacob's blessing (Gen. xxvii. 28; comp. Ps. lxv. 13). The "store-houses" mentioned 2 Chr. xxxii. 28 as built by Hezekiah, were, perhaps the consequence of the havoc made by the Assyrian armies (comp. 2 K. xix. 29); without such protection the country in its exhausted state would have been at the mercy of the desert marauders.

Grain crops were liable to יֵרָקוֹן, "mildew," and שִׁדָּפוֹן, "blasting" (see 1 K. viii. 37), as well as of course to fire by accident or malice (Ex. xxii. 6; Judg. xv. 5); see further under AGRICULTURE. Some good general remarks will be found in Saalschutz, *Archäol. der Hebr.* H. H.

CORNE'LIUS (Κορνήλιος), a Roman centurion of the Italian cohort stationed in Cæsarea (Acts x. 1, &c.), a man full of good works and alms deeds, who was admonished in a vision by an angel to send for St. Peter from Joppa, to tell him words whereby he and his house should be saved. Meantime the Apostle had himself been prepared by a symbolical vision for the admission of the Gentiles into the Church of Christ. On his arriving at the house of Cornelius, and while he was explaining to them the vision which he had seen in reference to this mission, the Holy Ghost fell on the Gentiles present, and thus anticipated the reply to the question, which might still have proved a difficult one for the Apostle, whether they were to be baptized *as Gentiles* into the Christian Church. They were so baptized, and thus Cornelius became the first-fruit of the Gentile world to Christ. Tradition has been busy with his life and acts. According to Jerome (*Adv. Jovin.* i. 301), he built a Christian Church at Cæsarea; but later tradition makes him Bishop of Scamandios (-ria?), and ascribes to him the working of a great miracle (*Menolog. Græc.* i 129). H. A.

* We need not infer from Acts xv. 7 that Cornelius was actually the first Gentile convert who believed the Gospel and was brought into the church; for at the time of his conversion and baptism, Paul, the Apostle of the Gentiles, had been laboring several years, preaching, in all probability, to some extent, in Arabia, and certainly in Syria and Cilicia. It is sufficient to understand that it was so ordered of God, that Cornelius, when he embraced the Gospel, should be received into the church under such circumstances as to settle authoritatively the question of circumcision in opposition to the Jewish claim that the rite was to be imposed on all Gentile converts. The position of Cornelius in this respect was one of great interest, and the fullness of the account of his reception into the church shows the importance which the first Christians attached to it. The precise relation of Cornelius to Judaism before he adopted the Christian faith is not perfectly clear. He had certainly embraced the pure theism of the O. T. (εὐσεβὴς καὶ φοβούμενος τὸν Θεόν), but was uncircumcised and may not openly have professed the Jewish belief. Neander thinks that he belonged at least to the class of proselytes of the gate. It appears that the Jews regarded him as belonging at this time,

[a] This seems the general word for corn as it grows. An ear is שִׁבֹּלֶת; standing corn is קָמָה; the word for grain in its final state as fit for food is בַּר, apparently from the same word, בָּר, *pure*: comp. the Arab. بُرّ, *wheat* and بُرّ *pure*, i. e. as sifted. שֶׁבֶר (from שָׁבַר, *to break*) means "grist." "Parched corn," useful for provisions, as not needing cookery, is קָלִי, and קָלְיָא; comp. the Arab. قَلَى, *to fry*. "Pounded wheat," רִיפוֹת, 2 Sam xvii. 19, Prov xxvii. 22.

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legally and socially, to a heathen community (Acts x. 28; xi. 1 ff.; xv. 7). Neander unfolds the instructive history in a very interesting manner (*Pflanzung*, u. s. w. i. 118–131, 4e Aufl.; Robinson's revised trans., pp. 69–77). H.

CORNER. The פְּאָה, or "corner," *i. e.* of the field, was not allowed (Lev. xix. 9) to be wholly reaped. It formed a right of the poor to carry off what was so left, and this was a part of the maintenance from the soil to which that class were entitled. Similarly the gleaning of fields and fruit trees [GLEANING], and the taking a sheaf accidentally left on the ground, were secured to the poor and the stranger by law (xxiii. 22; Deut. xxiv. 19–21). These seem to us, amidst the sharply defined legal rights of which alone civilization is cognizant, loose and inadequate provisions for the relief of the poor. But custom and common law had probably insured their observance (Job xxiv. 10) previously to the Mosaic enactment, and continued for a long but indefinite time to give practical force to the statute. Nor were the "poor," to whom appertained the right, the vague class of sufferers whom we understand by the term. On the principles of the Mosaic polity every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly beggared. Hence its indigent members had the claims of kindred on the "corners," &c., of the field which their landed brethren reaped. Similarly the "stranger" was a recognized dependent; "within thy gates" being his expressive description, as sharing, though not by any tie of blood, the domestic claim. There was thus a further security for the maintenance of the right in its definite and ascertainable character. Neither do we, in the earlier period of the Hebrew polity, closely detailed as its social features are, discover any general traces of agrarian distress and the unsafe condition of the country which results from it — such, for instance, as is proved by the banditti of the Herodian period. David, a popular leader (1 Sam. xviii. 30, xxi. 11), could only muster from four to six hundred men out of all Judah, though "every one that was in distress, in debt, and every one that was discontented" came unto him (1 Sam. xxii. 2, xxv. 13). Further, the position of the Levites, who had themselves a similar claim on the produce of the land, but no possession in its soil, would secure their influence as expounders, teachers, and in part administrators of the law, in favor of such a claim. In the later period of the prophets their constant complaints concerning the defrauding the poor[a] (Is. x. 2; Amos v. 11, viii. 6) seem to show that such laws had lost their practical force. Still later, under the Scribes, minute legislation fixed one-sixtieth as the portion of a field which was to be left for the legal "corner;" but provided also (which seems hardly consistent) that two fields should not be so joined as to leave one corner only where two should fairly be reckoned. The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. This "corner" was, like the gleaning, tithe-free. Certain fruit-trees, *e. g.* nuts, pomegranates, vines, and olives, were deemed liable to the law of the corner. Maimonides indeed lays down the principle (*Constitutiones de donis pauperum*, cap ii. 1) that whatever crop or growth is fit for food, is kept, and gathered all at once, and carried into store, is liable to that law. A Gentile holding land in Palestine was not deemed liable to the obligation. As regards Jews an evasion seems to have been sanctioned as follows: — Whatever field was consecrated to the Temple and its services, was held exempt from the claim of the poor; an owner might thus consecrate it while the crop was on it, and then redeem it, when in the sheaf, to his own use. Thus the poor would lose the right to the "corner." This reminds us of the "Corban" (Mark vii. 11). For further information, see under AGRICULTURE.

The treatise *Peah*, in the Mishna, may likewise be consulted, especially chap. i. 2, 3, 4, 5, 6; ii.; iv. 7, also the above-quoted treatise of Maimonides. H. H.

CORNER-STONE (אֶבֶן פִּנָּה: λίθος γωνιαῖος, or ἀκρογωνιαῖος: *lapis angularis*; also רֹאשׁ פִּנָּה, Ps. cxviii. 22: κεφαλὴ γωνίας: *caput anguli*), a quoin or corner-stone, of great importance in binding together the sides of a building. Some of the corner-stones in the ancient work of the temple foundations are 17 or 19 feet long, and 7½ feet thick (Robinson, i. 286). Corner-stones are usually laid sideways and endways alternately, so that the end of one appears above or below the side-face of the next. At Nineveh the corners are sometimes formed of one angular stone (Layard, *Nin.* ii. 254). The expression in Ps. cxviii. 22 is by some understood to mean the coping or ridge, "coign of vantage," of a building, but as in any part a corner-stone must of necessity be of great importance, the phrase "corner-stone" is sometimes used to denote any principal person, as the princes of Egypt (Is. xix. 13), and is thus applied to our Lord, who, having been once rejected, was afterwards set in the place of the highest honor (Is. xxviii. 16; Matt. xxi. 42; 1 Pet ii. 6, 7; Grotius on Ps. cxviii. and Eph. ii. 20; Harmer, *Obs.* ii. 356). H. W. P.

CORNET (*Shôphâr*, שׁוֹפָר: σάλπιγξ: *buccina*), a loud sounding instrument, made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signals, for announcing the יוֹבֵל, "Jubile" (Lev. xxv. 9), for proclaiming the new year (Mishna, *Rosh Hashshanah*, iii. and iv.), for the purposes of war (Jer. iv. 5, 19, comp. Job xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ez. xxxiii. 4, 5). שׁוֹפָר is generally rendered in the A. V. "trumpet," but "cornet" (the more correct translation) is used in 2 Chr. xv. 14; Ps. xcviii. 6; Hos. v. 8; and 1 Chr. xv. 28. It seems probable that in the two last instances the authors of the A. V. would also have preferred "trumpet," but for the difficulty of finding different English names in the same passage for two things so nearly resembling each other in meaning as שׁוֹפָר, *buccina*, and *Chatsôtzerâh* חֲצֹצְרָה, *tuba*. "Cornet" is also employed in

[a] The two latter passages, speaking of "taking burdens of wheat from the poor," and of "selling the refuse (מַפָּל) of the wheat," *i. e.* perhaps, the gleaning, seem to point to some special evasion of the harvest laws.

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Dan. iii. 5, 7, 10, 15, for the Chaldee noun קָרְנָא, *Keren* (literally a horn).

Oriental scholars for the most part consider *shôphâr* and *keren* to be one and the same musical instrument; but some Biblical critics regard *shôphâr* and *chatzôtzerâh* as belonging to the species of *keren*, the general term for a horn. (Joel Brill, in preface to Mendelssohn's version of the Psalms.) Jahn distinguishes *keren*, "the horn or crooked trumpet," from *chatzôtzerâh*, the straight trumpet, "an instrument a cubit in length, hollow throughout, and at the larger extremity so shaped as to resemble the mouth of a short bill" (*Archæology*. xcv. 4, 5); but the generally received opinion is, that *keren* is the crooked horn, and *shôphâr* the long and straight one.

The silver trumpets (חֲצֹצְרוֹת כֶּסֶף), which Moses was charged to furnish for the Israelites, were to be used for the following purposes: for the calling together of the assembly, for the journeying of the camps, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (Num. x. 1–10). The divine command through Moses was restricted to two trumpets only; and these were to be sounded by the sons of Aaron, the anointed priests of the sanctuary, and not by laymen. It should seem, however, that at a later period an impression prevailed, that "whilst the trumpets were suffered to be sounded only by the priests *within* the sanctuary, they might be used by others, not of the priesthood, *without* the sacred edifice." (Conrad Iken's *Antiquitates Hebraicæ*, pars i. sec. vii. "Sacerdotum cum instrumentis ipsorum.") In the age of Solomon the "silver trumpets" were increased in number to 120 (2 Chr. v. 12); and, independently of the objects for which they had been first introduced, they were now employed in the orchestra of the temple as an accompaniment to songs of thanksgiving and praise.

Yôbêl, יוֹבֵל, used sometimes for the "year of Jubilee" (שְׁנַת הַיּוֹבֵל, comp. Lev. xxv. 13, 15, with xxv. 38, 40), generally denotes the institution of Jubilee, but in some instances it is spoken of as a musical instrument, resembling in its object, if not in its shape, the *keren* and the *shôphâr*. Gesenius pronounces *yôbêl* to be "an onomatopoetic word, signifying *jubilum* or a joyful sound, and hence applied to the sound of a trumpet signal, like תְּרוּעָה" ("alarm," Num. x. 5): and Dr. Munk is of opinion that "le mot YOBEL n'est qu'une épithète" (*Palestine*, p. 456 a, note). Still it is difficult to divest *yôbêl* of the meaning of a sounding instrument in the following instances: "When the trumpet (הַיּוֹבֵל) soundeth long, they shall come up to the mount" (Ex. xix. 13); "And it shall come to pass that when they make a long blast with the ram's horn" (בִּמְשֹׁךְ הַיּוֹבֵל, Josh. vi. 5); "And let seven priests bear seven trumpets of rams' horns" (שִׁבְעָה כֹהֲנִים יִשְׂאוּ שִׁבְעָה שׁוֹפְרוֹת יוֹבְלִים, Josh. vi. 8).

The sounding of the cornet (תְּקִיעַת שׁוֹפָר) was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month under the denomination of "a day of blowing trumpets" (יוֹם תְּרוּעָה, Num. xxix. 1), or "a memorial of blowing of trumpets" (זִכְרוֹן תְּרוּעָה, Lev. xxiii. 24); and that rite is still observed by the Jews in their celebration of the same festival, which they now call "the day of memorial" (יוֹם הַזִּכָּרוֹן), and also "New Year" (רֹאשׁ הַשָּׁנָה). "Some commentators," says Rosenmüller, "have made this festival refer to the preservation of Isaac (Gen. xxii.), whence it is sometimes called by the Jews, "the Binding of Isaac" (עֲקֵדַת יִצְחָק). But it is more probable that the name of the festival is derived from the usual kind of trumpets (rams' horns) then in use, and that the object of the festival was the celebration of the new year and the exhortation to thanksgivings for the blessings experienced in the year just finished. The use of cornets by the priests in all the cities of the land, not in Jerusalem only (where two silver trumpets were added, whilst the Levites chanted the 81st Psalm), was a suitable means for that object" (Rosenmüller, *Das alte und neue Morgenland*, vol. ii., No. 337, on Lev. xxiii. 24).

Although the festival of the first day of the seventh month is denominated by the Mishna "New Year," and notwithstanding that it was observed as such by the Hebrews in the age of the second temple, there is no reason whatever to believe that it had such a name or character in the times of Moses. The Pentateuch fixes the vernal equinox (the period of the institution of the Passover), as the commencement of the Jewish year; but for more than twenty centuries the Jews have dated their new year from the autumnal equinox, which takes place about the season when the festival of "the day of sounding the cornet" is held. Rabbinical tradition represents this festival as the anniversary of the creation of the world, but the statement receives no support whatever from Scripture. On the contrary, Moses expressly declares that the month ABIB (the Moon of the Spring) is to be regarded by the Hebrews as the first month of the year: — "This month shall be unto you the beginning (רֹאשׁ) of months; it shall be the first month of the year to you" (Ex. xii. 2). (Munk, *Palestine*, p. 184 b.)

The intention of the appointment of the festival "of the Sounding of the Cornet," as well as the duties of the sacred institution, appear to be set forth in the words of the prophet, "Sound the cornet (תִּקְעוּ שׁוֹפָר) in Zion, sanctify the fast, proclaim the solemn assembly" (Joel ii. 15). Agreeably to the order in which this passage runs, the institution of "the Festival of Sounding the Cornet," seems to be the prelude and preparation for the awful Day of Atonement. The Divine command for that fast is connected with that for "the Day of Sounding the Cornet" by the conjunctive particle אַךְ. "*Likewise* on the tenth day of this seventh month is the Day of Atonement" (Lev. xxiii. 27). Here אַךְ (likewise) unites the festival "of the Day of Sounding the Cornet" with the solemnity of the Day of Atonement precisely as the same particle connects the "Festival of Tabernacles" with the observance of the ceremonial of "the fruit of the *Hadar* tree, the palm branches," &c. (Lev. xxiii. 34–40). The word "solemn assembly" (עֲצֶרֶת

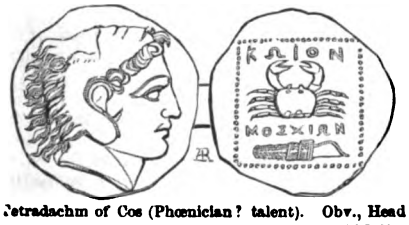
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in the verse from Joel quoted above, applies to the festival "Eighth day of Solemn Assembly" (שְׁמִינִי עֲצֶרֶת) (Lev. xxiii. 36), the closing rite of the festive cycle of *Tishri* (see *Religious Discourses* of Rev. Professor Marks, vol. i. pp. 291, 292).

Besides the use of the cornet on the festival of "blowing the trumpets," it is also sounded in the synagogue at the close of the service for the day of atonement, and, amongst the Jews who adopt the ritual of the *Sephardim*, on the seventh day of the feast of Tabernacles, known by the post-biblical denomination of "the Great Hosannah" (הוֹשַׁעְנָה רַבָּה). The sounds emitted from the cornet in modern times are exceedingly harsh, although they produce a solemn effect. Gesenius derives the name שׁוֹפָר from שָׁפַר = Arab. سفر, "to be bright, clear" (compare שֻׁפְרָה, Ps. xvi. 6).

D. W. M.

COS (Κῶς, now *Stanchio* or *Stanko*: [*Cous*]).[a] This small island has several interesting points of connection with the Jews. It is specified, in the edict which resulted from the communications of Simon Maccabæus with Rome, as one of the places which contained Jewish residents (1 Macc. xv. 23). Josephus, quoting Strabo, mentions that the Jews had a great amount of treasure stored there during the Mithridatic war (Joseph. *Ant.* xiv. 7, § 2). From the same source we learn that Julius Cæsar issued an edict in favor of the Jews of Cos (*ibid.* 10, § 15). Herod the Great conferred many favors on the island (Joseph. *B. J.* i. 21, § 11); and an inscription in Böckh (No. 2502) associates it with Herod the tetrarch. St. Paul, on the return from his third missionary journey, passed the night here, after sailing from MILETUS. The next day he went on to RHODES (Acts xxi. 1). The proximity of Cos to these two important places, and to CNIDUS, and its position at the entrance to the Archipelago from the east, made it an island of considerable consequence. It was celebrated for its light woven fabrics and for its wines, — also for a temple of Æsculapius, to which a school of physicians was attached, and which was virtually, from its votive models, a museum of anatomy and pathology. The emperor Claudius bestowed upon Cos the privilege of a free state (Tac. *Ann.* xii. 61). The chief town (of the same name) was on the N. E. near a promontory called Scandarium: and perhaps it is to the town that reference is made in the Acts (*l. c.*) There is a monograph on Cos by Küster (*De Co Insula*, Halle, 1833), and a very useful paper on the subject by Col. Leake (in the *Trans. of the Royal Soc. of Literature*, vol. i., second series). An account of the island will be found in Clarke's *Travels*, vol. ii., pt. i., pp. 196–213, and vol. ii., pt. ii., pp. 321–333; but the best description is in Ross, *Reisen nach Kos, Halicarnassus*, u. s. w. (Halle, 1852), with which his *Reisen auf den Griech. Inseln* should be compared, vol. ii. (1843), pp. 86–92, vol. iii. (1845), pp. 126–139. J. S. H.



Tetradrachm of Cos (Phœnician? talent). Obv., Head of young Hercules, to right. Rev., KΩIoN MoΣXIΩN, crab and bow in case, all within dotted square.

CO'SAM (Κωσάμ: *Cosam*, a name that occurs nowhere else either in the O. T. or N. T., and is of doubtful etymology), son of Elmodam, and fifth before Zorobabel, in the line of Joseph the husband of Mary, Luke iii. 28. [GENEALOGIES OF CHRIST.] A. C. H.

* COTTAGE. In Is. xxiv. 20 the Hebrew word מְלוּנָה, *Mĕlûnâh*, rendered "cottage" in the A. V., would be better translated "hammock." See BED, p. 261. A.

COTTON (כָּרְפַּס: κάρπασος, τὰ καρπάσινα, Esth. i. 6, where the Vulg. has *carbasini coloris*, as if a color,[b] not a material (so in A. V. "green"), were intended). There is a doubt whether under שֵׁשׁ, *Shêsh*, in the earlier and בּוּץ, *Bûtz*, in the later books of the O. T. rendered in the A. V. by "white linen," "fine linen," &c., cotton may have been included as well. Both *shêsh* and *bûtz* are said by Gesen. (*s. v.*) to be from roots signifying originally mere whiteness; a sense said also to inhere in the word בַּד (perhaps Arab. *abyad*, ابيض, "white"), used sometimes instead of, and sometimes together with *shêsh* to mean the fabric. In Ez. xxvii. 7, 16, שֵׁשׁ, *shêsh*, is mentioned as imported into Tyre from Egypt, and *bûtz* as from Syria. Each is found in turn coupled with אַרְגָּמָן (*purpura*), in the sense of "purple and fine linen," *i. e.* the most showy and costly apparel (comp Prov. xxxi. 22 with Esth. viii. 15). The dress of the Egyptian priests, at any rate in their ministrations, was without doubt of linen (Herod. ii. 37), in spite of Pliny's assertion (xix. 1. 2) that they preferred cotton. Yet cotton garments for the worship of the temples are said to be mentioned in the Rosetta stone (Wilkinson, *Anc. Egypt.* iii. 117) The same with the Jewish ephod and other priestly attire, in which we cannot suppose any carelessness to have prevailed. If, however, a Jew happened to have a piece of cotton cloth, he probably would not be deterred by any scruple about the *heterogeneum* of Deut. xxii. 11 from wearing that and linen together. There is, however, no word for the cotton *plant* (like פִּשְׁתִּים for flax) in the Hebrew, nor any reason to suppose that there was any early knowledge of the fabric.

The Egyptian mummy swathings also, many of which are said to remain as good as when fresh

[a] * *Stanchio* or *Stanko*, the present name of Cos, has been from a slurred pronunciation of ἐς τὴν Κῶ (modern Greek), like Stambul from ἐς τὴν πόλιν. H.

[b] So חוּר, "white" in A. V. *ibid.*, is probably not color, but a stuff, possibly silk: comp. Arabic حرير, *hareer*, "silk." The סָדִין, "sheets," marg "shirts," of A. V. Judg. xiv. 12, 13, and "fine linen," Is. iii. 23, is perhaps a form of the same word as σινδών Mark xiv. 51.

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from the loom, are decided, after much controversy and minute analysis, to have been of linen, and not cotton. The very difficulty of deciding, however, shows how easily even scientific observers may mistake, and, much more, how impossible it would have been for ancient popular writers to avoid confusion. Even Greek naturalists sometimes clearly include "cotton" under λίνον. The same appears to be true of ὀθόνη, ὄθονιον, and the whole class of words signifying white textile vegetable fabrics. The proper Oriental name for the article כַּרְפַּס (said to occur with slight variation in Sanskr. and other Oriental languages[a]) is rendered "green" in the A. V. of Esth. i. 6, but Grecized in the LXX. by καρπασίνοις. From the same word, with which either their Alexandrian or Parthian intercourse might familiarize them, the Latins borrowed *carbasus*, completely current in poetical use in the golden and silver period of Latinity, for sails, awnings, &c. Varro knew of tree-wool on the authority of Ctesias, contemporary with Herodotus. The Greeks, through the commercial consequences of Alexander's conquests, must have known of cotton cloth, and more or less of the plant. Amasis[b] indeed (about B. C. 540) sent as a present from Egypt a corslet κεκοσμημένον χρυσῷ καὶ ἐρίοισι ἀπὸ ξύλου (Herod. iii. 47), which Pliny says was still existing in his time in a temple in Rhodes, and that the minuteness of its fibre had provoked the experiments of the curious. Cotton was manufactured and worn extensively in Egypt, but extant monuments give no proof of its growth, as in the case of flax, in that country (Wilkinson, *ib.* pp. 116–139, and plate No. 356); indeed, had it been a general product, we could scarcely have missed finding some trace of it on the monumental details of ancient Egyptian arts, trades, &c.; but, especially, when Pliny (A. D. 115) asserts that cotton was then grown in Egypt, a statement confirmed by Julius Pollux (a century later), we can hardly resist the inference that, at least as a curiosity and as an experiment, some plantations existed there. This is the more likely since we find the cotton-*tree* (*gossypium arboreum*, less usual than, and distinct from, the cotton *plant*, *goss. herbac.*) is mentioned still by Pliny as the *only remarkable* tree of the adjacent Ethiopia; and since Arabia, on its other side, appears to have known cotton[c] from time immemorial, to grow it in abundance, and in parts to be highly favorable to that product. In India, however, we have the earliest records of the use of cotton for dress; of which, including the starching of it, some curious traces are found as early as 800 B. C., in the Institutes of Manu; also (it is said, on the authority of Prof. Wilson) in the Rig-Veda, 105, v. 8. For these and some other curious antiquities of the subject, see Royle's *Culture and Commerce of Cotton in India*, pp. 117–122.

Cotton is *now* both grown and manufactured in various parts of Syria and Palestine, and, owing probably to its being less conductive of heat, seems preferred for turbans and shirts to linen; but there is no proof that, till they came in contact with Persia the Hebrews generally knew of it as a distinct fabric from linen, whilst the negative proof of language and the probabilities of fact offer a strong presumption that, if they obtained it at all in commerce, they confounded it with linen under the terms *shêsh* or *bûtz*. The greater cleanliness and durability of linen probably established its superiority over cotton for sepulchral purposes in the N. T. period, by which time the latter must have been commonly known, and thus there is no reason for assigning cotton as the material of the ὀθόνια and ἐντάφια of which we read. For the whole subject, see Yates's *Textrinum Antiquorum*, pt. i. chap. vi. and app. D. H. H.

[a] *Kurpasa* or *kurpasum* is the Sanskr. *Kupas* in Hindee means the cotton rose or pod with seed, which in the Bengalee is *kapasee*, and in the Bombay dialect, *cay.oo*.

[b] So Burckhardt (*Trav. Nub.* App. iii. p. 515, note) mentions a "species of cuirass made of quilted cotton" as still worn by certain tribes adjacent to the Nile.

[c] Arab. *Coton*, قُطْن means: (1) any annual, (2) anything between two leaves; (3) the well-known "cotton" plant. This evolving of the special from the general sense seems to indicate that the name "cotton" is originally Arabic; though it may be true that the plant is indigenous in India.

COUCH. [BED.]

COUNCIL. (1.) συνέδριον, the great council of the Sanhedrim, which sat at Jerusalem. [SANHEDRIM.] (2.) συνέδρια (Matt. x. 17. Mark xiii. 9), the lesser courts, of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point; according to Talmudical writers the number of judges was twenty-three in places where there was a population of 120, and three where the population fell below that number (Mishn. *Sanhedr.* 1, § 6). Josephus, however, gives a different account: he states that the court, as constituted by Moses (Deut. xvi. 18; comp. *Ant.* iv. 8, § 14), consisted of seven judges, each of whom had two Levites as assessors; accordingly in the reform which he carried out in Galilee, he appointed seven judges for the trial of minor offenses (*B. J.* ii. 20, § 5). The statement of Josephus is generally accepted as correct; but it should be noticed that these courts were not always in existence; they may have been instituted by himself on what he conceived to be the true Mosaic model; a supposition which is rendered probable by his further institution of a council of Seventy, which served as a court for capital offenses, altogether independent of the Sanhedrim at Jerusalem (*Vit.* § 14; *B. J.* ii. 20, § 5). The existence of local courts, however constituted, is clearly implied in the passages quoted from the N. T.; and perhaps the *judgment* (Matt. v. 21) applies to them. (3.) συμβούλιον (Acts xxv. 12), a kind of jury or privy council, consisting of a certain number of assessors (*consiliarii*, Suet. *Tib.* 33, 55), who assisted Roman governors in the administration of justice and other public matters. W. L. B.

COURT, an open inclosure, applied in the A. V. most commonly to the inclosures of the Tabernacle and the Temple. The Hebrew word invariably used for the former is *Châtzêr*, חָצֵר, from a root, חָצַר, to surround (Gesen. p. 512). (See, amongst others, Ex. xxvii. 9, to xl. 33; Lev. vi. 16; Num. iii. 26, &c.) The same word is also most frequently used for the "courts" of the Temple, as 1 K. vi. 36, vii. 8; 2 K. xxiii. 12; 2 Chr. xxxiii. 5; Ps. xcii. 13, &c. In 2 Chr. iv. 9, and vi. 13, however, a different word is employed, apparently

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the same places — *Azárâh*, עֲזָרָה, from a root of similar meaning to the above. This word also occurs in Ez. xliii. 14, 17, 20, xlv. 19 (A. V. "settle"), but perhaps with a different force. *Châtzêr* also designates the court of a prison (Neh. iii. 25; Jer. xxxii. 2, &c.), of a private house (2 Sam. xvii. 18), and of a palace (2 K. xx. 4; Esth. i. 5, &c.). In Am. vii. 13, where the Hebrew word is *Bêth* = "house," our translators, anxious to use a term applicable specially to a king's residence, have put "court." [HOUSE; TABERNACLE; TEMPLE.]

The word *châtzêr* is very often employed for the inclosures of the villages of Palestine, and under the form of Hazer or Hazor frequently occurs in the names of places in the A. V. [HAZER; VILLAGE.] G.

* In Matt. xxvi. 69 (ver. 58 may be doubtful); Mark xiv. 66 (perhaps also ver. 54) and xv. 16; John xviii. 15, αὐλή should be rendered "court," *i. e.* the quadrangle around which the house or palace of the high-priest was built, and not "palace" or "hall" (A. V.). Peter himself was not in the room of the palace where the Saviour was on trial, as the English reader would be led to suppose, but was in the court outside. [See HOUSE; PETER.] H.

COUTHA (Κουθά; [Vat. omits:] *Phusa*), 1 Esdr. v. 32. There is no name corresponding with this in the lists of Ezra and Nehemiah. [He is mentioned as one of those whose sons were "servants of the temple" after the return from the Captivity. — H.]

COVENANT (בְּרִית: διαθήκη; once, Wisd. i. 16, συνθήκη: in O. T. *fœdus, pactum* — often interchangeably, Gen. ix., xvii.; Num. xxv.; in Apocr. *testamentum*, but *sacramentum*, 2 Esdr. ii. 7; *sponsiones*, Wisd. i. 16; in N. T. *testamentum* [*absque fœdere*, Rom. i. 31; Gr. ἀσυνθέτους]). The Hebrew word is derived by Gesenius from the root בָּרָה, *i. q.* בָּרָא, "he cut," and taken to mean primarily "a cutting," with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Gen. xv.; Jer. xxxiv. 18, 19). Hence the expression "to cut a covenant" (כָּרַת בְּרִית, Gen. xv. 18, or simply כָּרַת, with בְּרִית understood, 1 Sam. xi. 2) is of frequent occurrence. (Comp. δρκια τέμνειν, τέμνειν σπονδάς, *icere, ferire, percutere fœdus.*) Professor Lee suggests (*Heb. Lex.* s. v. בְּרִית) that the proper signification of the word is *an eating together*, or *banquet*, from the meaning "to eat," which the root בָּרָה sometimes bears, because among the Orientals to eat together amounts almost to a covenant of friendship. This view is supported by Gen. xxxi. 46, where Jacob and Laban eat together on the heap of stones which they have set up in ratifying the covenant between them. It affords also a satisfactory explanation of the expression "a covenant of salt" (בְּרִית מֶלַח, διαθήκη ἁλός, Num. xviii. 19; 2 Chr. xiii. 5). when the Eastern idea of eating salt together is remembered. If, however, the other derivation of בְּרִית be adopted. this expression may be explained by supposing salt to have been eaten, or offered with accompanying sacrifices, on occasion of very solemn covenants or it may be regarded as figurative, denoting, either, from the use of salt in sacrifice (Lev. ii. 13; Mark ix 49), the sacredness, or, from the preserving qualities of salt, the perpetuity, of the covenant.

In the N. T. the word διαθήκη is frequently, though by no means uniformly, translated *testament* in the English Authorized Version, whence the two divisions of the Bible have received their common English names. This translation is perhaps due to the Vulgate, which having adopted *testamentum* as the equivalent for διαθήκη in the Apocr., uses it always as such in the N. T. (see above). There seems, however, to be no necessity for the introduction of a new word conveying a new idea. The LXX. having rendered בְּרִית (which never means *will* or *testament*, but always *covenant* or *agreement*) by διαθήκη consistently throughout the O. T., the N. T. writers, in adopting that word, may naturally be supposed to intend to convey to their readers, most of them familiar with the Greek O. T., the same idea. Moreover, in the majority of cases the same thing which has been called a "covenant" (בְּרִית) in the O. T. is referred to in the N. T. (*e. g.* 2 Cor. iii. 14; Heb. vii., ix.; Rev. xi. 19); while in the same context the same word and thing in the Greek are in the English sometimes represented by "covenant," and sometimes by "testament" (Heb. vii. 22, viii. 8-13, ix. 15). In the confessedly difficult passage, Heb. ix. 16, 17, the word διαθήκη has been thought by many commentators absolutely to require the meaning of *will* or *testament*. On the other side, however, it may be alleged, that in addition to what has just been said as to the usual meaning of the word in N. T., the word occurs twice in the context, where its meaning must necessarily be the same as the translation of בְּרִית, and in the unquestionable sense of *covenant* (cf. διαθήκη καινή, Heb. ix. 15, with the same expression in viii. 8; and διαθήκη, ix. 16, 17, with ver. 20, and Ex. xxiv. 8). If this sense of διαθήκη be retained, we may either render ἐπὶ νεκροῖς, "over, or in the case of, dead sacrifices," and ὁ διαθέμενος, "the mediating sacrifice" (Scholefield's *Hints for an improved Translation of the N. T.*), or (with Ebrard and others) restrict the statement of ver. 16 to the O. T. idea of a covenant *between man and God*, in which man, as guilty, must always be represented by a sacrifice with which he was so completely identified, that in its person he (ὁ διαθέμενος, the human covenanter) actually died (cf. Matt. xxvi 28).

In its Biblical meaning of a compact or agreement between two parties, the word is used — 1. *Improperly, of a covenant between God and man* Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. Strictly speaking, such a covenant is quite unconditional, and amounts to a promise (Gal. iii. 15 ff., where ἐπαγγελία and διαθήκη are used almost as synonyms) or act of mere favor (Ps. lxxxix. 28, where חֶסֶד stands in parallelism with בְּרִית) on God's part. Thus the assurance given by God after the Flood, that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a covenant (Gen. ix.; Jer. xxxiii. 20). Generally, however, the form of a covenant is maintained by the bene

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fits which God engages to bestow being made by him dependent upon the fulfillment of certain conditions which he imposes on man. Thus the covenant with Abraham was conditioned by circumcision (Acts vii. 8), the omission of which was declared tantamount to a breach of the covenant (Gen. xvii.); the covenant of the priesthood, by zeal for God, his honor and service (Num. xxv. 12, 13; Deut. xxxiii. 9; Neh. xiii. 29; Mal. ii. 4, 5); the covenant of Sinai, by the observance of the ten commandments (Ex. xxxiv. 27, 28; Lev. xxvi. 15), which are therefore called "Jehovah's covenant" (Deut. iv. 13), a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical Scriptures (2 Cor. iii. 13, 14). This last-mentioned covenant, which was renewed at different periods of Jewish history (Deut. xxix.; Josh. xxiv.; 2 Chr. xv., xxiii., xxix., xxxiv.; Ezr. x.; Neh. ix., x.), is one of the two principal covenants between God and man. They are distinguished as old and new (Jer. xxxi. 31–34; Heb. viii. 8–13, x. 16), with reference to the order, not of their institution but of their actual development (Gal. iii. 17); and also as being the instruments respectively of bondage and freedom (Gal. iv. 24). The latter of these covenants appears to be represented in Gal. iii. under a twofold aspect, as being a covenant between the First and Second Persons of the blessed Trinity (ver. 16 and ver. 20, as explained by Scholefield, Ellicott, &c.), and also a covenant, conditioned by faith in Christ, between God and man. (See Bishop Hopkins's *Works*, vol. ii. pp. 299–398, and *Witsius on the Covenants*, for the theology of the subject.) Consistently with this representation of God's dealings with man under the form of a covenant, such covenant is said to be confirmed in conformity to human custom by an oath (Deut. iv. 31; Ps. lxxxix. 3), to be sanctioned by curses to fall upon the unfaithful (Deut. xxix. 21), and to be accompanied by a sign (אוֹת), such as the rainbow (Gen. ix.), circumcision (Gen. xvii.), or the Sabbath (Ex. xxxi. 16, 17).

2. *Properly, of a covenant between man and man, i. e.* a solemn compact or agreement, either between tribes or nations (1 Sam. xi. 1; Josh. ix. 6, 15), or between individuals (Gen. xxxi. 44), by which each party bound himself to fulfill certain conditions, and was assured of receiving certain advantages In making such a covenant God was solemnly invoked as witness (Gen. xxxi. 50), whence the expression "a covenant of Jehovah" (בְּרִית יְהוֹוָה, 1 Sam. xx. 8, comp. Ez. xvii. 19), and an oath was sworn (Gen. xxi. 31); and accordingly a breach of covenant was regarded as a very heinous sin (Ez. xvii. 12–20). A sign (אוֹת) or witness (עֵד) of the covenant was sometimes framed, such as a gift (Gen. xxi. 30), or a pillar, or heap of stones erected (Gen. xxxi. 52). The marriage compact is called "the covenant of God," Prov. ii. 17 (see Mal. ii. 14). The word covenant came to be applied to a sure ordinance, such as that of the shew-bread (Lev. xxiv. 8); and is used figuratively in such expressions as a covenant with death (Is. xxviii. 18), or with the wild beasts (Hos. ii. 18). The phrases אַנְשֵׁי בְרִית, בַּעֲלֵי בְרִית, "lords or men of one's covenant," are employed to denote confederacy (Gen. xiv. 13, Ob. 7).

T. T. P.

*** COVERING OF THE EYES** The Hebrew word כְּסוּת occurs in eight passages of the Old Testament; in six of which (Gen. xx. 16 Ex. xxii. 27, Job xxiv. 7, xxvi. 6, xxxi. 19, Is. l. 3) it is translated "covering" in the A. V.; in one (Ex. xxi. 10) it is translated "raiment," and in one (Deut. xxii. 12) "vesture."

The meaning of the phrase, "covering of the eyes," in Gen. xx. 16, and the construction and import of the sentence, are still subjects of discussion, even among the latest interpreters. "Tot pene exstant explicationes, quot sunt interpretes" (Ros.). The points still at issue have respect to almost every word in the sentence. The pronoun הוּא (*he* or *it*) may be referred (*a*) to Abraham himself, or (*b*) to the present made to him. "A covering of the eyes" may mean (*c*) a literal veil, or (*d*) a veil in a figurative sense as a protective influence, or (*e*) with a different allusion, a means of pacification. By "the eyes" may be meant (*f*) those of Sarah herself, or (*g*) in connection with the following לְכֹל, those of all around her and in intercourse with her. The word "all" (in לְכֹל) may refer (*h*) to things (namely, *acts*), or (*i*) to persons. In the last clause, אֵת may be (*j*) a preposition, or (*k*) the sign of the accusative case, after נָכֹחַ, or (*l*) as the punctators have indicated by the *Athnach*, in connection with the following verb. The form נֹכָחַת may be (*m*) the 2d pers. fem. of the perfect, or (*n*) the participle used as the 3d pers. fem.

No. *a*, in conjunction with *d*, was well expressed by Calvin: "Docetur enim Sara, maritum cui juncta est, instar veli esse, quo se tegere debeat, ne exposita sit alienis." So Vitringa. But Tiele justly objects, that in this view, the present of a thousand silverlings, with which Abimelech prefaces this remark, has no significance.

Ewald (*Ausf. Lehrb.* p. 281), combining *a*, *c*, *g*, *i*, *j*, *m*, translates and explains thus: "*He is to thee a covering of the eyes for every one who is with thee* (so that, under his protection, no impure eye can with impunity venture to look on thee), *and toward every one; so dost thou right thyself* (defend thy right)."

Gesenius, combining *b*, *e*, *f*, *h*, *j*, *n*, translates and explains thus: "*So this* (the thousand silverlings) *is to thee a penalty* [satisfaction] *for all which* (has happened) *with thee and before all; and she was convicted* (had nothing to say in excuse). Compare Gen. xxxii. 21, *I will cover his face* (appease him) *with the present.*" So Keil, and also Delitzsch; except that they take נֹכָחַת (*m*) as the 2d pers., and כֹּל (*i*) as referring to persons: "*So it is to thee a covering of the eyes* (an expiatory gift) *in reference to all who are with thee* (because all in the household shared their mistress's dishonor); *so thou art righted* (properly, *proved*, namely, to be the one who suffered wrong)."

So the passage is understood by Tuch. He takes exception, however (after Schumann) to Ewald's and Gesenius's construction of the second אֵת, which should be construed as the one immediately preceding it; for אִתָּךְ וְאֵת כֹּל must not be arbitrarily separated in construction and reference

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Hence he translates: '*for all which* (has been, or, has taken place) *with thee and with all, that thou mayest be righted.*"

Baumgarten (*Theol. Comm. sum Pent.*) has revived Schroeder's interpretation (followed by Rosenmüller and others), taking "covering of the eyes" (*c*) in the sense of a literal veil; not, however, as Schroeder viewed it, as the token of a married woman, but simply as a means of concealing her beauty, and thus avoiding the danger referred to in v. 11. Baumgarten supposes that after *Athmach* the accusative construction is resumed in וְאֵת (*k*), taking נֹכֲחַת as the 2d pers. perf. (*m*), and translates: "*and all this* (I do, or, I give) *that thou mayest be righted.*"

Lange, understanding by "covering of the face" a veil in the figurative sense, finds (with Le Clerc) a double meaning in the expression; namely, a gift of atonement and reconciliation, which at the same time shall be as a veil to all eyes, by indicating the relation of one married to a husband.

On these views it may be remarked, that the form of the expression, "covering of the eyes," (not "of the face,") seems to be decisive against the supposition that a veil is meant, either as worn by Sarah for concealing her person from the sight of others, or by them to restrict their sight. In the former case, the expression should have been, "covering of the face" (פָּנִים). A "covering of the eyes," in the literal sense, can mean nothing else than the repression of the improper use of the eyes, as of wanton looks. This, with reference to Sarah, is inapposite, as no such fault is laid to her charge; and if understood of others ("a covering of the eyes to all who are with thee"), a veil cannot be meant, for that is used for concealment, and not for the purpose of obstructing the vision. The objection lies equally against the supposition of a veil in a figurative sense, since this must conform to the literal and proper use of the term.

The only alternative remaining, is to take the expression, "covering of the eyes," in its strict and proper sense, instead of a veil for the face; either with Ewald, as referring to Abraham, her lawful protector from the wanton gaze of others, or with Gesenius, as a figurative expression for a peace-offering. In favor of the former, is the juxtaposition of the pronoun הוּא (*he*, or *it*) with "thy brother," making this its most natural antecedent; an objection to the latter view, which is but partially obviated by the use of הוּא for both genders in the Pentateuch. But on the contrary, against Ewald's view lies the more serious objection, that Abimelech prefaces this remark with a statement which has no bearing on it; and thus a part of what he says to Sarah herself is without significance, as addressed to her.

The ancient versions are all at fault here, and throw no light on the true rendering and interpretation (unless we understand the Septuagint version with Gesenius), showing that it was as difficult then as it is now. T. J. C.

COW. The Heb. words פָּרָה, עֶגְלָה, and שׁוֹר, have been treated of under BULL. The A. V. renders by "cow," both פָּרָה, in Ex. iv. 15, and שׁוֹר in Lev. xxii. 28; Num. xviii. 17, where the feminine gender is required by the sense. In Job xxi. 10 and Is. xi. 7, the A. V. has "cow" as the rendering of פָּרָה, the fem. form of פַּר, "a bullock." W. D.

COZ (קוֹץ [*a thorn*]: Κωζ: *Cos*), a man among the descendants of Judah (1 Chr. iv. 8).

* The name also of one of the Levites (see 1 Chr. xxiv. 10; Ezr. ii. 61; Neh. iii. 4, 21; vii. 63). The article is prefixed in these passages, and in the first of them retained in the A. V. (HAKKOZ which see). H.

COZBI (כָּזְבִּי [*deceptive, lying*]: Χασβι, [Vat. -βει;] Jos. Χοσβία: *Cozbi*), a Midianite woman, daughter of Zur, one of the chiefs of the nation (Num. xxv. 15, 18).

* CRACKNELS (in 1 Kings xiv. 3, A. V.), denotes crumb-cakes, "so called from the sharp noise made when breaking" (Eastwood & Wright's *Bible Word-Book*, p. 134). They formed a part of the present which the wife of Jeroboam carried to the prophet Ahijah (comp. 1 Sam. ix. 7, 8; xvi. 20) when she went to learn from him the issue of her son's sickness. They were different from ordinary loaves, for both are mentioned together in the above passage. Fürst says they were perhaps small dried cakes, and pricked or pointed like biscuit, such as common people carried with them on journeys (*Hebr. u. Chald. Wörterb.* ii. 53). Being thus dry and hard, they would have the quality expressed by the English name, but inferred only from the Hebrew. The queen took such cakes with her, because she wished to conceal her rank and appear as an ordinary person. See Bunsen's *Bibelwerk* on 1 Kings xiv. 3. The Hebrew term is that in Josh. ix. 5, 12, usually understood there of bread so old as to be dry and spotted with mould. But the etymology is very obscure. See Fürst's *Concord.* s. v., and Ges. *Thes.* ii. 909. H.

CRANE (סוּס or סִיס, *sûs* or *sîs* [*horse*, from the fleetness of the swallow]: χελιδών: *pullus hirundinis, hirundo*). There can be little doubt that the A. V. is incorrect in rendering *sîs* by "crane," which bird is probably intended by the Hebrew word *'âgûr*, translated "swallow" by the A. V. [SWALLOW.] Mention is made of the *sûs* in Hezekiah's prayer (Is. xxxviii. 14), "Like a *sûs* or an *'âgûr* so did I twitter;" and again in Jer. viii. 7 these two words occur in the same order, "the *sîs* and the *'âgûr* observe the time of their coming:" from which passage we learn that both birds were migratory. According to the testimony of most of the ancient versions *sûs* denotes a "swallow." The passage in Jeremiah (*l. c.*), compared with the *twittering* notes of the *sûs* in Hezekiah's prayer, goes far to establish this translation, for the Hebrew verb[a] which is rendered "chatter" by the A. V. more properly signifies to "chirp" or to "twitter," the term being evidently, as Bochart (*Hieroz.* ii. 605) has shown, onomatopoetic, indicative of the notes of the bird. The Italians about Venice call a swallow *zizilla*, and its chirping they express by *zizillare* (see Bochart, *l. c.*). The expression "like a swallow did I twitter" may perhaps appear to us not a very apt illustration of mournful complaint, the notes of the various species of the *Hirundinidæ*

[a] צִפְצֵף.

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oking expressive of happiness rather than of grief;[a] but it must be remembered that the ancients regarded the swallow as a mournful bird; and it is worthy of remark that, according to Dr. Kennicott, in thirteen Codices of Jeremiah (*l. c.*) the word *Isis* occurs instead of *sis:* it is probable therefore that the story of Procne, Tereus, &c., of Grecian mythology had its source in ancient Egyptian fable, Isis, as the Egyptians say, having been changed into a swallow. The Hebrew word *Derór* (דְּרוֹר) is noticed under the article SWALLOW. W. H

CRATES (Κράτης: Vulg. translates *præfatus est*), governor of the Cyprians (ὁ ἐπὶ τῶν K.), who was left in charge of the "castle" (τῆς ἀκροπόλεως) of Jerusalem (?), during the absence of Sostratus, in the reign of Antiochus Epiphanes (2 Macc. iv. 29).

CREDITOR. [LOAN.]

CRES'CENS (Κρήσκης [the Greek for the Latin name *Crescens*, "increasing"], 2 Tim. iv. 10), an assistant of St. Paul [who went from Rome to Galatia, perhaps sent by the Apostle], said to have been one of the seventy disciples. According to the *Apostolical Constitutions*, and many of the fathers, he preached the Gospel in Galatia, which perhaps is only a conjecture built on the "Crescens to Galatia" of 2 Tim. iv. 10. Later tradition (Sophronius) makes him preach in Gaul (Galatia, see Theodoret on 2 Tim. *l. c.*), and found the Church at Vienne. H. A.

CRETE (Κρήτη: *Creta*), the modern *Candia*. This large island, which closes in the Greek Archipelago on the S., extends through a distance of 140 miles between its extreme points of Cape SALMONE (Acts xxvii. 7) on the E., and Cape Criumetopon beyond PHŒNICE or PHŒNIX (*ib.* 12) on the W. The breadth is comparatively small, the narrowest part (called an isthmus by Strabo, x. 475) being near Phœnix. Though extremely bold and mountainous, this island has very fruitful valleys, and in early times it was celebrated for its hundred cities (Virg. *Æn.* iii. 106). Crete has a conspicuous position in the mythology and earliest history of Greece, but a comparatively unimportant one in its later history. It was reduced (B. C. 67) by the Romans under Metellus, hence called Creticus, and united in one province with Cyrenaica, which was at no great distance (Strabo, x. 475) on the opposite coast of Africa [CYRENE]. It is possible that in Tit. iii. 1, there may be an implied reference to a turbulent condition of the Cretan part of the province, especially as regarded the Jewish residents.

It seems likely that a very early acquaintance took place between the Cretans and the Jews. The story in Tacitus (*Hist.* v. 2), that the Jews were themselves of Cretan origin, may be accounted for by supposing a confusion between the Philistines and the Jews, and by identifying the Cherethites of 1 Sam. xxx. 14; 2 Sam. viii. 18; Ez. xxv. 16; Zeph. ii. 5, with Cretan emigrants. In the two last of these passages they are expressly called Κρῆτες by the LXX., and in Zeph. ii. 6, we have the word Κρήτη. Whatever conclusion we may arrive at on this point, there is no doubt that Jews were settled in the island in considerable numbers during the period between the death of Alexander the Great and the final destruction of Jerusalem. Gortyna seems to have been their chief residence for it is specially mentioned (1 Macc xv. 22) in the letters written by the Romans on behalf of the Jews, when Simon Maccabæus renewed the treaty which his brother Judas had made with Rome. [GORTYNA.] See 1 Macc x. 67. At a later period Josephus says (*Ant.* xvii. 12, § 1, *B. J.* ii. 7 § 1) that the Pseudo-Alexander, Herod's supposed son, imposed upon the Jews of Crete, when on his way to Italy. And later still, Philo (*Leg. ad Cai.* § 36) makes the Jewish envoys say to Caligula that all the more noted islands of the Mediterranean, including Crete, were full of Jews. Thus the special mention of Cretans (Acts ii. 11) among those who were in Jerusalem at the great Pentecost is just what we should expect.

No notice is given in the Acts of any more direct evangelization of Crete: and no absolute proof can be adduced that St. Paul was ever there before his voyage from Cæsarea to Puteoli; though it is quite possible that he may have visited the island in the course of his residences at Corinth and Ephesus. For the speculations which have been made in reference to this point, we must refer to what is written in the articles on TITUS, and TITUS, EPISTLE TO.

The circumstances of St. Paul's recorded visit were briefly as follows. The wind being contrary when he was off CNIDUS (Acts xxvii. 7), the ship was forced to run down to Cape Salmone, and thence under the lee of Crete to FAIR HAVENS, which was near a city called LASÆA (ver. 8). Thence, after some delay, an attempt was made, on the wind becoming favorable, to reach Phœnice for the purpose of wintering there (ver. 12); but a sudden gale from the N. E. [WINDS] coming down from the high ground of Crete (κατ' αὐτῆς), in the neighborhood of Mount Ida, drove the ship to the little island of CLAUDA (vv. 13–16), whence she drifted to Malta. It is impossible to say how far this short stay at Fair Havens may have afforded opportunities for preaching the Gospel at Lasæa or elsewhere.

The next point of connection between St. Paul and this island is found in the epistle to Titus. It is evident from Tit. i. 5, that the Apostle himself was here at no long interval of time before he wrote the letter. We believe this to have been between the first and second imprisonments. In the course of the letter (Tit. i. 12) St. Paul adduces from Epimenides, a Cretan sage and poet (θεῖος ἀνήρ, Plat. *Legg.* i. 642), a quotation in which the vices of his countrymen are described in dark colors. The truth of what is said by Epimenides is abundantly confirmed by the passages collected (iv. 10) in Meursius's great work on Crete (Meursii *Opera*, Florence, 1744, vol. iii.). He has also a chapter (iv. 4) on the early Christian history of the island. Titus was much honored here during the middle ages. The cathedral of Megalo-Castron was dedicated to him: and his name was the watchword of the Cretans, when they fought against the Venetians, who themselves seem to have placed him above St. Mark in Candia, when they became masters of the island. See Pashley's *Travels in Crete*, i. 6, 175 (London, 1837). In addition to this valuable work, we must refer to Hoeck's *Kreta* (Göttingen, 1829), and to some papers translated from the Italian, and published by Mr. E. Falkener in the

[a] Unless perhaps the *sis* may have reference more particularly to some species of swift (*Cypselus*), whose loud squealing may appear to some to be indicative of restless grief.

second volume of the *Museum of Classical Antiquities* (London, 1856). J. S. H.

* Rangabes in his Ἑλληνικά (iii. 453–579) has sketched the ancient history and the geographical features of Crete (mountains, rivers, promontories, and harbors, with an enumeration of the cities and villages), and (though some readjustment may be necessary for the present time) furnishes valuable statistics respecting the population of the island at different periods (Greeks and Turks), its monastic establishments, products, exports, imports, and the like. This author represents Καλοὶ Λιμένες as an insecure roadstead, to which vessels resorted only in great distress, in accordance with its reputation among seamen in Paul's time (Acts xxvii. 8). He supposes the Lasæa which was near there to be the "Lisia" of the *Peutinger Table*, but says nothing of any place still known by that name (LASÆA). He mentions the interesting fact that Phœnix or Phœnice (Acts xxvii. 12) had its own bishops at an early period, and that one of them named Leon was present at the second Nicene Council. He speaks of this Phœnix as near *Lutro* (Λουτρόν), but evidently had no idea that they were identical (see PHŒNICE). The opinion of so eminent an archæologist on these points deserves to be considered. The more recent publications of Capt. Spratt, R. N. (*Sailing Directions for the Island of Crete*, and *Travels and Researches in Crete*) have added largely to our knowledge of the topography of the island. Mr. Smith has availed himself of these later discoveries, with good effect, in his admirable work on the *Voyage and Shipwreck of St. Paul* (3d ed. 1866).

One of the observations reported by navigators is that on the south side of Crete a light southerly wind is often succeeded by a typhoon, which strikes down from the high mountains on the island, as happened to Paul's vessel in going from Fair Havens to Phœnice (Acts xxvii. 13, 14). It is said that this fact favors the interpretation of ἔβαλε κατ' αὐτῆς (mentioned in the article above and adopted in several of the later English Commentaries) which refers αὐτῆς to the island (*down from it*) and not to the ship. (*Voyage and Shipwreck of St. Paul*, 3d ed. p. 99). It was true, no doubt, that the wind in that instance came from the high land on shore, but it does not follow that κατ' αὐτῆς points out that circumstance. No proof has been given that βάλλω, as said of winds, was actually used thus with the genitive of the quarter whence the wind came. Lechler's view (*Der Apostel Geschichten*, p. 348, in Lange's *Bibelwerk*) seems to be more correct, that αὐτῆς refers to the vessel which the wind struck and drove out to sea, with ναῦς as the mental antecedent, which (actually employed in ver. 41) could so easily take the place here of Luke's usual πλοῖον. This is the explanation also of Winer (*N. Test. Gram.* § 47, 5, h) and of Buttmann (*Neutest. Gram.* p. 127). It is known to the writer that Prof. Sophocles of Harvard College interprets Luke here in the same manner. H.

* CRETES (Κρῆτες: *Cretes*), inhabitants of Crete (Acts ii. 11), where probably Jews and proselytes are meant (comp. Ῥωμαῖοι = Ἰουδαῖοί τε καὶ προσήλυτοι in the previous verse); while for the same term we have Cretians (A. V.) in Tit. i. 12, applied there to native Greeks. "Cretans" would be a better rendering, says Trench (*Auth. Vers.* p. 78, ed. 1859), in both passages. The subscription to the Epistle to Titus (A. V.) states that it was written to him as the "first bishop or overseer of the church of the Cretians." For the character of the ancient Cretans, see CRETE. H.

* CRETIANS. [CRETES.]

* CRIB. This is the rendering (A. V.) of אֲבוּס, *e. g.* in Is. i. 3. The word denotes (from אָבַס, *to fodder*) the place from which cattle and horses were accustomed to eat their food, but throws no light on the sort of structure provided for that purpose. It was, no doubt (for such usages in the East remain the same from age to age), a box or trough "built of small stones and mortar," or hollowed out of an entire block, such as the farmers of the country use at the present time. Dr. Thomson mentions an incident connected with these contrivances which illustrates a Scripture passage. At Tiberias, as "the droves of cattle and donkeys came down from the green hills" at night, "I hurried after them . . . and no sooner had we got within the walls than the droves began to disperse. Every ox knew perfectly well his owner, his house, and the way to it, nor did he get bewildered for a moment in the mazes of these narrow and crooked alleys. As for the asses, they walked straight to the door, and up to their master's crib. . . . I followed one company clear into their habitation, and saw each take his appropriate manger, and begin his evening meal of dry *tibn*. Isaiah (i. 3, 4) says in all this they were wiser than their owners, who neither knew nor considered, but forsook the Lord, and provoked the Holy One of Israel." — *Land and Book*, ii. 97.

The "mangers" of the N. T. were probably like the "cribs" of the Old. The new Paris edition of Stephens's *Thesaurus Græcæ Linguæ* adopts the representation in Suicer's *Thes. Eccles.* ii. 1420, that φάτνη is "properly a hollow place in the stable which contains the food of animals;" that "it is a part of the stable, and each of the horses has his own φάτνη or table, as it were, before him. Here φάτνη and τράπεζα (crib and table) are used interchangeably." But while the writers admit that sense in Luke xiii. 15 (where the A. V. has "stall") they regard the word as employed out of its proper signification in the passages relating to the nativity of our Lord, and as "standing there by metonymy for a stable in which was a crib." But such an exception to the usual meaning is the less necessary here, because the locality of the φάτνη may imply the stall, if for any reason that be required. Undoubtedly the true conception of the history is that the holy family, excluded from the part of the caravanserai (κατάλυμα) allotted to travellers, repaired to the part where the animals were, and the birth taking place there, the newborn child was laid in one of the feeding-troughs within reach. They are not ill adapted to such a use; for Dr. Thomson states (*Land and Book*, ii. 98) that "his own children have slept in them in his rude summer retreats on the mountains." The Arabic translation from the Vulgate by the Maronite bishop Serkis en-Kurr (under Pope Urban VIII.) adjusts the rendering to this view of the word. Dr. Van Dyck says that he has no doubt of the correctness of such a translation.[a] The writer found this to be a common use of φάτνη among the modern Greeks. Biel (*Thes. Philol.* iii. 534) states very correctly the Sept. usage, and in accordance with the foregoing view. H.

[a] * From a note of Dr. Van Dyck to the writer.

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CRIMSON [Colors.]

• **CRISPING-PINS.** The Hebrew word so translated in Is. iii. 22, חֲרִיטִים, *charîtîm*, denotes the reticules, often, probably, elegant and highly ornamented, carried by the Hebrew ladies. In 2 K. v. 23, the only other passage in which it occurs, it is rendered *bags*. See Bag, 1. A.

CRISPUS (Κρίσπος [*crisped, curled*]; found also in the Talmudists under the forms קרוספא and קריספי), ruler of the Jewish synagogue at Corinth (Acts xviii. 8); baptized with his family by St. Paul (1 Cor. i. 14). According to tradition, he became afterwards Bishop of Ægina (*Const. Apost.* vii. 46). H. A.

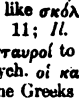
• His office (ἀρχισυνάγωγος) shows that he was a Jew, and his foreign name that he or his ancestors had mingled freely with other nations. The guarded manner in which Paul speaks in 1 Cor. i. 14, would lead us to think that he baptized Crispus only, and not those of his family also who believed (Acts xviii. 8). H.

CROSS (σταυρός, σκόλοψ). Except the Latin *crux* there was no word definitively and invariably applied to this instrument of punishment. The Greek word σταυρός is derived from ἵστημι, and properly, like σκόλοψ, means merely a stake (Hom. *Od.* xiv. 11; *Il.* xxiv. 453). Hence Eustathius defines σταυροί to be ὀρθὰ καὶ ἀπωξυμμένα ξύλα, and Hesych. οἱ καταπεπηγότες σκόλοπες, χάρακες. The Greeks use the word to translate both *palus* and *crux*; e. g. σταυρῷ προσδεῖν in Dion Cass. (xlix. 22) is exactly equivalent to the Latin *ad palum deligare*. In Livy even *crux* means a mere stake ("in tres sustolli cruces," xxviii. 29), just as, *vice versâ*, the Fathers use σκόλοψ and even *stipes* ("de stipite pendens") of a cross proper. (In consequence of this vagueness of meaning, impaling (Herod. ix. 76) is sometimes spoken of, loosely, as a kind of crucifixion, and ἀνασκολοπίζειν is nearly equivalent to ἀνασταυροῦν; "alii per obscœna stipitem egerunt, alii brachia patibulo explicuerunt," Sen. *Consol. ad Marc.* xx.; and *Ep.* xiv.). Other words occasionally applied to the cross are *patibulum* and *furca*, pieces of wood in the shape of Π (or Y) and Λ respectively (*Dig.* 48, tit. 13; Plaut. *Mil. Gl.* ii. 47; and in Sall fr. ap. Non. iv. 355, "patibulo eminens affligebatur" seems clearly to imply crucifixion). After the abolition of this mode of death by Constantine, Trebonianus substituted *furcâ figendos*, for *crucifigendos*, wherever the word occurred. More generally the cross is called *arbor infelix* (Liv. i. 26; Sen. *Ep.* 101), or *lignum infelix* (Cic. *per Rab.* 3); and in Greek ξύλον (Deut. xxi. 22). The Fathers, in controversy, used to quote the words ὁ Κύριος ἐβασίλευσεν (ἀπὸ τοῦ ξύλου), from Ps. xlv. 10, or Ps. xcvi., as a prophecy of the cross; but these words are "adulterina et Christianâ devotione addita;" though Genebrardus thought them a prophetic addition of the LXX., and Agellius conjectures that they read עֵץ for אֵל (Schleusner's *Thes.*). The Hebrews had no word for a cross more definite than עֵץ, "wood" (Gen. xl. 19, &c.), and so they called the transverse beams שְׁתִי וְעֵרֶב, "warp and woof" (Pearson, *On the Creed*, art. iv.), like ξύλον δίδυμον, LXX. *Crux* is the root of *crucio*, and is often used proverbially for what is most painful (as "summum jus, summa crux," Colum. i. 7; "quærere in malo crucem," Ter. *Phorm.* iii. 3, 11), and as a nickname for villains ("Quid ais, crux?" Plaut. *Pœn.* ii. 5, 17). Rarer terms are ἄκριον (Euseb. viii. 8), σάνις (?), and *Gabalus* (Varro ap. Non. ii. 373; Macrinus ap. Capitol. *Macr.* 11). This last word is derived from גָּבַל, "to complete."

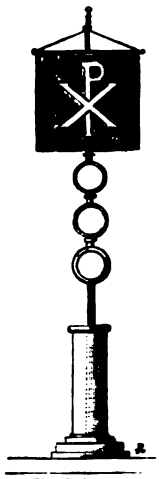
As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror, and closely connected "with the ideas of pain, of guilt, and of ignominy" (Gibbon, ii. 153; "Nomen ipsum crucis absit non modo a corpore civium Romanorum, sed etiam a cogitatione, oculis, auribus," Cic. *pro Rab.* 5). But after the celebrated vision of Constantine (Euseb. *Vit. Const.* i. 27–30), he ordered his friends to make a cross of gold and gems, such as he had seen, and "the towering eagles resigned the flags unto the cross" (Pearson), and "the tree of cursing and shame" "sat upon the sceptres and was engraved and signed on the foreheads of kings" (Jer. Taylor, *Life of Christ*, iii. xv. 1). The new standards —

> "In quibus effigies crucis aut gemmata refulget,
> Aut longis solido ex auro præfertur ab hastis,"
> (Prudent. *in Symm.* ii. 464 ff.)

were called by the name Labarum, and may be seen engraved in Baronius (*Ann. Eccl.* A. D. 312, No. 36), or represented on the coins of Constantine the Great and his nearer successors. The Labarum is described in Euseb. (*V. Constant.* i. 25), and, besides the pendent cross, supported the celebrated embroidered monogram of Christ (Gibbon, ii. 154; "Transversâ X litterâ, summo capite circumflexo," Cæcil.), which was also inscribed on the shields and helmets of the legions: —



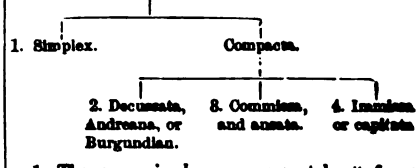
> "Christus purpureum gemmanti tectus in auro
> Signabat labarum; clypeorum insignia Christus
> Scripserat, ardebat summis crux addita cristis."
> (Prudent. *l. c.*)



The Labarum. (From a Coin in the British Museum.)

Nay, the σύμβολον σωτήριον was even more prominently honored; for Jerome says, "Regum purpuras et ardentes diadematum gemmas patibuli Salvatoris pictura condecorat" (*Ep. ad Lætam*).

We may tabulate thus the various descriptions of cross (Lips. *de Cruce*, i.; Godwyn's *Moses and Aaron*): —



1. The *crux simplex*, or mere stake "of one single piece without transom," was probably the

riginal of the rest Sometimes it was merely driven through the man's chest, but at other times it was driven longitudinally, *διὰ ῥάχεως καὶ νώτου* (Hesych. *s. v. σκόλωψ*), coming out at the mouth (Sen. *Ep.* xiv.), a method of punishment called *ἀνασκινδύλευσις*, or *infixio*. The *infixio* consisted merely of *tying* the criminal to the stake (*ad palum deligare*, Liv. xxi. 13), from which he hung by his arms: the process is described in the little poem of Ausonius, *Cupido crucifixus*. Trees were naturally convenient for this purpose, and we read of their being applied to such use in the Martyrologies. Tertullian too tells us (*Apol.* viii. 16) that to punish the priests of Saturn, Tiberius "in eisdem arboribus, obumbratricibus scelerum, votivis crucibus explicuit" (cf. Tac. *Germ.* xii., "Proditores et transfugas arboribus suspendunt"). How far the expression "accursed tree" is applicable under this head is examined under the word CRUCIFIXION.

2. The *crux decussata* is called St. Andrew's cross, although on no good grounds, since, according to some, he was killed with the sword; and Hippolytus says that he was crucified upright, "ad arborem olivæ." It is in the shape of the Greek letter X (Jerome, *in Jer.* xxxi.; "X littera et in figurâ crucem, et in numero decem demonstrat," Isidor. *Orig.* i. 3). Hence Just. Mart. (*Dial. c. Tryph.* p. 200) quotes Plato's expression, *ἐχίαζεν αὐτὸν ἐν τῷ παντί*, with reference to the cross. The Fathers, with their usual luxuriant imagination, discover types of this kind of cross in Jacob's blessing of Joseph's sons, *χέρσιν ἐναλλαγμέναις* (cf. Tert. *de Baptismo*, viii.); in the anointing of priests "decussatively" (Sir T. Browne, *Garden of Cyrus*); for the rabbis say that kings were anointed "in formâ coronæ, sacerdotes autem כמין ני, *i. e.* ad formam X Græcorum" (Schoettgen's *Hor. Hebr. et Talm.* iv. *ad f.*); and in the crossing of the hands over the head of the goat on the day of expiation (Targ. Jonath. *ad Lev.* xvi. 21, &c.).

3. The *crux commissa*, or St. Anthony's cross (so called from being embroidered on that saint's cope, Mrs. Jameson's *Sacred Art*, i. xxxv.), was in the shape of a T. Hence Lucian, in his amusing *Δίκη φωνηέντων*, jocosely derives *σταυρός* from *ὁ σοῦ* (*ἀπὸ τούτου . . καὶ τῷ τεχνήματι τῷ πονηρῷ τὴν πονηρὰν ἐπωνυμίαν συνελθεῖν*), and makes mankind accuse it bitterly for suggesting to tyrants the instrument of torture (*Jud. Vocal.* 12). This shape is often alluded to as "the mystical Tau" (*Garden of Cyrus*; "nostra autem T species crucis," Tert. *adv. Marc.* iii. 22; Jer. *in Ezech.* ix., &c.). As that letter happens to stand for 300, opportunity was given for more elaborate trifling: thus the 300 cubits of the ark are considered typical (Clem. Alex. *Strom.* vi.; S. Paullin. *Ep.* ii.); and even Abraham's 318 servants (!); since 318 is represented by *τιη*, they deduced *τὸν μὲν Ἰησοῦν ἐν τοῖς δύσι γράμμασιν καὶ ἐν ἑνὶ τὸν σταυρόν* (Barnab. *Ep.* ix.; Clem. Alex. *Strom.* vi.; Ambros. *Prol. in l. i. de Fide*; Pearson (art. iv.) *On the Creed*, in whose notes these passages are quoted).

A variety of this cross (the crux ansata, "crosses with circles on their heads") is found "in the sculptures from Khorsabad and the ivories from Nimroud. M. Lajard (*Observations sur la Croix ansée*) refers it to the Assyrian symbol of divinity, the winged figure in a circle; but Egyptian antiquaries quite reject the theory" (Layard's *Nineveh.* ii. 213, note).



In the Egyptian sculptures, a similar object, called a crux ansata, is constantly borne by divinities, and is variously called "the key of the Nile" (Dr. Young in *Encycl. Britan.*), "the character of Venus," and more correctly (as by Lacroze) "the emblem of life." Indeed this was the old explanation (*ἑρμηνευθεῖσα σημαίνει τάυτην γραφὴν Ζωὴ ἐπερχομένη*, Sozomen, *Hist. Eccl.* vii. 15; so too Rufinus (ii. 29), who says it was one of the "*ἱερατικαὶ* vel sacerdotales litteræ"). "The Egyptians thereby expressed the powers and motion of the spirit of the world, and the diffusion thereof upon the celestial and elemental nature" (Sir T. Browne, *Gard. of Cyrus*). This too was the signification given to it by the Christian converts in the army of Theodosius, when they remarked it on the temple of Serapis, according to the story mentioned in Suidas. The same symbol has been also found among the Copts, and (perhaps accidentally) among the Indians and Persians.

4. The *crux immissa* (or Latin cross) differed from the former by the projection of the *δόρυ ὕψηλον* (or *stipes*) above the *κέρας ἐγκάρσιον*, or *patibulum* (Euseb. *de V. Constant.* i. 31). That this was the kind of cross on which our Lord died is obvious (among other reasons) from the mention of the "title," as placed *above* our Lord's head, and from the almost unanimous tradition; it is repeatedly found on the coins and columns of Constantine. Hence ancient and modern imagination has been chiefly tasked to find symbols for this sort of cross, and has been eminently successful. They find it typified, for instance, in the attitude of Moses during the battle of Rephidim (Ex. xvii. 12), saying that he was bidden by the Spirit, *ἵνα ποιήσῃ τύπον σταυροῦ καὶ τοῦ μέλλοντος πάσχειν* (Barnab. *Ep.* 12; Just. Mart. *Dial. c. Tryph.* 89; *habitus crucis*, Tert. *adv. Marc.* iii. 18). Firmic. Maternus (*de Errore*, xxi.) says (from the Talmudists?) that Moses made a cross of his rod, "ut facilius impetraret quod magnopere postularet, crucem sibi fecit ex virgâ." He also fantastically applies to the cross expressions in Hab. iii. 3–5; Is. ix. 6, &c. Other supposed types are Jacob's ladder (Jer. *Com. in Ps.* xci.; "Dominus innixus scalæ Christus crucifixus ostenditur," August. *Serm. de Temp.* lxxix.); the paschal lamb, pierced by transverse spits (*σχηματιζόμενον ὁμοίως τῷ σχήματι τοῦ σταυροῦ ὀπτᾶται*, Just. M. *Dial. c. Tryph.* 40); and "the Hebrew Tenupha, or ceremony of their oblations waved by the priest into the four quarters of the world after the form of a cross" (Vitringa, *Obs. Sacr.* ii. 9; Schoettgen, *l. c.*). A truer type (John iii. 14) is the elevation (נֵס, Chald.) of the fiery serpent (Num. xxi. 8, 9). For some strange applications of texts to this figure see Cypr. *Testim.* ii. xx. ff. In Matt. v. 18, *ἓν τὸ ἢ μία κεραία* is also made to represent a cross (*ἔστι τὸ ὀρθὸν ξύλον καὶ κεραία τὸ πλάγιον* Theophyl. *in loc.*, &c.). To the four *ἄκρα* of the cross they also applied the *ὕψος καὶ βάθος καὶ πλάτος καὶ μῆκος* of Eph. iii. 18 (as Greg. Nyss. and Aug. *Ep.* 120); and another of their fancies was that there was a mystical significance in this *δόρυ τετράπλευρον* (Nonn. *In Joh.* xix. 18), because it pointed to the four corners of the world ("Quatuor inde plagas quadrati colligit orbis," Sedul. iii.). In all nature the sacred sign was found to be indispensable (*κατανοήσατε πάντα ἐν τῷ κόσμῳ εἰ ἄνευ τοῦ σχήματος τούτου διοικεῖται*, Just. M. *Apol.* i 72), especially in such things as involve

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dignity, energy, or deliverance: as the actions of digging, plowing, &c., the human face, the *antennæ* of a ship in full sail, &c. "Aves quando volant ad æthera signum crucis assumunt. Homo natans, vel orans, formâ crucis visitur" (Jer. *in Marc.* xi.). "Signa ipsa et cantabra et vexilla quid aliud quam inauratæ cruces sunt?" (Min. Fel. *Oct.* xxix.). Similar analogies are repeated in Firm. Matern. *de Errore*, xxi.; Tert. *adv. Nat.* i. 12; *Apol.* 16; *de Corom. Mil.* 3, and, in answer to the sneers of those to whom the cross was "foolishness," were considered sufficient proof that "signo crucis aut ratio naturalis nititur aut vestra religio formatur" (Min. Fel., &c.). The types adduced from Scripture were valuable to silence the difficulties of the Jews, to whom, in consequence of Deut. xxi. 22 (ἐπικατάρατος ὁ σταυρούμενος), the cross was an especial "stumbling-block" (Tert. *adv. Jud.* 9). Many such fancies (*e. g.* the harmlessness of cruciform flowers, the southern cross, &c.) are collected in "*Communications with the Unseen World.*"

Besides the four ἄκρα (or *apices*, Tert.) of the cross, was a fifth (πῆγμα), projecting out of the central stem, on which the body of the sufferer rested (ἐφ' ᾧ ἔνοχοῦνται οἱ σταυρούμενοι, Just. M. *Tryph.* 91, who (*more suo*) compares it to the horn of a rhinoceros; *sedilis excessus*, Tert. *adv. Nat.* i. 12; "ubi requiescit qui clavis affigitur," Iren. *adv. Hæres.* i. 12). This was to prevent the weight of the body from tearing away the hands, since it was impossible that it "should rest upon nothing but four great wounds" (Jer. Taylor, *Life of Christ*, iii. xv. 2, who erroneously quotes the δόρυ τετράπλευρον of Nonnus). This projection is probably alluded to in the famous lines of Mæcenas (ap. Sen. *Ep.* 101):—

> "Vita dum superest bene est;
> Hanc mihi *vel acutâ*
> *Si sedeam cruce*, sustine."

Ruhkopf (*ad loc.*) so explains it, and it is not so probable that it refers to ἀνασκινδύλευσις as Lipsius thinks (*de Cruce*, i. 6). Whether there was also a ὑποπόδιον or support to the feet (as we see in pictures), is doubtful. Gregory of Tours mentions it; but he is the earliest authority, and has no weight (G. J. Voss. *Harm. Passion.* ii. 7, 28).

An inscription, *titulus* or *elogium* (ἐπιγραφή, Luke xxiii.; αἰτία, Matt. xxvii.; ἡ ἐπιγραφὴ τῆς αἰτίας, Mark; τίτλος, John xix.; "Qui causam pœnæ indicavit," Suet. *Cal.* 32; πίναξ, Euseb.; γράμματα τὴν αἰτίαν τῆς θανατώσεως δηλοῦντα, Dion Cass. liv. 3; πτυχίον ἐπίγραμμα ἔχον, Hesych.; לוט) was generally placed above the person's head, and briefly expressed his guilt, as οὗτός ἐστιν Ἄτταλος ὁ Χριστίανος (Euseb. v. 1), "Impie locutus parmularius" (Suet. *Dom.* x.), and generally was carried before the criminal ("præcedente titulo," Suet.). It was covered with white gypsum, and the letters were black; hence Sozomen calls it λέυκωμα (*Hist. Eccl.* ii. 1), and Nicephorus a λευκὴ σάνις (*H. Eccl.* viii. 29). But Nicquetus (*Tri. Sanct. Crucis*, i. 6) says it was white with red letters.

A common tradition assigns the perpetual shiver of the aspen to the fact of the cross having been formed of its wood. Lipsius, however (*de Cruce*, ii. 13), thinks it was of oak, which was strong enough, and common in Judæa. Few will attach any consequence to his other reason, that the relics appear to be of oak. The legend to which he alludes,

> "Pes crucis est cedrus, corpus tenet alta cupressus
> Palma manus retinet, titulo lætatur oliva,"

hardly needs refutation. It must not be overlooked that crosses must have been of the meanest and readiest materials, because they were used in such marvelous numbers. Thus we are told that Alexander Jannæus crucified 800 Jews (Joseph. *Ant.* xiii. 14, § 2); and Varus 2000 (*id.* xvii. 10, § 10); and Hadrian 500 a day; and Titus so many that χωρά τε ἐνελείπετο τοῖς σταυροῖς καὶ σταυροὶ τοῖς σώμασιν (Joseph. *B. J.* vi. 28, where Ireland rightly notices the strange retribution, "so that they who had nothing but 'crucify' in their mouth, were therewith paid home in their own bodies," Sir T. Browne, *Vulg. Err.* v. 21). In Sicily, Augustus crucified 600 (Oros. vi. 18).

It is a question whether tying or binding to the cross was the more common method. In favor of the first are the expressions *ligare* and *deligare*; the description in Ausonius, *Cupido Crucif.*; the Egyptian custom (Xen. *Ephes.* iv. 2); the mention by Pliny (xxviii. 11) of *spartum e cruce* among magical implements; and the allusion to crucifixion noted by the fathers in John xix. 24 (Theophyl. *ad loc.* and Tert. "Tunc Petrus ab altero cingitur cum cruci astringitur"). On the other side we have the expression προσηλοῦσθαι, and numberless authorities (Sen. *de Vit. Beatâ*, 19; Artemidor. *Oneirocr.*, in several passages; Apul. *Met.* iii. 60; Plaut. *Mostel.* ii. 1, 13, *et passim*). That our Lord was *nailed*, according to prophecy, is certain (John xx. 25, 27, &c.; Zech. xii. 10; Ps. xxii. 16: "Foderunt manus meas et pedes, quæ propria atrocitas crucis," Tert. *adv. Marc.* iii. 19, &c.; ὤρυξαν, LXX.; although the Jews vainly endeavor to maintain that here כאריה, "like a lion," is the true reading, Sixt. Senensis *Bibl. Sanct.* viii. 5, p. 640). It is, however, extremely probable that both methods were used at once: thus in Lucan (vi. 547, ff.) we have mention both of "nodos nocentes" and of "insertum manibus chalybem": and Hilary (*de Trin.* x.) mentions together "colligantum funium vincula et adactorum clavorum vulnera." We may add that in the crucifixion (as it is sometimes called, Tert. *adv. Marc.* i. 1, cf. Manil. *de Androm* v.) of Prometheus, Æschylus, besides the nails, speaks of a μασχαλιστήρ (*Prom.* 79). When either method was used alone, the tying was considered more painful (as we find in the Martyrologies), since it was a "diutinus cruciatus."

It is doubtful whether three or four nails were employed. The passage in Plaut. *Most.* ii. 1, 13, is, as Lipsius (*de Cruce*, ii. 9) shows, indecisive. Nonnus speaks of the two feet (δμοπλοκέες) being fastened with *one* nail (ἄζυγι γόμφῳ), and Greg. Naz. (*De Christ. pat.*) calls the cross a ξύλον τρίσηλον; hence on gold and silver crosses the nails were represented by *one* ruby or carbuncle at each extremity (Mrs. Jameson, *l. c.*). In the "invention" of the cross, Socrates (*H. E.* i. 17) only mentions the hand-nails; and that only two were found is argued by Winer (s. v. *Kreuzigung*) from the τὰ μέν, τὰ δέ (instead of τοὺς μέν) in Theodor. *H. E.* i. 17. Romish writers, however, generally follow Gregory of Tours (*De Glor. Mart.* vi.) in maintaining four, which may also be implied by the *plural* in Cypr. *de Passione* ("clavis . . . pedes terebrantibus"), who also mentions three more used to nail on the title. Cyprian is a very good

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authority, because he had often been a witness of executions. There is a monograph on the subject by Corn. Curtius (*de clavis dominicis*, Antw. 1670). What has been said sufficiently disproves the calumny against the Albigenses in the following very curious passage of Lucas Tudensis (ii. *contra Albig.*): "Albigensis primi pinxerunt imaginem crucifixi uno clavo simul utrumque pedem configente, et virginem Mariam Monoculam (!); utrumque in derisionem: sed postea prior figura retenta est, et irrepsit in vulgarem famam." (Quoted by Jer. Taylor, *l. c.*) On the supposed fate of the nails, see Theodor. *H. E.* i. 17. Constantine fastened one as a φυλακτήριον on his horse's bridle, and one (Zonaras says *some*) on the head of the statue which he intended to be the palladium of Constantinople, and which the people used to surround with lighted torches (Mosheim, *Eccl. Hist.* ii. 1, 3, and notes). The *clavus pedis dextri* is shown at Trèves (Lips. ii. 9, note).

The story of the so-called "invention of the cross," A. D. 326, is too famous to be altogether passed over. Besides Socrates and Theodoret, it is mentioned by Rufinus, Sozomen, Paulinus, Sulp. Severus, and Chrysostom, so that Tillemont (*Mem. Ecc.* vii.) says that *nothing can be more certain*; but, even if the story were not so intrinsically *absurd* (for among other reasons it was a law among the Jews that the cross was to be burnt; Othonis *Lex. Rab.* s. v. *Supplicia*), it would require far more probable evidence to outweigh the silence of Eusebius. It clearly was to the interest of the Church of Rome to maintain the belief, and invent the story of its miraculous multiplication, because the sale of the relics was extremely profitable. The story itself is too familiar to need repeating. To this day the supposed title, or rather fragments of it, are shown to the people once a year in the church of Sta. Croce in Gerusalemme at Rome. On the capture of the true cross by Chosroes II., and its rescue by Heraclius, with even the seals of the case unbroken, and the subsequent sale of a large fragment to Louis IX., see Gibbon, iv. 326, vi. 66. Those sufficiently interested in the annals of ridiculous imposture may see further accounts in Baronius (*Ann. Ecc.* A. D. 326, Nos. 42–50), Jortin, and Schmidt (*Problem. de Crucis Dominicæ Inventione*, Helmst. 1724); and on the fate of the true cross, a paper read by Lord Mahon before the Society of Antiquaries, Feb. 1831 (cited by Dean Milman).

It was not till the 6th century that the *emblem* of the cross became the *image* of the crucifix. As a symbol the use of it was frequent in the early Church ("frontem crucis signaculo terimus," Tert. *de Cor. Mil.* 3). It was not till the 2d century that any particular efficacy was attached to it (Cypr. *Testim.* ii. 21, 22; Lact. *Inst.* iv. 27, &c.; Mosheim, ii. 4, 5). On its subsequent worship (*latria*) by the Church of Rome, see Jer. Taylor's *Diss. from Popery*, i., ii. 7, 12; and on the use of the sign in our Church, Hooker's *Eccl. Pol.* v. 65. Some suppose an allusion to the custom in Ez. ix. 4 (Poli *Synops.* ad loc.; Gesen. *s. v.* תָּו; *signum spec. cruciforme*, Sixt. Sen. ii. 120).

Besides the noble monograph of Lipsius, *de Cruce* (from which we have largely borrowed, and whose wealth of erudition has supplied every succeeding writer on the subject with abundant authorities), there are works by Salmasius (*de Cruce*, Epp. 3); Kippingius (*de Cruce et Cruciariis*, Brem. 1671); Bosius (*de Cruce triumphante et gloriosâ*, Antwerp, 1617); Gretser (*de Cruce Christi*); and Bartholinus (*Hypomnemata de Cruce*); very much may also be gleaned from the learned notes of Bishop Pearson (*On the Creed*, art. iv.). Other authorities are cited or alluded to in the article itself. [CRUCIFIXION.] F. W. F.

CROWN (עֲטָרָה). This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh, and Egypt; they gradually developed into turbans (Joseph. *Ant.* iii. 7, § 7), which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. The use of them as ornaments probably was suggested by the natural custom of encircling the head with flowers in token of joy and triumph. ("Let us crown ourselves with rosebuds," Wisd. ii. 8; 3 Macc. vii. 16; Jud. xv. 13, and the classical writers, *passim*; Winer, s. v. *Kränze*). The first crown was said to have been woven for Pandora by the Graces (comp. στέφανος χαρίτων, Prov. iv. 9 = στέφανος τῶν πνευματικῶν χαρισμάτων, Lex. Cyr.). According to Pherecydes, Saturn was the first to wear a crown; Diodorus says that Jupiter was first crowned by the gods after the conquest of the Titans. Pliny, Harpocration, &c., ascribe its earliest use to Bacchus, who gave to Ariadne a crown of gold and Indian gems, and assumed the laurel after his conquest of India. Leo Ægyptius attributes the invention to Isis, whose wreath was cereal. These and other legends are collected by Tertullian from the elaborate treatise on crowns by Claud. Saturnius ("præstantissimus in hâc materiâ commentator"). Another tradition says that Nimrod was the first to wear a crown, the shape of which was suggested to him by a cloud (Eutychius Alexandr. *Ann.* i. 63). Tertullian in his tract *De Cor. Militis* (c. 7 ff.) argues against them as unnatural and idolatrous. He is, however, singularly unsuccessful in trying to disprove the countenance given to them in Scripture, where they are constantly mentioned. He says "Quis . . . episcopus inventur coronatus?" (c. 9). But both the ordinary priests and the high-priest wore them. The common mitre (מִגְבָּעוֹת, κίδαρις, Ex. xxviii. 40, xxix. 9, &c., ταινία, Joseph. στρόφιον ὃ οἱ ἱερεῖς φοροῦσι, Hesych.) was a πῖλος ἁκωνος, forming a sort of linen *tænia* or crown (στεφάνη), Joseph. *Ant.* iii. 7. The מִצְנֶפֶת (βυσσίνη τιάρα) of the high-priest (used also of a regal crown, Ez. xxi. 26) was much more splendid (Ex. xxviii. 39; Lev. viii. 9; "an ornament of honor, a costly work the desire of the eyes," Ecclus. xlv. 12; "the *holy* crown," Lev. viii. 9, so called from the Tetragrammaton inscribed on it; Sopranes, *de Re Vest. Jud*, p. 441). It had a second fillet of blue lace (ἐξ ὑακίνθου, πεποικιλμένος, the color being chosen as a type of heaven); and over it a golden diadem (צִיץ, Ex. xxix. 6), "on which blossomed a golden calyx like the flower of the ὑοσκύαμος" (Joseph. *Ant.* iii. 6). The gold band (צִיץ, LXX. πέταλον, Orig. ἱλαστήριον, *Das Stirnblatt*, Luther) was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription (not in bas-relief as Abarbanel says) "Holiness to the Lord." (Comp. Rev. xvii. 5; Braunius, *de Vest*

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Sacerd. ii. 23; Maimon. *de Apparatu Templi*, ix. 1; Reland, *Antiq.* ii. 10; Carpzov. *Appar. Crit.* p. 35; Joseph. *B. J.* v. 5, § 7; Philo, *de Vit. Mosis*, iii. 519.) Some suppose that Josephus is describing a later crown given by Alexander the Great to Jaddua. (Jennings's *Jew. Ant.* p. 158.) The use of the crown by priests and in religious services was universal, and perhaps the badge belonged at



Crowns worn by Assyrian kings. (From Nimroud and Kouyunjik.)

first "rather to the *pontificalia* than the *regalia*." Thus Q. Fabius Pictor says that the first crown was used by Janus *when sacrificing*. "A striped head-dress and queue," or "a short wig, on which a band was fastened, ornamented with an asp, the symbol of royalty," was used by the kings of Egypt in religious ceremonies (Wilkinson's *Anc. Egypt.* iii. 354, *fig.* 13). The crown worn by the kings of Assyria was "a high mitre . . . frequently adorned with flowers, &c., and arranged in bands of linen or silk. Originally there was only one band, but afterwards there were two, and the ornaments were richer" (Layard, ii. 320, and the illustrations in Jahn, *Arch.* Germ. ed. pt. i. vol. ii. tab. ix. 4 and 8).

There are several words in Scripture for a crown besides those mentioned; as פְּאֵר, the head-dress of bridegrooms, Is. lxi. 10, *μίτρα*, LXX.; Bar. v. 2; Ez. xxiv. 17 (*τρίχωμα*), and of women, Is. iii. 20 (*ἐμπλόκιον*?); צָפִיחָה, a head-dress of great splendor (Is. xxviii. 5); לָוְיָה, a wreath of flowers (*στέφανος*), Prov. i. 9, iv. 9: such wreaths were used on festal occasions (Is. xxviii. 1). צָנִיף, a common tiara or turban, Job xxix. 14; Is. iii. 23 (but LXX. *διπλοΐς, θέριστρον*). The words נֵזֶר, פְּאֵר, and כְּתָרְלָא, are spoken of under DIADEM. The general word is עֲטָרָה, and we must attach to it the notion of a costly *turban* irradiated with pearls and gems of priceless value, which often form aigrettes for feathers, as in the crowns of modern Asiatic sovereigns. Such was probably the crown, which with its precious stones weighed (or rather "was worth") a talent, taken by David from the king of Ammon at Rabbah, and used as the state crown of Judah (2 Sam. xii. 30). Some groundlessly suppose that being too heavy to wear, it was *suspended* over his head. The royal crown was sometimes buried with the king (Schickard, *Jus Reg.* vi. 19, 421). Idolatrous nations also "made crowns for the head of their gods" (Ep. Jer. 9) [or Bar. vi. 9].

The Jews boast that three crowns were given to them: כֶּתֶר תּוֹרָה, the crown of the Law; כֶּתֶר וְנֵזֶר, the crown of priesthood; and מַלְכוּת, the royal crown, better than all, which is כֶּתֶר שֵׁם טוֹב, the crown of a good name (Carpzov *Apparat. Critic.* p. 60; Othonis *Lex. Talm.* s. v *Corona*).

Στέφανος is used in the N. T. for every kind of crown; but *στέμμα* only once (Acts xiv. 13) for the garlands used with victims. In the Byzantine Court the latter word was confined to the *imperial* crown (Du Fresne, *Gloss. Græc.* p. 1442). The use of funeral crowns is not mentioned in the Bible.

In Rev. xii. 3, xix. 12, allusion is made to "*many* crowns" worn in token of extended dominion. Thus the kings of Egypt used to be crowned with the "pshent" or *united* crowns of Upper and Lower Egypt (Wilkinson, *Anc. Egypt.* iii. 351 ff.; comp. Layard, ii. 320); and Ptolemy Philometor wore *two* diadems, one for Europe and one for Asia. Similarly the three crowns of the Papal tiara mark various accessions of power: the first corona was added to the mitra by Alexander III., in 1159; the second by Boniface VIII., in 1303; and the third by Urban V., in 1362.

The laurel, pine, or parsley crowns given to victors in the great games of Greece are finely alluded to by St. Paul (1 Cor. ix. 25; 2 Tim. ii. 5, &c.).[a] They are said to have originated in the laurel-wreath assumed by Apollo on conquering the Python (Tert. *de Cor. Mil.* cc. 7, 15). "Crown" is often used figuratively in the Bible (Prov. xii. 4, xvii. 6; Is. xxviii. 5; Phil. iv. 1, &c.). The term is also applied to the rims of altars, tables, &c. (Ex. xxv. 25, &c.; Deut. xxii. 8, *ποιήσεις στεφάνην τῷ δώματί σου*. "Projectura coronarum," Vitr. ii. 8; "Angusti muri corona," Q. Curt. ix. 4, 30). The ancients as well as the moderns had a *coin* called "a crown" (*τὸν στέφανον ὃν ὀφείλετε*, 1 Macc. xiii. 39, x. 29, A. V. "crown-tax," v. Suid. *s. v. στεφανικὸν τέλεσμα*). [DIADEM.]

The chief writers on crowns are Gaschalius (*de Coronis libri* x.) and Meursius (*de Coronâ*, Hafniæ, 1671). For others, see Fabricius, *Bibl. Ant.* xiv. 13. F. W. F.

CROWN OF THORNS (*στέφανος ἐξ ἀκανθῶν*, Matt. xxvii. 29). Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain, as has generally been supposed. The Rhamnus or Spina Christi, although abundant in the neighborhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven (*πλέξαντες*) into a wreath. The large-leaved acanthus (bear's-foot) is totally unsuited for the purpose. Had the acacia been intended, as some suppose, the phrase would have been *ἐξ ἀκανθῆς*. Obviously some small flexile thorny shrub is meant; perhaps *capparis spinosa* (Reland's *Palæstina*, ii. 523). Hasselquist (*Travels*, p. 260) says that the thorn used was the Arabian *Nubk*. "It was very suitable for their purpose, as it has many sharp thorns which inflict painful wounds; and its flexible pliant, and round branches might easily be plaited in the form of a crown." It also resembles the rich dark green of the triumphal ivy-wreath, which would give additional pungency to its ironical pur

a * On Paul's use of metaphors derived from this source, see GAMES (Amer. ed.). H.

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pose (Rosenmuller, *Botany of Scr.* p. 202, Eng. ed.). On the Empress Helena's supposed discovery of the crown of thorns, and its subsequent fate, see Gibbon, ii. 306, vi. 66, ed Milman.

F. W. F.

CRUCIFIXION (*σταυροῦν, ἀνασταυροῦν, σκολοπίζειν, προσηλοῦν* (and. less properly, *ἀνασκινδυλεύειν*): *cruci* or *patibulo affigere, suffigere*, or simply *figere* (Tert. *de Pat.* iii.), *cruciare* (Auson.), *ad palum alligare, crucem alicui statuere, in crucem agere, tollere*, &c.: the sufferer was called *crucivarius*). The variety of the phrases shows the extreme commonness of the punishment, the invention of which is traditionally ascribed to Semiramis. It was in use among the Egyptians (as in the case of Inarus, Thuc. i. 30; Gen. xl. 19), the Carthaginians (as in the case of Hanno, &c., Val. Max. ii. 7; Sil. Ital. ii. 344), the Persians (Polycrates, &c., Herod. iii. 125, iv. 43; Esth. vii. 10, *σταυρωθήτω ἐπ' αὐτό*, LXX. v. 14), the Assyrians (Diod. Sic. ii. 1), Scythians (*id.* ii. 44), Indians (*id.* ii. 18), (Winer, s. v. *Kreuzigung*,) Germans (possibly, Tac. *Germ.* 12), and very frequent from the earliest times (*reste suspendito*, Liv. i. 26) among the Greeks and Romans. Cicero, however, refers it, not (as Livy) to the early kings, but to Tarquinius Superbus (*pro Rab.* 4); Aurel. Victor calls it "Vetus veterrimumque (an teterr.?) patibulorum supplicium." Both *κρεμᾶν* and *suspendere* (Ov. *Ibis*, 299) refer to death by *crucifixion*; thus in speaking of Alexander's crucifixion of 2000 Tyrians, *ἀνεκρέμασεν* in Diod. Sic. answers to the *crucibus affixus*, Q. Curt. iv. 4.

Whether this mode of execution was known to the ancient Jews is a matter of dispute, on which Winer quotes a monograph by Bormitius. It is asserted to have been so by Baronius (*Annal.* i. xxxiv.), Sigonius (*de Rep. Hebr.* vi. 8), &c., who are refuted by Casaubon (*c. Baron. Exerc.* xvi.; Carpzov. *Apparat. Crit.* p. 591). The Hebrew words said to allude to it are תָּלָה (sometimes with the addition of עַל הָעֵץ; hence the Jews in polemics call our Lord תלוי, and Christians עובדי תלוי, "worshippers of the crucified") and יָקַע, both of which in A. V. are generally rendered "to hang" (2 Sam. xviii. 10; Deut. xxi. 22; Num. xxv. 4; Job xxvi. 7); for which *σταυρόω* occurs in the LXX (Esth. vii. 10), and *crucifixerunt* in the Vulg. (2 Sam. xxi. 6, 9). The Jewish account of the matter (in Maimonides and the Rabbis) is, that the exposure of the body tied to a stake by its hands (which might loosely be called crucifixion), took place *after* death (Lightfoot, *Hor. Hebr. in Matt.* xxvii. 31; Othonis *Lex. Rab.* s. v. *Supplicia*; Reland, *Ant.* ii. 6; Sir T. Browne, *Vulg. Errors*, v. 21). Even the placing of a head on a single upright pole has been called crucifixion. This custom of crucifixion *after death* (which seems to be implied in Deut. xxi. 22, 23), was by no means rare; men were *first* killed in mercy (Suet. *Cæs.*; Herod. iii. 125; Plut. *Cleom.* 38). According to a strange story in Pliny (xxxvi. 15, § 24), it was adopted by Tarquin, as a post mortem disgrace, to prevent the prevalence of suicide. It seems on the whole that the Rabbis are correct in asserting that *this* exposure is intended in Scripture, since the Mosaic capital punishments were four (namely, the sword, Ex. xxi., strangling, fire, Lev. xx., and stoning, Deut. xxi.). Philo indeed says (*de Leg. spec.*; that Moses adopted crucifixion as a murderer's punishment, because it was the *worst* he could discover; but the passage in Deut. (xxi. 23) does not prove his assertion. Probably therefore the Jews borrowed it from the Romans (Joseph. *Ant.* xx. 6, § 2; *de Bell. Jud.* ii. 12, § 6; *Vit.* 75, &c.), although there may have been a few isolated instances of it before (Joseph. *Ant.* xiii. 14, § 2).

It was unanimously considered the most horrible form of death, worse even than burning, since the "cross" precedes "burning" in the law-books (Lips. *de Cruce*, ii. 1). Hence it is called "crudelissimum teterrimumque supplicium" (Cic. *Verr.* v. 66), "extrema pœna" (Apul. *de Ars. Asin.* x.), "summum supplicium" (Paul. *Sent.* v. tit. xxi., &c.); and to a Jew it would acquire factitious horror from the curse in Deut. xxi. 23. Among the Romans also the degradation was a part of the infliction, since it was especially a *servile supplicium* (Tac. *H.* iv. 11; Juv. vi. 218; Hor. *Sat.* i. 3, 8, &c.; Plaut. *passim*), so that even a freedman ceased to dread it (Cic. *pro Rab.* 5); or if applied to freemen, only in the case of the vilest criminals, thieves, &c. (Joseph. *Ant.* xvii. 10, § 10; *B. J.* v. 11, § 1; Paul. *Sent.* v. tit. xxiii.; Lamprid. *Alex. Sev.* 23). Indeed exemption from it was the privilege of every Roman citizen by the *jus civitatis* (Cic. *Verr.* ii. 1, 3). Our Lord was condemned to it by the popular cry of the Jews (Matt. xxvii. 23, as often happened to the early Christians) on the charge of sedition against Cæsar (Luke xxiii. 2), although the Sanhedrim had previously condemned him on the totally distinct charge of blasphemy. Hundreds of Jews were crucified on this charge, as by Florus (Joseph. *Bell. Jud.* ii. 14, § 9) and Varus, who crucified 2000 at once (*Ant.* xvii. 10, § 10).

We now purpose briefly to sketch the steps of the punishment, omitting only such parts of it as have been already detailed under Cross.

The scarlet robe, crown of thorns, and other insults to which our Lord was subjected were illegal, and arose from the spontaneous petulance of the brutal soldiery. But the punishment properly commenced with scourging, after the criminal had been stripped; hence in the common form of sentence we find "summove, lictor, *despolia*, verbera," &c. (Liv. i. 26). For this there are a host of authorities, Liv. xxvi. 13; Q. Curt. vii. 11; Luc. *de Piscat.* 2; Jer. *Comment. ad Matt.* xxvii. 26, &c. It was inflicted not with the comparatively mild *virgæ*, but the more terrible *flagellum* (Hor. *Sat.* i. 3; 2 Cor. xi. 24, 25), which was not used by the Jews (Deut. xxv. 3). Into these scourges the soldiers often stuck nails, pieces of bone, &c., to heighten the pain (the *μάστιξ ἀστραγαλωτή* mentioned by Athenæus, &c.; "flagrum pecuinis ossibus catenatum," Apul.), which was often so intense that the sufferer died under it (Ulp. *de Pœnis*, l. viii.). The scourging generally took place at a column, and the one to which our Lord was bound was seen by Jerome, Prudentius, Gregory of Tours, &c., and is still shown at several churches among the relics. In our Lord's case, however, this infliction seems neither to have been the legal scourging after the sentence (Val. Max. i. 7; Joseph. *B. J.* v. 28, ii. 14, § 9), nor yet the examination by torture (Acts xxii. 24), but rather a scourging *before* the sentence, to excite pity and procure immunity from further punishment (Luke xxiii. 22; John xix. 1); and if this view be correct, the *φραγελλώσας* in Matt. xxvii. 26 is retrospective, as so great an anguish could hardly have been endured *twice* (see Poli

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Synopsis, ad loc.). How severe it was is indicated in prophecy (Ps. xxxv. 15, Is. l. 6). Vossius considers that it was partly legal, partly tentative (*Harm. Pass.* v. 13).

The criminal carried his own cross, or at any rate a part of it (Plut. *de iis qui sero*, &c. 9; Artemid. *Oneirocr.* ii. 61; John xix. 17; "Patibulum ferat per urbem, deinde affigatur cruci," Plaut. *Carbonar.*). Hence the term *Furcifer*, = crossbearer. This was prefigured by Isaac carrying the *wood* in Gen. xxii. 6, where even the Jews notice the parallel; and to this the fathers fantastically applied the expression in Is. ix. 6, "the government shall be upon his shoulder." They were sometimes scourged and goaded on the way (Plaut. *Mostel.* i. 1, 52). "In some old figures we see our Lord described with a table appendent to the fringe of his garment, set full of nails and pointed iron" (Jer. Taylor, *Life of Christ*, iii. xv. 2. "Hærebas ligno quod tuleras," Cypr. *de Pas.* p. 50). [SIMON OF CYRENE.]

The place of execution was outside the city ("post urbem," Cic. *Verr.* v. 66; "extra portam," Plaut. *Mil. Gl.* ii. 4, 6; 1 K. xxi. 13; Acts vii. 58; Heb. xiii. 12; and in camps "extra vallum"), often in some public road (Quinct. *Decl.* 275) or other conspicuous place like the Campus Martius (Cic. *pro Rabirio*), or some spot set apart for the purpose (Tac. *Ann.* xv.). This might sometimes be a hill (Val. Max. vi.); it is however merely tradition to call Golgotha a *hill*; in the Evangelists it is called τόπος [CALVARY]. Arrived at the place of execution, the sufferer was stripped naked (Artemid. *Oneirocr.* ii. 58), the dress being the perquisite of the soldiers (Matt. xxvii. 35; Dig. xlviii. 20, 6); possibly not even a cloth round the loins was allowed him; at least among the Jews the rule was "that a man should be stoned naked," where what follows shows that "naked" must *not* be taken in its restricted sense. The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth (in pictures of the crucifixion the cross is generally much too large and high), and he was lifted upon it ("agere," "excurrere," "tollere," "ascendere in crucem;" Prudent. περὶ στεφ; Plaut. *Mostel.* "*Crucisalus;*" Id. *Bacch.* ii. 3. 128; ἀνῆγον, ἦγον, ἦγον εἰς ἄκρον τέλος, Greg. Naz.), or else stretched upon it on the ground, and then lifted with it, to which there seems to be an allusion in a lost prophecy quoted by Barnabas (*Ep.* 12), ὅταν ξύλον κλιθῇ καὶ ἀναστῇ (Pearson *on Creed*, Art. iv.). The former method was the commoner, for we often read (as in Esth. vii. 10, &c.) of the cross being erected beforehand *in terrorem*. Before the nailing or binding took place (for which see CROSS), a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer (Prov. xxxi. 6), usually of οἶνος ἐσμυρμισμένος or λελιβανωμένος, as among the Jews (Lightfoot, *Hor. Hebr. ad Matt.* xxvii.), because myrrh was soporific. Our Lord refused it that his senses might be clear (Matt. xxvii. 34; Mark xv. 23. Maimon. *Sanhed.* xiii.). St. Matt. calls it ὄξος μετὰ χολῆς (חֹמֶץ), an expression used in reference to Ps. lxix. 21, but not strictly accurate. This mercifully intended draught must not be confounded with the spongeful of vinegar (or *posca*, the common drink of Roman soldiers Spart. *Hadr.*; Plaut. *Mil. Gl.* iii. 2, 23), which was put on a hyssop-stalk and offered to our Lord in mocking and contemptuous pity (Matt. xxvii 48; Luke xxiii. 36); this He tasted to allay the agonies of thirst (John xix. 29).

Our Lord was crucified between two "thieves" [a] or "malefactors" (then so common in Palestine, Joseph. *B. J.* ii. 6, &c.), according to prophecy (Is. liii. 12); and was watched according to custom by a party of four soldiers (John xix. 23) with their centurion (κουστωδία, Matt. xxvii. 66; "miles qui cruces assurabat," Petr. *Sat.* iii. 6; Plut. *Vit. Cleom.* c. 38), whose express office was to prevent the surreption of the body. This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation (Euseb. viii. 8; Sen. *Prov.* 3). But for this guard, the persons might have been taken down and recovered, as was actually done in the case of a friend of Josephus, though only one survived out of *three* to which the same θεραπεία ἐπιμελεστάτη was applied (*Vit.* c. 75). Among the Convulsionnaires in the reign of Louis XV. women would be repeatedly crucified, and even remain on the cross three hours; we are told of one who underwent it 23 times (*Encycl. Metr.* s. v. *Cross*); the pain consisted almost entirely in the *nailing*, and not more than a basinful of blood was lost. Still we cannot believe from the Martyrologies that Victorinus (crucified head downwards) lived three days, or Timotheus and Maura nine days. Fracture of the legs (Plaut. *Pœn.* iv. 2, 64) was especially adopted by the Jews to hasten death (John xix. 31), and it was a mitigation of the punishment, as observed by Origen. But the unusual rapidity of our Lord's death was due to the depth of his previous agonies (which appears from his inability to bear his own cross far) and to his mental anguish (Schoettgen, *Hor. Hebr.* vi. 3; *De Pass. Messiæ*), or may be sufficiently accounted for simply from peculiarities of constitution. There is no need to explain the "giving up the ghost" as a miracle (Heb. v. 7?), or say with Cyprian, "Prevento carnificis officio, spiritum sponte dimisit" (*adv. Demetr.*). Still less can the common cavil of infidelity be thought noteworthy, since had our Lord been in a swoon the piercing of his pericardium (proved by the appearance of lymph and blood) would have insured death. (See Eschenbach, *Opusc. Med. de Servatore num apparenter sed vere mortuo*, and Gruner *de Morte Christi non synoptică*, quoted by Jahn in the *Arch. Bibl.*) Pilate *expressly satisfied* himself of the actual *death* by questioning the centurion (Mark xv. 44); and the omission of the breaking of the legs in this case was the fulfillment of a type (Ex. xii. 46). Other modes of hastening death were by lighting fires under the cross (hence the nicknames *Sarmentitii* and *Semaxii*, Tert. *Apolog.* c. 50), or letting loose wild beasts on the crucified (Suet. *Ner.* 49).

Generally the body was suffered to rot on the cross (Cic. *Tusc. Q.* i. 43; Sil. Ital. viii. 456), by the action of sun and rain (Herod. iii. 12), or to be devoured by birds and beasts (Apul. *de Aur. Asin.* c. 6; Hor. *Ep.* i. 16, 48; Juv. xiv. 77). Sepulture

[a] The malefactors (κακοῦργοι) crucified with the Saviour were not "thieves" (κλέπται) as in the A. V., but "robbers" (λῃσταί). The Greek makes a distinction between the terms (John x. 8). See THIEVES.

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was generally therefore forbidden, though it might be granted as a special favor or on grand occasions (Ulp. l. ix. *De off. Procons.*). But in consequence of Deut. xxi. 22, 23, an express national exception was made in favor of the Jews (Matt. xxvii. 58; cf. Joseph. *B. J.* iv. 5, § 2).

Having thus traced the whole process of crucifixion, it only remains to speak of the manner of death, and the kind of physical suffering endured, which we shall very briefly abridge from the treatise of the physician Richter (in Jahn's *Arch. Bibl.*). These are, 1. The unnatural position and violent tension of the body, which cause a painful sensation from the least motion. 2. The nails being driven through parts of the hands and feet which are full of *nerves* and *tendons* (and yet at a distance from the heart) create the most exquisite anguish. 3. The exposure of so many wounds and lacerations brings on inflammation, which tends to become gangrene, and every moment increases the poignancy of suffering 4. In the distended parts of the body more blood flows through the arteries than can be carried back into the veins: hence too much blood finds its way from the aorta into the head and stomach, and the blood-vessels of the head become pressed and swollen. The general obstruction of circulation which ensues causes an internal excitement, exertion, and anxiety, more intolerable than death itself. 5. The inexpressible misery of *gradually increasing* and lingering anguish. To all which we may add, 6. Burning and raging thirst.

This accursed and awful mode of punishment was happily abolished by Constantine (Sozom. i. 8), probably towards the end of his reign (see Lips. *de Cruce*, iii. 15), although it is curious that we have no more *definite* account of the matter. "An edict so honorable to Christianity," says Gibbon, "deserved a place in the Theodosian code, instead of the indirect mention of it which seems to result from the comparison of the 5th and 18th titles of the 9th book" (ii. 154, note)

An explanation of the other circumstances attending the crucifixion belongs rather to a commentary than a dictionary. On the types and prophecies of it, besides those adduced, see Cypr. *Testim.* ii. 20. On the resurrection of the saints, see Lightfoot *ad Matt.* xxvii. 52 (there is a monograph by Gebaverius — *Dissert. de Resur. sanctorum cum Christo*). On other concomitant prodigies, see Schoettgen, *Hor. Hebr. et Talmud.* vi. 3, 8. [DARKNESS; CROSS.] The chief authorities are quoted in the article, and the *ancient* ones are derived in part from Lipsius; of whose most interesting treatise, *De Cruce*, an enlarged and revised edition, with notes, would be very acceptable. On the points in which our Lord's crucifixion differed from the ordinary Jewish customs, see Othonis *Lex. Rabbinicum*, s. v. *Supplicia*; Bynæus *de Morte J. Christi*; Vossius, *Harm. Passionis*; Carpzov, *Apparat. Crit.* p. 591 ff. &c. [See also Friedlieb, *Archäologie der Leidensgeschichte*, Bonn, 1843; Stroud, *Physical cause of the Death of Christ*, Lond. 1847; and for very full references to the literature of every part of the subject, Hase, *Leben Jesu*, 5te Aufl. Leipz. 1865. — A.] F. W. F.

* The question, whether the *feet* of Jesus were nailed to the cross, has a bearing on the reality of his death and resurrection; for, if they were, it cannot reasonably be supposed that, having been restored, without a miracle, from a merely apparent death, he was able to walk the same day many miles through a hilly country. The wounds of his feet would have surely prevented the journey to Emmaus. Influenced, it appears, by this consideration, Dr. Paulus published an Essay in 1792, asserting that the feet of persons crucified were not nailed to the cross, but rather bound to it by cords. Forty years later, in reply to arguments against this view, he attempted to show that the feet were not even bound to the cross, but suffered to hang down freely. The point in question is one of considerable interest and a brief survey of the evidence which relates to it is therefore inserted. (1.) The narrative of Luke (see xxiv. 39), seems to imply that the feet, as well as the hands, of Jesus were nailed to the cross. For, according to this narrative, when the two disciples whom Christ had joined on their way to Emmaus had returned to Jerusalem and were reporting to the eleven what they had seen and heard, Jesus himself stood in the midst of the astonished group, saying: "Peace be unto you"; and then, for the double purpose of enabling them to identify fully his person, and ascertain that his body was real, he added: "See my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." Had it been the sole aim of Christ to convince his disciples that they were not gazing at a mere apparition, the words, "handle me and see; for a spirit hath not flesh and bones, as ye see me have," would have been quite sufficient; for the act of grasping his hand would have afforded evidence of his possessing a genuine body, as complete as could have been gained by touching his feet also. But if he wished to convince them that they were looking once more upon their Lord, who had risen with his own body from the dead, it was natural for him to call their attention to those parts of his body which would enable them most surely to identify it, that is, to those which bore the marks of his recent crucifixion. Hence the fact that he showed them his hands and his feet affords evidence that the marks of his peculiar death were visible in them both. (See Meyer, Bleek, Alford, *in loc.*) Moreover, the narrative of John (see xx. 19 ff.), which probably describes the same meeting of Jesus with his disciples, confirms the interpretation now given to the words preserved by Luke. For, John declares that Christ "showed unto them both (*καί*, repeated, Tisch.) his hands and his side"; evidently, as appears from the whole tenor of the account, that they might identify him beyond a doubt by the known marks of violence on his body, and thus assure themselves of his actual resurrection. That John does not mention the feet of Christ, is surely no evidence that they were not shown for the same purpose as his hands and his side. (2.) Justin Martyr twice refers to the nailing of Christ's feet as a fulfillment of the prophecy in Ps. xxii. 17. (See *Apol.* i. c. 35; *Dial. c. Tryph.* c. 97.) In the former passage he says: "But the sentence, 'they pierced my hands and my feet,' was on account of the nails fixed in his hands and feet on the cross"; and in the latter: "In the twenty-second Psalm David did thus typically speak of his cross and passion: 'They pierced my hands and my feet.' For when they crucified him they pierced his hands and his feet by driving nails into them." Justin distinctly affirms that the feet as well as the hands of Christ were nailed to the cross, and that by this act a prediction of the O. T. respecting him was fulfilled. But he does not intimate that his crucifixion differed in any respect from the same punishment

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as it was usually inflicted upon criminals. Had he recognized the nailing of his feet as a peculiarity, he would have been likely to call attention to it as aggravating his suffering. He may have been misled by the Septuagint version as to the meaning of the verse quoted from the 22d Psalm, but he would hardly have ventured to appeal, without explanation, to its fulfillment in the manner of Christ's death, had it not been customary in his own day to nail the feet of persons crucified to the cross. That he was acquainted with the process of crucifixion by the Romans may be inferred from his minute description of a cross (*Dial. c. Tryph.* c. 91), and from his general intelligence. (3.) Tertullian, who also lived before this kind of punishment was prohibited, speaks of the nailing of the feet in crucifixion. (See *Adv. Marc.* iii. 19). He refers to the twenty-second Psalm as "containing the whole passion of Christ," and quotes the 17th verse: "Foderunt manus meas et pedes," adding the words, "quæ propria atrocia crucis." These words show that Tertullian regarded nailing the hands and feet as a characteristic and most dreadful feature of death by the cross. And it is not easy to believe that such writers as Justin Martyr and Tertullian were unacquainted with this method of punishment, so frequent in their times, or that they were likely, in refuting adversaries, to bring forward a passage from the O. T. as prophetic of Christ's death, the words of which were but half fulfilled in an ordinary crucifixion. (Compare Winer, *Realw.* i. 679.) (4.) A passage in Plautus (*Mostellaria*, ii. 1) appears to favor the view that the feet were nailed to the cross. It is the language of a slave on the approach of his master, against whom he had committed many offenses during his absence. He cries out in fear of the punishment which might be inflicted on himself: —

"Ego dabo ei talentum, primus qui in crucem excucurrerit;
Sed ea lege, ut affigantur bis pedes, bis brachia."

The unusual severity of punishment is here expressed by the word *bis;* the structure of the sentence does not point to the nailing of the feet as peculiar. (5.) Reference is made by several writers of the fifth century to certain nails which the Empress Helena found with the true cross and sent to Constantine her son. (Socrates, *H. E.* i. 17; Theodoret, *H. E.* i. 18; Sozomen, *H. E.* ii. 1; Rufinus, *H. E.* ii. 8; Ambrose, *Oratio de obitu Theodos.* 47.) But the statements of these writers are apparently contradictory, and certainly of little value. (6.) The following classical writers have also been referred to on the point in question. Xenophon Ephesius (iv. 2) asserts that in Egypt the hands and feet were simply bound to the cross, but this only proves that the Egyptian method of crucifixion differed from the Roman. Lucan (*Phar.* vi. 543 ff.) mentions the nailing of the hands and the use of cords, but he does not aim to give a full account of crucifixion, and the cords may have been used to bind the body more firmly to the cross. (See Winer, *Realw.* i. 678.) In the mock crucifixion of Amor, described by Ausonius (*Idyl.* viii. 56 ff.), the *propria atrocia crucis* would have been out of place, and no one can be surprised that the victim's hands and feet are represented as merely bound to the tree. And though the dialogue of Lucian (*Prometh.* i. 2) speaks only of nailing the hands, it describes no proper crucifixion, and hence gives no trustworthy evidence in respect to the usual method. The nailing of the feet of Jesus to the cross may therefore be said to rest on satisfactory evidence; but whether a single nail was driven through both feet, or they were fastened separately to the cross, cannot be ascertained with any degree of certainty. Literature: Paulus, in *Memorab.* iv 36 ff.; *Comment.* iii. 764 ff.; *Exeget. Handb.* iii ii. 669 ff.; Hug, in the *Freib. Zeitschrift*, iii. 167 ff. v. 18 ff. vii. 141 ff.; Bähr, in Hüffel und Heydenreich's *Zeitschrift*, ii. ii., and in Tholuck's *Liter. Anzeig.* 1835, Nos. 1–6; Winer, *de Pedum Affixione*, Lips. 1845, and *Realw.* art. *Kreuzigung;* Meyer, *Comment.* on Matt. xxvii. 35, and Luke xxiv. 39; Neander, *Life of Christ*, Amer. ed. p. 418; Ellicott's *Life of Christ*, Amer. ed. p. 318, note; Andrews's *Life of our Lord*, p. 537. A. H.

CRUSE, a word employed in the A. V., apparently without any special intention, to translate three distinct Hebrew words.

1. *Tsappachath*, צַפַּחַת (from צָפַח, a root with the idea of width; comp. *ampulla*, from *amplus*). Some clew to the nature of this vessel is perhaps afforded by its mention as being full of water at the head of Saul when on his night expedition after David (1 Sam. xxvi. 11, 12, 16), and also of Elijah (1 K. xix. 6). In a similar case in the present day this would be a globular vessel of blue porous clay — the ordinary Gaza pottery — about 9 inches in diameter, with a neck of about 3 inches long, a small handle below the neck, and opposite the handle a straight spout, with an orifice about the size of a straw, through which the water is drunk or sucked. The form is common also in Spain, and will be familiar to many from pictures of Spanish life. A similar globular vessel probably contained the oil of the widow of Zarephath (1 K. xvii. 12, 14, 16). For the "box" or "horn" in which the consecrated oil was carried on special occasions, see OIL.

2. The noise which these vessels make when emptied through the neck is suggestive of the second term, *Bakbûk*, בַּקְבּוּק, probably like the Greek *bombulos*, βόμβυλος, an onomatopoetic word. This is found but twice — a "cruse of honey," 1 K. xiv. 3; and an "earthen bottle," Jer. xix. 1.

3. Apparently very different from both these is the other term, *Tsĕlâchâh*, צְלָחָה (found also in the forms צְלָחוֹת and צַלַּחַת), from a root (צלה) signifying to sprinkle; or perhaps from צלל, to ring, the root of the word for cymbal. This was probably a flat metal saucer of the form still common in the East. It occurs 2 K. ii. 20, "cruse;" xxi. 13, "dish;" 2 Chr. xxxv. 13, "pans;" also Prov. xix. 24, xxvi. 15. where the figure is obscured by the choice of the word "bosom." G.

* What is related of "the cruse of water" placed by Saul's "bolster" as he slept in the cave, which David so quietly removed without awaking him (1 Sam. xxvi. 12), and of "the cruse of water at the head" of Elijah as "he lay and slept beneath a juniper-bush" (1 Kings xix. 5, 6), accords perfectly, says Thomson, with the habits of Eastern life at this day. "No one ventures to travel over the deserts there without his cruse of water; and it is very common to place one at the bolster, so that the owner can reach it during the night. The Arabs eat their dinner in the evening, and it is

generally of such a nature as to create thirst, and the quantity of water which they drink is enormous. The *cruse* is, therefore, in perpetual demand." (*Land and Book*, ii. 21.) H.

CRYSTAL, the representative in the A. V. of the Hebrew words *zecûcîth* (זְכוּכִית) and *kerach* (קֶרַח).

1. *Zecûcîth* (ὕαλος: *vitrum*) occurs only in Job xxviii. 17, where wisdom is declared to be more valuable than "gold and the crystal." Notwithstanding the different interpretations of "rock crystal," "glass," "adamant," &c., that have been assigned to this word, there can, we think, be very little doubt that "glass" is intended. The old versions and paraphrases are in favor of this interpretation. The Targum has *zegougitha*, by which the Talmudists understand "glass." The Syriac has *zagugitto*; the Arabic *zujaj*, i. e. "glass." Schultens (*Comment. in Job.* l. c.) conjectures that the words *zâhâb ûzecûcîth* (זָהָב וּזְכוּכִית) are a hendiadys to denote "a valuable glass or crystal goblet," or "a glass vessel gilt with gold," such a one perhaps as that which Nero is reported to have broken to pieces in a fit of anger (Pliny, *H. N.* xxxvii. 2). Cary (Job *l. c.*) translates the words "golden glass;" and very aptly compares a passage in Wilkinson (*Anc. Egypt.* ii. 61, ed. 1854), who, speaking of the skill of the Egyptians in making glass, says "they had even the secret of introducing gold between two surfaces of glass, and in their bottles a gold band alternates within a set of blue, green, and other colors." It is very probable that the *zecûcîth* of Job (*l. c.*) may denote such a work of art as is referred to in this quotation. [GLASS.]

2. *Kerach* (κρύσταλλος: *crystallum*) occurs in numerous passages in the O. T. to denote "ice," "frost," &c.; but once only (Ez. i. 22), as is generally understood, to signify "crystal:" "And the likeness of the firmament was as the color of the magnificent crystal." The ancients supposed rock-crystal to be merely ice congealed by intense cold; whence the Greek word κρύσταλλος, from κρύος, "cold" (see Pliny, *N. H.* xxxvii. 2). The similarity of appearance between ice and crystal caused no doubt the identity of the terms to express these substances. The A. V., following the Vulg., translates the epithet (הַנּוֹרָא) "terrible" in Ez. (*l. c.*); the word would be better rendered "splendid." It has the same meaning as the Latin *spectabilis*. The Greek κρύσταλλος occurs in Rev. iv. 6, xxii. 1. It may mean either "ice" or "crystal." Indeed there is no absolute necessity to depart from the usual signification of the Hebrew *kerach* in Ez. (*l. c.*). The upper vault of heaven may well be compared to "the astonishing brightness of ice" (see Harris, *Nat. Hist. of Bible*, art. *Crystal*). W. H.

CUBIT. [MEASURES.]

CUCKOO (שַׁחַף, *shachaph* [*leanness*]: λάρος: *larus*). There does not appear to be any authority for this translation of the A. V.; the Heb. word occurs only in Lev. xi. 16; Deut. xiv. 15, as the name of some unclean bird. Bochart (*Hieroz.* iii. 1) has attempted to show that *shachaph* denotes the *Cepphus*. The (κέκφος) of Aristotle (*Anim. Hist.* viii. 5, § 7; ix. 23, § 4), Nicander (*Alexipharm.* 165), and other Greek writers, has been, with sufficient reason we think, identified by Schneider with the storm-petrel (*Thalassidroma pelagica*), the *Procellaria pelagica* of Linnæus. The Scholiast on Aristophanes (*Plutus*) describes the *cepphus* as a light kind of gull. Suidas, under the word κέκφος, says, "It is a bird like a gull light of body, and sails over the waves." The notion held by the ancients that the *cepphus* lived on the foam of the sea, may perhaps be traced to the habit the petrels have of seeking their food, &c., in the midst of an agitated and frothy sea; the folly ascribed to the bird, whence the Greek verb κεκφόομαι, "to be easily deceived" (see LXX in Prov. vii. 22), may have some foundation in the fact that these birds when on the nest will allow themselves to be taken by the hand. The etymology of the Hebrew word points to some "slender" bird. It is very improbable, however, that this diminutive bird, which would be literally but a mouthful, is signified by the *shachaph*; and perhaps therefore, as Mr. Tristram suggests to us, some of the larger petrels, such as the *Puffinus cinereus* and *P. anglorum* (shearwater), which abound in the east of the Mediterranean and which are similar in their habits to the storm-petrel, may be denoted by the Hebrew term.[a] Of the Laridæ the *Larus fuscus* and the *L. argentatus* are two common species of Palestine. W. H.

CUCUMBERS (קִשֻּׁאִים, *kishshuim*: οἱ σίκυοι: *cucumeres*). This word occurs once only, in Num. xi. 5, as one of the good things of Egypt for which the Israelites longed. There is no doubt as to the meaning of the Hebrew word, which is found with a slight variation in the Arabic, Syriac, Ethiopic, &c., to denote the plant now under consideration (see Celsius, *Hierob.* ii. 247). Egypt produces excellent cucumbers, melons, &c. [MELON], the *Cucumis chate* being, according to Hasselquist (*Trav.* p. 258), the best of its tribe yet known. This plant grows in the fertile earth around Cairo after the inundation of the Nile, and not elsewhere in Egypt. The fruit, which is somewhat sweet and cool, is eaten, says Hasselquist, by the grandees and Europeans in Egypt as that from which they have least to apprehend. Prosper Alpinus (*Plant Ægypt.* xxxviii. p. 54) speaks of this cucumber as follows: "The Egyptians use a certain kind of cucumber which they call *chate*. This plant does not differ from the common kind, except in size, color, and tenderness; it has smaller, whiter, softer and rounder leaves, and the fruit is longer and greener than ours, with a smooth soft rind, and more easy of digestion." The account which Forskâl (*Flor. Ægypt.* p. 168) gives of the *Cucumis chate*, which he says is called by the Arabs *Abdellavi* or *Adjûr*, does not agree with what Hasselquist states with regard to the locality where it is grown, this plant being, according to the testimony of the first-named writer, "the commonest fruit in Egypt, planted over whole fields." The *C. chate* is a variety only of the common melon (*C. melo*); it was once cultivated in England and called "the round-leaved Egyptian melon;" but it is rather an insipid sort. Besides the *Cucumis chate*, the common cucumber (*C. sativus*), of which the Arabs distinguish a number of varieties, is common in Egypt. This grows with the water-melons; the poor people boil and eat it with vinegar; the richer

[a] *P. cinereus* and *P. anglorum* are both exposed for sale as articles of food in the Arab markets on the coast.

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people fill it with flesh and aromatics, and make a kind of puddings, which, says Hasselquist (p. 257), eat very well. "Both *Cucumis chate* and *C. sativus*," says Mr. Tristram, "are now grown in great quantities in Palestine: on visiting the Arab school in Jerusalem (1858) I observed that the dinner which the children brought with them to school consisted, without exception, of a piece of barley cake and a raw cucumber, which they eat rind and all."

The prophet Isaiah (i. 8) foretells the desolation that was to come upon Judah and Jerusalem in these words: "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." The cottage or lodge here spoken of is a rude temporary shelter, erected in the open grounds where vines, cucumbers, gourds, &c., are grown, in which some lonely man or boy is set to watch, either to guard the plants from robbers, or to scare away the foxes and jackals from the vines. Dr. Thomson (*Land and Book*, ii. 11) well illustrates this passage of Scripture, and brings out its full force. The little woodcut which he gives of the lodge at Butaiha represents such a shelter as is alluded to above: by and by, when the crop is gathered and the lodge forsaken, the "poles will fall down or lean every way, and the green boughs with which it is shaded will be scattered by the winds, leaving only a ragged sprawling wreck — a most affecting type of utter desolation."

It is curious to observe that the custom of keeping off birds, &c., from fruit and corn by means of a scarecrow is as old as the time of Baruch (vi. 70) [or Epist. of Jer. 70]: "As a scarecrow (πρεβασκάνιον) in a garden of cucumbers keepeth nothing, so are their gods of wood," &c.

W. H.

CUMMIN [rather CUMIN] (כַּמּוֹן: κύμινον: *cyminum*), one of the cultivated plants of Palestine, mentioned by Isaiah (xxviii. 25, 27) as not being threshed in the ordinary way in which wheat was threshed, but with a rod; and again by our Saviour as one of the crops of which the Scribes and Pharisees paid tithe. It is an umbelliferous plant something like fennel (*Cuminum sativum*, Linn.). The seeds have a bitterish warm taste with an aromatic flavor. It was used in conjunction with salt as a sauce (Plin. xix. 8). The Maltese are said to grow cummin at the present day, and to thresh it in the manner described by Isaiah. W. D.

* **CUNNING** originally meant "skillful," "knowing," and has this sense in Gen. xxv. 27 (where Esau is called a "cunning hunter"); in Exod. xxvi. 1 ("cunning work," said of figures of the Cherubim); in 1 Sam. xvi. 16 ("cunning player" on the harp) and other passages (A. V.). H.

* **CUNNINGLY** (2 Peter i. 16). [CUNNING.]

CUP. The chief words rendered "cup" in the A. V. are, 1. כּוֹס: ποτήριον: *calix*; 2. הַשְׁוֻרוֹת, only in plural: σπονδεῖα: *crateres*; 3. גְּבִיעַ: κόνδυ: *scyphus*. See also, further, words BASIN and BOWL. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phœnicians, who were celebrated in that branch of workmanship (*Il.* xxiii. 743; *Od.* iv. 615, 618).



Assyrian cup with handle. (Layard, ii. 308.)

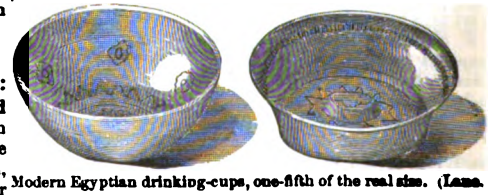


Assyrian drinking-cup. (Layard, ii. 304.)

Egyptian cups were of various shapes, either having handles or without them. In Solomon's time all his drinking vessels were of gold, none of silver (1 K. x. 21). Babylon is compared to a golden cup (Jer. li. 7).

Assyrian cups from Khorsabad and Nimroud may be seen figured in Layard (*Nin.* ii. 303, 304; *Nin. and Bab.* 186, 190, 192), some perhaps of Phœnician workmanship, from which source both Solomon and the Assyrian monarch possibly derived both their workmen and the works themselves. The cups and other vessels brought to Babylon by Nebuchadnezzar may thus have been of Phœnician origin (Dan. v. 2).

On the bas-reliefs at Persepolis many figures are represented bearing cups or vases which may fairly be taken as types of the vessels of that sort described in the book of Esther (Esth. i. 7; Niebuhr, *Voyage*, ii. 106; Chardin, *Voyages*, viii. p. 268; Pl. lviii.). The great laver, or "sea," was made with a rim like the rim of a cup (*Côs*), "with flowers of lilies" (1 K. vii. 26), a form which the Persepolitan cups resemble (Jahn, *Arch.* § 144). The common form of modern Oriental cups is represented in the accompanying drawing: —



Modern Egyptian drinking-cups, one-fifth of the real size. (Lane.

The use of gold and silver cups was introduced into Greece after the time of Alexander (Athen. vi. 229, 30, xi. 446, 465; Birch, *Anc. Pott.* ii. 109).

The cups of the N. T., ποτήρια, were often no doubt formed on Greek and Roman models. They were sometimes of gold (Rev. xvii. 4). *Dict. of Antiq.* art. *Patera*. H. W. P.

* "Cup" or "bowl" would undoubtedly be more correct than "vial" (A. V.), as the rendering of φιάλη in the Apocalypse. The term designates a vessel with breadth rather than depth, and whether used of the censer-dish (Rev. v. 8), or of the cup with its contents as the emblem of punishment (Rev. xv. 7, xvi. 2, &c.), does not correspond to our word *vial*, as at present employed. H.

CUP-BEARER (מַשְׁקֶה: οἰνοχόος: *pincerna*), an officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs. The chief cup-bearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen. xl. 1-21, xli. 9). Rabshakeh, who was sent by Sennacherib to Hezekiah, appears from his name to have filled a like office in the Assyrian court (2 K. xviii. 17; Ges. p. 1225), and it seems probable, from his association with Rab-saris, *chief of the eunuchs* (רַב־סָרִיס), and from Eastern custom

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in general, that he was, like him, an eunuch (Ges. p. 973). Herod the Great had an establishment of eunuchs, of whom one was a cup-bearer (Joseph. *Ant.* xvi. 8, 1). Nehemiah was cup-bearer to Artaxerxes Longimanus king of Persia (Neh. i. 11, ii. 1). Cup-bearers are mentioned among the attendants of Solomon (1 K. x. 5; comp. Layard, *Nin.* ii. 324, 328). H. W. P.

CURTAINS. The Hebrew terms translated in the A. V. by this word are three:

1. *Yerî'ôth*, יְרִיעֹת. The ten "curtains" of fine linen, &c., each 28 cubits long and 4 wide, and also the eleven of goats' hair, which covered the Tabernacle of Moses (Ex. xxvi. 1–13, xxxvi. 3–17). The charge of these curtains and of the other textile fabrics of the Tabernacle was laid on the Gershonites (Num. iv. 25). Having this definite meaning, the word came to be used as a synonym for the Tabernacle — its transitoriness and slightness; and is so employed in the sublime speech of David, 2 Sam. vii. 2 (where "curtains" should be "the curtain"), and 1 Chr. xvii. 1. In a few later instances the word bears the more general meaning of the sides of a tent; as in the beautiful figure of Is. liv. 2 (where "habitations" should be "tabernacles," מִשְׁכְּנוֹת, poetic word for "tents"); Jer. iv. 20, x. 20 (here "tabernacle" and "tent" are both one word, אֹהֶל = tent); Ps. civ. 2 (where "stretch," נְטֵה, is the word usually employed for extending a tent). Also specially of nomadic people, Jer. xlix. 29; Hab. iii. 7; Cant. i. 5 (of the black hair-cloth of which the tents of the real Bedoueen are still composed).

2. *Mâsâc*, מָסָךְ: the "hanging" for the doorway of the tabernacle, Ex. xxvi. 36, 37, xxxv. 15, xxxvi. 37, xxxix. 38, xl. 5; Num. iii. 25, iv. 25: and also for the gate of the court round the tabernacle, Ex. xxvii. 16, xxxv. 17, xxxviii. 18, xxxix. 40, xl. 33; Num. iii. 26, iv. 26. Amongst these the rendering "curtain" occurs but once, Num. iii. 26; while "hanging" is shared equally between *Mâsâc* and a very different word — *Kelâ'ı*, קְלָעִי. The idea in the root of *Mâsâc* seems to be of shielding or protecting (סכך, Ges. p. 951). If this be so, the *Mâsâc* may have been not a curtain or veil, but an awning to shade the entrances — a thing natural and common in the fierce sun of the East (see one figured in Fergusson's *Nineveh and Persepolis*, p. 184). But the nature of this and the other textile fabrics of the tabernacle will be best examined under TABERNACLE.

Besides "curtain" and "hanging," *Mâsâc* is rendered "covering" in Ex. xxxv. 12, xxxix. 34, xl. 21; Num. iv. 5; 2 Sam. xvii. 19; Ps. cv. 39; Is. xxii. 8.

3. *Dôk* דֹּק. There is nothing to guide us to the meaning of this word. It is found but once (Is. xl. 22), in a passage founded on the metaphor of a tent. G.

CUSH (כּוּשׁ [see the word below]: Αἰθιοπία, Αἰθίοψ: *Æthiopia*; CUSH'ITE, כּוּשִׁי: Αἰθίοψ: *Æthiops*; pl. כּוּשִׁים, כֻּשִׁים; fem. כּוּשִׁית), the name of a son of Ham, apparently the eldest, and of a territory or territories occupied by his descendants. (1.) In the genealogy of Noah's children Cush seems to be an individual, for it is said "Cush begat Nimrod" (Gen. x. 8; 1 Chr. i. 10). If the name be older than his time he may have been called after a country allotted to him. The following descendants of Cush are enumerated: his sons, Seba, Havilah, Sabtah or Sabta, Raamah, and Sabtechah or Sabtecha; his grandsons, the sons of Raamah, Sheba and Dedan; and Nimrod, who, as mentioned after the rest, seems to have been a remoter descendant than they, the text not necessarily proving him to have been a son. The only direct geographical information given in this passage is with reference to Nimrod, the beginning of whose kingdom was in Babylonia, and who afterwards went, according to the reading which we prefer, into Assyria, and founded Nineveh and other cities. The reasons for our preference are, (1) that if we read "Out of that land went forth Asshur," instead of "he went forth [into] Asshur," *i. e.* Assyria, there is no account given but of the "beginning" of Nimrod's kingdom; and (2) that Asshur the patriarch would seem here to be quite out of place in the genealogy.

(2.) Cush as a country appears to be African in all passages except Gen. ii. 13. We may thus distinguish a primeval and a post-diluvian Cush. The former was encompassed by Gihon, the second river of Paradise. It would seem, therefore, to have been somewhere to the northward of Assyria. It is possible that Cush is in this case a name of a period later than that to which the history relates, but it seems more probable that it was of the earliest age, and that the African Cush was named from this older country. Most ancient nations thus connected their own lands with Paradise, or with primeval seats. In this manner the future Paradise of the Egyptians was a sacred Egypt watered by a sacred Nile; the Arabs have told of the ter-

* The antiquity of the name has been less questioned than its application. The Jewish interpreters very generally regard the name as symbolic: Ethiopian, black in heart and character. But among those who accept this view opinions differ as to the person thus enigmatically designated. Some suppose Cush to be Shimei who cursed David when he fled from Absalom (2 Sam. xvi. 5 ff.); and others suppose him to be Saul, chiefly because the Psalm seems to refer to the times of Saul rather than those of Absalom. The latter is Hengstenberg's view (*Die Psalmen*, i. 138 ff.), and also Alexander's (*Psalms*, i. 49). Rosenmüller argues against both opinions and abides by the name as that of some partisan of Saul, and an enemy and calumniator of David, otherwise unknown (*Scholia in Psalmos redacta*, iii. 56). H.

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restrial Paradise of Sheddád the son of 'A'd, as sometimes seen in their deserts; the Greeks located the all-destroying floods of Ogyges and Deucalion in Greece; and the Mexicans seem to have placed a similar deluge in America; all carrying with them their traditions and fixing them in the territories where they established themselves. The Cushan mentioned in Hab. (iii. 7) has been thought to be an Asiatic post-diluvian Cush, but it is most reasonable to hold that Cushan-rishathaim is here intended [CUSHAN]. In the ancient Egyptian inscriptions Ethiopia above Egypt is termed Keesh or Kesh, and this territory probably perfectly corresponds to the African Cush of the Bible. The Cushites however had clearly a wider extension, like the Ethiopians of the Greeks, but apparently with a more definite ethnic relation. The settlements of the sons and descendants of Cush mentioned in Gen. x. may be traced from Meroë to Babylon, and probably on to Nineveh. We have not alone the African Cush, but Seba appears to correspond to Meroë, other sons of Cush are to be traced in Arabia [ARABIA, RAAMAH, &c.], and Nimrod reigned in Babylonia, and seems to have extended his rule over Assyria. Thus the Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. Philological and ethnological data lead to the same conclusion. There are strong reasons for deriving the non-Semitic primitive language of Babylonia, variously called by scholars Cushite and Scythic, from an ante-Semitic dialect of Ethiopia, and for supposing two streams of migration from Africa into Asia in very remote periods; the one of Nigritians through the present Malayan region, the other and later one, of Cushites, "from Ethiopia properly so called, through Arabia, Babylonia, and Persia, to Western India" (*Genesis of the Earth, &c.*, pp. 214, 215). Sir H. Rawlinson has brought forward remarkable evidence tending to trace the early Babylonians to Ethiopia; particularly the similarity of their mode of writing to the Egyptian,[a] and the indication in the traditions of Babylonia and Assyria of "a connection in very early times between Ethiopia, Southern Arabia, and the cities on the Lower Euphrates," the Cushite name of Nimrod himself as a deified hero, being the same as that by which Meroë is called in the Assyrian inscriptions (Rawlinson's *Herod.* i. 442, 443). History affords many traces of this relation of Babylonia, Arabia, and Ethiopia. Zerah the Cushite (A. V. "Ethiopian") who was defeated by Asa, was most probably a king of Egypt, certainly the leader of an Egyptian army. The dynasty then ruling (the 22d) bears names that have caused it to be supposed to have had a Babylonian or Assyrian origin, as Sheshonk, Shishak, Sheshak; Namuret, Nimrod; Tekrut, Teklut, Tiglath. The early spread of the Mizraites illustrates that of the Cushites [CAPHTOR]: it may be considered as a part of one great system of migrations. On these grounds we suppose that these Hamite races, very soon after their arrival in Africa, began to spread to the east, to the north, and to the west; the Cushites establishing settlements along the southern Arabian coast, on the Arabian shore of the Persian Gulf and in Babylonia, and thence onward to the Indus, and probably northward to Nineveh; and the Mizraites spreading along the south and east shores of the Mediterranean, on part of the north shore, and in the great islands. These must have been sea-faring peoples, not wholly unlike the modern Malays, who have similarly spread on the shores of the Indian Ocean. They may be always traced where very massive architectural remains are seen, where the native language is partly Turanian and partly Semitic, and where the native religion is partly cosmic or high nature-worship, and partly fetishism or low nature-worship. These indications do not fail in any settlement of Cushites or Mizraites with which we are well acquainted. [ETHIOPIA.] R. S. P.

• כּוּשׁ, as the name of a country, is translated in the A. V. "Ethiopia" or "Ethiopians," in all the passages in which it occurs except Is. xi. 11. A.

CU'SHAN (כּוּשָׁן: Αἰθίοπες; [Sin.[1] Εθ.-ονες:] *Æthiopia*, Hab. iii. 7), possibly the same as Cushan-rishathaim (A. V. Chushan-) king of Mesopotamia (Judg. iii. 8, 10). The order of events alluded to by the prophet seems to favor this supposition. First he appears to refer to former acts of Divine favor (ver. 2); he then speaks of the wonders at the giving of the Law, "God came from Teman, and the Holy One from Mount Paran;" and he adds, "I saw the tents of Cushan in affliction: [and] the tent-curtains of the land of Midian did tremble," as though referring to the fear of the enemies of Israel at the manifestations of God's favor for His people. Cushan-rishathaim, the first recorded oppressor of the days of the Judges, may have been already reigning at the time of the entrance into Palestine. The Midianites, certainly allied with the Moabites at that time, feared the Israelites and plotted against them (Num. xxii., xxiii., xxiv., xxv.); and it is noticeable that Balaam was sent for from Aram (xxiii. 7), perhaps the Aram-naharaim of the oppressor. Habakkuk afterwards alludes to the crossing of Jordan or the Red Sea, or both, (ver. 8–10, 15,) to the standing still of the sun and moon (11), and apparently to the destruction of the Canaanites (12, 13, 14). There is far less reason for the supposition that Cushan here stands for an Asiatic Cush. [CHUSHAN-RISHATHAIM.] R. S. P.

CU'SHI (כּוּשִׁי: Χουσί [Vat. -σει]: *Chusi*), a name occurring more than once in the O. T. 1. One of the ancestors of Jehudi, a man about the court of king Jehoiakim (Jer. xxxvi. 14).

2. [Vat. Alex. Χουσει.] Father of Zephaniah the Prophet (Zeph. i. 1).

3. (With the article, הַכּוּשִׁי, *i. e.* "the Cushite," "the Ethiopian:" ὁ Χουσί [Vat. Alex. -σει]: *Chusi*), a man apparently attached to Joab's person, but unknown and unaccustomed to the king, as may be inferred from his not being recognized by the watchman, and also from the abrupt manner in which he breaks his evil tidings to David, unlike Ahimaaz, who was well aware of the effect they were sure to produce. That Cushi was a foreigner — as we should infer from his name — is also slightly corroborated by his ignorance of the ground in the Jordan valley — "the way of the 'Ciccar'" — by knowing which Ahimaaz was enabled to outrun him (2 Sam. xviii. 21, 22, 23, 31, 32). Ewald, however, conjectures that a mode of running is here referred to, peculiar to Ahimaaz, and by which

[a] Ideographic writing seems characteristic of Turanian nations; at least such alone have kept to it partly or wholly, in spite of their after knowledge of phonetic characters.

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as was recognized a long distance off by the watchman.

CU'THAH or CUTH (כּוּתָה, כּוּת: Χουθά [Vat. Χουνθα, Alex. Χουα], Χούθ [Alex. omits]; Joseph. Χούθος: *Cutha*), one of the countries whence Shalmaneser introduced colonists into Samaria (2 K. xvii. 24, 30); these, intermixing with the remnant of the ten tribes, were the progenitors of the Samaritans, who were called Cuthæans by the Jews, and are so described in the Chaldee and Talmud (*οἱ κατὰ τὴν Ἑβραίων γλῶτταν Χουθαῖοι, κατὰ δὲ τὴν Ἑλλήνων Σαμαρεῖται*, Joseph. *Ant.* ix. 14, § 3). The position of Cuthah is undecided; Josephus speaks of a river of that name in Persia, and fixes the residence of the Cuthæans in the interior of Persia and Media (*Ant.* ix. 14, § 3, x. 9, § 7). Two localities have been proposed, each of which corresponds in part, but neither wholly, with Josephus's account. For the one we depend on the statements of Arabian geographers, who speak of a district and town named Kutha, between the Tigris and Euphrates, after which one of the canals (the fourth in Xen. *Anab.* i. 7) was named; the town existed in the time of Abulfeda, and its site has been identified with the ruins of *Tovcibah* immediately adjacent to Babylon (Ainsworth's *Assyria*, p. 165; Knobel, *Völkertafel*, p. 252); the canal may be the river to which Josephus refers. The other locality corresponds with the statement that the Cuthæans came from the interior of Persia and Media. They have been identified with the Cossæi, a warlike tribe, who occupied the mountain ranges dividing those two countries, and whose lawless habits made them a terror even to the Persian emperors (Strab. xi. p. 524, xvi. p. 744). They were never wholly subdued until Alexander's expedition; and it therefore appears doubtful whether Shalmaneser could have gained sufficient authority over them to effect the removal of any considerable number; their habits would have made such a step highly expedient, if practicable. The connection between the Samaritans and the Sidonians, as stated in their letter to Alexander the Great (Joseph. *Ant.* xi. 8, § 6, xii. 5, § 5), and between the Sidonians and the Cuthæans as expressed in the version of the Chaldee Paraphrast Pseudo-Jonathan in Gen. x. 19, who substitutes כּוּתָנִיִּים for צִדוֹן, and in the Targum, 1 Chr. i. 13, where a similar change is made, is without doubt to be referred to the traditional belief that the original seat of the Phœnicians was on the shores of the Persian Gulf (Herod. i. 1).

W. L. B.

CUTTING OFF FROM THE PEOPLE. [EXCOMMUNICATION.]

CUTTINGS [IN THE FLESH] ((1.) שֶׂרֶט, *s. f.*, שָׂרַט, *s. m.*, both from שָׂרַט (Buxtorf), שָׂרַט (Gesen. p. 1395), *cut*; (2.) גְּדֻדוֹר, from גָּדַד, *incise* (Gesen. p. 264): *ἐντομίδες*: *incisurae*; (3.) קַעֲקַע, *s.*, from קוּעַ, *engrave* (Gesen. p. 1208): *γράμματα στικτά stigmata*). The prohibition (Lev. xix. 28) against marks or cuttings in the flesh for the dead must be taken in connection with the parallel passages (Lev. xxi. 5; Deut. xiv. 1), in which shaving the head with the same view is equally forbidden. But it appears from Jer. xvi. 6, 7, that some outward manifestation of grief in this way was not wholly forbidden, or was at least tolerated. The ground, therefore, of the prohibition must be sought elsewhere, and will be found in the superstitious or inhuman practices prevailing among heathen nations. A notion apparently existed that self-inflicted baldness or mutilation had a propitiatory efficacy in respect of the manes of the dead, perhaps as representing, in a modified degree, the solemnity of human or animal sacrifices. Herodotus (iv. 71) describes the Scythian usage in the case of a deceased king, for whose obsequies not fewer than six human victims, besides offerings of animals and other effects, were considered necessary. An extreme case of funereal bloodshed is represented on the occasion of the burial of Patroclus, when four horses, two dogs, and twelve Trojan captives are offered up (*Il.* xxiii. 171, 176). Together with human or animal sacrifices at funerals, and after these had gone out of use, the minor propitiatory acts of self-laceration and depilation continued in use (*Il.* xxiii. 141; *Od.* iv. 197; Virg. *Æn.* iii. 67, with Servius *ad loc.* xii. 605; Eurip. *Alc.* 425; Seneca, *Hippol.* v. 1176, 1193). Plutarch says that some barbarians mutilate themselves (*De Consol. ad Apollon.* p. 113, vol. vi. Reiske). He also says that Solon, by the advice of Epimenides, curtailed the Athenian practice in this respect (*Solon.* 12–21, vol. i. pp. 184, 194). Cicero quotes a law of the twelve tables to the same effect; "mulieres genas ne radunto" (*De Leg.* ii. 23).

Such being the ancient heathen practice it is not surprising that the Law should forbid similar practices in every case in which they might be used or misconstrued in a propitiatory sense. "Ye shall not make cuttings *for* (*propter*) the dead לָנֶפֶשׁ (Lev. xix. 28; Gesen. p. 731; Spencer *de Leg. Hebr.* ii. xix. 404, 405).

But the practice of self-mutilation as an act of worship belonged also to heathen religious ceremonies not funereal. The priests of Baal, a Syrian and also an Assyrian deity, cut themselves with knives to propitiate the god "after their manner" (1 K. xviii. 28). Herodotus says the Carians, who resided in Europe, cut their foreheads with knives at festivals of Isis; in this respect exceeding the Egyptians, who beat themselves on these occasions (Herod. ii. 61). This shows that the practice was not then at least an Egyptian one. Lucian, speaking of the Syrian priestly attendants of this mock deity, says, that using violent gestures they cut their arms and tongues with swords (Lucian, *Asinus*, c. 37, vol. ii. 102, Amst.; *de Dea Syr.* ii. 658, 681; comp. Ez. viii. 14). Similar practices in the worship of Bellona are mentioned by Lucan (*Phars.* i. 560), and alluded to by Ælius Lampridius (*Comm.* p. 209), by Tertullian (*Apol.* c. 9), and Lactantius (*Div. Instit.* i. c. 21, 29, Paris). Herodotus, speaking of means used for allaying a storm, uses the words *ἔντομα ποιεῦντες*, which may mean cutting the flesh, but more probably offering human sacrifices (Herod. vii. 191, ii. 119, with Schweighæuser's note; see also Virg. *Æn.* ii. 116; Lucr. i. 85).

The prohibition, therefore, is directed against practices prevailing not among the Egyptians whom the Israelites were leaving, but among the Syrians, to whom they were about to become neighbors (Selden, *de Diis Syris*, *Syn.* ii. c. 1).

Practices of self-mutilation, whether propitiatory or simply funereal, i. e. expressive of highly excited feeling, are mentioned of the modern Persians on

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the occasion of the celebration of the death of Hoseyn, at which a man is paraded in the character of the saint, with points of lances thrust into his flesh. At funerals also in general the women tear their hair and faces. The Circassians express grief by tearing the flesh of their foreheads, arms, and breasts. The Mexicans and Peruvians offered human sacrifices both at funerals and festivals. The Gosáyens of India, a class of Brahminical friars, endeavor in some cases to extort alms by gashing their limbs with knives. Among the native negro African tribes also the practice appears to prevail of offering human sacrifices at the death of chiefs (Chardin, *Voyages*, vi. 482, ix. 58, 490; Olearius, *Travels*, p. 237; Lane, *Mod. Egypt.* ii. 59; Prescott, *Mexico*, i. 53, 63; *Peru*, i. 86; Elphinstone, *Hist. of India*, i. 116; Strab. xv. p. 711 ff.; Niebuhr, *Voyages*, ii. 54; Livingstone, *Travels*, pp. 318, 588; *Col. Ch. Chron.* No. cxxxi. 179; Muratori, *Anecd.* iv. 99, 100).

But there is another usage contemplated more remotely by the prohibition, namely, that of printing marks (*στίγματα*), tattooing, to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate allegiance or adscription. This is evidently alluded to in the Revelation of St. John (xiii. 16, xix. 20, xvii. 5), *χάραγμα ἐπὶ τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τῶν μετώπων*, and, though in a contrary direction, by Ezekiel (ix. 4), by St. Paul (Gal. vi. 17), in the Revelation (vii. 3), and perhaps by Isaiah (xliv. 5) and Zechariah (xiii. 6). Lucian, speaking of the priests of the Syrian deity, says, *στίζονται πάντες, οἱ μὲν ἐς καρπούς, οἱ δὲ ἐς αὐχένας, καὶ ἀπὸ τοῦδε ἅπαντες Ἀσσύριοι στιγματοφορέουσι* (*de Dea Syr.* [c. 59,] ii. p. 684). A tradition, mentioned by Jerome, was current among the Jews, that king Jehoiakim bore on his body marks of this kind which were discovered after his death (Spencer, *De Leg. Hebr.* ii. xx. 410). Philo, quoted by Spencer, describes the marks of tattooing impressed on those who submitted to the process in their besotted love for idol-worship, as being made by branding (*σιδήρῳ πεπυρωμένῳ*, Philo, *de Monarch.* i. 819; Spencer, p. 416). The Arabs, both men and women, are in the habit of tattooing their faces, and other parts of the body; and the members of Brahminical sects in India are distinguished by marks on the forehead, often erroneously supposed by Europeans to be marks of caste (Niebuhr, *Descr. de l'Arab.* p. 58; *Voyages*, i. 242; Wellsted, *Arabia*, ii. 206, 445; Olearius, *Travels*, p. 299; Elphinstone, *India*, i. 195). H. W. P.

CY'AMON (Κυαμών: *Chelmon*), a place named only in Jud. vii. 3, as lying in the plain (*αὐλάν*, A. V. "valley") over against (*ἀπέναντι*) Esdrelom. If by "Esdrelom" we may understand Jezreel, this description answers to the situation of the modern village *Tell Kaimón*, on the eastern slopes of Carmel, on a conspicuous position overlooking the Kishon and the great plain (Rob. iii. 114; Van de Velde, i. 330). The place was known to Eusebius (Καμμωνά) and Jerome (*Cimona*), and is mentioned by them in the Onomasticon. They identify it with CAMON, the burial-place of Jair the Gileadite. Robinson suggests its identity with JOKNEAM. G.

* This last remark may be misunderstood. Dr. Robinson assents to the suggestion that Jokneam may be *Tell Kaimún* (iii. 114); but (see iii. 339, note) he regards Cyamon (Jud. vii. 3; as unknown unless it be *Fûleh*, on the east side of the plain of Esdraelon. Cyamon (Κυαμών), and *Fûleh* both mean *a bean* or *place of beans*, and so may represent an earlier name (פּוֹל, פּוּל) of that signification. Raumer (*Palästina*, p. 154) identifies Cyamon with *Fûleh*. It was the central point of the battle of Kleber against the Turks in 1799, in which Bonaparte's opportune arrival from *Akka* saved the French from defeat. H.

CYMBAL, CYMBALS (צֶלְצְלִים or מְצִלְתַּיִם), a percussive musical instrument, from צָלַל, *to tinkle* (comp. *his two ears shall tingle*, תְּצִלֶּנָה, 1 Sam. iii. 11, and *a fish-spear*, צֵלָל, Job xli. 7); possibly so called from its tinkling sound. The three instruments which appear to have been most in common use amongst the Hebrews were *Nébel*, נֵבֶל, *Cinnór*, כִּנּוֹר, and *Tzilzél*, צֶלְצֶל. Two kinds of cymbals are mentioned in Ps. cl. 5, צִלְצְלֵי שָׁמַע, "loud cymbals," *cymbala bene sonantia*, or *castagnettes*, and צִלְצְלֵי תְרוּעָה, "high-sounding cymbals," *cymbala jubilationis*. The former consisted of four small plates of brass or of some other hard metal; two plates were attached to each hand of the performer, and were smote together to produce a loud noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments. Asaph, Heman, and Jeduthun, the renowned conductors of the music of the sanctuary, employed the "loud cymbals" possibly to beat time, and to give the signal to the choir when it was to take part in the sacred chant. Lewis says — but he does not support his statement by any authority — that "there was allowed but one cymbal to be in choir at once." The use of cymbals was not necessarily restricted to the worship of the Temple or to sacred occasions. they were employed for military purposes, as also by the Hebrew women as a musical accompaniment to their national dances. The "loud cymbals" are the same with מְצִלְתַּיִם, A. V. "cymbals," performed on by the band which accompanied David when he brought up the ark of God from Kirjath-jearim (1 Chr. xiii. 8).

Both kinds of cymbals are still common in the East in military music, and Niebuhr often refers to them in his travels. "Il y a chez les Orientaux," says Munk, "deux espèces: l'une se compose de deux petits morceaux de bois ou de fer creux et ronds qu'on tient entre les doigts, et qui sont connus sous le nom de castagnettes; l'autre est composée de deux demi-sphères creusés en métal." Lampe has written a copious dissertation on ancient cymbals, and his work may be consulted with advantage by those who desire fuller information on the subject.

The cymbals used in modern orchestras and military bands, and which are called in Italian *piatti* are two metal plates of the size and shape of saucers, one of which is fixed, and the other is held by the performer in his left hand. These resemble very closely the "high-sounding cymbals" of old and they are used in a similar manner to mark the rhythm, especially in music of a loud and grand

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character. They are generally played by the person who performs on the large side drum (also an instrument of pure percussion); and whilst he holds one cymbal in his left hand, he strikes it against the other which is fixed to the drum, his right hand remaining free to wield the drumstick, as the large drum is only struck on one side, and with one stick. In practice the drum and the cymbals are struck simultaneously, and an effect of percussion is thus produced which powerfully marks the time.

The noun *metzillôth*, מְצִלּוֹת, found in Zech. xiv. 20, is regarded by some critics as expressive of certain musical instruments known in the age of the second Temple, and probably introduced by the Israelites on their return from Babylon. The A. V. renders the word "bells," supposing it to be derived from צָלַל. The most generally received opinion, however, is, that they were concave pieces or plates of brass which the people of Palestine and Syria attached to horses by way of ornament. (See Mendelssohn's Preface to Book of Psalms; Kimchi, *Comment.* in loc.; Lewis, *Origines Hebrææ*, Lond. 1724, 176–7; Forkel, *Geschichte d. Musik;* Jahn, *Archæology*, Amer. ed., cap. v. § 96, 2; Munk, *Palestine*, p. 456; Esendier, *Dict. of Music*, i. 112). D. W. M.

CYPRESS (תִּרְזָה, *tirzâh*: ἀγριοβάλανος, Alex., Aq., and Theod.: *ilex*). The Hebrew word is found only in Is. xliv. 14, "He heweth him down cedars and taketh the *tirzâh* and the oak." We are quite unable to assign any definite rendering to this word. Besides the cypress, the "beech," the "holm-oak," and the "fir" have been proposed; but there is nothing in the etymology of the Hebrew name, or in the passage where it occurs, to guide us to the tree intended. The word is derived from a root which means "to be hard," a quality which obviously suits many kinds of trees. Celsius (*Hierob.* ii. 269) believes the "ilex" or "holm-oak" is meant; but there is no reliable evidence to show that this tree is now found in Palestine. With respect to the claims of the cypress (*Cupressus sempervirens*), which, at present, at all events, is found cultivated only in the lower levels of Syria, it must be granted that they are unsupported by any authority. Van de Velde's cypress is the *Juniperus excelsa*, which is also the cypress of Pococke; but neither juniper nor cypress, as is asserted by Pococke, grow anywhere near the top of Lebanon. "The juniper," says Dr. Hooker, "is found at the height of 7000 feet, on Lebanon, the top of which is 10,500 feet or so." The true cypress is a native of the Taurus. The Hebrew word points to some tree with a hard grain, and this is all that can be positively said of it. W. H.

CYPRIANS (Κύπριοι: *Cyprii*). Inhabitants of the island of Cyprus (2 Macc. iv. 29). At the time alluded to (that is during the reign of Antiochus Epiphanes), they were under the dominion of Egypt, and were governed by a viceroy who was possessed of ample powers, and is called in the inscriptions στρατηγὸς καὶ ναύαρχος καὶ ἀρχιερεὺς ὁ κατὰ τὴν νῆσον (comp. Boeckh, *Corp. Inscr.* No. 2624). Crates, one of these viceroys, was left by Sostratus in command of the castle, or acropolis, of Jerusalem while he was summoned before the king. W. A. W.

* Barnabas, who was Paul's associate in his first missionary journey, was a *Cyprian* by birth (Κύπριος τῷ γένει, Acts iv. 36), for which the A. V. substitutes "of the country of Cyprus." This origin of Barnabas appears to have been the providential reason why the first missionaries went to the particular fields of labor first visited by them (Cyprus and the southern parts of Asia Minor) where Christianity won its earliest signal victories among the heathen. H.

CY'PRUS (Κύπρος). This island was in early times in close commercial connection with Phœnicia; and there is little doubt that it is referred to in such passages of the O. T. as Ez. xxvii 6. [CHITTIM.] Josephus makes this identification in the most express terms (Χέθιμα . . . Κύπρος οὕτη νῦν καλεῖται; *Ant.* i. 6, § 1; so Epiphan. *Hær.* xxx. 25). Possibly Jews may have settled in Cyprus before the time of Alexander Soon after his time they were numerous in the island, as is distinctly implied in 1 Macc. xv. 23. The first notice of it in the N. T. is in Acts iv. 36, where it is mentioned as the native place of Barnabas. In Acts xi. 19, 20, it appears prominently in connection with the earliest spreading of Christianity, first as receiving an impulse among its Jewish population from the persecution which drove the disciples from Jerusalem, at the death of Stephen, and then as furnishing disciples who preached the gospel to Gentiles at Antioch. Thus when Paul was sent with Barnabas from Antioch on his first missionary journey, Cyprus was the first scene of their labors (Acts xiii. 4–13). Again when Paul and Barnabas separated and took different routes, the latter went to his native island, taking with him his relative Mark, who had also been there on the previous occasion (Acts xv. 39). Another Christian of Cyprus, Mnason, called "an old disciple," and therefore probably an early convert, is mentioned Acts xxi. 16. The other notices of the island are purely geographical. On St. Paul's return from the third missionary journey, they "sighted" Cyprus, and sailed to the southward of it on the voyage from Patara to Tyre (*ib.* 3). At the commencement of the voyage to Rome, they sailed to the northward of it, on leaving Sidon, in order to be under the lee of the land (Acts xxvii. 4), and also in order to obtain the advantage of the current, which sets northerly along the coast of Phœnicia, and westerly with considerable force along Cilicia.

All the notices of Cyprus contained in ancient writers are diligently collected in the great work of Meursius (Meursii *Opera*, vol. iii. Flor. 1744). Situated in the extreme eastern corner of the Mediterranean, with the range of Lebanon on the east, and that of Taurus on the north, distinctly visible, it never became a thoroughly Greek island. Its religious rites were half Oriental [PAPHOS], and its political history has almost always been associated with Asia and Africa. Cyprus was a rich and productive island. Its fruits and flowers were famous. The mountains also produced metals, especially copper. This circumstance gives us an interesting link between this island and Judæa. The copper mines were at one time farmed to Herod the Great (Joseph. *Ant.* xvi. 4, § 5), and there is a Cyprian inscription (Boeckh, No. 2628) which seems to refer to one of the Herods. The history of Cyprus is briefly as follows: — After being subject to the Egyptian king Amasis (Herod. ii. 182) it became a part of the Persian empire (*ib.* iii. 19, 91), and furnished ships against Greece in

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the expedition of Xerxes (*ib.* vii. 90). For a time it was subject to Greek influence, but again became tributary to Persia. After the battle of Issus, it joined Alexander, and after his death fell to the share of Ptolemy. In a desperate sea-fight off SALAMIS at the east end of Cyprus (B. C. 306) the victory was won by Demetrius Poliorcetes, — but the island was recovered by his rival, and afterwards it remained in the power of the Ptolemies, and was regarded as one of their most cherished possessions. It became a Roman province (B. C. 58) under circumstances discreditable to Rome.



Copper Coin of Cyprus, under Emp. Claudius.

Obv. [CL]AVDIVS. CÆSA[R]. Head of Emp. to left. Rev. ΕΠΙ ΚοΜΙΝΙοΥ Π[ΡΟΚΛ]ΟΥ ΑΝΘΥΠΑ ΚΥΠΡΙωΝ.

At first its administration was joined with that of Cilicia, but after the battle of Actium it was separately governed. In the first division it was made an imperial province (Dion Cass. liii. 12). From this passage and from Strabo (xiv. 683) it has been supposed by some, as by Baronius, that St. Luke used the word ἀνθύπατος (*proconsul*), because the island was still connected with Cilicia; by others, as by Grotius and Hammond, that the evangelist employs the word in a loose and general manner. But, in fact, Dion Cassius himself distinctly tells us (*ib.* and liv. 4) that the emperor afterwards made this island a senatorial province; so that St. Luke's language is in the strictest sense correct. Further confirmation is supplied by coins and inscriptions, which mention other *proconsuls* of Cyprus not very remote from the time of SERGIUS PAULUS. The governor appears to have resided at Paphos on the west of the island. Under the Roman empire a road connected the two towns of Paphos and Salamis, as appears from the Peut. Table. One of the most remarkable events in this part of the history of Cyprus was a terrible insurrection of the Jews in the reign of Trajan, which led to a massacre, first of the Greek inhabitants, and then of the insurgents themselves (Milman, *Hist. of Jews*, iii. 111, 112). In the 9th century Cyprus fell into the power of the Saracens. In the 12th it was in the hands of the Crusaders, under our king Richard I. Materials for the description of Cyprus are supplied by Pococke and Von Hammer. But see especially Engel's *Kypros*, Berlin, 1843, and Ross's *Reisen nach Kos, Halikarnassos, Rhodos, u. der Insel Cypern*, Halle, 1852. J. S. H.

* CYRA'MA, 1 Esdr. v. 20, an incorrect form in the A. V. ed. 1611, and other early editions, for CIRAMA. A.

CYRE'NE (Κυρήνη), the principal city of that part of northern Africa, which was anciently called Cyrenaica, and also (from its five chief cities) Pentapolitana. This district was that wide projecting portion of the coast (corresponding to the modern *Tripoli*), which was separated from the territory of Carthage on the one hand, and that of Egypt on the other. Its surface is a table-land descending by terraces to the sea; and it was celebrated for its climate and fertility. It is observable that the expression used in Acts ii. 10, "the parts of Libya about (κατά) Cyrene," exactly corresponds with a phrase used by Dion Cassius (Λιβύη ἡ περὶ Κυρήνην, liii. 12), and also with the language of Josephus (ἡ πρὸς Κυρήνην Λιβύη; *Ant.* xvi. 6, § 1) [LIBYA.]

The points to be noticed in reference to Cyrene as connected with the N. T. are these, — that, though on the African coast, it was a Greek city; that the Jews were settled there in large numbers; and that under the Romans it was politically connected with Crete, from which it is separated by no great space of sea. The Greek colonization of this part of Africa under Battus began as early as B. C. 631; and it became celebrated not only for its commerce, but for its physicians, philosophers, and poets. After the death of Alexander the Great, it became a dependency of Egypt. It is in this period that we find the Jews established there with great privileges. Ptolemy, the son of Lagus, introduced them, because he thought they would contribute to the security of the place (Joseph. *c. Apion.* ii. 4): they became a prominent and influential class of the community (*Ant.* xiv. 7, § 2); and they afterwards received much consideration from the Romans (xvi. 6, § 5). See 1 Macc. xv. 23. We learn from Josephus (*Life*, 76) that soon after the Jewish war they rose against the Roman power. Another insurrection in the reign of Trajan led to great disasters, and to the beginning of the decay which was completed under the Mohammedans. It was in the year B. C. 75 that the territory of Cyrene (having previously been left to the Romans as a legacy by Apion, son of Ptolemy Physcon) was reduced to the form of a province. On the conquest of Crete (B. C. 67) the two were united in one province, and together frequently called Creta-Cyrene. Under Constantine they were again separated. [CRETE.]



Tetradrachm (Attic talent) of Cyrene.

Obv. Sacred silphium plant. Rev. KYPA. Head of bearded Jupiter Ammon to the right.

The notices above given of the numbers and position of the Jews in Cyrene (confirmed by Philo, who speaks of the diffusion of the Jews ἀπὸ τοῦ πρὸς Λιβύην καταβαθμοῦ μέχρι τῶν ὁρίων Αἰθιοπίας, *adv. Flacc.* p. 523) prepare us for the frequent mention of the place in the N. T. in connection with Christianity. Simon, who bore our Saviour's cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26), was a native of Cyrene. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Acts ii. 10). They even gave their name to one of the synagogues in Jerusalem (*ib.* vi. 9). Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (*ib.* xi 20), and among those who are specially mentioned as labor

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ng at Antioch when Barnabas and Saul were sent on their missionary journey is Lucius of Cyrene (*ib.* xiii. 1), traditionally said to have been the first bishop of his native district. Other traditions connect Mark with the first establishment of Christianity in this part of Africa.

The antiquities of Cyrene have been illustrated in a series of recent works. See Della Cella, *Viaggio da Tripoli*, &c., Genoa, 1819; Pacho, *Voyage dans la Marmarique, la Cyrénaique*, &c., Paris, 1827–1829; Trige, *Res Cyrenenses*, Hafn. 1848; Beechey, *Expedition to explore the north coast of Africa*, &c., London, 1828; Barth, *Wanderungen durch das Punische u. Kyrenäische Küstenland*, Berlin, 1849; Hamilton, *Wanderings in North Africa*, London, 1856. J. S. H.

* CYRE'NIAN (Κυρηναῖος: *Cyrenæus*), Mark xv. 21; Luke xxiii. 26; Acts vi. 9, a native or inhabitant of CYRENE, which see. The adjective also occurs in the original, 2 Macc. ii. 23; Matt. xxvii. 32; Acts xi. 20, xiii. 1. A.

CYRE'NIUS (Κυρήνιος: [*Cyrinus*], Luke ii. 2), the literal English rendering in the A. V. of the Greek name, which is itself the Greek form of the Roman name QUIRINUS (not Quirinius; see Meyer, *in loc.*; Suet. *Tiber.* 49; Tac. *Ann.* ii. 30, iii. 48). The full name is Publius Sulpicius Quirinus. He was consul A. U. C. 742, B. C. 12, and made governor of Syria after the banishment of Archelaus in A. D. 6 (Joseph. *Ant.* xvii. 13, § 5). He was sent to make an enrolment of property in Syria, and made accordingly, both there and in Judæa, a census or ἀπογραφή (Joseph. *l. c.*, and xviii. 1, § 1). But this census seems in Luke (ii. 2) to be identified with one which took place at the time of the birth of Christ, when Sentius Saturninus was governor of Syria. Hence has arisen a considerable difficulty, which has been variously solved, either by supposing some corruption in the text of St. Luke (a supposition which is not countenanced by any external critical evidence), or by giving some unusual sense to his words, αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Many commentators and chronologists, *e. g.* Perizonius, Ussher, Petavius, Storr, Tholuck, Wieseler, would render this, "was made *before* Q. *was governor of Syria*," by a usage otherwise confined to St. John among the Evangelists. But this is very improbable, both in itself and because thus there would have been no adequate ground for inserting the notice.

An unexpected light has been thrown on the matter lately, which renders it only necessary to refer to summaries and criticisms of the various hypotheses, such as that in Winer, art. *Quirinius*.

A. W. Zumpt, of Berlin, the nephew of the distinguished grammarian, in his *Commentatio de Syria Romanorum provincia a Cæsare Augusto ad T. Vespasianum*, has shown it to be probable that Quirinus was *twice* governor of Syria. This he supports by the following considerations: —

In 9 B. C. Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Joseph. *Ant.* xvii. 5, § 2), who, as it appears, remained governor up to the end of 4 B. C. Thenceforward we lose sight of him till he is appointed to the command in Germany, in which he lost his life in A. D. 7. We also lose sight of the governors of Syria till the appointment of P. Sulpicius Quirinus, in A. D. 6. Now from the maxim acted on by Augustus (Dion Cass. lii. 23), that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B. C. 6 to A. D. 6. Who then were the missing governors? One of them has been found, L. Volusius Saturninus, whose name occurs as "legatus Syriæ" on a coin of Antioch, A. D. 4 or 5. But his proconsulate will not fill the whole time, and one or two governors must be supplied between Varus, ending 4 B. C., and Volusius, 4 or 5 A. D.

Just in that interval falls the census, of which it is said in Luke ii. 2, that it πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Could Quirinus have been governor at any such time? From Jan. to Aug. B. C. 12 he was consul. Soon after that he triumphed over the Homonadenses ("Mox expugnatis per Ciliciam Homonadensium castellis insignia triumphi adeptus," Tac. *Ann.* iii. 48). Now Zumpt applies the exhaustive process to the provinces which could by any possibility have been under Quirinus at this time, and eliminates from the inquiry Asia — Pontus and Bithynia — and Galatia. Cilicia only remains. But at this time, as he shows, that province had been reduced by successive diminutions, had been separated (Dion Cass. liv. 4) from Cyprus, and — as is shown by the history of the misconduct of Piso soon afterwards, who was charged with having, as ex-governor of Syria, attempted "repetere provinciam armis" (Tac. *Ann.* iii. 12), because he had attacked Celenderis, a fort in Cilicia (*ib.* ii. 78–80) — attached to the province of Syria. This Zumpt also confirms by the accounts in Tacitus (*Ann.* vi. 41, xii. 55) of the Clitæ, a seditious tribe of Cilicia Aspera, who on two occasions were repressed by troops sent by the governors of Syria.

Quirinus then appears to have been governor of Syria at some time during this interval. But at *what time?* We find him in the East (Tac. *Ann.* iii. 48), as *datus rector C. Cæsari Armeniam obtinenti*; and this cannot have been during his well-known governorship of Syria, which began in A. D. 6; for Caius Cæsar died in A. D. 4. Zumpt, by arguments too long to be reproduced here, but very striking and satisfactory, fixes the time of his first governorship at from B. C. 4 to B. C. 1, when he was succeeded by M. Lollius.

It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words πρώτη ἐγένετο, might well cover it.

In the passage of Tacitus referred to more than once (*Ann.* iii. 48), we learn that in A. D. 21, Tiberius asked of the Senate the honor of a public funeral for Quirinus. The historian describes, however, his memory as not being popular for other reasons (see *Ann.* iii. 22), and because of his "sordida et præpotens senectus."

For the controversy respecting the census under Quirinus, as it stood before Zumpt's discovery, see Winer, *ut supra*; Greswell, vol. i. *Dissertation* xii.; Browne's *Ordo Sæclorum*, *Appendix*, ii. 40 ff.; and Wieseler, *Chronologische Synopse der vier Evangelien*, p. 109 ff. H. A.

* Was Cyrenius or Quirinius — not Quirinus, as many call him — governor or *legatus Augusti pro prætore* in Syria more than once? A. W. Zumpt, in his *Comment. epigraph.* ii. 71–150 (Berlin, 1854) has maintained this, and his conclusions have been accepted by many. Quirinius, consul in the year

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12 B. C. = 742 U. C., and afterwards at the head of an army in Africa, — perhaps as proconsul of the province of Africa in 7 B. C. = 747 U. C. (comp. Florus, iv. 12) — appears in the East sometime between 2 B. C. = 752 U. C., and 2 A. D. Here he won a triumph over a people in Cilicia Trachea, was appointed "rector" of C. Cæsar, when he was sent to Armenia, and visited Tiberius during his stay at Rhodes (Tac. *Ann.* iii. 48; comp. Strabo, xii. p. 854 a.). C. Cæsar went to the East late in 2, or early in 1 B. C., and Tiberius returned to Rome in 2 A. D. As Quirinius needed an army in Cilicia, he must have been a governor of a province, or a legate of the emperor's legate. Zumpt shows that probably at this time Cilicia, although popularly called a province, was under the jurisdiction of the legate in Syria, who had with him a large army, while the other provincial governors around Cilicia had no army. With Syria, then, Quirinius is at this time brought into connection, and, as Zumpt endeavors to make out on probable grounds, in the capacity of governor of that province. This could have happened only after the departure of Quintilius Varus from his Syrian administration. Varus followed C. Sentius Saturninus, is known by coins to have been governor in 748–750 U. C. = 6–4 B. C., and left his post after the death of Herod the Great in 4 B. C. (Tac. *Hist.* v. 9; Joseph. *Ant.* xvii. 10). It happens that there is here a gap in our list of governors of Syria until 4 A. D., when L. Volusius Saturninus, as appears from coins, held the office. Quirinius is assigned by Zumpt on probable grounds to the earlier part of this interval — to the years between 4 and 1 B. C.

It is then far from being improbable that this Roman filled the office of governor of Syria twice — once at this time, and once from 6 A. D. onward, in the times of the "taxing" mentioned Acts v. 37. The ἀπογραφή in Luke ii. 2 might thus be called "*the first*" in opposition to the *second* or *more noted one*, which Luke had in his mind without mentioning it. It may be added that a Latin inscription speaks of some one as twice governor of Syria under Augustus. The name is lost. Mommsen refers it to our Quirinius, Zumpt to Sentius Saturninus, his second predecessor. But these combinations fail to remove the difficulties which Luke ii. 1-2 presents to us: they rather bring Matthew and Luke into irreconcilable variance. For our Lord was born some time before Herod's death, and Quirinius cannot have commanded in Syria until some months after Herod's death.

Something, however, is gained from the known fact that Quirinius was in the East and in active service about the time of our Saviour's birth. Ἡγεμών of Syria he could not, it is certain, then have been. But if employed there as a special commissioner, he may well at that time have subdued the mountaineers of Cilicia, and superintended the census in Syria. Popularly he might be called ἡγεμών, while acting in such a capacity; but the ἀπογραφή itself was not like the one which the same Quirinius — sent there, we may suppose, on account of his previous experience — undertook in 6 A. D., which was a valuation of property in Judæa with a view to the taxation of the Jews, now no longer under a king; while the prior one could not have gone beyond a numbering of the population.

T. D. W.

* **CYRIA** (Κυρία: *domina*), supposed by some to be a proper name (2 John, ver. 1). See JOHN, SECOND AND THIRD EPISTLES OF. H.

CYRUS (כֹּרֶשׁ, or כּוֹרֶשׁ, i. e. *Chorsh*: Κῦρος; probably from the root contained in the Persian *kohr*, the sun; Sans. *súra:* so Plut. *Artax.* c. 1 cf. Gesen. *Thes.* s. v.), the founder of the Persian empire (cf. Dan. vi. 28, x. 1, 13; 2 Chr. xxxvi. 22, 23), was, according to the common legend (Herod i. 107; Xen. *Cyrop.* i. 2, 1), the son of Mandane, the daughter of Astyages, the last king of Media, and Cambyses, a Persian of the royal family of the Achæmenidæ.[a] In consequence of a dream, Astyages, it is said, designed the death of his infant grandson, but the child was spared by those whom he charged with the commission of the crime (Herod. i. 109 ff.), and Cyrus grew up in obscurity under the name of Agradates (Strab. xv. p. 729). His real parentage was discovered by the imperious spirit which he displayed while yet a boy (Herod. i. 114), and when he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had at that time alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat and capture of the Median king B. C. 559, near Pasargadæ (*Murgh-Aub*, Strab. xv. p. 730). After consolidating the empire which he thus gained, Cyrus entered on that career of conquest which has made him the hero of the East. In B. C. 546 (?) he defeated Crœsus, and the kingdom of Lydia was the prize of his success. While his general Harpagus was engaged in completing the reduction of Asia Minor, Cyrus turned his arms against the Babylonians. Babylon fell before his army, and the ancient dominions of Assyria were added to his empire (B. C. 538). The conquest of Babylon opened the way for greater designs. It is probable that Cyrus planned an invasion of Egypt; and there are traces of campaigns in Central Asia, in which he appears to have attempted to extend his power to the Indus (Ctes. *Pers.* cc. 5 ff.). Afterwards he attacked the Massagetæ, and according to Herodotus (i. 214; cf. Joseph. *Ant.* xi. 2, 1) he fell in a battle against them B. C. 529 (Clinton, *F. H.* ii. 301 ff.). His tomb is still shown at Pasargadæ (Arr. *Exp. Al.* vi. 29), the scene of his first decisive victory (Rawlinson, *Herod.* i. 351).

It is impossible to insist upon the details of the outline thus sketched. In the time of Herodotus Cyrus was already regarded as the national hero of Persia, and his history had received various popular embellishments (Herod. i. 95; cf. iii. 18, 160; Xen. *Cyrop.* i. 2, 1). In the next century Xenophon chose him as the hero of his romance, and fact and fiction became thenceforth hopelessly confused in classical writers. But in the absence of authentic details of his actions, the empire which he left is the best record of his power and plans. Like an oriental Alexander he aimed at universal dominion; and the influence of Persia, like that of Greece, survived the dynasty from which it sprung. In every aspect the reign of Cyrus marks an epoch in universal history. The fall of Sardis and Babylon was the starting-point of European life; and it is a singular coincidence that the beginning of Grecian art and philosophy, and the foundation of the Roman constitution synchronize with the triumph of the Aryan race in the East (cf. Niebuhr *Gesch. Ass.* p. 232).

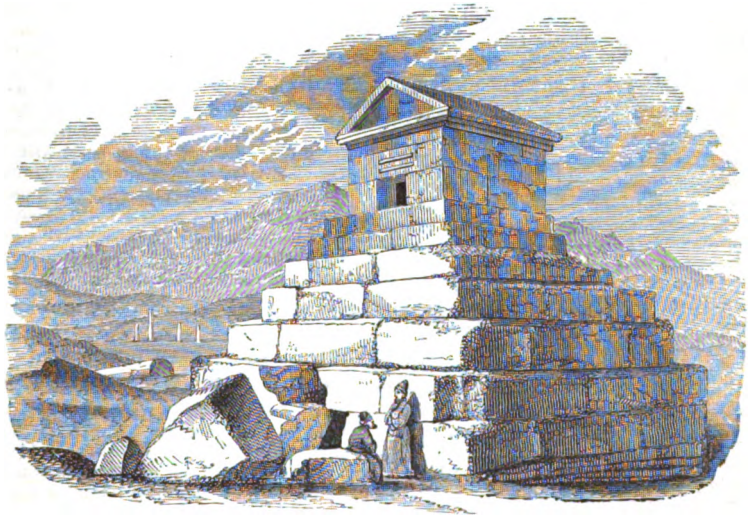
[a] In an inscription he is described as "Son of Cambyses, the powerful king" (Col. Rawlinson, on *Herod.* i. 107).

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But while the position which Cyrus occupied with regard to the nations of the world is strikingly significant, the personal relations to God's people, with which he is invested in the Scriptures, are full of a more peculiar interest.[a]

Hitherto the great kings, with whom the Jews had been brought into contact, had been open oppressors or seductive allies; but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Is. xliv. 28) recognized in him "a shepherd" of the Lord, an "anointed" king (Is. xlv. 1; מְשִׁיחוֹ, *Messiah*: τῷ χριστῷ μου: *Christo meo*); and the title seemed to later writers to invest him with the dignity of being in some sense a type of Christ himself (Hieron. *Comm. in Is.* xlv. 1). His successes are connected in the prophecy with their religious issue; and if that appear to be a partial view of history which represents the restoration of a poor remnant of captive Israelites to their own land as the final cause of his victories (Is. xliv. 28–xlv. 4), it may be answered that the permanent effects which Persia has wrought upon the world can be better traced through the Jewish people than through any other channel. The laws, the literature, the religion, the very ruins of the material grandeur of Persia have passed away; and still it is possible to distinguish the effects which they produced in preparing the Jews for the fulfillment of their last mission. In this respect also the parallel, which has been already hinted, holds good. Cyrus stands out clearly as the representative of the East, as Alexander afterwards of the West. The one led to the development of the idea of order, and the other to that of independence. Ecclesiastically the first crisis was signalized by the consolidation of a Church; the second by the distinction of sects. The one found its outward embodiment in "the great Synagogue;" the other in the dynasty of the Asmonæans.

The edict of Cyrus for the rebuilding of the Temple (2 Chr. xxxvi. 22–23; Ezr. i. 1–4, iii. 7, iv. 3, v. 13, 17, vi. 3) was in fact the beginning



Tomb of Cyrus at *Murgh-Aab*, the ancient Pasargadæ.

of Judaism; and the great changes by which the nation was transformed into a church are clearly marked.

1. The lesson of the kingdom was completed by the Captivity. The sway of a temporal prince was at length felt to be at best only a faint image of that Messianic kingdom to which the prophets pointed. The royal power had led to apostasy in Israel, and to idolatry in Judah; and men looked for some other outward form in which the law might be visibly realized. Dependence on Persia excluded the hope of absolute political freedom and offered a sure guarantee for the liberty of religious organization.

2. The Captivity which was the punishment of idolatry was also the limit of that sin. Thenceforth the Jews apprehended fully the spiritual nature of their faith, and held it fast through persecution. At the same time wider views were opened to them of the unseen world. The powers of good and evil were recognized in their action in the material world, and in this way some preparation was made for the crowning doctrine of Christianity.

3. The organization of the outward Church was connected with the purifying of doctrine, and served as the form in which the truth might be realized by the mass. Prayer — public and private — assumed a new importance. The prophetic work came to an end. The Scriptures were collected The "law was fenced" by an oral tradition. Synagogues were erected, and schools formed. Scribes shared the respect of priests, if they did not supersede them in popular regard.

[a] It seems unnecessary to enter into the question of the identity of the Cyrus of Scripture and profane history, though the opinion of the Duke of Manchester that the Cyrus of Herodotus is the Nebuchadnezzar of the Bible has found advocates in Germany (Presse, s. v. *Cyrus* in Herzog's *Encyklop.*). It is impossible that the great conqueror of Isaiah can be merely a satrap of Xerxes.

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4. Above all, the bond by which "the people of God" was held together was at length felt to be religious and not local, nor even primarily national. The Jews were incorporated in different nations, and still looked to Jerusalem as the centre of their faith. The boundaries of Canaan were passed; and the beginnings of a Spiritual dispensation were already made when the "Dispersion" was established among the kingdoms of the earth (comp. Niebuhr's *Gesch. Assurs und Babels*, p. 224 ff.; Ewald, *Gesch. d. Volkes Israel*, iv. 60 ff.; Jost, *Gesch. d. Judenthums*, i. 13 ff.). [DISPERSION OF THE JEWS.] B. F. W.

D.

DAB'AREH (דָּבְרַת [*pasture*]: Δεββά; Alex. Δεβραθ: *Dabereth*), Josh. xxi. 28. This name is incorrectly spelt in the A. V., and should be DABERATH; which see.

* The A. V. inherits the orthography from the older English versions. The pronunciation of the word without Metheg, as usually read in 1 Chr. vi. 57 (A. V. 72), would be *Dovrath*. H.

DABBA'SHETH (דַּבֶּשֶׁת: Βαιθδραβα: Alex. Δαβασθαι: *Debbaseth*), a town on the boundary of Zebulun (Josh. xix. 11 only).

* The name is properly Dabbesheth (דַּבֶּשֶׁת), the vowel being changed as above by the pause. It signifies a *hump* (Gesen., Fürst) as of a camel (comp. Is. xxx. 6), and points therefore to a hill or town on a hill. Josephus says that Gamala was so called for a similar reason (*B. J.* iv. 1, § 1). Hence Knobel (*Josua*, p. 458) conjectures among other possibilities that Dabbasheth may be the present *Jebâtha*, on one of the hills which skirt the plain of Esdraelon (Rob. *Bibl. Res.* ii. 344, 2d ed.) between *Mejeidel* and *Kaimun*. But the position alone, without an affinity in the names, would not bear out that conclusion. H.

DAB'ERATH (with the article in Josh. הַדָּבְרַת [*the pasture*, fem. of דֹּבֶר, Fürst]: Δαβιρώθ [Vat. -βει-]; Alex. Δαβραθ; in Chr. by double copying, την Δεβερι [Vat. -ρει] και την Δαβώρ: *Dabereth*), a town on the boundary of Zebulun (Josh. xix. 12) named as next to Chisloth-Tabor. In the list of Levitical cities, however, in 1 Chr. vi. 72, and in Josh. xxi. 28 (where the name in the original is the same, though in the A. V. "Dabareh"), it is stated as belonging to Issachar. [DABAREH.] It is no doubt the Dabaritta (Δαβαριττων κώμη) mentioned by Josephus (*B. J.* ii. 21, § 3). Under the name of *Debûrieh* it still lies at the western foot of Tabor ([Rob. *Bibl. Res.*] ii. 350). A tradition mentioned by Van de Velde (ii. 374) makes this the scene of the miracle on the lunatic child performed by our Lord after his descent from the Mount of Transfiguration (Matt. xvii. 14). But this event probably took place far away.[a] G.

* For the scene of the Transfiguration, see HERMON and TABOR. Daberath could belong to Issachar and yet be on the border of Zebulun, because the two tribes had a conterminous boundary *Debûrieh* lies in the way of the traveller in going from Nazareth to Tabor. Like other Galilean villages, it illustrates still ancient Scripture customs. The writer, passing there, observed booths made of the branches of trees on the roofs of some of the houses, occupied as an apartment of the house. Allusion is made to dwelling on the house-top in some such way as this in Prov. xxi. 9. In this place, says Mr. Bartlett (*Footsteps of our Lord and his Apostles*, p. 199, 3d ed.) "we established our bivouac at night-fall upon the roof of a house, amidst heaps of corn just gathered from the surrounding plain." It is a custom that reaches back to the age of the Canaanites. Rahab who dwelt at Jericho took the two Hebrew spies and "brought them up to the roof of the house and hid them with the stalks of the flax which she had laid in order upon the roof" (Josh. ii. 6). The flat roof furnishes a convenient place for storing such products, because, exposed there to the sun, they ripen or become dry more speedily, and are also more secure from pillage. [HOUSE.] One of the remoter branches of the Kishon has its source near *Debûrieh* (Rob. *Phys. Geogr.* p. 188). H.

DA'BRIA, one of the five swift scribes who recorded the visions of Esdras (2 Esdr. xiv. 24 comp. 37, 42).

DACO'BI (Δακούβ; Alex. Δακουβί; [Ald Δακοβί:] *Accuba*), 1 Esdr. v. 28. [AKKUB.]

DADDE'US, or SADDE'US (1 Esdr. viii. 45, 46), a name which answers to the Greek Λοδδαῖος [Vat. Λααδωος, Λοδαιος], or Δολδαῖος [Alex.; Ald. Δαδδαῖος, Δοδδαῖος: *Loddeus*], which is itself a corruption of Iddo (Ezr. viii. 17), arising out of the preceding word עַל. [IDDO.] B. F. W.

* **DAGGER.** [ARMS, I. 1.]

DA'GON (דָּגוֹן, Δάγων, a diminutive of דָּג, *a fish*, used in a sense of endearment: cf. Gesen. *Thes.* s. v.), apparently the masculine (1 Sam. v. 3, 4; Sanchon. p. 28; Movers, *Phönix*. i. 144) correlative of Atargatis [ATARGATIS], was the national god of the Philistines. The most famous temples of Dagon were at Gaza (Judg. xvi. 21–30) and Ashdod (1 Sam. v. 5, 6; 1 Chr. x. 10). The latter temple was destroyed by Jonathan in the Maccabæan wars (1 Macc. x. 83, 84, xi. 4; Joseph. *Ant.* xiii. 4, § 5). Traces of the worship of Dagon likewise appear in the names Caphar-Dagon (near Jamnia), and Beth-Dagon in Judah (Josh. xv. 41) and Asher (Josh. xix. 27). [BETH-DAGON.] Dagon was represented with the face and hands of a man and the tail of a fish (1 Sam. v. 4).

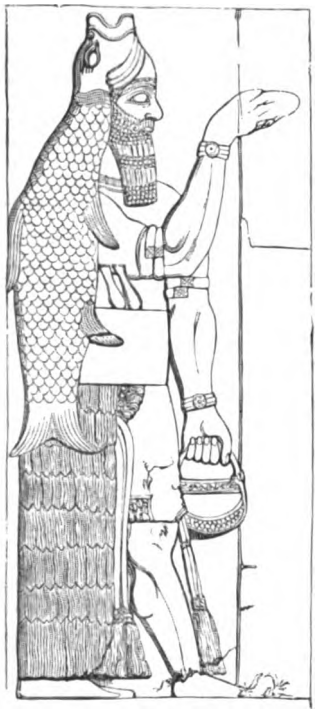


Fish-god. From Khorsabad. (Layard.)

In the Babylonian mythology the name Dagon, Odakon (Ὠδάκων), is applied to a

[a] * Thomson thinks that *Debûrieh* or *Deburieh* may perpetuate the name of the heroine Deborah (*Land and Book*, ii. 150); but the site of Daberath and of *Debûrieh* being so evidently the same, it is most natural to regard them as forms of the same name. "I see no reason," says Dr. Van Dyck, one of the translators of the modern Arabic Bible, "against considering *Debûrieh* = Daberath, in point of etymology as well as position."

fish-like being who "rose from the waters of the Red Sea (Berosus, in Niebuhr, *Gesch. Assurs*, p. 477) as one of the great benefactors of men." Niebuhr appears to identify this being with the Phœnician god, but Rawlinson (*Herodotus*, i. 523 ff.) regards them as wholly distinct. It may have been from a confusion with the Babylonian deity that the Phœnician Dagon has been compared with Ζεὺς ἀρότριος, the author of agriculture (Philo Bybl. ap. Euseb. *Prep. Ev.* i. 10; Sanchon. p. 32), as if the name were connected with דָּגָן, *corn* (Σίτων, Philo).



Fish-god. From Nimroud. (Layard.)

The fish-like form was a natural emblem of fruit fulness, and as such was likely to be adopted by seafaring tribes in the representation of their gods.



Fish-god on gems in British Museum. (Layard.)

Various kinds of fish were, as is well known, objects of general worship among the Egyptians (Herod. ii. 72; Strab. xvii. 812). B. F. W.

DAI'SAN [2 syl.] (Δαισάν; Alex. Δεσαν: *Desanon*), 1 Esdr. v. 31. REZIN; by the commonly repeated change of R, ר, to D, ד.

DALA'IAH [3 syl.] (דְּלָיָה [*Jehovah deliv-*

ers]: Δαλαΐα; [Alex. Δαλαια:] *Dalua*). The sixth son of Elioenai, a descendant of the royal family of Judah (1 Chr. iii. 24).

DALMANU'THA (Δαλμανουθά). In Matt. xv. 39 it is said that Jesus "came into the borders of Magdala," while in Mark viii. 10 we read that he "came into the regions (εἰς τὰ μέρη) of Dalmanutha." From this we may conclude that Dalmanutha was a town on the west side of the Sea of Galilee, near Magdala. The latter stood close upon the shore, at the southern end of the little plain of Gennesaret. [MAGDALA.] Immediately south of it a precipitous hill juts out into the sea. Beyond this, about a mile from Magdala, a narrow glen breaks down from the west. At its mouth are some cultivated fields and gardens, amid which, just by the beach, are several copious fountains, surrounded by heavy ancient walls, and the ruins of a village. The place is called *'Ain-el-Bârideh*, "the cold Fountain." Here in all probability is the site of the long lost Dalmanutha. J. L. P.

* Mr. Tristram (*Land of Israel*, p. 429, 2d ed.) would also identify Dalmanutha with *'Ain-el-Bârideh*. Dr. Thomson (*Land and Book*, ii. 60) slightly favors the idea that Dalmanutha may be the present *Dalhamia* or *Dalmamia* on the *Jarmuk* which flows into the Jordan a little south of the lake of Galilee. But the manifest parallelism between Mark viii. 10 and Matt. xv. 39 (where there can be no doubt about the position of Magdala) requires that it should be found on the west side of the lake and not on the east. It may be that Mark, with his characteristic precision (Westcott, *Introduction to the Study of the Gospels*, p. 366, Amer. ed.), mentions the more exact place, and Matthew the one near which the Saviour disembarked. The two points on the coast are so near each other that it would be perfectly natural for the writers to adopt this twofold designation Whether the Evangelists agree or differ in cases like this the critics of Baur's school find fault with them; if they agree they merely copy from each other, and if, as here, Matthew writes Magdala but Mark Dalmanutha, it is because Mark wished to show his independence. H.

DALMA'TIA (Δαλματία), a mountainous district on the eastern coast of the Adriatic Sea, extending from the river Naro in the S. to the Savus in the N. It formed a portion of the Roman province of Illyricum, subsequently to Tiberius's expedition, A. D. 9. St. Paul sent Titus there (2 Tim. iv. 10); he himself had preached the Gospel in its immediate neighborhood (Rom. xv. 19), for the boundaries of Illyricum and Dalmatia were not well defined, and the two names were, at the time St. Paul wrote, almost identical. [ILLYRICUM.] W. L. B.

DALPHON (דַּלְפוֹן [prob. Persian]: Δελφών, some MSS. [FA*] και αδελφων: *Delphon*), the second of the ten sons of Haman; killed by the Jews on the 13th of Adar (Esth. ix. 7).

DAM'ARIS (Δάμαρις) [*a heifer*], an Athenian woman converted to Christianity by St. Paul's preaching (Acts xvii. 34). Chrysostom (*de Sacerdotio*, iv 7) and others held her to have been the wife of Dionysius the Areopagite, but apparently for no other reason than that she is mentioned together with him in this passage. Grotius and Hemsterhuis think the name should be Δάμαλις, which is frequently found as a woman's name; but

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the permutation of λ and ρ was not uncommon both in pronunciation and writing. We have κρίβανος and κλίβανος, θεηκόλος and θεοκόρος, βούκολος and αἰγικορεύς, from the obsolete κόρω or κόλω, *curo, colo* (Lobeck on Phrynichus, p. 652). H. A.

* If Damaris had been the wife of Dionysius, she would properly have been called ἡ γυνὴ αὐτοῦ (Acts v. 1) or at least ἡ γυνή (Acts xxiv. 24). She must have had some personal or social distinction, to cause her to be thus singled out by name from the others. H.

* **DAMASCENES'** (Δαμασκηνοί: *Damasceni*), inhabitants of Damascus (2 Cor. xi. 32). It repeats ἐν Δαμασκῷ just before, but is not altogether pleonastic. The city which the Ethnarch guarded was that of the Damascenes, while he himself was an Arabian. H.

DAMAS'CUS (דַּמֶּשֶׂק [also דַּרְמֶשֶׂק, 2 K. xvi. 10, and דָּרְמָשֶׂק in 1 and 2 Chr.; *activity, industry*, as being a seat of traffic, Ges.]. Δαμασκός: *Damascus*) is one of the most ancient, and has at all times been one of the most important, of the cities of Syria. It is situated in a plain of vast size and of extreme fertility, which lies east of the great chain of Anti-Libanus, on the edge of the desert. This fertile plain, which is nearly circular, and about 30 miles in diameter, is due to the river *Barada*, which is probably the "Abana" of Scripture.[a] This stream, rising high up on the western flank of Anti-Libanus, forces its way through the chain, running for some time among the mountains, till suddenly it bursts through a narrow cleft upon the open country east of the hills, and diffuses fertility far and wide [ABANA.] "From the edge of the mountain range," says a modern traveller, "you look down on the plain of Damascus. It is here seen in its widest and fullest perfection, with the visible explanation of the whole secret of its great and enduring charm, that which it must have had when it was the solitary seat of civilization in Syria, and which it will have as long as the world lasts. The river is visible at the bottom, with its green banks, rushing through the cleft; it bursts forth, and as if in a moment scatters over the plain, through a circle of 30 miles, the same verdure which had hitherto been confined to its single channel. . . . Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus. On the right towers the snowy height of Hermon, overlooking the whole scene. Close behind are the sterile limestone mountains — so that you stand literally between the living and the dead" (Stanley, *S. & P.*, p. 410). Another writer mentions among the produce of the plain in question "walnuts, pomegranates, figs, plums, apricots, citrons, pears, and apples" (Addison's *Dam. and Palmyra*, ii. 92). Olive-trees are also a principal feature of the scene. Besides the main stream of the *Barada*, which runs directly through the town, supplying its public cisterns, baths, and fountains, a number of branches are given off to the right and to the left, which irrigate the meadows and corn-fields, turning what would otherwise be a desert into a garden. The various streams



Damascus

[a] * There is a river of considerable size a few hours to the north of Damascus still called *Ammana*. See 2 K. v. 12 (*Keri*). This river of course is a distinct one from the *Barada*. G. V. A. V.

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remote but greatly weakened in volume, at a little distance beyond the town; and the Barada flows on towards the east in a single channel for about 15 miles, when it separates, and pours its waters into two small and shallow lakes, which lie upon the verge of the desert. Two other streams, the *Wady Helbon* upon the north, and the *Awy* upon the south, which flows direct from Hermon, increase the fertility of the Damascene plain, and contend for the honor of representing the "Pharpar" of Scripture. [PHARPAR.]

According to Josephus (*Ant.* i. 6) Damascus was founded by Uz, the son of Aram, and grandson of Shem. It is first mentioned in Scripture in connection with Abraham, whose steward was a native of the place (Gen. xv. 2). We may gather from the name of this person, as well as from the statement of Josephus, which connects the city with the Aramæans, that it was a Semitic settlement. According to a tradition preserved in the native writer, Nicolaüs, Abraham stayed for some time at Damascus, after leaving Charran and before entering the promised land, and during his stay was king of the place. "Abraham's name was," he says, "even in his own day familiar in the mouths of the Damascenes, and a village was shown where he dwelt, which was called after him" (*Fr.* p. 30). This last circumstance would seem however to conflict with the notion of Abraham having been king, since in that case he would have dwelt in the capital. Nothing more is known of Damascus until the time of David, when "the Syrians of Damascus came to succor Hadadezer, king of Zobah," with whom David was at war (2 Sam. viii. 5; 1 Chr. xviii. 5). On this occasion David "slew of the Syrians 22,000 men;" and in consequence of this victory became completely master of the whole territory, which he garrisoned with Israelites. "David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts" (2 Sam. viii. 6). Nicolaüs of Damascus said that the name of the king who reigned at this time was Hadad; and he ascribes to him a dominion, not only over Damascus, but over "all Syria except Phœnicia" (*Fr.* p. 31). He noticed his *attack* upon David; and related that many battles were fought between them, the last, wherein he suffered defeat, being "*upon the Euphrates.*" According to this writer Hadad the First was succeeded by a son who took the same name, as did his descendants for ten generations. But this is irreconcilable with Scripture. It appears that in the reign of Solomon, a certain Rezon, who had been a subject of Hadadezer, king of Zobah, and had escaped when David conquered Zobah, made himself master of Damascus and established his own rule there (1 K. xi. 23–25). He was "an adversary to Israel all the days of Solomon and he abhorred Israel, and reigned over Syria." Afterwards the family of Hadad appears to have recovered the throne, and a Benhadad, who is probably Hadad III. of Nicolaüs, a grandson of the antagonist of David, is found in league with Baasha, king of Israel, against Asa (1 K. xv. 19; 2 Chr. xvi. 3), and afterwards in league with Asa against Baasha (1 K. xv. 20). He made a successful invasion of the Israelite territory in the reign of that king: and in the reign of Omri he not only captured a number of Israelite cities which he added to his own dominions, but even seems to have exercised a species of lordship over Samaria itself, in which he acquired the right of "making himself streets" (1 K. xx. 34; comp. Nic. Dam. *Fr.* p. 31, *ad fin.*). He was succeeded by his son, Hadad IV. (the Benhadad II. of Scripture, and the Benidri of the Assyrian inscriptions), who came at the head of thirty-two subject kings against Ahab, and laid siege to Samaria (1 K. xx. 1). The attack was unsuccessful; and was followed by wars, in which victory declared itself unmistakably on the side of the Israelites; and at last Benhadad was taken prisoner, and forced to submit to a treaty whereby he gave up all that his father had gained, and submitted in his turn to the suzerainty of Ahab (*ib.* xx. 13–34). The terms of the treaty were perhaps not observed. At any rate three years afterward war broke out afresh, through the claim of Ahab to the city of Ramoth-Gilead (*ib.* xxii. 1–4). The defeat and death of Ahab at that place (*ib.* 15–37) seems to have enabled the Syrians of Damascus to resume the offensive. Their bands ravaged the lands of Israel during the reign of Jehoram; and they even undertook at this time a second siege of Samaria, which was frustrated miraculously (2 K. vi. 24, vii. 6, 7). After this, we do not hear of any more attempts against the Israelite capital. The cuneiform inscriptions show that toward the close of his reign Benhadad was exposed to the assaults of a great conqueror, who was bent on extending the dominion of Assyria over Syria and Palestine. Three several attacks appear to have been made by this prince upon Benhadad, who, though he had the support of the Phœnicians, the Hittites, and the Hamathites, was unable to offer any effectual opposition to the Assyrian arms. His troops were worsted in several engagements, and in one of them he lost as many as 20,000 men. It may have been these circumstances which encouraged Hazael, the servant of Benhadad, to murder him, and seize the throne, which Elisha had declared would certainly one day be his (2 K. viii. 15). He may have thought that the Syrians would willingly acquiesce in the removal of a ruler under whom they had suffered so many disasters. The change of rulers was not at first productive of any advantage to the Syrians. Shortly after the accession of Hazael (about B. C. 884), he was in his turn attacked by the Assyrians who defeated him with great loss amid the fastnesses of Anti-Libanus. However, in his other wars he was more fortunate. He repulsed an attack on Ramoth-Gilead, made by Ahaziah king of Judah and Jehoram king of Israel in conjunction (2 K viii. 28, 29); ravaged the whole Israelite territory east of Jordan (*ib.* x. 32, 33); besieged and took Gath (*ib.* xii. 17; comp. Am. vi. 2); threatened Jerusalem, which only escaped by paying a heavy ransom (2 K. xii. 18); and established a species of suzerainty over Israel, which he maintained to the day of his death, and handed down to Benhadad, his son (2 K. xiii. 3–7, and 22). This prince in the earlier part of his reign had the same good fortune as his father. Like him, he "oppressed Israel," and added various cities of the Israelites to his own dominion (2 K. xiii. 25); but at last a deliverer appeared (verse 5), and Joash, the son of Jehoahaz, "beat Hazael thrice, and recovered the cities of Israel" (verse 25). In the next reign still further advantages were gained by the Israelites. Jeroboam II. (about B. C. 836) is said to have "recovered Damascus" (*ib.* xiv. 28), and though this may not mean that he captured the city, it at least implies that he obtained a certain influence over it. The mention of this circumstance is fol-

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lowed by a long pause, during which we hear nothing of the Syrians, and must therefore conclude that their relations with the Israelites continued peaceable. When they reappear nearly a century later (about B. C. 742) it is as allies of Israel against Judah (2 K. xv. 37). We may suspect that the chief cause of the union now established between two powers which had been so long hostile, was the necessity of combining to resist the Assyrians, who at the time were steadily pursuing a policy of encroachment in this quarter. Scripture mentions the invasions of Pul (2 K. xv. 19; 1 Chr. v. 26), and Tiglath-Pileser (2 K. xv. 29; 1 Chr. v. 26); and there is reason to believe that almost every Assyrian monarch of the period made war in this direction. It seems to have been during a pause in the struggle that Rezin king of Damascus and Pekah king of Israel resolved conjointly to attack Jerusalem, intending to depose Ahaz and set up as king a creature of their own (Is. vii. 1–6; 2 K. xvi. 5). Ahaz may have been already suspected of a friendly feeling towards Assyria, or the object may simply have been to consolidate a power capable of effectually opposing the arms of that country. In either case the attempt signally failed, and only brought about more rapidly the evil against which the two kings wished to guard. Jerusalem successfully maintained itself against the combined attack; but Elath, which had been formerly built by Azariah, king of Judah, in territory regarded as Syrian (2 K. xiv. 22), having been taken and retained by Rezin (*ib.* xvi. 6), Ahaz was induced to throw himself into the arms of Tiglath-Pileser, to ask aid from him, and to accept voluntarily the position of an Assyrian feudatory (*ib.* xvi. 7, 8). The aid sought was given, with the important result that Rezin was slain, the kingdom of Damascus brought to an end, and the city itself destroyed, the inhabitants being carried captive into Assyria (*ib.* verse 9; comp. Is. vii. 8 and Am. i. 5).

It was long before Damascus recovered from this serious blow. As Isaiah and Amos had prophesied in the day of her prosperity, that Damascus should be "taken away from being a city and be a ruinous heap" (Is. xvii. 1), that "a fire should be sent into the house of Hazael, which should devour the palaces of Benhadad" (Am. i. 4); so Jeremiah, writing about B. C. 600, declares "Damascus *is waxed feeble* and turneth herself to flee, and fear hath seized on her; anguish and sorrows have taken her, as a woman in travail. How is the city of praise *not left*, the city of my joy?" (Jer. xlix. 24–5). We do not know at what time Damascus was rebuilt; but Strabo says that it was the most famous place in Syria during the Persian period (xvi. 2, § 19); and we find that before the battle of Issus it was selected by Darius as the city to which he should send for better security the greater part of his treasures and valuables (Arr. *Exp. Al.* ii. 11). Shortly after the battle of Issus it was taken by Parmenio (*ibid.*); and from this time it continued to be a place of some importance under the Greeks; becoming however decidedly second to Antioch, which was raised up as a rival to it by the Seleucidæ. From the monarchs of this house it passed to the Romans, who became masters of it in the war between Pompey and Mithridates (*Mos. Choren.* i. 14; comp. Joseph. *Ant. Jud.* xiv. 2, § 3; and App. *Bell. Mithr.* p. 244). At the time of the Gospel history, and of the Apostle Paul, it formed a part of the kingdom of Aretas (2 Cor. xi. 32), an Arabian prince, who, like the princes of the house of Herod, held his kingdom under the Romans (Joseph. *Ant. Jud.* xvi. 11, § 9). A little later it was reckoned to Decapolis (Plin. *H. N.* v 16), after which it became a part of the province known as Phœnicia Libanesia (Hierocl. *Synecd.* p. 717). It grew in magnificence under the Greek emperors, and when taken by the Mohammedan Arabs in A. D. 634, was one of the first cities of the eastern world. It is not necessary to trace its subsequent glories under the Caliphs, the Saracens, and the Turks. It may however be noticed that there has scarcely been an interruption to its prosperity, and that it is still a city of 150,000 inhabitants.

Damascus has always been a great centre for trade. The difficulties and dangers of the mountain passes to the west of Anti-Libanus made the line of traffic between Egypt and Upper Syria follow the circuitous route by Damascus rather than the direct one through Cœle-Syria, while the trade of Tyre with Assyria and the East generally, passed naturally through Damascus on its way to Palmyra and the Euphrates. Ezekiel, speaking of Tyre, says, "Damascus was thy merchant *in the multitude of the wares of thy making*, for the *multitude of all riches*; in the wine of Helbon, and white wool." It would appear from this that Damascus took manufactured goods from the Phœnicians, and supplied them in exchange with wool and wine. The former would be produced in abundance in Cœle-Syria and the valleys of the Anti-Libanus range, while the latter seems to have been grown in the vicinity of *Helbon*, a village still famous for the produce of its vines, 10 or 12 miles from Damascus to the northwest (*Geograph. Jour.* vol. xxvi. p. 44). But the passage trade of Damascus has probably been at all times more important than its direct commerce. Its merchants must have profited largely by the caravans which continually passed through it on their way to distant countries. It is uncertain whether in early times it had any important manufactures of its own. According to some expositors, the passage in Amos iii. 12, which we translate "in Damascus on a couch" (וּבְדַמֶּשֶׂק עֶרֶשׂ), means really "on the *damask* couch," which would indicate that the Syrian city had become famous for a textile fabric as early as the eighth century B. C. There is no doubt that such a fabric gave rise to our own word, which has its counterpart in Arabic as well as in most of the languages of modern Europe; but it is questionable whether either this, or the peculiar method of working in steel, which has impressed itself in a similar way upon the speech of the world, was invented by the Damascenes before the Mohammedan era. In ancient times they were probably rather a consuming than a producing people, as the passage in Ezekiel clearly indicates.

Certain localities in Damascus are shown as the site of those Scriptural events which especially interest us in its history. A "long, wide thoroughfare" — leading direct from one of the gates to the Castle or palace of the Pasha — is "called by the guides 'Straight'" (Acts ix. 11); but the natives know it among themselves as "the Street of Bazaars" (Stanley, p. 412). The house of Judas is shown, but it is not in the street "Straight" (Pococke, ii. 119). That of Ananias is also pointed out. The scene of the conversion is confidently said to be "an open green spot, surrounded by trees," and used as the Christian burial-ground but this spot is on the eastern side of the city

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whereas St. Paul must have approached from the south or west. Again it appears to be certain that "four distinct spots have been pointed out at different times" (Stanley, p. 412) as the place where the 'great light suddenly shined from heaven" (Acts ix. 3); so that little confidence can be placed in any of them. The point of the walls at which St. Paul was let down by a basket (Acts ix. 25; 2 Cor. xi. 33) is also shown; and, as this locality is free from objection, it may be accepted, if we think that the tradition, which has been so faithless or so uncertain in other cases, has any value here.

In the vicinity of Damascus certain places are shown, traditionally connected with the prophet Elisha; but these local legends are necessarily even more doubtful than those which have reference to the comparatively recent age of the Apostles.

(See Stanley's *Sinai and Palestine;* Maundrell's *Journey to Damascus;* Addison's *Damascus and Palmyra;* Pococke's *Travels;* and especially Porter's *Five Years in Damascus*, and his account of the country round Damascus in the *Geographical Journal*, vol. xxvi.)[a] G. R.

* **DAMN, DAMNATION.** These terms, when the common English version was made, were not restricted to their present meaning, but were used also in their primitive sense of *condemn* and *condemnation* (comp. Pope's "*damn* with faint praise"). This, often with the associated idea of punishment, is all that the Greek words which they represent properly signify. *Damn* is the rendering of *κατακρίνω*, Mark xvi. 16; Rom. xiv. 23, "he that doubteth is *damned* (condemned) if he eat;" and *κρίνω*, 2 Thess. ii. 12. *Damnation* is the rendering of *κρίμα*, literally "judgment," Matt. xxiii. 14; Mark xii. 40; Luke xx. 47; Rom. iii. 8, xiii. 2, "they that resist shall receive to themselves *damnation*" (punishment); 1 Cor. xi. 29, "he that eateth and drinketh unworthily eateth and drinketh *damnation* (condemnation, judgment) to himself;" 1 Tim. v. 12; — *κρίσις*, Matt. xxiii. 33; Mark iii. 29; John v. 29; — *κατάκριμα*, "condemnation," "punishment," Wisd. xii. 27; and *ἀπώλεια*, "destruction," 2 Pet. ii. 3. A.

DAN. 1. (דָּן: Δάν; Joseph. Δάν, *θεόκριτον ὄν τινες εἴποιεν κατὰ τὴν Ἑλλ. γλῶτταν: Dan*). The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx. 6). The origin of the name is given in the exclamation of Rachel — "'God hath judged me (דָּנַנִּי, *dananni*) . . . and given me a son,' therefore she called his name Dan," i. e. "judge." In the blessing of Jacob (Gen. xlix. 16) this play on the name is repeated — "Dan shall[b] judge (יָדִין, *yadin*) his people." Dan was own brother to Naphtali; and as the son of Rachel's maid, in a closer relation with Rachel's sons, Joseph and Benjamin, than with the other members of the family. It may be noticed that there is a close affinity between his name and that of DINAH, the only daughter of Jacob whose name is preserved.

The records of Dan are unusually meagre. Of the patriarch himself no personal history is, unfortunately, preserved. Only one son is attributed to him (Gen. xlvi. 23); but it may be observed that "Hushim" is a plural form, as if the name, not of an individual, but of a family; and it is remarkable — whether as indicating that some of the descendants of Dan are omitted in these lists, or from other causes — that when the people were numbered in the wilderness of Sinai, this was, with the exception of Judah, the most numerous of all the tribes, containing 62,700 men able to serve. The position of Dan during the march through the desert was on the north side of the tabernacle (Num. ii. 25). Here, with his brother Naphtali, and Asher, the son of Zilpah, before him, was his station, the hindmost of the long procession (ii. 31, x. 25). The names of the "captain" (נָשִׂיא) of the tribe at this time, and of the "ruler" (the Hebrew word is the same as before), who was one of the spies (xiii. 12), are preserved. So also is the name of one who played a prominent part at that time, "Aholiab the son of Ahisamach, of the tribe of Dan," associated with Bezaleel in the design and construction of the fittings of the tabernacle (Ex. xxxi. 6, &c.). The numbers of this tribe were not subject to the violent fluctuations which increased or diminished some of its brethren (comp. the figures given in Num. i. and xxvi.), and it arrived at the threshold of the Promised Land, and passed the ordeal of the rites of Baal-peor (Num. xxv.) with an increase of 1700 on the earlier census.[c] The remaining notices of the tribe before the passage of the Jordan are unimportant. It furnished a "prince" (*Nasi*,[d] as before) to the apportionment of the land; and it was appointed to stand on Mount Ebal, still in company with Naphtali (but opposite to the other related tribes), at the ceremony of blessing and cursing (Deut. xxvii. 13). After this nothing is heard of Dan till the specification of the inheritance allotted to him (Josh. xix. 48). He was the last of the tribes to receive his portion, and that portion, according to the record of Joshua — strange as it appears in the face of the numbers just quoted — was the smallest of the twelve.[e] But notwithstanding its smallness it had eminent natural advantages. On the north and east it was completely embraced by its two brother-tribes Ephraim and Benjamin, while on the south-east and south it joined Judah, and was thus surrounded by the

[a] * It is understood that Mr. Rogers, the English consul at Damascus, has in preparation an elaborate work on the manners and customs of the Syrians, similar to that of Mr. Lane on Egypt. H.

[b] Gesenius has pointed out a slight difference between the two derivations; the verb being active in the latter and passive in the former (*Thes.* 338). This is quite in keeping with the uncertainty which attends many of these ancient paronomastic derivations (compare ABEL, BENJAMIN, and others).

[c] The frequent variations in the LXX. forbid absolute reliance on these numbers; and, in addition, it should not be overlooked that the census in Num. i. is of fighting men, that of xxvi. of the "children of Reuben," &c., and therefore probably without that limitation.

[d] This one word is rendered in the A. V. by "prince," "ruler," "captain," "chief," and "governor."

[e] The enumeration of the tribes in this record is in the order of their topographical position, from S. to N. It is remarkable that Dan is named after Naphtali and Asher, as if already associated with the northern position afterwards occupied by the city Dan. This is also the case in Judg. i. 34, and 1 Chr. xii. 35. The writer is not aware that any explanation has been offered of this apparent anomaly.

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three most powerful states of the whole confederacy. Of the towns enumerated as forming "the 'border' of its inheritance," the most easterly which can now be identified are Ajalon, Zorah (Zareah), and Ir-Shemesh (or Beth-shemesh; which see). These places are on the slopes of the lower ranges of hills by which the highlands of Benjamin and Judah descend to the broad maritime plain, that plain which on the S. bore the distinctive name of "the Shefelah," and more to the N., of "Sharon." From Japho — afterwards Joppa, and now *Yâfa* — on the north, to Ekron and Gathrimmon on the south — a length of at least 14 miles — that noble tract, one of the most fertile in the whole of Palestine, was allotted to this tribe. By Josephus (*Ant.* v. 1, § 22, and 3, § 1) this is extended to Ashdod on the south, and Dor, at the foot of Carmel, on the north, so as to embrace the whole, or nearly the whole, of the great plain. But this rich district, the corn-field and the garden of the whole south of Palestine (Stanley, *S. and P.* 258), which was the richest prize of Phœnician conquest many centuries later,[a] and which even in the now degenerate state of the country is enormously productive, was too valuable to be given up without a struggle by its original possessors. The Amorites accordingly "forced the children of Dan into the mountain, for they would not suffer them to come down into the valley" (Judg. i. 34) — forced them up from the corn-fields of the plain, with their deep black soil, to the villages whose ruins still crown the hills that skirt the lowland. True, the help of the great tribe so closely connected with Dan was not wanting at this juncture, and "the hand of the children of Joseph," *i. e.* Ephraim, "prevailed against the Amorites" for the time. But the same thing soon occurred again, and in the glimpse with which we are afterwards favored into the interior of the tribe, in the history of its great hero, the Philistines have taken the place of the Amorites, and with the same result. Although Samson "comes down" to the "vineyards of Timnath" and the valley of Sorek, yet it is from Mahaneh-Dan — the fortified camp of Dan, between Zorah and Eshtaol, behind Kirjath-jearim — that he descends, and it is to that natural fastness, the residence of his father, that he "goes up" again after his encounters, and that he is at last borne to his family sepulchre, the burying-place of Manoah (Judg. xiv. 1, 5, 19, xiii. 25, xvi. 4; comp. xviii. 12, xvi. 31).

These considerations enable us to understand how it happened that long after the partition of the land "all the inheritance of the Danites had not fallen to them among the tribes of Israel" (Judg. xviii. 1).[b] They perhaps furnish a reason for the absence of Dan from the great gathering of the tribes against Sisera[c] (Judg. v. 17). They also explain the warlike and independent character of the tribe betokened in the name of their head-quarters, as just quoted — Mahaneh-Dan, "the camp, or host, of Dan" — in the fact specially insisted on and reiterated (xviii. 11, 16, 17) of the complete equipment of their 600 warriors[d] "appointed with weapons of war," — and the lawless freebooting style of their behavior to Micah. There is something very characteristic in the whole of that most fresh and interesting story preserved to us in Judg. xviii. — a narrative without a parallel for the vivid glance it affords into the manners of that distant time — characteristic of boldness and sagacity, with a vein of grim sardonic humor, but undeformed by any unnecessary bloodshed.

In the "security" and "quiet" (Judg. xviii. 7, 10) of their rich northern possession the Danites enjoyed the leisure and repose which had been denied them in their original seat. But of the fate of the city to which they gave "the name of their father" (Josh. xix. 47), we know scarcely anything. The strong religious feeling which made the Danites so anxious to ask counsel of God from Micah's Levite at the commencement of their expedition (Judg. xviii. 5), and afterwards take him away with them to be "a priest unto a tribe and a family in Israel," may have pointed out their settlement to the notice of Jeroboam as a fit place for his northern sanctuary. But beyond the exceedingly obscure notice in Judg. xviii. 30, we have no information[e] on this subject. From 2 Chr. ii. 14 it would appear that the Danites had not kept their purity of lineage, but had intermarried with the Phœnicians of the country. (See an elaboration of this in Blunt, *Coincidences*, Pt. II. iv.)

In the time of David Dan still kept its place among the tribes (1 Chr. xii. 35). Asher is omitted, but the "prince of the tribe of Dan" is mentioned in the list of 1 Chr. xxvii. 22. But from this time forward the name as applied to the tribe vanishes; it is kept alive only by the northern city. In the genealogies of 1 Chr. ii. to xii. Dan is omitted entirely, which is remarkable when the great fame of Samson and the warlike character of the tribe are considered, and can only be accounted for by supposing that its genealogies had perished. It is perhaps allowable to suppose that little care would be taken to preserve the records of a tribe which had left its original seat near the head-quarters of the nation, and given its name to a distant city notorious only as the seat of a rival and a forbidden worship. Lastly, Dan is omitted from the list of

[a] See the inscription of king Esmunazar, as interpreted by Stanley (*S. & P.* pp. 278, 258).

[b] * The "all" in this passage (A. V.) has nothing answering to it in the Hebrew, and hides from the reader a peculiarity of the text. The Hebrew writer states that the Danites had not yet received an inheritance among the tribes of Israel. What is meant may be that they had not received any territory adequate to the wants of an overgrown population in their original settlement, or, more probably, had received none which they could securely occupy as a permanent possession on account of the superior power of the Philistines (see Bertheau, *Richter und Ruth*, p. 196). Cassel suggests that the Danites may have complained in these terms of their having no inheritance as an excuse for their rapacity, when the complaint was not true in fact (*Richter und Ruth*, p. 160). H.

[c] Ewald ascribes it to their being engaged in commerce (*Dichter*, i. 180). This may have been the case with Asher, but can hardly, for the reasons advanced above, have been so with Dan. The "ships" of Deborah's song are probably only a bold figure, in allusion to Joppa.

[d] The complete appointment of these warriors is perhaps a more certain sign of the tribe being practiced in war, when we recollect that it was the Philistine policy to deprive of their arms those whom they had conquered (comp. 1 Sam. xiii. 19–21, and perhaps also Samson's rude weapon, the jaw-bone).

[e] For "the captivity of the land," יָאֲרִץ, Ewald proposes to read "of the ark," יָאֲרוֹן: that is, till the time of Samuel (1 Sam. iv. 11), *Gesch.* ii. pt. 2 p 223.

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those who were sealed by the Angel in the vision of St. John (Rev. vii. 5–7).

The mention of this tribe in the "blessings" of Jacob and Moses must not be overlooked, but it is difficult to extract any satisfactory meaning from them. Herder's interpretation as given by Prof. Stanley will fitly close this notice.

"It is doubtful whether the delineation of Dan in Jacob's blessing relates to the original settlement on the western outskirts of Judah, or to the northern outpost. Herder's explanation will apply almost equally to both. 'Dan,' the judge, 'shall judge his people;' he, the son of the concubine, no less than the sons of Leah; he, the frontier tribe, no less than those in the places of honor, shall be 'as one of the tribes of Israel.' 'Dan shall be a serpent by the way, an adder in the path,' that is of the invading enemy by the north or by the west, 'that biteth the heels of the horse,' the indigenous serpent biting the foreign horse unknown to Israelite warfare, 'so that his rider shall fall backwards.' And his war-cry as from the frontier fortresses shall be 'For Thy salvation, O Lord, I have waited!'[a] In the blessing of Moses the southern Dan is lost sight of. The northern Dan alone appears, with the same characteristics though under a different image; 'a lion's whelp' in the far north, as Judah in the far south: 'he shall leap from Bashan'—from the slopes of Hermon, where he is couched watching for his prey."

2. (דָּן: Δάν; Joseph. τὸ Δάνον: *Dan.*) The well-known city, so familiar as the most northern landmark of Palestine, in the common expression "from Dan even to Beersheba." The name of the place was originally LAISH or LESHEM (Josh. xix. 47). Its inhabitants lived "after the manner of the Zidonians," *i. e.* engaged in commerce, and without defense. But it is nowhere said that they were Phœnicians, though it may perhaps be inferred from the parentage of Huram—his mother "of the daughters of Dan," his father "a man of Tyre" (2 Chr. ii. 14). Living thus "quiet and secure," they fell an easy prey to the active and practiced freebooters of the Danites. They conferred upon their new acquisition the name of their own tribe, "after the name of their father who was born unto Israel" (Judg. xviii. 29; Josh. xix. 47), and Laish became Dan.

The locality of the town is specified with some minuteness. It was "far from Zidon," and "in the valley (עֵמֶק, *Emek*) that is by (לְ) Beth-rehob," but as this latter place has not been identified with certainty, the position of Dan must be ascertained by other means.

The graven image which the wandering Danites had stolen from Micah they set up in their new home, and a line of priests was established, which, though belonging to the tribe of Levi and even descended from Moses,[b] was not of the family of Aaron, and therefore not belonging to the regular priesthood. To the form of this image and the nature of the idolatry we have no clew, nor to the relation, if any, which existed between it and the calf-worship afterwards instituted there by Jeroboam (1 K. xii. 29, 30). The latter is alluded to by Amos (viii. 14) in a passage which possibly preserves a formula of invocation or adjuration in use among the worshippers; but the passage is very obscure.

After the establishment of the Danites at Dan it became the acknowledged extremity of the country, and the formula "from Dan even to Beersheba" is frequent throughout the historical books (Judg. xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10, xvii. 11, xxiv. 2, 15; 1 K. iv. 25). In the later records the form is reversed, and becomes "from Beersheba even to Dan" (1 Chr. xxi. 2; 2 Chr. xxx. 5).

Dan was, with other northern cities, laid waste by Benhadad (1 K. xv. 20; 2 Chr. xvi. 4), and this is the last mention of the place.

Various considerations would incline to the suspicion that Dan was a holy place of note from a far earlier date than its conquest by the Danites. These are: (1.) the extreme reluctance of the Orientals—apparent in numerous cases in the Bible—to initiate a sanctuary, or to adopt for worship any place which had not enjoyed a reputation for holiness from pre-historic times. (2.) The correspondence of Dan with Beersheba in connection with the life of Abraham—the origin of Beersheba also being, as has been noticed, enveloped in some diversity of statement. (3.) More particularly its incidental mention in the very clear and circumstantial narrative of Gen. xiv. 14, as if well known even at that very early period. Its mention in Deut. xxxiv. 1 is also before the events related in Judg. xviii., though still many centuries later than the time of Abraham. But the subject is very difficult, and we can hardly hope to arrive at more than conjecture upon it.

With regard to Gen. xiv. 14 three explanations suggest themselves. 1. That another place of the same name is intended. (See Kalisch, *ad loc.* for an ingenious suggestion of Dan-jaan; another is disposed of by Prof. Stanley, *S. & P.* p. 400.) Against this may be put the belief of Josephus (comp. *Ant.* i. 10, § 1, with v. 3, § 1) and of Jerome (*Onomast.* Laisa, comp. with *Quæst. Hebr. in Genesim*, xiv. 14), who both unhesitatingly identify the Dan of the Danites, near Paneas, with the Dan of Abraham. 2. That it is a prophetic anticipation by the sacred historian of a name which was not to exist till centuries later, just as Samson has been held to be alluded to in the blessing of Dan by Jacob. 3. That the passage originally contained an older name, as Laish; and that when that was superseded by Dan, the new name was inserted in the MSS. This last is Ewald's (*Gesch.* i. 73), and of the three is the most feasible, especially when we consider the characteristic, genuine air of the story in Judges, which fixes the origin of the name so circumstantially. Josephus (*Ant.* v. 3, § 1) speaks positively of the situation of Laish as "not far from Mount Libanus and the springs of the lesser Jordan, near (κατά) the great plain of the city of Sidon" (compare also *Ant.* viii. 8, §

[a] According to Jewish tradition, Jacob's blessing on Dan is a prophetic allusion to Samson, the great "Judge" of the tribe; and the ejaculation with which it closes was that actually uttered by Samson when brought into the temple at Gaza. (See the Targum of Jonathan on Gen. xlix. 16, 17, and the quotations in Kalisch's *Genesis* ad loc.) Modern critics likewise see an allusion to Samson in the terms of the blessing, which they presume on that account to have been written after the days of the Judges (Ewald, *Gesch.* i. 92). Jerome's observations (*Qu. in Gen.*) on this passage are very interesting.

[b] Moses is doubtless the genuine reading of the name, which, by the insertion of an N, was changed by the Jews into Manasseh, as it stands in the A. V. of Judg. xviii. 30. [MANASSEH, 5.]

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4); and this, as just said, he identifies with the Dan in Gen. xiv. 14 (*Ant.* i. 10, § 1). In consonance with this are the notices of St. Jerome, who derives the word "Jordan" from the names of its two sources. Dan, the westernmost and the smaller of the two, he places at four miles from Paneas on the road to Tyre. In perfect agreement with this is the position of *Tell el-Kâdi*, a mound from the foot of which gushes out "one of the largest fountains in the world," the main source of the Jordan (Rob. iii. 390–393; Stanley, 394, 395). The Tell itself, rising from the plain by somewhat steep terraces, has its long, level top strewed with ruins, and is very probably the site of the town and citadel of Dan. The spring is called *el Leddân*, possibly a corruption of Dan (Rob. iii. 392), and the stream from the spring *Nahr ed-Dhan* (Wilson, ii. 173), while the name, *Tell el-Kâdi*, "the Judge's mound," agrees in signification with the ancient name.[a] Both Dr. Robinson and Prof. Stanley give the exact agreement of the spot with the requirements of the story in Judg. xviii. — "a good land and a large, where there is no want of anything that is on the earth" (Rob. iii. 396; Stanley, as above). G.

* Delitzsch accounts for the name of Dan in Gen. xiv. 14, by his theory that the Pentateuch was completed by some of the companions and survivors of Moses. Murphy (*Commentary on Genesis*, p. 286, Amer. ed.) argues from the mode of designation here employed that Dan was the original name, current in Abraham's time. He supposes that the recollection of its ancient name and story attracted the Danites, and that after taking and destroying the city, they displaced the intermediate name, Leshem (according to Josh. xix. 47), by the original designation. But the conjecture not only lacks foundation, but seems in conflict with the narrative, which refers the origin of the name to "the name of their father" Dan (Josh. xix. 47; Judg. xviii. 29). Ewald's suggestion (No. 3 above) is strongly countenanced by the character of the narrative and the circumstances of the case. The air of extreme antiquity which invests Gen. xiv. has been recognized even by such questioners as Ewald, Tuch, and Knobel; Ewald ascribing it to patriarchal times, and Tuch to a period prior to the Israelitish invasion, except for this one name. Even the general phraseology of the chapter is peculiar. But the names of places have this peculiarity, that several of them were obsolete at the time of the conquest of Canaan, and are interpreted by other names appended; thus, Bela which is Zoar; En-mishpat which is Kadesh; the vale of Siddim which is the Salt Sea. In one or two other cases we have an old name without the more modern appended, as though the later were not yet established or originated; thus, Hazazon-tamar, which afterwards became En-gedi (2 Chr. xx. 2), and El Paran, the older name, as Keil and Knobel argue, for Elath.

Now in the midst of these ancient appellations occurs one place not designated by its older name, but by a title which, a few years after the time of Moses, completely displaced and eclipsed the older name. When, however, we bear in mind the entire obscurity of the place under its former appellation, the speedy change, the renown of its later name, and the circumstances under which it was given, it can be no matter of surprise that a later hand, instead of adding the explanatory phrase "which is Dan" or leaving the old and unknown name Leshem, should directly substitute the one for the other. The solution seems equally obvious and simple, and the transaction itself almost unavoidable.

Keil, however, still insists with Kalisch and others on the first of the above solutions, namely, that it was another Dan, the Dan-Jaan of 2 Sam. xxiv. 6, and belonging to Gilead (Deut. xxxiv. 1). They say that Laish-Dan did not lie on either of the two roads leading from the vale of Siddim or of the Jordan to Damascus; whereas this Dan, supposed to be "in northern Perea to the southwest of Damascus" (Keil), "between Gilead and Sidon" (Kalisch), would be perfectly appropriate to the passage.[b] The argument involves too many assumptions to be of much weight. Yet on the other hand it must be admitted that we cannot deny the existence of another Dan without supposing an incorrect reading in 2 Sam. xxiv. 6 (the interchange of ן for ר); a supposition countenanced by the Vulgate, though not so clearly by the Septuagint. S. C. B.

3. (דָּן: om. in LXX. [in most MSS.; Comp. Δάν; Ald. Δεδάν:] *Dan*). Apparently the name of a city, associated with Jason as one of the places in Southern Arabia from which the Phœnicians obtained wrought iron, cassia, and calamus (Ez. xxvii. 19). Ewald conjectures that it is the same as the Keturahite Dedan in Gen. xxv. 3, but his conjecture is without support, though it is adopted by Fürst (*Handw.*). Others refer it to the tribe of Dan, for the Danites were skillful workmen, and both Aholiab (Ex. xxxv. 34) and Huram (2 Chr. ii. 13) belonged to this tribe. But for this view also there appears to be as little foundation, if we consider the connection in which the name occurs. W. A. W.

DANCE. As emotions of joy and sorrow universally express themselves in movements and gestures of the body, efforts have been made among all nations, but especially among those of the south and east, in proportion as they seem to be more demonstrative, to reduce to measure and to strengthen by unison the more pleasurable — those of joy. The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Eccl. iii. 4, "a time to mourn and a time to dance" (comp. Ps. xxx. 11; Matt. xi. 17). In the earlier period it is found combined with some song or *refrain* (Ex. xv. 20, xxxii. 18, 19; 1 Sam. xxi. 11); and with the תֹּף, or tambourine (A. V. "timbrel"), more especially in those impulsive outbursts of popular feeling which cannot find suffi-

[a] This agreement in meaning of the modern name with the ancient is so rare, that little dependence can be placed on it. Indeed, Stanley (*S. & P.* p. 394, note) has shown grounds for at least questioning it. The modern names, when representatives of the ancient, generally agree in sound though often disagreeing in meaning.

[b] * A still more recent writer, Quarry (*Genesis and its Authorship*, p. 472. Lond. 1866), deems it after all tenable position that the Dan of Abraham (Gen. xiv. 14) was a different one from that of the later Hebrew history. Zeller (Zeller's *Bibl. Wörterb.* p. 213) proposes the same view. H.

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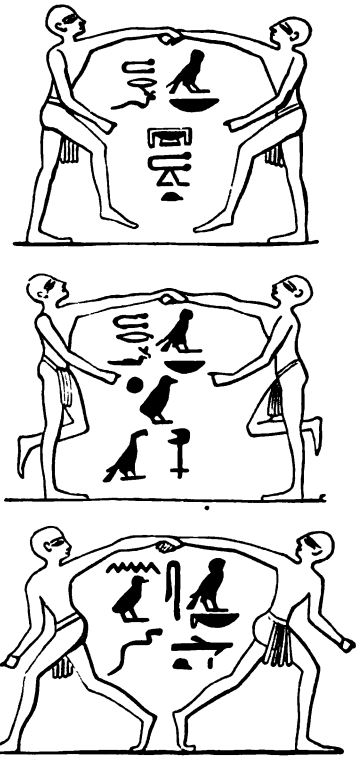
sient vent in voice or in gesture singly.[a] Nor is there any more strongly popular element traceable in the religion of the ancient Jews than the opportunity so given to a prophet or prophetess to kindle enthusiasm for Jehovah on momentous crises of national joy, and thus root the theocracy in their deepest feelings, more especially in those of the women, themselves most easily stirred, and most capable of exciting others. The dance was regarded even by the Romans as the worship of the body, and thus had a place amongst sacred things: "Sane ut in religionibus saltaretur," says Servius ad Virg. *Bucol.* v. 73, "hæc ratio est, quod nullam majores nostri partem[b] corporis esse voluerunt, quæ non sentiret religionem." A similar sentiment is conveyed in Ps. xxxv. 10: "All my bones shall say, Lord, who is like unto thee?" So the "tongue" is the best member among many, the "glory" (Ps. lvii. 8) of the whole frame of flesh, every part of which is to have a share in the praises of God. Similarly among the Greeks is ascribed by Athenæus to Socrates the following fragment —

οἱ δὲ χόροις κάλλιστα θεοὺς τιμῶσιν ἄριστοι
ἐν πολέμῳ·

who also praises among styles of dancing τὸ εὐγενὲς καὶ ἀνδρῶδες (Athen. xiv. p. 627; comp. Arr. Alex. iv. 11).

Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments. Many representations of dances both of men and women are found in the Egyptian paintings. The "feast unto the Lord," which Moses proposed to Pharaoh to hold, was really a dance (חָגַג; see below).

Plato certainly (*Leg.* vii. 6) reckons dancing (ὄρχησις) as part of gymnastics (γυμναστική). So far was the feeling of the purest period of antiquity from attaching the notion of effeminacy to dancing, that the ideas of this and of warlike exercise are mutually interwoven, and their terms almost correspond as synonyms (Hom. *Il.* xvi. 617; comp. Creuzer, *Symb.* ii. 367, iv. 474; and see especially Lucian *de Salt.*, *passim*). Women, however, among the Hebrews made the dance their especial means of expressing their feelings; and when their husbands or friends returned from a battle on behalf of life and home, felt that they too ought to have some share in the event, and found that share in the dance of triumph welcoming them back. The "eating and drinking and dancing" of the Amalekites is recorded, as is the people's "rising up to play" (צָחַק, including a revelling dance), with a tacit censure; the one seems to mark the lower civilization of the Amalekites, the other the looseness of conduct into which idolatry led the Israelites (Ex. xxxii. 6; 1 Cor. x. 7; 1 Sam. xxx. 16). So among the Bedouins, native dances of men are mentioned (Lynch, *Dead Sea*, p. 295; Stanley, pp. 56, 466), and are probably an ancient custom. The Hebrews, however, save in such moments of temptation, seem to have left dancing to the women. But more especially on such occasions of triumph, any woman whose nearness of kin to the champion of the moment gave her a public character among her own sex, seems to have felt that it was her part to lead such a demonstration of triumph, or of welcome; so Miriam (Ex. xv. 20) and so Jephthah's daughter (Judg. xi. 34), and similarly there no doubt was, though none is mentioned, a chorus and dance of women led by Deborah, as the song of the men by Barak (comp. Judg. v. 1 with Ex. xv. 1, 20). Similarly, too, Judith (xv. 12, 13) leads her own song and dance of triumph over Holofernes. There was no such leader



Egyptian dances. (Wilkinson.)

of the choir mentioned in the case of David and Saul. Hence whereas Miriam "answered" the entire chorus in Ex. xv. 21, the women in the latter case "answered one another as they played" (1 Sam. xviii. 7), that "answer" embodying the sentiment of the occasion, and forming the burden of the song. The "coming out" of the women to do this (Judg. xi. 34; 1 Sam. xviii. 6; comp "went out," Ex. xv. 20) is also a feature worthy of note, and implies the object of meeting, attending upon, and conducting home. So Jephthah's daughter met her father, the "women of all the cities" came to meet and celebrate Saul and David, and their host, but Miriam in the same way "goes out" before "Jehovah" the "man of war" whose presence seems implied. This marks

[a] The proper word for this combination is שָׂחַק (Judg. xvi. 25; 1 Sam xviii. 6; 2 Sam. vi. 5, 21; 1 Chr. xiii. 8, xv. 29; Jer. xxx. 19), though it also includes other senses.

[b] Among Romans of a late period the sentiment had expired. "Nemo fere saltat sobrius, nisi forte insanit" (Cic. *pro Mur.* p. 14). Perhaps, however, the standard of morals would rather lead us to expect that drunkenness was commoner than that dancing was rare.

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the peculiarity of David's conduct, when, on the return of the Ark of God from its long sojourn among strangers and borderers, he (2 Sam. vi. 5–22) was himself *choregus*; and here too the women, with their timbrels[a] (see especially v. 5, 19, 20, 22), took an important share. This fact brings out more markedly the feelings of Saul's daughter Michal, keeping aloof from the occasion, and "looking through a window" at the scene. She should, in accordance with the examples of Miriam, &c., have herself led the female choir, and so come out to meet the Ark, and her lord. She stays with the "household" (ver. 20), and "comes out to meet" him with reproaches, perhaps feeling that his zeal was a rebuke to her apathy. It was before "the handmaids," *i. e.* in leading that choir which she should have led, that he had "uncovered" himself: an unkingly exposure as she thought it, which the dance rendered necessary[b] — the wearing merely the ephod or linen tunic. The occasion was meant to be popularly viewed in connection with David's subjugation of various enemies and accession to the throne of Israel (see 1 Chr. xii. 23–xiii. 8); he accordingly thinks only of the honor of God who had so advanced him, and in that forgets self (comp. Müller, *de Davide ant. Arc.* Ugolini, xxxii.). From the mention of "damsels," "timbrels," and "dances" (Ps. lxviii. 25, cxlix. 3, cl. 4), as elements of religious worship, it may perhaps be inferred that David's feeling led him to incorporate in its rites that popular mode of festive celebration. This does not seem to have survived him, for as Saalschütz remarks (*Archäol. der Hebr.* vol. i. p. 299), in the mention of religious revivals under Hezekiah and Josiah, no notice of them occurs; and this, although the "words," the "writing," and the "commandment of David" on such subjects, are distinctly alluded to (2 Chr. xxix. 30, xxxv. 4, 15). It is possible that the banishing of this popular element, which found its vent no doubt in the idolatrous rites of Baal and Astarte (as it certainly did in those of the golden calf, Ex. xxxii. 19), made those efforts take a less firm hold on the people than they might have done; and that David's more comprehensive scheme might have retained some ties of feeling which were thus lost. On the other hand was doubtless the peril of the loose morality which commonly attended festive dances at heathen shrines. Certainly in later Judaism the dance was included among some religious festivities, *e. g.* the feast of Tabernacles (Mishna, *Succah*, v. 3, 4), where, however, the performers were men. This was probably a mere following the example of David in the letter. Also in the earlier period of the Judges the dances of the virgins in Shiloh (Judg. xxi. 19-23) were certainly part of a religious festivity. It seems also from this last instance clear, and from the others probable, that such dances were performed by maidens apart from men, which gives an additional point to the reproach of Michal. What the fashion or figure of the dance was is a doubtful question; nor is it likely to have lacked such variety as would adapt it to the various occasions of its use. The word חָגַג means to move in a ring, or round; whence in Ps. xlii. 4 we find הָמוֹן חוֹגֵג, meaning a festive crowd, apparently as dancing in a ring. So דּוּל, whence מְחוֹלָה, means to turn. In modern Oriental dances a woman leads off the dance, the others then follow her with exact imitation of her artistic and graceful attitudes. A parallelism of movement is also incident to it (Saalschütz, *ib.* p. 301). Possibly Miriam so led her countrywomen. The same writer thinks that in Cant. vi. 13, the words מְחֹלַת הַמַּחֲנָיִם (A. V. "company of two armies") imply two rows of dancing girls, and that the address in the singular number, "return, return," and again in vii. 1 applies to the movements of the individual performer in a kind of *contre-danse*. The interpretation, however, does not remove the obscurities of the passage.

Dancing also had its place among merely festive amusements apart from any religious character (Jer xxxi. 4, 13; Lam. v. 15; Mark vi. 22; Luke xv. 25). The accomplishments exhibited by Herodias's daughter seem, however, to show that Dean Trench's remark on the last-named passage that the dancers were of course *not* the guests but hired performers is hardly to be received with strictness; although the tendency of luxury in the East has no doubt been to reduce the estimation in which the pastime, as shared in, is there held. Children, of course, always did and always will dance (Job xxi. 11; Matt. xi. 17; Luke vii. 32). Whilst in their "dancing dervishes" the Turks seem to have adopted into their system the enthusiastic raptures, at once martial and sacred, which (*e. g.* in the Roman *Salii*) seem indigenous in many southern and eastern races from the earliest times. For further remarks Spencer, *de Saltat. vet. Hebr.*, may be consulted (Ugolini, xxx.); and, for the Greek and Roman dances, see *Dict. of Ant.* art. *Saltatio*.

H. H.

DANCE. By this word is rendered in the A. V. the Hebrew term *Machôl*, מָחוֹל, a musical instrument of percussion, supposed to have been used by the Hebrews at an early period of their history. Some modern lexicographers, who regard *Machôl* as synonymous with *Rekûd*, רְקוּד (Eccl. iii. 4), restrict its meaning to the exercise or amusement of dancing. But according to many scholars, it also signifies a musical instrument used for accompanying the dance, and which the Hebrews therefore called by the same name as the dance itself. The Septuagint generally renders *machôl* χορός, "dancing:" occasionally, however, it gives a different meaning, as in Ps. xxx. 11 (Heb. Bible, ver. 12), where it is translated χαρά, "joy," and in Jer. xxxi. 4 and 14, where it is rendered συναγωγή, "assembly." The Semitic versions of the O. T. almost invariably interpret the word as a musical instrument.

On the joyous occasion when the Israelites escape from their Egyptian pursuers, and reach the Arabian shore of the Red Sea in safety, Miriam is represented as going forth striking the תֹּף, and

[a] The תֹּף was clearly the women's instrument. See the allotment of the other different instruments to men in 1 Chr. xv. 16–21, and xvi. 6, 42; comp. also the עַלְמוֹת תֻּפֵּי of Ps. lxviii. 25.

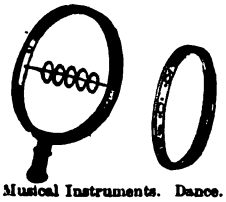
[b] Some commentators have been at pains to point out that it was *not* the act of dancing, *but* the dress divested of upper robes which was the subject of remark. But clearly the "dancing with all his might" could hardly be done in the dignified costume of royalty: every Hebrew would see that the one implies the other. Comp. Ex. xxxii. 6, 25.

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followed by her sisters in faith, who join in "with timbrels and dances" (Ex. xv. 20). Here the sense of the passage seems to be, agreeably to the Auth. Vers., that the Hebrew women came forth to dance, and to accompany their dance by a performance on timbrels; and this is the view adopted by the majority of the Latin and English commentators. Parkhurst and Adam Clarke do not share this opinion. According to the former, *machôl* is "some fistular wind-instrument of music, with holes, as a flute, pipe, or fife, from חָלַל, to make a hole or opening;" and the latter says, "I know no place in the Bible where *machôl* and *machalath* mean *dance* of any kind; they constantly signify some kind of pipe." The Targumists very frequently render *machôl* as a musical instrument. In Ex. xv. 20, Onkelos gives for *machalath* the Aramaic word חֲנָבִין, which is precisely the same employed by him in Gen. xxxi. 27 for *cinnôr* (A. V. "harp"). The Arabic version has for *machôl* in most places طَبْل, pl. طُبُول, translated by Freytag, in his Arabic Lexicon, "a drum with either one or two faces;" and the word ובמחלות (Judg. xi. 34, A. V. "and with dances") is rendered by غِنَاء, "songs." Gesenius, Fürst, and others, adopt for the most part the Septuagint rendering; but Rosenmüller, in his commentary on Ex. xv. 20, observes that, on comparing the passages in Judg. xi. 34, 1 Sam. xviii. 6, and Jer. xxxi. 4, and assigning a rational exegesis to their contexts, *machôl* must mean in these instances some musical instrument, probably of the flute kind, and principally played on by women.

In the grand Hallelujah Psalm (cl.) which closes that magnificent collection, the sacred poet exhorts mankind to praise Jehovah in His sanctuary with all kinds of music; and amongst the instruments mentioned at the 3d, 4th, and 5th verses is found *machôl*, which cannot here be consistently rendered in the sense of dancing. Joel Brill, whose second preface (הקדמה שניה) to Mendelssohn's Psalms contains the best treatise extant on the musical instruments mentioned in the Hebrew Bible, remarks: "It is evident from the passage, 'Praise Him with the *taf* and the *machol*' that Machol must mean here some musical instrument, and this is the opinion of the majority of scholars." Mendelssohn derives *machôl* from חָלַל, "hollow," on account of its shape; and the author of *Shilte Haggibborim* denominates it סימטרום, which he probably intends for *κιθάρα*.

The musical instrument used as an accompaniment to dancing is generally believed to have been made of metal, open like a ring: it had many small bells attached to its border, and was played at weddings and merry-makings by women, who accompanied it with the voice. According to the author of *Shilte Haggibborim*, the *machôl* had tinkling metal plates fastened on wires, at intervals, within the circle that formed the instrument, like the modern tambourine; according to others, a similar instrument, also formed of a circular piece of metal or wood, but furnished with a handle, which the performer might so manage as to set in motion several rings strung on a metal bar, passing from one side of the instrument to the other, the waving of which produced a loud, merry sound.



Musical Instruments. Dance. (Mendelssohn.)

Some modern critics consider *machalath* the same with *machôl*. Gesenius, however, translates the latter "dancing," whilst the former he renders "a stringed instrument," from the root חָלָה. Ethiopic ፭ΛP, "to sing." D. W. M.

DANIEL (דָּנִיֵּאל [*judge of God*, his representative as such, or *God* (El) *is judge*], Dan. i. 6, 7, 8, &c.; Ezr. viii. 2; Neh. x. 6; 1 Chr. iii. 1; and דָּנִאֵל, Ez. xiv. 14, 20; xxviii. 3), the name of three (or four) persons in the Old Testament.

1. The second son of David (Δαμιήλ; [Ald.] Alex. Δαλουια; [Comp. Δανιήλ: *Daniel*]), "born unto him in Hebron," "of Abigail the Carmelitess" (1 Chr. iii. 1). In the parallel passage, 2 Sam. iii. 3, he is called Chileab (כִּלְאָב, i. e. *like his father* (?): Δαλουία). For the Jewish explanation of the origin of the two names see Patrick; Bochart, *Hierozoic.* ii. 55, p. 663.

2. [Δανιήλ: *Daniel.*] The fourth of "the greater prophets" (cf. Matt. xxiv. 15, προφήτης). Nothing is known of the parentage or family of Daniel. He appears, however, to have been of royal or noble descent (Dan. i. 3; cf. Joseph. *Ant.* x. 10, § 1), and to have possessed considerable personal endowments (Dan. i. 4). He was taken to Babylon in "the third year of Jehoiakim (B. C. 604),[a] and trained for the king's service with his three companions. Like Joseph in earlier times, he gained the favor of his guardian, and was divinely supported in his resolve to abstain from the "king's meat" for fear of defilement (Dan. i. 8–16). At the close of his three years' discipline (Dan. i. 5, 18), Daniel had an opportunity of exercising his peculiar gift (Dan. i. 17) of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi (Dan. ii. 14 ff.). In consequence of his success he was made "ruler of the whole province of Babylon," and "chief of the governors over all

[a] This date has given rise to many objections, because the *fourth* year of Jehoiakim is identified with the *first* of Nebuchadnezzar (Jer. xxv. 1). Various solutions have been proposed (cf. Keil, *Einl.* § 133, 2); but the text of Daniel itself suggests the true explanation. The *second* year of Nebuchadnezzar's reign (i. 1) falls after the completion of the three years' training of Daniel which commenced with his captivity (i. 1, 5); and this is a clear indication that the expedition mentioned in i. 1, was undertaken in the last year of the reign of Nabopolassar, while as yet Nebuchadnezzar was not properly king. But some further difficulties remain, which appear, however, to have been satisfactorily removed by Niebuhr (*Gesch. Assur's*, p. 86 ff.) The date in Jer. xlvi. 2, is not that of the battle of Carchemish, but of the warning of the prophet; and the threats and promises in Jer. xxv. are consistent with the notion of a previous subjection of Jerusalem to Nebuchadnezzar, which may have been accomplished without resistance (cf. Niebuhr, a. a. O. ff. 368 ff.).

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the wise men of Babylon" (ii. 48). He afterwards interpreted the second dream of Nebuchadnezzar (iv. 8–27), and the handwriting on the wall which disturbed the feast of Belshazzar (v. 10–28), though he no longer held his official position among the magi (Dan. v. 7, 8, 12), and probably lived at Susa (Dan. viii. 2; cf. Joseph. *Ant.* x. 11, § 7; Bochart, *Geogr. Sacr.* iii. 14). At the accession of Darius [DARIUS] he was made first of the "three presidents" of the empire (cf. 1 Esdr. iii. 9). and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his faith (vi. 10–23; cf. Bel & Dr. 29–42). At the accession of Cyrus he still retained his prosperity (vi. 28; cf. i. 21; Bel & Dr. 2); though he does not appear to have remained at Babylon (cf. Dan. i. 21), and in "the third year of Cyrus" (B. C. 534) he saw his last recorded vision on the banks of the Tigris (x. 1, 4). According to the Mohammedan tradition Daniel returned to Judæa, held the government of Syria, and finally died at Susa (Rosenmüller, *Schol.* p. 5, n.), where his tomb is still shown, and is visited by crowds of pilgrims. In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness (xiv. 14, 20) and wisdom (xxviii. 3); and since Daniel was still young at that time (c. B. C. 588–584), some have thought that another prophet of the name must have lived at some earlier time (Bleek), perhaps during the captivity of Nineveh (Ewald, *Die Propheten*, ii. 560), whose fame was transferred to his later namesake. Hitzig imagines (*Vorbemerk.* § 3) that the Daniel of Ezekiel was purely a mythical personage, whose prototype is to be sought in Melchizedek, and that the character was borrowed by the author of the book of Daniel as suited to his design. These suppositions are favored by no internal probability, and are unsupported by any direct evidence. The order of the names "Noah, Daniel, and Job" (Ez. xiv. 14) seems to suggest the idea that they represent the first and last historic types of righteousness before the law and under it, combined with the ideal type (cf. Delitzsch, p. 271). On the other hand the narrative in Dan. i. 11, implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age (cf. Hist. Sus. 45), and he may have been nearly forty years old at the time of Ezekiel's prophecy.

Allusion has been made already to the comparison which may be instituted between Daniel and Joseph, who stand at the beginning and the close of the divine history of the Jews, as representatives of the true God in heathen courts (Auberlen, *Daniel*, pp. 32, 33). In this respect the position of Daniel must have exercised a powerful influence upon the form of the revelations conveyed through him. And in turn the authority which he enjoyed renders the course of the exile and the return clearly intelligible. By station, by education, and by character, he was peculiarly fitted to fulfill the work assigned to him. He was not only a resident in a foreign land, like Jeremiah or Ezekiel, but the minister of a foreign empire, and of successive dynasties (Dan. ii. 48, vi. 28). His political experience would naturally qualify him to give distinct expression to the characteristics of nations in themselves, and not only in their relation to God's people. His intellectual advantages were as remarkable as his civil dignity. Like the great lawgiver who was "trained in all the wisdom of the Egyptians," the great seer was trained in the secrets of Chaldæan wisdom, and placed at the head of the school of the Magi (Dan. ii. 48). He was thus enabled to preserve whatever was true in the traditional teaching of the East, and to cast his revelations into a form suited to their special character But though engaged in the service of a heathen prince and familiar with Oriental learning, Daniel was from the first distinguished by his strict observance of the Mosaic law (i. 8–16; cf. vi. 10, 11). In this way the third outward condition for his work was satisfied, and at the close of the exile he offered a pattern of holiness for the instruction of the Dispersion of after times. (Cf. Auberlen, *Daniel*, 24, &c.)

The exact meaning of the name is disputed. The full form (דָּנִיֵּאל) is probably more correct, and in this the *yod* appears to be not merely formative, but a pronominal suffix (as אֲהָלִיבָה, צִדְקִיָּאל), so that the sense will be *God is my Judge* (C. B. Michaelis ap. Rosenmüller, *Schol.* § 1). Others interpret the word *the Judge of God*, and the use of a *yod* formative is justified by the parallel of Melchizedek, &c. (Hitzig, § 2). This interpretation is favored by the Chaldæan name, Belteshazzar (בֶּלְטְשַׁאצַּר, i. 7, i. e. *the prince of Bel: Theod.* LXX. Βαλτάσαρ: *Vulg.* Baltassar), which was given to Daniel at Babylon (Dan. i. 7), and contains a clear reference to his former name. Hitzig's interpretation ("Pâla tschâçara = *Ernährer und Verzehrer*") has nothing to recommend it. Such changes have been common at all times; and for the simple assumption of a foreign name compare Gen. xli. 45; Ezr. i. 11, v. 14 (Sheshbazzar).

Various apocryphal fragments attributed to Daniel are collected by Fabricius (*Cod. Pseud. V. T.* i. 1124), but it is surprising that his fame in later times seems to have been obscured (Hottinger. *Hist. Orient.* p. 92). Cf. Epiph. *Vit. Dan.* ii. p. 243, ed. Petav.: *Vit. Dan.* ap. Fabric.; Joseph. *Ant.* x. 11.

3. A descendant of Ithamar, who returned with Ezra to Judæa in the time of "Artaxerxes." [ARTAXERXES.] (Ezr. viii. 2.)

4. A priest who sealed the covenant drawn up by Nehemiah B. C. 445 (Neh. x. 6). He is probably the same as (3); and is confounded with the prophet in the apocryphal addenda to Daniel: Dan. xiv. 1 (LXX., not *Theodot.*). B. F. W.

DANIEL, THE BOOK OF, is the earliest example of apocalyptic literature, and in a great degree the model, according to which all later apocalypses were constructed. In this aspect it stands at the head of a series of writings in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. The book of Enoch [ENOCH], the Jewish Sibyllines, and the fourth book of Ezra [2 ESDRAS], carry out with varied success and in different directions, the great outlines of universal history which it contains; and the "Revelation" of Daniel received at last its just completion in the Revelation of St. John. Without an inspired type it is difficult to conceive how the later writings could have been framed; and whatever judgment be formed as to the composition of the book, there can be no doubt that it exercised a greater influence upon the early Christian Church than any other writing of the Old Testament, while in the Gospels it is specially distinguished by the emphatic quotation of the

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Lord (Matt. xxiv. 15, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου. . . ὁ ἀναγινώσκων νοείτω. . .).

1. In studying the book of Daniel it is of the utmost importance to recognize its apocalyptic character. It is at once an end and a beginning, the last form of prophecy and the first "philosophy of history." The nation is widened into the world: the restored kingdom of Judah into a universal kingdom of God. To the old prophets Daniel stands, in some sense, as a commentator (Dan. ix. 2–19): to succeeding generations, as the herald of immediate deliverance. The form, the style, and the point of sight of prophecy, are relinquished upon the verge of a new period in the existence of God's people, and fresh instruction is given to them suited to their new fortunes. The change is not abrupt and absolute, but yet it is distinctly felt. The eye and not the ear is the organ of the Seer: visions and not words are revealed to him. His utterance is clothed in a complete and artificial shape, illustrated by symbolic imagery and pointed by a specific purpose. The divine counsels are made known to him by the ministry of angels (vii. 16, viii. 16, ix. 21), and not by "the Word of the Lord." The seer takes his stand in the future rather than in the present, while the prophet seized on the elements of good and evil which he saw working around him and traced them to their final issue. The one looked forward from the present to the great "age to come;" the other looked backward from "the last days" to the trials in which he is still placed. In prophecy the form and the essence, the human and divine were inseparably interwoven; in revelation the two elements can be contemplated apart, each in its greatest vigor, — the most consummate art, and the most striking predictions. The Babylonian exile supplied the outward training and the inward necessity for this last form of divine teaching; and the prophetic visions of Ezekiel form the connecting link between the characteristic types of revelation and prophecy. (Cf. Lücke, *Versuch*, i. 17 ff.; Hitzig, *Daniel*, *Vorbem.* § 9; Hilgenfeld, *Die jüd. Apok.*, 1 ff.). [DANIEL.]

2. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee), and partly in the sacred Hebrew. The introduction (i.–ii. 4 *a*) is written in Hebrew. On the occasion of the "Syriac" (אֲרָמִית, *συριστί*, *syriace*, i. e. Aramaic) answer of the Chaldæans, the language changes to Aramaic, and this is retained till the close of the seventh chapter (ii. 4 *b*–vii.). The personal introduction of Daniel as the writer of the text (viii. 1) is marked by the resumption of the Hebrew, which continues to the close of the book (viii.–xii.). The character of the Hebrew bears the closest affinity to that of Ezekiel and Habakkuk, or in other words to those prophets who lived nearest to the assumed age of Daniel; but it is less marked by peculiar forms and corruptions than that of Ezekiel. The Aramaic, like that of Ezra, is also of an earlier form (cf. Maurer, *Comm. in Dan.* p. 37) than exists in any other Chaldaic document, but as the Targums — the next most ancient specimens of the language — were not committed to writing till about the Christian era, this fact cannot be insisted on as a proof of remote antiquity. It is, however, worthy of notice that J. D Michaelis affirmed, on purely linguistic grounds, that the book was no late compilation though he questioned the authenticity of some part of it (c. iii.–vii., cf. Keil, *Lehr. d. Einl.* § 135, n. 4). In addition to these two great elements — Aramaic and Hebrew — the book of Daniel contains traces of other languages which indicate the peculiar position of the writer. The use of Greek technical terms (cf. § 10) marks a period when commerce had already united Persia and Greece; and the occurrence of peculiar words which admit of an explanation by reference to Aryan and not to Semitic roots (Delitzsch, p. 274) is almost inexplicable on the supposition that the prophecies are a Palestinian forgery of the Maccabæan age.

3. The book is generally divided into two nearly equal parts. The first of these (i.–vi.) contains chiefly historical incidents, while the second (vii.–xii.) is entirely apocalyptic. This division is further supported by the fact that the details of the two sections are arranged in order of time, and that the commencement of the second section falls earlier than the close of the first, as if the writer himself wished to mark the division of subject. But on the other hand this division takes no account of the difference of language, nor of the change of person at the beginning of ch. viii. And though the first section is mainly historical, yet the vision of ch. vii. finds its true foundation and counterpart in ch. ii. From these circumstances it seems better to divide the book (Auberlen, p. 36 ff.) into three parts. The first chapter forms an introduction. The next six chapters (ii.–vii.) give a general view of the progressive history of the powers of the world, and of the principles of the divine government as seen in events of the life of Daniel. The remainder of the book (viii.–xii.) traces in minuter detail the fortunes of the people of God, as typical of the fortunes of the Church in all ages. The second section is distinguished by a remarkable symmetry. It opens with a view of the great kingdoms of the earth revealed to a heathen sovereign, to whom they appeared in their outward unity and splendor, and yet devoid of any true life (a metal colossus); it closes with a view of the same powers as seen by a prophet of God, to whom they were displayed in their distinct characters, as instinct with life, though of a lower nature, and displaying it with a terrible energy of action (*θηρία*, four beasts). The image under which the manifestation of God's kingdom is foreshown corresponds exactly with this twofold exhibition of the worldly powers. "A stone cut without hands," "becoming a great mountain and filling the whole earth" (Dan. ii. 34, 35) — a rock and not a metal — is contrasted with the finite proportions of a statue moulded by man's art, as "the Son of man," the representative of humanity, is the true Lord of that lower creation (Gen. i. 30) which symbolizes the spirit of mere earthly dominions (Dan. vii. 13, 14). The intermediate chapters (iii.–vi.) exhibit a similar correspondence, while setting forth the action of God among men. The deliverance of the friends of Daniel from the punishment to which they were condemned for refusing to perform an idolatrous act at the command of Nebuchadnezzar (ch. iii.), answers to the deliverance of Daniel from that to which he was exposed by continuing to serve his God in spite of the edict of Darius (ch. vi.); and in the same way the degradation, the repentance, and the restoration of Nebuchadnezzar (ch. iv.) forms a striking contrast to the sacrilegious pride and death of Belshazzar (ch. v. 22–30). The arrangement of the last section

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(viii.–xii.) is not equally distinct, though it offers traces of a similar disposition. The description of the progress of the Grecian power in ch. viii. is further developed in the last vision (x.–xii.), while the last chapter appears to carry on the revelation to the first coming of Messiah in answer to the prayer of Daniel.

4. The position which the book of Daniel occupies in the Hebrew Canon seems at first sight remarkable. It is placed among the Holy writings (*Kethuvim*, ἁγιόγραφα) between Esther and Ezra, or immediately before Esther (cf. Hody, *De Bibl. text.* p. 644, 645), and not among the prophets. This collocation, however, is a natural consequence of the right apprehension of the different functions of the prophet and seer. It is not, indeed, certain at what time the triple division of the Scriptures which is preserved in the Hebrew Bibles was first made; but the characteristics of the classes show that it was not based on the supposed outward authority, but on the inward composition of the books [CANON]. Daniel, as the truth has been well stated, had the spirit but not the work of a prophet; and as his work was a new one, so was it carried out in a style of which the Old Testament offers no other example. His Apocalypse is as distinct from the prophetic writings as the Apocalypse of St. John from the apostolic epistles. The heathen court is to the one seer what the isle of Patmos is to the other, a place of exile and isolation, where he stands alone with his God, and is not like the prophet active in the midst of a struggling nation (Auberlen, p. 34).[a]

5. The unity of the book in its present form, notwithstanding the difference of language, is generally acknowledged (De Wette, *Einl.* § 256; Hitzig, § 4).[b] Still there is a remarkable difference in its internal character. In the first seven chapters Daniel is spoken of *historically* (i. 8–21, ii. 14–49, iv. 8–27, v. 13–29, vi. 2–28, vii. 1, 2): in the last five he appears *personally* as the writer (vii. 15–28, viii. 1–ix. 22, x. 1–19, xii. 5). This peculiarity, however, is not without some precedents in the writings of the earlier prophets (*e. g.* Is. vii. 3, xx. 2), and the seventh chapter prepares the way for the change; for while Daniel is there spoken of in the third person (vii. 1, 2), the substance of the chapter is given in his words, in the first person (vii. 2, 15, 28). The cause of the difference of person is commonly supposed to lie in the nature of the case. The prophet narrates symbolic and representative events historically, for the event is its own witness: but revelations and visions need the personal attestation of those to whom they are communicated. It is, however, more probable that the peculiarity arose from the manner in which the book assumed its final shape (§ 11).

6. Allusion has been made already to the influence which the book exercised upon the Christian Church. Apart from the general type of apocalyptic composition which the apostolic writers derived from Daniel (2 Thess. ii.; Rev. *passim*; cf. Matt. xxvi. 64, xxi. 44?), the New Testament incidentally acknowledges each of the characteristic elements of the book, its miracles (Hebr. xi. 33, 34), its predictions (Matt. xxiv. 15), and its doctrine of angels (Luke i. 19, 26). At a still earlier time the same influence may be traced in the Apocrypha. The book of Baruch [BARUCH] exhibits so many coincidences with Daniel, that by some the two books have been assigned to the same author (cf. Fritzsche, *Handb. zu d. Apok.* i. 173); and the first book of Maccabees represents Mattathias quoting the marvelous deliverances recorded in Daniel, together with those of earlier times (1 Macc. ii. 59, 60), and elsewhere exhibits an acquaintance with the Greek version of the book (1 Macc. i. 54 = Dan. ix. 27). The allusion to the guardian angels of nations, which is introduced into the Alexandrine translation of the Pentateuch (Deut. xxxii. 8; LXX.), and recurs in the Wisdom of Sirach (Ecclus. xvii. 17), may have been derived from Dan. x. 21, xii. 1, though this is uncertain, as the doctrine probably formed part of the common belief. According to Josephus (*Ant.* xi. 8, § 4) the prophecies of Daniel gained for the Jews the favor of Alexander [ALEXANDER THE GREAT]; and whatever credit may be given to the details of his narrative, it at least shows the unquestioning belief in the prophetic worth of the book which existed among the Jews in his time.

7. The testimony of the Synagogue and the Church gave a clear expression to the judgment implied by the early and authoritative use of the book, and pronounced it to contain authentic prophecies of Daniel, without contradiction, with one exception, till modern times. Porphyry alone († c. 305 A. D.) assailed the book, and devoted the 12th of his fifteen Discourses against Christians (λόγοι κατὰ Χριστιανῶν) to a refutation of its claims to be considered a prophecy. "The history," he said, "is true up to the date of Antiochus Epiphanes, and false afterwards; therefore the book was written in his time" (Hieron. *Præf. in Dan.*). The argument of Porphyry is an exact anticipation of the position of many modern critics, and involves a twofold assumption, that the whole book ought to contain predictions of the same character, and that definite predictions are impossible. Externally the book is as well attested as any book of Scripture, and there is nothing to show that Porphyry urged any historical objections against it; but it brings the belief in miracle and prediction, in the divine power and foreknowledge as active among men, to a startling test, and according to the character of this belief in the individual must be his judgment upon the book.

8. The history of the assaults upon the prophetic worth of Daniel in modern times is full of interest. In the first instance doubts were raised as to the authorship of the opening chapters, i.–vii. (Spinoza, Newton), which are perfectly compatible with the fullest recognition of their canonicity. Then the variations in the LXX. suggested the belief that cc. iii.–vi. were a later interpolation (J. D. Michaelis). As a next step the last six chapters only were retained as a genuine book of Scripture (Eichhorn, 1st and 2d edits.); and at last the whole book was rejected as the work of an impostor, who lived in the time of Antiochus Epiph-

[a] The Jewish doctors of later times were divided as to the degree of the inspiration of Daniel. Abarbanel maintained against Maimonides that he was endowed with the highest prophetic power (Fabric. *Cod. pseudep. V. T.* i. 997, n.).

[b] Eichhorn attributed ch. ii.–vi., vii.–xii., to different authors; and Bertholdt supposed that each section was the work of a distinct writer, though he admitted that each successive writer was acquainted with the composition of his predecessors, recognising in this way the unity of the book (*Einl.*).

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anes (Corrodi, 1733. Hitzig fixes the date more exactly from 170 B. C. to the spring of 164 B. C.). This last opinion has found, especially in Germany, a very wide acceptance, and Lücke ventures to pronounce it "a certain result of historical criticism."

5. The real grounds on which most modern critics rely in rejecting the book, are the "fabulousness of its narratives" and "the minuteness of its prophetic history." "The contents of the book," it is said, "are irrational and impossible" (Hitzig, § 5). It is obvious that it is impossible to answer such a statement without entering into general views of the Providential government of the world. It is admitted that the contents of the book are exceptional and surprising; but revelation is itself a miracle, however it be given, and essentially as inconceivable as any miracle. There are times, perhaps, when it is required that extraordinary signs should arrest the attention of men and fix their minds upon that Divine Presence which is ever working around them. Prodigies may become a guide to nature. Special circumstances may determine, and, according to the Bible, do determine, the peculiar form which the miraculous working of God will assume at a particular time; so that the question is, whether there is any discernible relation between the outward wonders and the moral condition of an epoch. Nor is it impossible to apply this remark to the case of Daniel. The position which he occupied [DANIEL] was as exceptional as the book which bears his name. He survived the exile and the disappointment which attended the first hopes of the Jews. The glories which had been connected with the return in the foreshortened vision of earlier prophets were now felt to be far off, and a more special revelation may have been necessary as a preparation for a period of silence and conflict.[a] The very character of the Babylonian exile seems to have called for some signal exhibition of divine power. As the first exodus was distinguished by great marvels, it might appear natural that the second should be also (cf. Mic. vii. 15; Delitzsch, p. 272, &c.). National miracles, so to speak, formed the beginning of the theocracy: personal miracles, the beginning of the church. To speak of an "aimless and lavish display of wonders" is to disregard the representative significance of the different acts, and the relation which they bore to the future fortunes of the people. A new era was inaugurated by fresh signs. The Jews, now that they are left among the nations of the world, looked for some sure token that God was able to deliver them and work out His own purposes. The persecution of Antiochus completed the teaching of Daniel; and the people no longer sought without, that which at length they had found within. They had withstood the assault of one typical enemy, and now they were prepared to meet all. The close of special predictions coincided with the consolidation of the national faith. [ANTIOCHUS IV. EPIPH.]

10. The general objections against the "legendary" miracles and specific predictions of Daniel are strengthened by other objections in detail, which cannot, however, be regarded in themselves as of any considerable weight. Some of these have been already answered incidentally. Some still require a short notice, though it is evident that they are often afterthoughts, the results and not the causes of the rejection of the book. Not only, it is said, is the book placed among the Hagiographa, but Daniel is omitted in the list of prophets given in the Wisdom of Sirach; the language is corrupted by an intermixture of Greek words; the details are essentially unhistorical; the doctrinal and moral teaching betrays a late date.

In reply to these remarks, it may be urged, that if the book of Daniel was already placed among the Hagiographa at the time when the Wisdom of Sirach was written, the omission of the name of Daniel (Ecclus. xlix.) is most natural, and that under any circumstances the omission is not more remarkable than that of Ezra and the twelve lesser prophets, for xlix. 10 is probably an interpolation intended to supply a supposed defect. Nor is the mention of Greek musical instruments (iii. 5, 7, 10, קִיתָרוֹס, *κίθαρις*; סַמְבֻכָא, *σαμβύκη*; סוּמְפֹנְיָה, *συμφωνία*; פְּסַנְתֵּרִין, *ψαλτήριον*), for these words only can be shown to be derived from the Greek (De Wette, *Einl.* p. 255 b.), surprising at a time when the intercourse of the East and West was already considerable, and when a brother of Alcæus (c. 600–500 B. C.) had gained distinction "at the farthest end of the world, aiding the Babylonians" (Brandis, in Delitzsch, p. 274; Alc. *Frag.* 33, Bergk.). Yet further the scene and characters of the book are *Oriental*. The colossal image (צֶלֶם. iii. 1, not necessarily a human figure; the term is applied familiarly to the *cross*; Buxtf. *Lex. Rabb. s. v.*), the fiery furnace, the martyr-like boldness of the three confessors (iii. 16), the decree of Darius (vi. 7), the lions' den (vi. 7, 19, גֻּב), the demand of Nebuchadnezzar (ii. 5), his obeisance before Daniel (ii. 46), his sudden fall (iv. 33; cf. Euseb. *Præp. Ev.* ix. 41; Jos. *c. Ap.* i. 20), are not only consistent with the nature of Eastern life, but in many instances directly confirmed by other evidence (cf. DANIEL II. and DARIUS THE MEDE for the difficulties of i. 1, ii. 1, v. 31). In doctrine, again, the book is closely connected with the writings of the Exile, and forms a last step in the development of the ideas of Messiah (vii. 13, &c.), of the resurrection (xii. 2, 3), of the ministry of angels (viii. 16, xii. 1, &c.), of personal devotion (vi. 10, 11, i. 8), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord.

Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabæan period than to connect the peculiarities which it exhibits with the exigencies of the Return. It appears as a key to the later history and struggles of the Jews, and not as a result from them. The peculiarities of language, the acquaintance with Eastern manners and history, which is seen more clearly as our knowledge widens, the reception into the canon, the phenomena of the Alexandrine version, all point in the same direction; and a sounder system of interpretation, combined with a more worthy view of the divine government of men and nations, will probably do much to remove those undefined doubts

[a] The *special* prophecies of Balaam (Num. xxiv. 24) and Isaiah (xliv., xlv.) centre in Daniel (cf. Dan. xi. 19.; as the predictions of Balaam offer a remarkable parallel to those of Daniel, both from their particularity, and from the position which the prophet occupied (cf. Delitzsch, p. 273).

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as to the inspired character of the Revelation which naturally arise at first in the minds of thoughtful students.

11. But while all historical evidence supports the canonicity of the book of Daniel, it does not follow that the recognition of the unity and authority of the book is necessarily connected with the belief that the whole is to be assigned to the authorship of Daniel. According to the Jewish tradition (*Bava Bathra*, f. 146) "the books of Ezekiel, the twelve minor prophets, Daniel, and Esther were *written* (*i. e.* drawn up in their present form) by the men of the great synagogue," and in the case of Daniel the tradition is supported by strong internal evidence. The manner in which Daniel is spoken of (i. 17, 19, 20, v. 11, 12; the title in ix. 23, xii. is different) suggests the notion of another writer; and if Daniel wrote the passages in question, they cannot be satisfactorily explained by 1 Cor. xv. 10; 2 Cor. xi. 5, 6, xii. 2 (Keil, § 136), or by the consciousness of the typical position which he occupied (Auberlen, p. 37). The substantial authorship of a book of Scripture does not involve the subordinate work of arrangement and revision; and it is scarcely conceivable that a writer would purposely write *one* book in two languages, though there may have been an obvious reason why he should treat in separate records of events of general history in the vernacular dialect, and of the special fortunes of God's people in Hebrew. At the return we may suppose that these records of Daniel were brought into one whole, with the addition of an introduction and a fuller narrative,[a] when the other sacred writings received their final revision. The visions themselves would be necessarily preserved in their original form, and thus the later chapters (vii.–xii.) exhibit no traces of any subsequent recension, with the exception, perhaps, of two introductory verses, vii. 1, x. 1.

12. The interpretation of Daniel has hitherto proved an inexhaustible field for the ingenuity of commentators, and the certain results are comparatively few. According to the traditional view, which appears as early as the fourth book of Ezra [2 ESDRAS] and the epistle of Barnabas (c. 4), the four empires described in cc. ii. vii. are the Babylonian, the Medo-Persian, the Greek, and the Roman. With nearly equal consent it has been supposed that there is a change of subject in the eleventh chapter (xi. 31 ff.), by which the seer passes from the persecutions of Antiochus to the times of Antichrist. A careful comparison of the language of the prophecy with the history of the Syrian kings must, however, convince every candid student of the text that the latter hypothesis is wholly unfounded and arbitrary. The whole of the eleventh chapter forms a history of the struggles of the Jewish church with the Greek powers up to the death of its great adversary (xi. 45). This conflict, indeed, has a typical import, and foreshows in its characteristic outlines the abiding and final conflict of the people of God and the powers of evil, so that the true work of the interpreter must be to determine historically the nature of each event signalized in the prophetic picture, that he may draw from the past the lesson of the future. The traditional interpretation of "the four empires" seems to spring from the same error as the other, though it still finds numerous advocates (Hofmann, Auberlen, Keil, Hävernick, Hengstenberg, and most English commentators). It originated at a time when the triumphant advent of Messiah was the object of immediate expectation, and the Roman empire appeared to be the last in the series of earthly kingdoms. The long interval of conflict which has followed the first Advent formed no place in the anticipations of the first Christians, and in succeeding ages the Roman period has been unnaturally prolonged to meet the requirements of a theory which took its rise in a state of thought which experience has proved false. It is a still more fatal objection to this interpretation that it destroys the great idea of a cyclic development of history which lies at the basis of all prophecy. Great periods (*αἰῶνες*) appear to be marked out in the fortunes of mankind which answer to another, so that that divine utterance which receives its first fulfillment in one period, receives a further and more complete fulfillment in the corresponding part of some later period. Thus the first coming of Christ formed the close of the last age, as His second coming will form the close of the present one. The one event is the type and, as it were, the spring of the other. This is acknowledged with regard to the other prophecies, and yet the same truth is not applied to the revelations of Daniel, which appear then first to gain their full significance when they are seen to contain an outline of all history in the history of the nations which ruled the world before Christ's coming. The first Advent is as much a fulfillment of the visions of Daniel as of those of the other prophets. The four empires precede the coming of Messiah and pass away before him. At the same time their spirit survives (cf. vii. 12), and the forms of national existence which were developed on the plains of Mesopotamia again reproduce themselves in later history. According to this view the empires of Daniel can be no other than those of the Babylonians, Medes, Persians, and Greeks, who all placed the centre of their power at Babylon, and appear to have exhibited on one stage the great types of national life. The Roman power was at its height when Christ came, but the Egyptian kingdom, the last relic of the empire of Alexander, had just been destroyed, and thus the "stone cut without hands struck the feet of the image," and Christianity destroyed for ever the real supremacy of heathen dominion. But this first fulfillment of the vision was only inchoative, and the correlatives of the four empires must be sought in post-Christian history. The corresponding symbolism of Babylon and Rome is striking at first sight, and other parallels may be drawn. The Byzantine empire, for instance, "inferior" to the Roman (Dan. ii. 39) may be compared with that of the Medes. The Teutonic races with their divided empire recall the image of Persia (vii. 6). Nor is it difficult to see in the growing might of the northern powers, a future kingdom which may rival in terrible energy the conquests of Alexander. Without insisting on such details as these, which still require careful examination, it appears that the true interpretation of Daniel is to be sought in the recognition of the principle which they involve. In this way the book remains a "prophecy," while it is also a "revelation;" and its most special predictions acquire an abiding significance.[b]

[a] The letter of Nebuchadnezzar (c. iv.) appears to present clear traces of the interweaving of a commentary with the original text.

[b] An example of the recurrent and advancing completion of the predictions of Daniel occurs in Matt

13 There is no Chaldee translation of Daniel, and the deficiency is generally accounted for, as in the parallel case of Ezra, by the danger which would have existed in such a case of confusing the original text with the paraphrase; but on the other hand the whole book has been published in Hebrew. The Greek version has undergone singular changes. At an early time the LXX. version was supplanted in the Greek Bibles by that of Theodotion,[a] and in the time of Jerome the version of Theodotion was generally "read by the Churches" (*c. Rufin.* ii. 33; *Præf. in Comm.* "Illud quoque lectorem admoneo, Danielem non juxta LXX. interpretes sed juxta . . . Theodotionem ecclesias legere" . . .). This change, for which Jerome was unable to account ("hoc cur acciderit nescio," *Præf. in Vers. Dan.*), may have been made in consequence of the objections which were urged against the corrupt LXX. text in controversy with Jews and heathen. The LXX. version was certainly very unfaithful (Hieron. *l. c.*); and the influence of Origen, who preferred the translation of Theodotion (Hieron. *in Dan.* iv. 6), was probably effectual in bringing about the substitution (cf. Credner, *Beitr.* ii. 256 ff.). In the course of time, however, the version of Theodotion was interpolated from the LXX., so that it is now impossible to recover the original text. [DANIEL, APOCRYPHAL ADDITIONS TO.] Meanwhile the original LXX. translation passed entirely out of use, and it was supposed to have been lost till the last century, when it was published at Rome from a *Codex Chisianus* (*Daniel secundum LXX.* Romæ, 1772, ed. P. de Magistris), together with that of Theodotion, and several illustrative essays. It has since been published several times (ed. Michaelis, Gotting. 1774; ed. Segaar, 1775; Hahn, 1845), and lastly by Tischendorf in the second edition of his Septuagint. Another recension of the text is contained in the Syro-Hexaplaric version at Milan (ed. Bugatus, 1788), but a critical comparison of the several recensions is still required.

14. The commentaries on Daniel are very numerous. The Hebrew commentaries of R. Saadijah Haggaon († 942), Rashi († c. 1105), and Aben Ezra († c. 1167), are printed in the great Rabbinic Bibles of Bomberg and Basle. That of Abarbanel († c. 1507) has been printed separately several times (*Amstelod.* 1647, 4to); and others are quoted by Rosenmüller, *Scholia*, pp. 39, 40. Among the patristic commentaries the most important are those of Jerome (vol. v. ed. Migne), who noticed especially the objections of Porphyry, Theodoret (ii. 1053 ff. ed. Schulze), and Ephrem Syrus (*Op. Syr.* ii., Romæ, 1740). Considerable fragments remain of the commentaries of Hippolytus (collected in Migne's edition, Paris, 1857), and Polychronius (Mai, *Script. Vet. Nov. Coll.* vol. i.); and Mai has published (*l. c.*) a catena on Daniel, containing fragments of Apollinarius, Athanasius, Basil, Eusebius, and many others. The chief reformers, Luther (*Auslegung d. Proph. Dan.* 1530–1546; *Op. Germ.* vi. ed. Walch), Œcolampadius (*In Dn. libri duo*, Basil. 1530), Melanchthon (*Comm. in Dan. proph.* Vitemb. 1543), and Calvin (*Prælect. in Dan.*, Genevæ, 1563, &c.; in French, 1565; in English, 1852–3), wrote on Daniel; and Rosenmüller enumerates nearly fifty other special commentators, and his list now requires considerable additions. The combination of the Revelations of Daniel and St. John (Sir I. Newton, *Observations upon the Prophecies*, &c., Lond. 1733; M. F. Roos, *Ausl. d. Weissag. Dan.* u. s. w. Leipz. 1771) opened the way to a truer understanding of Daniel; but the edition of Bertholdt (*Daniel, aus dem Hebr.-Aram. neu übersetzt und erklärt*, u. s. w. Erlangen, 1806–8), in spite of all its grave faults, marks the beginning of a new era in the study of the book. Bertholdt was decidedly unfavorable to its authenticity; and he was followed on the same side by von Lengerke (*Das Buch Dan. verd. u. ausgel.* Königsb. 1835), Maurer (*Comm. Gramm. Crit.* ii. Lips. 1838), and Hitzig (*Kurzgef. Exeg. Handb.* [x.] Leipz. 1850), whose commentary is among the worst specimens of supercilious criticism which his school has produced. On the other side the commentary of Hävernick (*Comm. üb. d. B. Dan.* Hamb. 1832) is the most complete, though it leaves much to be desired. Auberlen (*Der Proph. Dan. u. d. Offenbarung Joh.* u. s. w., 2te Aufl. Basel, 1857, translated into English from the 1st ed. by A. Saphir, 1856) has thrown considerable light upon the general construction and relations of the book. Cf. Hofmann, *Weissag. u. Erfüllung*, i. 276 ff. The question of the authenticity of the book is discussed in most of the later commentaries; and specially by Hengstenberg (*Die Authentie d. Dan. . . . erwiesen*, 1831, translated by E. B. Pratten, Edinb.), Hävernick (*Neue krit. Untersuch.* Hamb. 1838), Delitzsch (Herzog's *Real-Encykl.* s. v. 1854), Keil (*Lehrb. d. Einl. in d. A. T.* Frankf. 1853), Davidson (*Introduction to the O. T.* ii. Lond. 1856), who maintain the affirmative; and by Bleek (*Berl. Theolog. Zeitschr.* iii. 1822), Bertholdt (*Einleit.* Erlang. 1814), Lücke (*Versuch einer vollständ. Einl.* u. s. w. 2te Aufl. Bonn, 1852), De Wette (*Einleit.* 7te Aufl. Berl. 1852), who deny its authenticity. Cf. Ewald, *Die Proph. d. Alt. Bund.* ii. 559 ff. Among English works may be mentioned the Essays of T. R. Birks, *The four prophetic Empires*, &c., 1844, and *The two later Visions of Daniel*, &c., 1846; of E. B. Elliott, *Horæ Apocalypticæ*, 1844; of S. P. Tregelles, *Remarks on the prophetic Visions of Daniel*, 1852; and the *Commentary* of Stuart (Boston, 1850).

B. F. W.

* Among the more recent works on the Book of Daniel the following may be mentioned: — Reichel, *Die 70 Jahreswochen*, Dan. ix. 24–27, in the *Theol. Stud. u. Krit.* 1858, pp. 735–752; Bleek, *Die messian. Weissagungen im Buche Daniel*, in the *Jahrb. f. deutsche Theol.* 1860, v. 45–101, and *Einl. in das Alte Test.* Berl. 1860, pp. 577–611; Zündel, *Krit. Untersuchungen über die Abfassungszeit d Buches Daniel*, Basel, 1861, maintaining the genuineness of the book; Niebuhr, M. von, *Gesch. Assur's u. Babel's*, p. 99 ff., vindicating the authenticity of its historical traditions; Walter, J. C., *Genuine-*

xxiv. 15, compared with 1 Macc. i. 54. The same truth is also implied in the interpretation of "the seventy sevens," as springing out of the "seventy" (years) of Jeremiah. On this there are some good remarks in Browne's *Ordo Seclorum*, though his interpretation of the four empires as signifying the Babylonian, Grecian, Roman, and some future empire (pp. 675 ff.), seems very unnatural. The whole force of his argument (after Ben Ezra and Maitland) lies in the proof that the Roman was not the fourth empire.

[a] The version bears in the tetraplar text the singular title τὸ Εἰρ ἄγρυπνος Δανιήλ. עִיר is the term which Daniel applies to the angels, "watchers" (Dan iv. 13, 17, 23). Cf. *Daniel sec. LXX.* 125 ff

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ness of the Book of Daniel, Lond. 1862; Boyle, W. R. A., *Inspiration of the Book of Daniel, etc.* Lond. 1863; Baxmann, *Ueber das Buch Daniel*, in the *Theol. Stud. u. Krit.* 1863, pp. 452–532, reviewing Zündel; Hilgenfeld, *Die Propheten Esra u. Daniel u. ihre neuesten Bearbeitungen*, Halle, 1863; comp. his *Jüdische Apokalyptik*, pp. 19–50; Davidson, *Introd. to the O. T.* iii. 158–231 (Lond. 1863); *The Book of Daniel as viewed by Hippolytus, Porphyry, and others*, an art. in the *Journ. of Sac. Lit.* for Jan. 1864; Fuller, J. M., *Authenticity of the Book of Daniel*, Camb. (Eng.) 1864; Pusey, E. B., *Daniel the Prophet: Nine Lectures with Copious Notes*, "a contribution," he tells us, "against the tide of scepticism which the publication of the 'Essays and Reviews' let loose;" Tregelles, *Remarks on the Prophetic Visions in Daniel, and a Defence of the Authenticity of the Book*, 5th ed., Lond. 1864; Desprez, P. S., *Daniel: or, The Apocalypse of the O. T.; with an Introd. by Rowland Williams*, Lond. 1864; Perowne, J. J. S., *Dr. Pusey on Daniel the Prophet*, in the *Contemp. Review* for Jan. 1866; Bosanquet, *Messiah the Prince, or the Inspiration of the Prophecies of Daniel*, Lond. 1866. See also Rawlinson's *Historical Evidences* (Bampton Lectures), Lect. V.

In this country, besides the elaborate commentary of Prof. Stuart, we have: Chase, Irah, *Remarks on the Book of Daniel*, in the *Christian Review* for March, 1842, reprinted separately, Boston, 1844; Folsom, N. S., *Crit. and Hist. Interp. of the Book of Daniel*, Boston, 1842; *The Prophecies of Daniel*, an art. in the *New Englander* for April, 1843; Barnes, *Notes, Critical, Illustrative, and Practical, on the Book of Daniel*, New York, 1853, considered one of the best of his commentaries; Palfrey, *Lectures on the Jewish Scriptures and Antiquities*, iv. 389–455 (Bost. 1852); Herman, H. M., *The Genuineness of Daniel*, in the *Meth. Quar. Rev.* for Oct. 1854; Noyes, G. R., *New Transl. of the Hebrew Prophets*, vol. ii., 3d ed., Boston, 1866. The American scholars named above (except Barnes) differ from the majority of English commentators in finding no place for the Roman empire or the Pope in their exposition of the visions of Daniel.

Among the writers here referred to, the following impugn the genuineness of the book: Bleek, Baxmann, Davidson (in opposition to his earlier view), Hilgenfeld, Desprez, Rowland Williams, Palfrey, Noyes. So Milman, *Hist. of the Jews*, i. 457, note, new Amer. edition. A.

DANIEL, APOCRYPHAL ADDITIONS TO. The Greek translations of Daniel, like that of Esther, contain several pieces which are not found in the original text. The most important of these additions are contained in the Apocrypha of the English Bible under the titles of *The Song of the three Holy Children*, *The History of Susanna*, and *The History of . . . Bel and the Dragon*.

1. (*a.*) The first of these pieces is incorporated into the narrative of Daniel. After the three confessors were thrown into the furnace (Dan. iii. 23), Azarias is represented praying to God for deliverance (*Song of Three Children*, 3–22); and in answer the angel of the Lord shields them from the fire which consumes their enemies (23–27), whereupon "the three, as out of one mouth," raise a triumphant song (29–68), of which a chief part (35–66) has been used as a hymn (*Benedicite*) in the Christian Church since the 4th century (Ἐκθ. *Apol.* ii. 35; cf. *Concil. Tolet.* iv. *Can.* 14). Like several similar fragments, the chief parts of this composition are given at the end of the Psalter in the Alexandrine MS. as separate psalms, under the titles "The prayer of Azarias" and "The hymn of our Fathers;" and a similar arrangement occurs in other Greek and Latin Psalters.

(*b.*) The two other pieces appear more distinctly as appendices, and offer no semblance of forming part of the original text. *The History of Susanna* (or *The Judgment of Daniel*) is generally found at the beginning of the book (Gr. MSS. *Vet. Lat.*): though it also occurs after the 12th chapter (*Vulg.* ed. Compl.). *The History of Bel and the Dragon* is placed at the end of the book; and in the LXX version it bears a special heading as "*part of the prophecy of Habakkuk*" (*ἐκ προφητείας Ἀμβακοὺμ υἱοῦ Ἰησοῦ ἐκ τῆς φυλῆς Λευΐ*).

2. The additions are found in both the Greek texts — the LXX. and Theodotion, in the Old Latin and Vulgate, and in the existing Syriac and Arabic versions. On the other hand there is no evidence that they ever formed part of the Hebrew text, and they were originally wanting in the Syriac (Polychronius, ap. Mai, *Script. Vett. Nov. Coll.* i. 113, says of the hymn expressly *οὐ κεῖται ἐν τοῖς ἑβραϊκοῖς ἢ ἐν τοῖς συριακοῖς βιβλίοις*). From the LXX. and Vulgate the fragments passed into common use, and they are commonly quoted by Greek and Latin fathers as parts of Daniel (Clem. Alex. *Ecl. proph.* i.; Orig. *Ep. ad Afric.*; Tertull. *de Pudic.* 17, &c.), but rejected by those who adhered to the Hebrew canon. Jerome in particular called attention to their absence from the Hebrew Bible (*Præf. in Dan.*), and instead of any commentary of his own adds shortly Origen's remarks "on the fables of Bel and Susanna" (*Comm. in Dan.* xiii. 1). In a similar manner he notices shortly the Song of the Three Children, "lest he should seem to have overlooked it" (*Comm. in Dan.* iii. 23).

3. Various conjectures have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals (Welte, Herbst's *Einl.* ii. 3, Kap. 8, gives the arguments at length), but the intricate evidence is wholly insufficient to establish the point. The character of the additions themselves indicates rather the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work (cf. Fritzsche, *Exeg. Handb. zu den Apok.* i. 121). The abruptness of the narrative in Daniel furnished an occasion for the introduction of the prayer and hymn; and the story of the Dragon seems like a strange exaggeration of the record of the deliverance of Daniel (Dan. vi.), which may naturally have formed the basis of different legends. Nor is it difficult to see in the History of Susanna a pointed allusion to the name of the prophet, though the narrative may not be wholly fictitious.

4. The LXX. appears to be the original source from which all the existing recensions of the fragments were derived (cf. Hody, *de Bibl. text.* p. 583). Theodotion seems to have done little more than transcribe the LXX. text with improvements in style and language, which are considerably greater in the appended narratives than in the Song incorporated into the canonical text. Thus while the History of Susanna and Bel and the Dragon contain large additions which complete and

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embellish the story (e. g. *Hist Sus.* vv. 15–18; 20, 21; 24-27; 46, 47; 49, 50; *Bel and Drag.* vv. 1, 9–13; Eichh. pp. 431 ff.), the text of the Song is little more than a repetition of that of the LXX. (cf. De Magistris, *Daniel*, &c., pp. 234 ff.; Eichh. *Einl. in d. Apok. Schrift.* p. 422 ff.). The Polyglott-Syriac, Arabic, and Latin versions are derived from Theodotion; and the Hexaplar-Syriac from the LXX. (Eichh. p. 430, &c.).

5. The stories of Bel and Susanna received various embellishments in later times, which throw some light upon the manner in which they were originally composed (cf. Orig. *Ep. ad Afric.* §§ 7, 8; Bochart, *Hieroz.* iii. 3; Eichhorn, p. 446, &c.); just as the change which Theodotion introduced into the narrative of Bel, to give some consistency to the facts, illustrates the rationalizing process through which the legends passed (cf. Delitzsch, *De Habacuci vitâ et ætate*, 1844). It is thus useless to institute any inquiry into the historic foundation which lies below the popular traditions; for though the stories cannot be regarded as mere fables, it is evident that a moral purpose determined the shape which they assumed. A later age found in them traces of a deeper wisdom, and to Christian commentators Susanna appeared as a type of the true Church tempted to infidelity by Jewish and Pagan adversaries, and lifting up her voice to God in the midst of persecution (Hippol. *In Susann.* p. 689 ff. ed. Migne). B. F. W.

* On these apocryphal additions to Daniel, see, in addition to the works referred to above, Davidson's *Introd. to the O. T.*, 1863, iii. 227 ff.; Ewald, *Gesch. d. Volkes Israel*, 3e Aufl. iv. 635 ff.; Ginsburg's art. in the 3d ed. of Kitto's *Cycl. of Bib. Lit.*; Arnald's *Comm. on the Apoc. Books*; and Fritzsche, *Exeg. Handb. zu den Apokr. des A. T.* i. 111 ff. A.

DAN'ITES, THE (הַדָּנִי: ὁ Δανί [Vat. -νει], Δάν, ὁ Δάν, οἱ Δανῖται [Vat. -νει-]; Alex. ὁ Δαν, οἱ Δανιται: *Dan*). The descendants of Dan, and members of his tribe (Judg. xiii. 2, xviii. 1, 11; 1 Chr. xii. 35).

DAN-JA'AN (דָּן יַעַן: Δανιδὰν [Vat. νει-] καὶ Οὐδάν; Alex. Δανιαραν καὶ Ιουδαν; [Ald. Δανιδάν; Comp. Δάν:] *Dan sylvestria*), a place named only in 2 Sam. xxiv. 6 as one of the points visited by Joab in taking the census of the people. It occurs between Gilead and Zidon, and therefore may have been somewhere in the direction of Dan (Laish), at the sources of the Jordan. The reading of the Alex. LXX. and of the Vulg. was evidently דָּן יַעַר, *Dan-jaar*, the nearest translation of which is "Dan in the wood." This reading is approved by Gesenius, and agrees with the character of the country about *Tel el Kâdi*. Fürst (*Handwörterbuch*, p. 303) compares Dan-jaan with Baal-jaan, a Phœnician divinity whose name is found on coins. Thenius suggests that Jaan was originally Laish, the ל having fallen away, and עַן having been substituted for שׁ (*Exeg. Handb. on Sam.* p. 257).[a] There seems no reason for doubting that the well-known Dan is intended. We have no record of any other Dan in the north, and even if this were not the case, Dan, as the accepted northern limit of the nation, was too important place to escape mention in such a list as that in the text. Dr. Schultz, the late Prussian Consul at Jerusalem, discovered an ancient site called *Danian* or *Dangal*, in the mountains above *Khan-en-Nakûra*, south of Tyre, which he proposes to identify with Dan-jaan (Van de Velde, *Memoir*, p. 306), but this requires confirmation. G.

[a] Not a bad specimen of the wild and gratuitous suggestions which sometimes occur even in these generally careful Manuals.

DAN'NAH (דַּנָּה [*depression, low ground*, Ges., Fürst]: Ῥεννά: *Danna*), a city in the mountains of Judah (Josh. xv. 49), and, from its mention with Debir and Socoh, probably south or southwest of Hebron. No trace of its name has been discovered. G.

DAPH'NE (Δάφνη: [*Daphne*]), a celebrated grove and sanctuary of Apollo, near Antioch in Syria [ANTIOCH]. Its establishment, like that of the city, was due to Seleucus Nicator. The distance between the two places was about 5 miles, and in history they are associated most intimately together. Just as Antioch was frequently called Ἀ. ἐπὶ Δάφνῃ, and ἡ πρὸς Δάφνην, so conversely we find Daphne entitled Δ. ἡ πρὸς Ἀντιοχείαν (Joseph. *B. J.* i. 12, § 5). The situation was of extreme natural beauty, with perennial fountains and abundant wood. Seleucus localized here, and appropriated to himself and his family the fables of Apollo and the river Peneus and the nymph Daphne. Here he erected a magnificent temple and colossal statue of the god. The succeeding Seleucid monarchs, especially Antiochus Epiphanes, embellished the place still further. Among other honors, it possessed the privileges of an asylum It is in this character that the place is mentioned 2 Macc. iv. 33. In the reign of Antiochus Epiphanes (B. C. 171) the aged and patriotic high-priest Onias, having rebuked Menelaus for his sacrilege at Jerusalem, took refuge at Daphne; whence he was treacherously brought out, at the instance of Menelaus, and murdered by Andronicus, who was governor of Antioch during the king's absence on a campaign. Josephus does not give this account of the death of Onias (*Ant.* xii. 5, § 1). When Syria became Roman, Daphne continued to be famous as a place of pilgrimage and vice. "*Daphnici mores*" was a proverb (see Gibbon's 23d chapter). The beginning of the decay of Daphne must be dated from the time of Julian, when Christianity in the Empire began to triumph over Heathenism. The site has been well identified by Pococke and other travellers at *Beit-el-Maa*, "the House of the Water," on the left bank of the Orontes, to the S. W. of Antioch, and on higher ground; where the fountains and the wild fragrant vegetation are in harmony with all that we read of the natural characteristics of Apollo's sanctuary. J. S. H.

* Besides the famous description in Gibbon's 23d chapter, referred to above, an account of Daphne and its worship will be found in K. O. Müller's dissertations *De Antiquitatibus Antiochenis* (Gotting. 1829), p. 41 ff. A remarkable Greek inscription of the date 180 B. C., relating to the worship of Apollo and Artemis at Daphne, was discovered in 1858, in a garden on the ancient site of the place, by the Rev. Homer B. Morgan, an American missionary in Syria, and published, with a translation, by Prof. James Hadley in the *Journal of the American Oriental Society*, vi. 550–555, comp. vii. p. xliv. The inscription stone itself is now in the Library of Yale College New Haven. A.

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DARA (דָּרַע) [contracted for the word below]: Δαρδά; [Vat.] Alex. Δαρα; Comp. Δαραδά: Syr. Pesh. ܕܪܥ: Arab. داريداع: *Dara*), 1 Chr. ii. 6. [DARDA.]

DARDA (דַּרְדַּע [*heart of wisdom*; perh. *thorn, thistle*, see Dietr. in Ges. *s. v.*]: Δαρδα; Alex. τον δαρα; [Ald. with 17 MSS. τὸν Δαρδά; Comp. τὸν Δαρδαέ;] Joseph. Δάρδανος: *Dorda*), a son of Mahol, one of four men of great fame for their wisdom, but who were excelled by Solomon (1 K. iv. 31). Ethan, the first of the four, is called "the Ezrachite;" but it is uncertain whether the designation extends to the others. [ETHAN.] In 1 Chr. ii. 6, however, the same four names occur again as "sons of Zerach," of the great family of Pharez in the tribe of Judah, with the slight difference that Darda appears as Dara. The identity of these persons with those in 1 K. iv. has been greatly debated (see the arguments on both sides in Burrington, i. 206–8); but there cannot be much reasonable doubt that they are the same.

1. A great number of Hebrew MSS. read Darda in Chr. (Davidson, *Hebr. Text*, p. 210), in which they are followed by the Targum and the Syriac and Arabic versions. [DARA.]

2. The son of Zerach would be without difficulty called in Hebrew the Ezrachite, the change depending merely on the position of a vowel point. [EZRAHITE.] And further, the change is actually made by the Targum Jonathan, which in Kings has "son of Zerach."

3. The word "son" is used in Hebrew so often to denote a descendant beyond the first generation, that no stress can be laid on the "son of Mahol," as compared with "son of Zerach." For instance, of the five "sons of Judah" in 1 Chr. iv. 1, the first was really Judah's son, the second his grandson, the third his great-grandson, and the fourth and fifth still later descendants. Besides there is great plausibility in the conjecture that "*Bene Mahol*" means "sons of the choir;" in which case the men in question were the famous musicians, two of whom are named in the titles to Psalms lxxxviii. and lxxxix. [MAHOL.] G.

DARIC (אַדַּרְכֹנִים, דַּרְכְּמוֹן, only in pl.; Talm. דַּרְכּוֹן: χρυσοῦς: *solidus, drachma*; Ezr. ii. 69, viii. 27; Neh. vii. 70, 71, 72; 1 Chr. xxix. 7), a gold coin current in Palestine in the period after the return from Babylon. That the Hebrew word is, in the Bible, the name of a coin and not of a weight appears from its similarity to the Greek appellation of the only piece to which it could refer. The mentions in Ezr. and Neh. show that the coin was current in Palestine under Cyrus and Artaxerxes Longimanus. At these times there was no large issue of gold money except by the Persian kings, who struck the coin known to the Greeks as the στατὴρ Δαρεικός, or Δαρεικός. The Darics which have been discovered are thick pieces of pure gold, of archaic style, bearing on the obverse the figure of a king with bow and javelin, or bow and dagger, and on the reverse an irregular incuse square. Their full weight is about 128 grains troy, or a little less than that of an Attic stater, and is most probably that of an early didrachm of the Phœnician talent. They must have been the common gold pieces of the Persian empire. The oldest that we have seen cannot be referred to an earlier period than about the time of Cyrus. Cambyses, or Darius Hystaspis, and it is more probable that they are not anterior to the reign of Xerxes, or even that of Artaxerxes Longimanus. There are, however, gold pieces of about the same weight, but of an older style, found about Sardis, which cannot be doubted to be either of Croesus or of an earlier Lydian king, in the former case the Κροισεῖοι (στατῆρες) of the Greeks. It is therefore probable, as these followed a Persian standard, that Darics were struck under Cyrus or his nearer successors. The origin of this coin is attributed by the Greeks to a Darius, supposed by the moderns to be either Darius the Mede, or Darius Hystaspis. That the Greeks derived their distinctive appellation of the coin from this proper name cannot be doubted; but the difference of the Hebrew forms of the former from that of the latter דָּרְיָוֶשׁ, renders this a questionable derivation. Gesenius suggests the ancient Persian word *Dara* (*Handw.* s. v.), "king;" but (in his *Thes.* s. v.) inclines to connect the Hebrew names of the coin and that of Darius. In favor of the derivation from *Dara*, it must be noted that the figure borne by these coins is not that of any one king, but of the king of Persia in an abstract sense, and that on the same principle the coins would rather be called regal coins than Darics. The silver Darics mentioned by Plutarch (*Cim.* p. 10) are probably the Persian silver pieces similar in types to the gold Darics, but weighing a drachm and a third of the same standard. See MONEY and *Dict. of Ant.* art *Daricus*

R. S. P.



Daric. Obv.: King of Persia to the right, kneeling, bearing bow and javelin. Rev.: Irregular incuse square.

DARIUS (דָּרְיָוֶשׁ: *Daraya-vaush, Tarya-vaus*, in Inscr.: Δαρεῖος, LXX.; Δαρήκης, Strab. xvi. p. 785; Δαριαῖος, Ctes.), the name of several kings of Media and Persia. Herodotus (vi. 98) says that the name is equivalent to ἐρξείης (ἔργω) *the restrainer*; and this is probably correct from the analogy of the Persian *darvesh*, "restraint:" Sanskr. *dhâri*, "firmly holding" (Gesen. *Thes.* s. v.). Hesychius gives a double derivation: Δαρεῖος ὑπὸ Περσῶν ὁ φρόνιμος· ὑπὸ δὲ Φρυγῶν ἐπαοφ. Others have regarded the word as another form of the modern Persian *dara, darab*, "a king;" but this sense of *dara* is not justified by usage, and it is rather the epithet of a king (the *holder, restrainer*, as above) than the title itself (Ges. *l. c.*). Three kings bearing this name are mentioned in the O. T.

1. DARIUS the MEDE (דָּרְיָוֶשׁ הַמָּדִי, Dan. xi. 1; Chald. דָּרְיָוֶשׁ מָדָאָי, vi. 1), "the son of Ahasuerus of the seed of the Medes" (ix. 1), who succeeded to (קַבֵּל) the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old (Dan v. 31 (LXX. Ἀρταξέρξης), ix. 1). Only one year of his reign is mentioned (Dan. ix. 1, xi. 1); but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity

(Dan. vi 1 ff.), probably in consequence of his former services (cf. Dan. v. 17); and after his miraculous deliverance, Darius issued a decree enjoining throughout his dominions "reverence for the God of Daniel" (Dan. vi. 25 ff.)

The extreme obscurity of the Babylonian annals has given occasion to three different hypotheses as to the name under which Darius the Mede is known in history. The first of these, which identifies him with Darius Hystaspis, rests on no plausible evidence, and may be dismissed at once (Lengerke, *Dan.* p. 219 ff.). The second, which was adopted by Josephus (*Ant.* x. 11, § 4), and has been supported by many recent critics (Bertholdt; Von Lengerke; Hävernick; Hengstenberg; Auberlen, *Daniel und d. Offenbarung*, p. 16 ff.) is more deserving of notice. According to this he was (*Cyaxares* II.) "the son and successor of Astyages" (Joseph. *l. c.* ἦν Ἀστυάγους υἱός, ἕτερον δὲ παρὰ τοῖς Ἕλλησιν ἐκαλεῖτο ὄνομα), who is commonly regarded as the last king of Media. It is supposed that the reign of this Cyaxares has been neglected by historians from the fact that through his indolence and luxury he yielded the real exercise of power to his nephew Cyrus, who married his daughter, and so after his death received the crown by direct succession (Xen. *Cyrop.* i. 5, § 2, iv. 5, § 8, viii. 5, § 19). But it appears to be a fatal objection to this hypothesis that the only direct evidence for the existence of a second Cyaxares is that of Xenophon's romance (cf. Niebuhr, *Gesch. Ass. u. Bab.* p. 61). The title *Cyrus* [filius] *Cyaxaris*, which has been quoted from an inscription (Auberlen, *Daniel u. d. Offenbarung*, p. 18), is either a false reading or certainly a false translation (Niebuhr, *Gesch. Ass. u. Bab.* 214, n. 4); and the passage of Æschylus (*Pers.* 766 f.) is inconsistent with the character assigned to Cyaxares II. On the other hand, Herodotus expressly states that "Astyages" was the last king of the Medes, that he was conquered by Cyrus, and that he died without leaving any male issue (Herod. i. 73, 109, 127 ff.); and Cyrus appears as the immediate successor of "Astyages" in the Chronicle of Eusebius (*Chron.* ad Ol. 54; Syncell. p. 188; cf. *Bel and Dragon*, i.). A third identification (Winer, *Realwört.* s. v.; Niebuhr, *Gesch. Ass. u. Bab.* pp. 45, 92) remains, by which Darius is represented as the personal name of "Astyages," the last king of the Medes, and this appears to satisfy all the conditions of the problem. The name "Astyages" was national and not personal [ASTYAGES], and Ahasuerus (*Achashverosh*) represents the name (*Huvak'hshatra*) Cyaxares, borne by the father of "Astyages" (Tob. xiv. 15). The description of the unnamed king in Æschylus[a] (*l. c.*) as one whose "feelings were guided by wisdom" (φρένες γὰρ αὐτοῦ θυμὸν ἡκιστοπρόφρουν), is applicable to the Darius of Scripture and the Astyages of Herodotus. And as far as the name itself is concerned, there are traces of the existence of an older king Darius before the time of Darius Hystaspis (Schol. ad Arist. *Eccles.* 598 Δαρεικοί — οὐκ ἀπὸ Δαρείου τοῦ Ὑστάσπεως πατρός, ἀλλ' ἀφ' ἑτέρου τινὸς παλαιοτέρου βασιλέως ὠνομάσθησαν. cf. Suidas *s. v.* Δαρεικός). If, as seems most probable, Darius (Astyages) occupied the throne of Babylon as supreme sovereign with Nerigalsarassar as vassal-prince, after the murder of Evil-merodach (Belshazzar) B. C. 559, *one* year only remains for this Median supremacy before the victory of Cyrus B. C. 558, in exact accordance with the notices in Daniel (Niebuhr *l. c.*), and the apparent incompleteness of the political arrangements which Darius "purposed" to make (Dan. vi. 3, עֲשָׂיתוֹ). For the short duration of his supreme power may have caused his division of the empire (Dan. vi. 1 ff.) — a work congenial to his character — to fall into abeyance, so that it was not carried out till the time of his namesake Darius Hystaspis: a supposition at least as probable as that there is any confusion of the two monarchs in the book of Daniel.

The chronological difficulties which have been raised (Rawlinson, *Herodotus*, i. 418) against the identification of Darius with Astyages on the assumption that the events in Dan. v. relate to the taking of Babylon by Cyrus (B. C. 538), in which case he would have ascended the throne at seven years of age, are entirely set aside by the view of Marcus Niebuhr, which has been adopted above; and this coincidence serves to confirm the general truth of the hypothesis.

2. DARIUS the son of HYSTASPES (Vashtaspa), the fifth in descent from Achæmenes, the founder of the Perso-Aryan dynasty, was, according to the popular legend (Herod. i. 209, 210), already marked out for empire during the reign of Cyrus. Upon the usurpation of the Magian Smerdis [ARTAXERXES], he conspired with six other Persian chiefs to overthrow the impostor, and on the success of the plot was placed upon the throne B. C. 521. He devoted himself to the internal organization of his kingdom, which had been impeded by the wars of Cyrus and Cambyses, and the confusion of the reign of Smerdis. His designs of foreign conquest were interrupted by a revolt of the Babylonians, under a pretender who bore the royal name of Nabukudrassar (Niebuhr, *Gesch. Ass. u. Bab.* p. 94), which was at length put down, and punished with great severity (c. B. C. 516). After the subjugation of Babylon Darius turned his arms against Scythia, Libya (Herod. iv. 145 ff.), and India (Herod. iv. 44). Thrace and Macedonia acknowledged his supremacy, and some of the islands of the Ægæan were added to his dominion in Asia Minor and the seaboard of Thrace (B. C. 513–505). Shortly afterwards he came into collision with Greece, and the defeat of Marathon (B. C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. His plans were again thwarted by rebellion. Domestic quarrels (Herod. vii. 2) followed on the rising in Egypt, and he died, B. C. 485, before his preparations were completed (Herod vii. 4).

With regard to the Jews, Darius Hystaspis pursued the same policy as Cyrus, and restored to them the privileges which they had lost. For the usurpation of Smerdis involved a religious as well as a political revolution, and the restorer of the Magian faith willingly listened to the enemies of a people who had welcomed Cyrus as their deliverer (Ezr. iv. 17 ff.). But in the second year of Darius, B. C. 520, as soon as his power had assumed some solidity, Haggai (Hag. i. 1, ii. 1, 10) and Zechariah

[a] It is most worthy of notice that Æschylus characterises Cyaxares (I.) as Μῆδος . . . ὁ πρωτὸς ἡγεμὼν πρατοῖ, while Sir H. Rawlinson (*Notes on the History of Babylonia*, p. 80, n.) shows that the foundation of the Median empire was really due to *Hiwakhshatra* (Cyaxares), in spite of the history of Herodotus

encouraged their countrymen to resume the work of restoration (Ezr. v. 1 ff.), and when their proceedings came to the king's knowledge he confirmed the decree of Cyrus by a new edict, and the temple was finished in four years (B. C. 516, Ezr. vi. 15), though it was apparently used before that time (Zech. vii. 2, 3).

3. DARIUS the PERSIAN (Neh. xii. 22, הַפָּרְסִי) may be identified with Darius II. Nothus (Ochus), king of Persia B. C. 424–3—405–4, if the whole passage in question was written by Nehemiah. If, however, the register was continued to a later time, as is not improbable, the occurrence of the name Jaddua (vv. 11, 22), who was high-priest at the time of the invasion of Alexander [ALEXANDER], points to Darius III. Codomanus, the antagonist of Alexander and last king of Persia, B. C. 336–330 (1 Macc. i. 1). Cf. Jahn, *Archäol.* ii. 1, 272 ff.; Keil, *Lehrb. d. Einl.* § 152, 7, who defends at length the integrity of the passage. [NEHEMIAH.] B. F. W.

4. (Δαρεῖος; [Sin.] Alex. Δαριος: *Arius*). Areus, king of the Lacedæmonians (1 Macc. xii. 7). [AREUS.]

DARKNESS (חֹשֶׁךְ, fem. form חֲשֵׁכָה, and with much variation in the vowel points: σκότος), is spoken of as encompassing the actual presence of God, as that out of which He speaks, the envelope, as it were, of Divine glory (Ex. xx. 21; 1 K. viii. 12). The cloud symbol of His guidance offered an aspect of darkness to the enemy as of light to the people of Israel. In the description of His coming to judgment, darkness overspreading nature and blotting the sun, &c., is constantly included (Is. xiii. 9, 10; Joel ii. 31, iii. 15; Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25; Rev. vi. 12).

The plague of darkness in Egypt has been ascribed by various neologistic commentators to non-miraculous agency, but no sufficient account of its intense degree, long duration, and limited area, as proceeding from any physical cause, has been given. The darkness ἐπὶ πᾶσαν τὴν γῆν of Matt. xxvii. 45 attending the crucifixion has been similarly attributed to an eclipse. Phlegon of Tralles indeed mentions an eclipse of intense darkness, and which began at noon, combined, he says, in Bithynia, with an earthquake, which in the uncertain state of our chronology (see Clinton's *Fasti Romani*, Olymp. 202) more or less nearly synchronizes with the event. Nor was the account one without reception in the early church. See the testimonies to that effect collected by Whiston (*Testimony of Phlegon vindicated*, Lond. 1732). Origen, however, *ad loc.* (Latin commentary on St. Matt.) denies the possibility of such a cause, arguing that by the fixed Paschal reckoning the moon must have been about full, and denying that Luke xxiii. 45 by the words ἐσκοτίσθη ὁ ἥλιος means to allege that fact as the cause. The genuineness of this commentary has been impeached, nor is its tenor consistent with Origen *adv. Cels.* p. 80; but the argument, unless on such an assumption as that mentioned below, seems decisive, and has ever since been adhered to. He limits πᾶσαν τὴν γῆν to Judæa. Dean Alford (*ad loc.*), though without stating his reason, prefers the wider interpretation of all the earth's surface on which it would naturally have been day. That Phlegon's darkness, perceived so intense in Tralles and Bithynia, was felt in Judæa is highly probable: and the Evangelist's testimony to similar phenomena of a coincident darkness and earthquake, taken in connection with the near agreement of time gives a probability to the supposition that the former speaks of the same circumstances as the latter. Wieseler (*Chron. Synop.* p. 388), however, and De Wette (*Comm.* on Matt.) consider the year of Phlegon's eclipse an impossible one for the crucifixion, and reject that explanation of the darkness. The argument from the duration (3 hours) is also of great force; for an eclipse seldom lasts in great intensity more than 6 minutes. On the other hand, Seyffarth (*Chronolog. Sacr.* pp. 58, 59) maintains that the Jewish calendar, owing to their following the sun, had become so far out that the moon might possibly have been at new, and thus, admitting the year as a possible epoch, revives the argument for the eclipse as the cause. He, however, views this rather as a natural basis than as a full account of the darkness, which in its degree at Jerusalem was still preternatural (*ib.* p. 138). The pamphlet of Whiston above quoted, and two by Dr. Sykes, *Dissertation on the Eclipse mentioned by Phlegon*, and *Defence* of same, Lond. 1733 and 1734, may be consulted as regards the statement of Phlegon.

Darkness is also, as in the expression, "land of darkness," used for the state of the dead (Job x. 21, 22); and frequently figuratively, for ignorance and unbelief, as the privation of spiritual light (John i. 5; iii. 19). H. H.

DARKON (דַּרְקוֹן) [*bearer*, Fürst]: Δαρκών, Δορκών; [Alex. in Ezr. Δερκων:] *Dercon*). Children [sons] of Darkon were among the "servants of Solomon," who returned from Babylon with Zerubbabel (Ezr. ii. 56; Neh. vii. 58). [LOZON.]

* **DARLING**, twice in the A. V., Ps. xxii. 20, and xxxv. 17, and used there of life as something inexpressibly dear and precious to men (like Homer's φίλον κῆρ, and Plato's τιμιωτάτη sc. ψυχή). "My only one" would be more correct for יְחִידָה, the original word, applied properly (masc. or fem.) to something which exists singly and cannot be replaced if lost, as an only son (Gen. xxii. 2) or daughter (Jud. xi. 34). In the Psalms, as above, the Sept. has τὴν μονογενῆ μου, and the Vulg. "unicam meam." H.

* **DART.** [ARMS.]

DATES, margin of 2 Chr. xxxi. 5 only. [PALM TREE.]

DATHAN (דָּתָן) [perh. *fontanus, connected with fountains*]: Δαθάν: *Dathan*), a Reubenite chieftain, son of Eliab, who joined the conspiracy of Korah the Levite (Num. xvi. 1, [12, 24, 25, 27,] xxvi. 9; Deut. xi. 6; Ps. cvi. 17; [Ecclus. xlv. 18]). R. W. B.

DATHEMA (Διάθεμα; Alex. and Josephus Δάθεμα; other MSS. Δάμεθα; [Sin. Δαθαμα:] *Dathema*), a fortress (τὸ ὀχύρωμα; Joseph. φρούριον) in which the Jews of Gilead took refuge from the heathen (1 Macc. v. 9). Here they were relieved by Judas and Jonathan (24). They marched from Bozora to Dathema (28, 29) and left it for Maspha (Mizpeh) (35). The reading of the Peshito, *Ramtha*, points to Ramoth-Gilead, which can hardly fail to be the correct identification. Ewald however (iv. 359, note) would correct this to *Dom tha*, which he compares with *Dhami*, a place reported by Burckhardt. G.

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DAUGHTER (*Bath*, בַּת, contr. from בְּנָה, fem. of בֵּן: θυγατήρ: *filia*). 1. The word is used in Scripture not only for daughter, but for granddaughter or other female descendant, much in the same way and like extent with בֵּן, son (Gen. xxiv. 48, xxxi. 43). [See CHILDREN; EDUCATION; WOMEN.]

2. In a kindred sense the female inhabitants of a place, a country, or the females of a particular race, are called daughters (Gen. vi. 2, xxvii. 46, xxviii. 6, xxxvi. 2; Num. xxv. 1; Deut. xxiii. 17; Is. iii. 16; Jer. xlvi. 11, xlix. 2, 3, 4; Luke xxiii. 28).

3. Women in general (Prov. xxxi. 29).

4. Those addicted to particular forms of idolatrous worship (1 Sam. i. 16; Mal. ii. 11).

5. The same notion of descent explains the phrase "daughters of music," *i. e.* singing birds (Eccl. xii. 4), and the use of the word for branches of a tree (Gen. xlix. 22), the pupil of the eye, κόρη (Lam. ii. 18; Ps. xvii. 8), and the expression "daughter of 90 years," to denote the age of Sarah (Gen. xvii. 17).

6. It is also used of cities in general, agreeably to their very common personification as belonging to the female sex (Is. x. 32, xxiii. 12, xxxvii. 22, xlvii. 1, lii. 2; Jer. vi. 2, 26, ix. 1, xxxi. 4, xlvi. 11, 24, xlviii. 18, li. 33; Nah. iii. 4, 7; Zech. ix. 9; Ez. xvi. 3, 44, 48, xxiii. 4).

7. But more specifically of dependent towns or hamlets, while to the principal city the correlative "mother" is applied (Num. xxi. 25; Josh. xvii. 11, 16; Judg. i. 27; 1 Chr. vii. 28; 2 Sam. xx. 19).

Hazerim is the word most commonly employed for the "villages" lying round, and dependent on, a "city" (*'Ir*: עִיר). But in one place *Bath* is used as if for something intermediate, in the case of the Philistine cities Ekron, Ashdod, and Gaza (Josh. xv. 45–7) — "her daughter-towns and her villages." Without this distinction from *Hazerim*, the word is also employed for Philistine towns in 1 Chr. xviii. 1 — Gath; 2 Chr. xxviii. 18 — Shocho, Timnath, and Gimzo. In Neh. xi. 25–31, the two terms are employed alternately, and to all appearance quite indiscriminately. [VILLAGE.]

H. W. P.

DAVID (דָּוִד, דָּוִיד [*beloved*]:[a] LXX. Δαυίδ; [Vat. Δαυείδ:] N. T. [Elz.] Δαβίδ [Griesb. Δαυΐδ; Lachm. Tisch. Treg.] Δαυείδ), the son of Jesse, is the best known to us of any of the characters in the O. T. In him, as in the case of St. Paul in the N. T., we have the advantage of comparing a detailed narrative of his life with undoubted works of his own composition, and the combined result is a knowledge of his personal character, such as we probably possess of no historical personage before the Christian era, with the exception of Cicero, and perhaps of Cæsar.

The authorities for the life of David may be divided into six classes: —

I. The original Hebrew authorities: —

1. The Davidic portion of the Psalms,[b] including such fragments as are preserved to us from other sources, namely, 2 Sam. i. 19–27, iii. 33, 34, xxii. 1–51, xxiii. 1–7. [PSALMS.]
2. The "Chronicles" or "State-papers" of David (1 Chr. xxvii. 24), and the original biographies of David by Samuel, Gad, and Nathan (1 Chr. xxix. 29). These are lost, but portions of them no doubt are preserved in
3. The narrative of 1 Sam. xvi. to 1 K. ii. 10; with the supplementary notices contained in 1 Chr. xi. 1 to xxix. 30.

II. The two slight notices in the heathen historians, Nicolaus of Damascus in his *Universal History* (Joseph. *Ant.* vii. 5, § 2), and Eupolemus in his *History of the Kings of Judah* (Eus. *Præp Ev.* ix. 30).

III. David's apocryphal writings, contained in Fabricius, *Codex pseudepigraphus V. Test.* pp. 906–1006. (1.) Ps. cli., on his victory over Goliath. (2.) Colloquies with God, on madness, on his temptation, and on the building of the Temple. (3.) A charm against fire. Of these the first alone deserves any attention.

IV. The Jewish traditions, which may be divided into three classes: —

1. The additions to the Biblical narrative contained in Josephus, *Ant.* vi. 8–vii. 15.
2. The Hebrew traditions preserved in Jerome's *Quæstiones Hebraicæ in Libros Regum et Paralipomenon* (vol. iii., Venice ed.).
3. The Rabbinical traditions reported in Basnage, *Hist. des Juifs*, lib. v. c. 2; Calmet's *Dictionary*, art. *David*.

V. The Mussulman traditions, chiefly remarkable for their extravagance, are contained in the Koran, ii. 250–252, xxxviii. 20–24, xxi. 79–82, xxii. 15, and explained in Lane's *Selections from the Kurán*, p. 228–242; or amplified in Weil's *Legends*. Eng. Tr. p. 152–170.

VI. In modern times his life has been often treated, both in separate treatises and in histories of Israel. Winer's article on David refers to monographs on almost every point in his life. In English, the best known is Dr. Chandler's *Life*, written in the last century; in French, De Choisi's, and that in Bayle's *Dictionary*. The most recent, and probably the best treatment is that in Ewald's *Geschichte des Volkes Israel*, iii. 71–257.

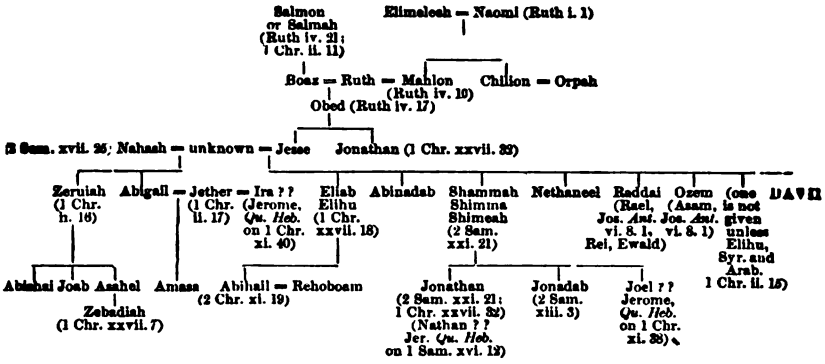
His life may be divided into three portions, more or less corresponding to the three old lost biographies by Samuel, Gad, and Nathan: I. His youth before his introduction to the court of Saul. II. His relations with Saul. III. His reign.

I. *The early life of David* contains in many important respects the antecedents of his future career.

1. Unlike most of the characters of the Scriptures his family are well known to us by name and are not without bearing on his subsequent career. They may best be seen in the form of a genealogy.

[a] The shorter form is used in the earlier books; indeed, everywhere except in 1 K. iii. 14, and in Chr., Ezr., Neh., Cant., Hos., Am., Ez. xxxiv. 23, and Zech., in which the longer form is found. The Arabic form of the name, in common use, is دَاوُد, *Dáood*.

[b] In quoting the Psalms in connection with the history, we have been guided partly by the titles (as expressing the Jewish traditions), partly by the internal evidence, as verified by the judgment of Hebrew scholars



It thus appears that David was the youngest son, probably the youngest child, of a family of ten. His mother's name is unknown. His father, Jesse, was of a great age when David was still young (1 Sam. xvii. 12). His parents both lived till after his final rupture with Saul (1 Sam. xxii. 3). Through them David inherited several points which he never lost. (*a.*) His connection with Moab through his great-grandmother Ruth. This he kept up when he escaped to Moab and entrusted his aged parents to the care of the king (1 Sam. xxii. 3), and it may not have been without its use in keeping open a wider view in his mind and history than if he had been of purely Jewish descent. Such is probably the design of the express mention of Ruth in the genealogy in Matt. i. 5.

(*b.*) His birthplace, BETHLEHEM. His recollection of the well of Bethlehem is one of the most touching incidents of his later life (1 Chr. xi. 17). From the territory of Bethlehem, as from his own patrimony, he gave a property as a reward to Chimham, son of Barzillai (2 Sam. xix. 37, 38; Jer. xli. 17); and it is this connection of David with Bethlehem that brought the place again in later times into universal fame, when Joseph went up to Bethlehem, "because he was of the house and lineage of David" (Luke ii. 4).

(*c.*) His general connection with the tribe of Judah. In none of the tribes does the tribal feeling appear to have been stronger; and it must be borne in mind throughout the story both of his security amongst the hills of Judah during his flight from Saul, and of the early period of his reign at Hebron, as well as of the jealousy of the tribe at having lost their exclusive possession of him, which broke out in the revolt of Absalom.

(*d.*) His relations to Zeruiah and Abigail. Though called in 1 Chr. ii. 16, sisters of David, they are not expressly called the daughters of Jesse; and Abigail, in 2 Sam. xvii. 25, is called the daughter of Nahash. Is it too much to suppose that David's mother had been the wife or concubine[a] of Nahash, and then married by Jesse? This would agree with the difference of age between David and his sisters, and also (if Nahash was the same as the king of Ammon) with the kindnesses which David received first from Nahash (2 Sam. x. 2), and then from Shobi, son of Nahash (xvii. 27).

2. As the youngest of the family he may possibly have received from his parents the name, which first appears in him, of *David*, the *beloved*, the *darling*. But, perhaps for this same reason, he was never intimate with his brethren. The eldest brother, who alone is mentioned in connection with him, and who was afterwards made by him head of the tribe of Judah (1 Chr. xxvii. 18), treated him scornfully and imperiously (1 Sam. xvii. 28), as the eldest brothers of large families are apt to do: his command was regarded in the family as law (xx. 29); and the father looked upon the youngest son as hardly one of the family at all (xvi. 11), and as a mere attendant on the rest (xvii. 17). The familiarity which he lost with his brothers, he gained with his nephews. The three sons of his sister Zeruiah, and the one son of his sister Abigail, seemingly from the fact that their mothers were the eldest of the whole family, were probably of the same age as David himself, and they accordingly were to him — especially the three sons of Zeruiah — throughout life in the relation usually occupied by brothers and cousins. In them we see the rougher qualities of the family, which David shared with them, whilst he was distinguished from them by qualities of his own, peculiar to himself. The two sons of his brother Shimeah are both connected with his after history, and both celebrated for the gift of sagacity in which David himself excelled. One was Jonadab, the friend and adviser of his eldest son Amnon (2 Sam. xiii. 3). The other was Jonathan (2 Sam. xxi. 21), who afterwards became the counsellor of David himself (1 Chr. xxvii. 32). It is a conjecture or tradition of the Jews preserved by Jerome (*Qu. Heb.* on 1 Sam. xvii. 12) that this was no other than *Nathan* the prophet, who, being adopted into Jesse's family, makes up the eighth son, not named in 1 Chr. ii. 13–15. But this is hardly probable.

The first time that David appears in history at once admits us to the whole family circle. There was a practice once a year at Bethlehem, probably at the first new moon of the year, of holding a sacrificial feast, at which Jesse, as the chief proprietor of the place, would preside (1 Sam. xx. 6), with the elders of the town. At this or such like feast (xvi.

[a] The later rabbis represent him as born in adultery. This is probably a coarse inference from Ps. li. 5; but it may possibly have reference to a tradition of the above. On the other hand, in the earlier rabbis we have an attempt at "immaculate conception." They make Nahash — "the serpent" — to be another name of Jesse, because he had no sin except that which he contracted from the original serpent; and thus David inherited none. (Jerome, *Qu. Heb.* in Sam. xvii. 25.)

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1) suddenly appeared the great prophet Samuel, driving a heifer before him, and having in his hand a horn of the consecrated oil[a] of the Tabernacle. The elders of the little town were terrified at this apparition, but were reassured by the august visitor, and invited by him to the ceremony of sacrificing the heifer. The heifer was killed. The party were waiting to begin the feast. Samuel stood with his horn to pour forth the oil, as if for an invitation to begin (comp. ix. 22). He was restrained by divine intimation as son after son passed by. Eliab, the eldest, by "his height" and "his countenance," seemed the natural counterpart of Saul, whose rival, unknown to them, the prophet came to select. But the day was gone when kings were chosen because they were head and shoulders taller than the rest. "Samuel said unto Jesse, Are these all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep."

This is our first and most characteristic introduction to the future king. The boy was brought in. We are enabled to fix his appearance at once in our minds. He was of short stature, thus contrasting with his tall brother Eliab, with his rival Saul, and with his gigantic enemy of Gath. He had red[b] or auburn hair, such as is not unfrequently seen in his countrymen of the East at the present day. In later life he wore a beard.[c] His bright eyes[d] are especially mentioned (xvi. 12), and generally he was remarkable for the grace of his figure and countenance ("fair of eyes," "comely," "goodly," xvi. 12, 18, xvii. 42), well made, and of immense strength and agility. His swiftness and activity made him (like his nephew Asahel) like a wild gazelle, his feet like harts' feet, and his arms strong enough to break a bow of steel (Ps. xviii. 33, 34). He was pursuing the occupation allotted in Eastern countries usually to the slaves, the females, or the despised of the family (comp. the case of Moses, of Jacob, of Zipporah, and Rachel, and in later times, of Mohammed; Sprenger, p. 8). The pastures of Bethlehem are famous throughout the sacred history. The Tower of Shepherds (Gen. xxxv. 21), the shepherds abiding with their flocks by night (Luke ii.), were both there. He usually carried a switch or wand[e] in his hand (1 Sam. xvii. 40), such as would be used for his dogs (xvii. 43), and a scrip or wallet round his neck, to carry anything that was needed for his shepherd's life (xvii. 40). Such was the outer life of David when (as the later Psalmists described his call) he was "taken from the sheepfolds, from following the ewes great with young, to feed Israel according to the integrity of his heart, and to guide them by the skillfulness of his hands" (Ps. lxxviii. 70–72). The recollection[f] of the sudden and great elevation from this humble station is deeply impressed on his after life. "The man who was raised up on high" (2 Sam xxiii. 1) — "I have exalted one chosen out of the people" (Ps. lxxxix. 19) — "I took thee from the sheepcote" (2 Sam. vii. 8).

3. But there was another preparation still more needed for his office, which possibly had made him already known to Samuel, and which at any rate is his next introduction to the history. When the body-guard of Saul were discussing with their master where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. Saul, with the absolute control inherent in the idea of an Oriental king, instantly sent for him, and in the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterwards consecrated in the Psalms. It is impossible not to connect the early display of this gift with the schools of the prophets, who exercised their vocation with tabret, psaltery, pipe, and harp (1 Sam. x. 5), in the pastures (*Naioth*; comp. Ps. xxiii. 2), to which he afterwards returned as to his natural home (1 Sam. xix. 18).[g]

Whether any of the existing Psalms can be referred to this epoch of David's life is uncertain. The 23d, from its subject of the shepherd, and from its extreme simplicity (though placed by Ewald somewhat later), may well have been suggested by this time. The 8th, 19th, and 29th,[h] which are universally recognized as David's, describe the phenomena of nature, and as such may more naturally be referred to this tranquil period of his life than to any other. The imagery of danger from wild beasts, lions, wild bulls, &c. (Ps. vii. 2, xxii. 20, 21), must be reminiscences of this time. And now, at any rate, he must have first acquired the art which gave him one of his chief claims to mention in after times — "the sweet singer of Israel" (2 Sam. xxiii. 1), "the inventor of instruments of music" (Am. vi. 5); "with his whole heart he sung songs and loved him that made him" (Ecclus. xlvii. 8).[i]

4. One incident alone of his solitary shepherd life has come down to us — his conflict with the lion and the bear in defense of his father's flocks (1 Sam. xvii. 34, 35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably against the Philistines (xvi. 18), and when he suddenly appeared in the camp, his elder brother immediately guessed that he had left the sheep in his ardor to see the battle (xvii. 28). To this new aspect of his character we are next introduced.

There is no perfectly satisfactory means of reconciling the apparently contradictory accounts in 1 Sam. xvi. 14–23, and xvii. 12–31, 55–58. The first

[a] "The oil;" so Joseph. *Ant.* vi. 8, § 1.

[b] 1 Sam. xvi. 12, xvii. 42. Ruddy = red-haired; πυῤῥάκης, LXX.; *rufus*, Vulg.: the same word as for Esau, Gen. xxv. 25. The rabbis (probably from this) say that he was like Esau. Josephus (*Ant.* vi. 8, § 1) makes it his tawny complexion (ξανθὸς τὴν χρόαν. See at the end of the article.]

[c] 1 Sam. xxi. 13.

[d] "Fierce, quick;" γοργὸς τὰς ὄψεις (Joseph. *Ant.* 8, § 1).

[e] The same word as is used in Gen. xxx. 37, Jer. i. 11; Hos. iv. 12.

[f] It is useless to speculate on the extent to which this mission was known to himself or to others. Josephus (*Ant.* vi. 8, § 1) says that Samuel whispered it into his ear.

[g] The Mussulman traditions represent him as skilled in making haircloth and sackcloth — the usual occupations of the prophets. See the notes to BETHLEHEM, p. 293 a.

[h] The Mussulman traditions describe him as understanding the language of birds (*Koran*, xxi. 9, xxii. 16).

[i] In Mussulman traditions, as Abraham is called "the Friend," and Mohammed "the Apostle," so David is "the *Prophet* of God." In Weil's *Legends*, p. 157, a striking Oriental description of his powers as a psalmist: "He could imitate the thunders of heaven, the roar of the lion, the notes of the nightingale."

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states that David was made known to Saul and became his armor-bearer in consequence of the charm of his music in assuaging the king's melancholy. The second implies that David was still a shepherd with his father's flocks, and unknown to Saul. The Vatican MS. of the LXX., followed by Kennicott (who argues the question at length, *Dissertation on Hebrew Text*, 418–432, 554–558), rejects the narrative in 1 Sam. xvii. 12–31, 55–58, as spurious. But the internal evidence from its graphic touches is much in its favor, and it must at least be accepted as an ancient tradition of David's life. Horsley, but with no external authority, transposes 1 Sam. xvi. 14–23. Another explanation supposes that Saul had forgotten him. But this only solves half the difficulty, and is evidently not the intention of the narrative. It may therefore be accepted as an independent statement of David's first appearance, modified by the counter-statement already noticed.[a]

The scene of the battle is at EPHES-DAMMIM, in the frontier-hills of Judah, called probably from this or similar encounters "the bound of blood." Saul's army is encamped on one side of the ravine, the Philistines on the other, the water-course of Elah or "the Terebinth" runs between them.[b] A Philistine of gigantic stature, and clothed in complete armor, insults the comparatively defenseless Israelites, amongst whom the king alone appears to be well armed (xvii. 38; comp. xiii. 20). No one can be found to take up the challenge. At this juncture David appears in the camp, sent by his father with ten loaves and ten slices of milk-cheese to his three eldest brothers, fresh from the sheep-folds. Just as he comes to the circle of wagons which formed, as in Arab settlements, a rude fortification round the Israelite camp (xvii. 20), he hears the well known shout of the Israelite war cry (comp. Num. xxiii. 21). The martial spirit of the boy is stirred at the sound; he leaves his provisions with the baggage-master, and darts to join his brothers (like one of the royal messengers[c]) into the midst of the lines.[d] Then he hears the challenge, now made for the fortieth time — sees the dismay of his countrymen — hears the reward proposed by the king — goes with the impetuosity of youth from soldier to soldier talking of the event, in spite of his brother's rebuke — he is introduced to Saul — undertakes the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished — not the armor of Saul, which he naturally found too large, but the shepherd's sling, which he always carried with him, and the five polished pebbles which he picked up as he went from the water-course of the valley, and put in his shepherd's wallet.[e] Two trophies long remained of the battle — one, the huge sword of the Philistine, which was hung up behind the ephod in the Tabernacle at Nob (1 Sam. xxi. 9); the other, the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem. [NOB.] Ps. cxliv., though by its contents of a much later date, is by the title in the LXX. "against Goliath." But there is also a psalm, preserved in the LXX. at the end of the Psalter, and which, though probably mere adaptation from the history, well sums up this early period of his life: "This is the psalm of David's own writing (?) (ἰδιόγραφος εἰς Δαυίδ) and outside the number, when he fought the single combat with Goliath." "I was small amongst my brethren, and the youngest in my father's house. I was feeding my father's sheep. My hands made a harp, and my fingers fitted a psaltery. And who shall tell it to my Lord? He is the Lord, He heareth. He sent his messenger (angel?) and took me from my father's flocks, and anointed me with the oil of His anointing. My brethren were beautiful and tall, but the Lord was not well pleased with them. I went out to meet the Philistine, and he cursed me by his idols. But I drew his own sword and beheaded him, and took away the reproach from the children of Israel."[f]

II. *Relations with Saul.* — We now enter on a new aspect of David's life. The victory over Goliath had been a turning-point of his career. Saul inquired his parentage, and took him finally to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. The triumphant songs[g] of the Israelitish women announced that they felt that

a * On the question of the consistency of the different passages referred to in this paragraph, see addition at the end of the article. H.

b Variations in the common account are suggested by two other passages. 1. In 2 Sam. xxi. 19, it is stated that "Goliath of Gath, the staff of whose spear was like a weaver's beam," was killed (not by David, but) by Elhanan of Bethlehem. This, combined with the fact that the Philistine whom David slew is usually nameless, has suggested to Ewald (ii. 23, 611) the ingenious conjecture that the name of Goliath (which is only given twice to *David's* enemy, 1 Sam. xvii 4, xxi. 9) was borrowed from the conflict of the real Goliath with Elhanan, whose Bethlehemite origin has led to the confusion. Jerome (*Qu. Heb. ad loc.*) makes Elhanan the same as David. 2. In 1 Chr. xi. 12, Eleazar (or more probably Shammah, 2 Sam. xxiii. 11) is said to have fought with David at *Ephes-dammim* against the Philistines. It is of course possible that the same scene may have witnessed two encounters between Israel and the Philistines; but it may also indicate that David's first acquaintance with Eleazar, afterwards one of his chief captains, was made on this memorable occasion.

* The conjecture of Ewald is wholly unnecessary. The Philistine whom David slew is as expressly called Goliath (see above) as the Philistine whom Elhanan slew, and, as the writer of the book of Samuel distinguishes the time and place of David's victory from the time and place of Elhanan's victory (which was after David became king and at Gob), he must have had in view different Philistines who bore this name. If they were brothers (comp. 2 Sam. xxi. 22), the second of them may have assumed the other's name after his death, and if they were not, the Hebrews might naturally enough speak of them by the same name, used in a sort of representative sense (Goliath = giant, hero). "The brother of" in A. V., 2 Sam. xxi. 19, is italicised, but very possibly states what was true of the two champions referred to. For other suggestions, see Wordsworth, *Books of Samuel*, p. 122.

It is justly remarked above that Ephes-dammim (or Pas-dammim, a shorter form, 1 Chr. xi. 13) within the valley of Elah (which see), may have been the scene of more than one conflict. It was near the frontier of the hostile races, and fighting between them must often have taken place there. H.

c The same word is used as in 1 Sam. xxii. 17.

d As in 1 Sam. iv 16, 2 Sam. xviii. 22.

e For the Mussulman legend, see Weil's *Legends* p. 153.

f Of these and of like songs, Bunsen (*Bibelwerk* Pref. p. cl.) interprets the expression in 2 Sam. xxiii 1, not "the sweet singer of Israel," but "the darling of the songs of Israel."

g See Fabricius, *Cod. pseudepigr. V. T.* i. 906

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in him Israel had now found a deliverer mightier even than Saul. And in those songs, and in the fame which David thus acquired, was laid the foundation of that unhappy jealousy of Saul towards him which, mingling with the king's constitutional malady, poisoned his whole future relations to David.

Three new qualities now began to develop themselves in David's character. The first was his prudence. It had been already glanced at on the first mention of him to Saul (1 Sam. xvi. 18), "prudent in matters." But it was the marked feature of the beginning of his public career. Thrice over it is emphatically said, "he behaved himself wisely," and evidently with the impression that it was the wisdom called forth by the necessities of his delicate and difficult situation. It was that peculiar Jewish caution which has been compared to the sagacity of a hunted animal, such as is remarked in Jacob, and afterwards in the persecuted Israelites of the Middle Ages. One instance of it appears immediately, in his answer to the trap laid for him by Saul's servants, "Seemeth it to you a light thing to be the king's son-in-law, seeing that I am a poor man and lightly esteemed?" (xviii. 23). Secondly, we now see his magnanimous forbearance called forth, in the first instance, towards Saul, but displaying itself (with a few painful exceptions) in the rest of his life. He is the first example of the virtue of chivalry. Thirdly, his hairbreadth escapes, continued through so many years, impressed upon him a sense of dependence on the Divine help, clearly derived from this epoch. His usual oath or asseveration in later times was, "As the Lord liveth who hath redeemed my soul out of adversity" (2 Sam. iv. 9; 1 K. i. 29); and the Psalms are filled with imagery taken even literally from shelter against pursuers, slipping down precipices (Ps. xviii. 36), hiding-places in rocks and caves, leafy coverts (xxxi. 20), strong fastnesses (xviii. 2).

This course of life subdivides itself into four portions: —

1. His life at the court of Saul till his final escape (1 Sam. xviii. 2–xix. 18). His office is not exactly defined. But it would seem that, having been first armor-bearer (xvi. 21, xviii. 2), then made captain over a thousand — the subdivision of a tribe — (xviii. 13), he finally, on his marriage with Michal, the king's second daughter, was raised to the high office of captain of the king's body-guard,[a] second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. These three formed the usual companions of the king at his meals (xx. 25). David was now chiefly known for his successful exploits against the Philistines, by one of which he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign.[b] He also still performed from time to time the office of minstrel. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out,[c] at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court — the son of Saul, his friend Jonathan — the daughter of Saul, his wife Michal. Warned by the one, and assisted by the other, he escaped by night,[d] and was from thenceforward a fugitive. Jonathan he never saw again except by stealth. Michal was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death [MICHAL]. To this escape the traditional title assigns Ps. lix. Internal evidence (according to Ewald) gives Ps. vi.[e] and vii. to this period. In the former he is first beginning to contemplate the necessity of flight; in the latter he is moved by the plots of a person not named in the history (perhaps those alluded to in 1 Chr. xii. 17) — according to the title of the psalm, Cush, a Benjamite, and therefore of Saul's tribe.

2. His escape (1 Sam. xix. 18–xxi. 15). — (*a.*) He first fled to Naioth (or the pastures) of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boyhood at Bethlehem. It might almost seem as if he had intended to devote himself with his musical and poetical gifts to the prophetical office, and give up the cares and dangers of public life. But he had a higher destiny still. Up to this time both the king and himself had thought that a reunion was possible (see xx. 5, 26). But the madness of Saul now became more settled and ferocious in character; and David's danger proportionably greater. The secret interview with Jonathan, of which the recollection was probably handed down through Jonathan's descendants when they came to David's court, confirmed the alarm already excited by Saul's endeavor to seize him at Ramah, and he now determined to leave his country, and take refuge, like Coriolanus, or Themistocles in like circumstances, in the court of his enemy. Before this last resolve, he visited NOB, the seat of the tabernacle, partly to obtain a final interview with the High-priest (1 Sam. xxii. 9, 15), partly to obtain food and weapons. On the pretext of a secret mission[f] from Saul, he gained an answer from the oracle, some of the consecrated loaves, and the consecrated sword of Goliath. "There is none like that: give it me." The incident was of double importance in David's career. First, it established a connection between him and the only survivor from the massacre in which David's visit involved the house of Ahimelech. Secondly, from Ahimelech's surrender of the consecrated bread to David's hunger our Lord drew the inference of the superiority of the moral to the ceremonial law, which is the only allusion made to David's life in the N. T.[g] (Matt. xii. 3; Mark ii.

[a] 1 Sam. xx. 25, xxii. 14, as explained by Ewald, iii. 98.

[b] The story of his wooing Merab, and of her marriage with Adriel (1 Sam. xviii. 17–19), is omitted in LXX. and Joseph. (*Ant.* vi. 10, § 1.) There is the same obliteration of her name in the existing Text of 2 Sam. xxi. 8.

[c] The first of these (1 Sam. xviii. 9–11) is omitted in the Vatican MS. of the LXX. and Joseph (*Ant.* vi. 10, § 1).

[d] For the Muselman legend, see Weil's *Legends*, p. 154.

[e] The allusions to his danger from the Benjamite archers (Ps. xi. 2), to his flight like a bird to the mountains (xi. 1, comp. 1 Sam. xxvi. 20), and probably to the neighborhood of the Dead Sea (xi. 6), rather point to the time when he was at En-gedi.

[f] The statement of his pretended mission is differently given in the Hebrew and in the LXX. It must be observed that the young men spoken of as his companions were imaginary. He was quite alone.

[g] It is a characteristic Jewish comment (as distinguished from the lesson drawn by Christ) that the bread was useless to him (Jerome, *Qu. Heb.* in loc.).

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86, Luke vi. 3, 4). It is also commemorated by the traditional title of Ps. lii.

(*b.*) His stay at the court of ACHISH was short. Discovered possibly by "the sword of Goliath," his presence revived the national enmity of the Philistines against their former conqueror; and he only escaped by feigning madness,[a] violent gestures, playing on the gates of the city, or on a drum or cymbal, letting his beard grow, and foaming at the mouth (1 Sam. xxi. 13, LXX.). The 56th and 34th psalms are both referred by their titles to this event, and the titles state (what does not appear in the narrative) that he had been seized as a prisoner by the Philistines, and that he was, in consequence of this stratagem, set free by Achish, or (as he is twice called) Abimelech.

3. His life as an independent outlaw (xxii. 1–xxvi. 25. (*a.*) His first retreat was the cave of *Adullam*, probably the large cavern (the only very large one in Palestine), not far from Bethlehem, now called *Khureitûn* (see Bonar's *Land of Promise*, p. 244). From its vicinity to Bethlehem, he was joined there by his whole family, now feeling themselves insecure from Saul's fury (xxii. 1). This was probably the foundation of his intimate connection with his nephews, the sons of Zeruiah.

Of these, Abishai, with two other companions, was amongst the earliest (1 Chr. xi. 15, 20: 1 Sam. xxvi. 6; 2 Sam. xxiii. 13, 18). Beside these, were outlaws and debtors from every part, including doubtless some of the original Canaanites — of whom the name of one at least has been preserved, Ahimelech the Hittite (1 Sam. xxvi. 6).[b]

(*b.*) His next move was to a stronghold, either the mountain, afterwards called Herodium, close to Adullam, or the fastness called by Josephus (*B. J.* vii. 8, § 3) *Masada*, the Grecized form of the Hebrew word *Matzed* (1 Sam. xxii. 4, 5; 1 Chr. xii. 16), in the neighborhood of En-gedi. Whilst there, he had deposited his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinsman of Moab (*ib.* 3). The neighboring king, Nahash of Ammon, also treated him kindly (2 Sam. x. 2). Here another companion appears for the first time, a schoolfellow, if we may use the word, from the schools of Samuel, the prophet Gad, his subsequent biographer (1 Sam. xxii. 5); and whilst he was there, occurred the chivalrous exploit of the three heroes just mentioned to procure water from the well of Bethlehem, and David's chivalrous answer, like that of Alexander in the desert of Gedrosia (1 Chr. xi. 16–19: 2 Sam. xxiii. 14–17). He was joined here by two separate bands. One a little body of eleven fierce Gadite[c] mountaineers, who swam the Jordan in flood-time to reach him (1 Chr. xii. 8). Another was a detachment of men from Judah and Benjamin under his nephew Amasai, who henceforth attached himself to David's fortunes (1 Chr. xii. 16–18).

(*c.*) At the warning of Gad, he fled next to the forest of *Hareth* (somewhere in the hills of Judah, but its exact site unknown), and then again fell in with the Philistines, and again, apparently advised by Gad (xxiii. 4) made a descent on their foraging parties, and relieved *Keilah* (also unknown), in which he took up his abode. Whilst there, now for the first time in a fortified town of his own (xxiii. 7), he was joined by a new and most important ally — Abiathar, the last survivor of the house of Ithamar, who came with the High-priest's Ephod, and henceforth gave the oracles, which David had hitherto received from Gad (xxiii. 6, 9, xxii. 23). By this time, the 400 who had joined him at Adullam (xxii. 2) had swelled to 600 (xxiii. 13).

(*d.*) The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed, "whithersoever they could go," amongst the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness, partly from ignorance of the localities, partly because the same event seems to be twice narrated (1 Sam. xxiii. 19–24, xxvi. 1–4, and perhaps 1 Sam. xxiv. 1–22, xxvi. 5–25). But thus much we discern. He is in the wilderness of *Ziph*. Once (or twice) the Ziphites betray his movements to Saul. From thence Saul literally hunts him like a partridge, the treacherous Ziphites beating the bushes before him, and 3000 men stationed to catch even the print of his footsteps on the hills (1 Sam. xxiii. 14, 22 (Heb.), 24 (LXX.), xxiv. 11, xxvi. 2, 20). David finds himself driven to the extreme south of Judah, in the wilderness of Maon. On two, if not three occasions, the pursuer and pursued catch sight of each other. Of the first of these escapes, the memory was long preserved in the name of the "Cliff of Divisions," given to the cliff down one side of which David climbed, whilst Saul was surrounding the hill on the other side (xxiii. 25–29), and was suddenly called away by a panic of a Philistine invasion. On another occasion, David took refuge in a cave "by the spring of the wild goats" (Engedi) immediately above the Dead Sea (1 Sam. xxiv. 1, 2). The rocks were covered with the pursuers. Saul entered, as is the custom in Oriental countries, for a natural necessity. The followers of David, seated in the dark recesses of the cave, seeing, yet not seen, suggest to him the chance thus thrown in their way. David, with a characteristic mixture of humor and generosity, descends and silently cuts off the skirt of the long robe, spread, as is usual in the East on such occasions, before and behind the person so occupied — and then ensued the pathetic scene of remonstrance and forgiveness (xxiv. 8–22).[d] The third (if it can be distinguished from the one just given) was in the wilderness further south. There was a regular camp, formed with its usual fortification of wagon and baggage. Into this inclosure David penetrated by night, and carried off the cruse of water and the well known royal spear of Saul, which had twice so nearly transfixed him to the wall in former days (xxvi. 7, 11, 22). [ARMS, *Chanith.*] The same scene is repeated as at Engedi — and this is the last interview between Saul and David (xxvi. 25). He had already parted with Jonathan in the forest of Ziph (xxiii. 18).

To this period are annexed by their traditions,

[a] This is the subject of one of David's apocryphal colloquies (Fabricius, *Cod. pseudepigr. V. T.* p. 1002).

[b] Sibbechai, who kills the giant at Gob (2 Sam. xxi. 18), is said by Josephus to have been a Hittite.

[c] Gad, as Jerome's Jewish commentators observe (*Qu. Heb.* in loc.), appears suddenly, without introduction, like Elijah. Is it possible that he, like Elijah may have been from beyond the Jordan, and come as his name implies, with the eleven Gadites?

[d] For the Mussulman legend, see Weil, p. 156.

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titles Psalms lii. ("When the Ziphim came and said, Doth not David hide himself with us?"); lvii. ("When he fled from Saul in the cave," though this may refer also to Adullam); lxiii. ("When he was in the wilderness of Judah," or Idumæa, LXX.); cxlii. ("A prayer when he was in the cave"). It is probably these psalms which made the Psalter so dear to Alfred and to Wallace during their like wanderings.

Whilst he was in the wilderness of Maon occurred David's adventure with NABAL, instructive as showing his mode of carrying on the freebooter's life, and his marriage with Abigail. His marriage with Ahinoam from Jezreel,[a] also in the same neighborhood (Josh. xv. 56), seems to have taken place a short time before (1 Sam. xxv. 43, xxvii. 3; 2 Sam. iii. 2).

4. His service under Achish[b] (1 Sam. xxvii. 1–2 Sam. i. 27). — Wearied with his wandering life he at last crosses the Philistine frontier, not as before in the capacity of a fugitive, but the chief of a powerful band — his 600 men now grown into an organized force, with their wives and families around them (xxvii. 3–4). After the manner of Eastern potentates, Achish gave him, for his support, a city — Ziklag on the frontier of Philistia — and it was long remembered that to this curious arrangement the kings of Judah owed this appanage of their dynasty (xxvii. 6). There we meet with the first note of time in David's life. He *was settled* there *for a year*[c] *and four months* (xxvii. 7), and his increasing importance is indicated by the fact that a body of Benjamite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival (1 Chr. xii. 1–7). Possibly during this stay he may have acquired the knowledge of military organization, in which the Philistines surpassed the Israelites, and in which he surpassed all the preceding rulers of Israel.

He deceived Achish into confidence by attacking the old nomadic inhabitants of the desert frontier, and representing the plunder to be of portions of the southern tribes or the nomadic allied tribes of Israel. But this confidence was not shared by the Philistine nobles; and accordingly David was sent back by Achish from the last victorious campaign against Saul. In this manner David escaped the difficulty of being present at the battle of Gilboa, but found that during his absence the Bedouin Amalekites, whom he had plundered during the previous year, had made a descent upon Ziklag, burnt it to the ground, and carried off the wives and children of the new settlement. A wild scene of frantic grief and recrimination ensued between David and his followers. It was calmed by an oracle of assurance from Abiathar. It happened that an important accession had just been made to his force. On his march with the Philistines northward to Gilboa, he had been joined by some chiefs of the Manassites, through whose territory he was passing. Urgent as must have been the need for them at home, yet David's fascination carried them off, and they now assisted him against the plunderers (1 Chr. xii. 19–21). They overtook the invaders in the desert, and recovered the spoil. These were the gifts with which David was now able for the first time to requite the friendly inhabitants of the scene of his wanderings (1 Sam. xxx. 26–31). A more lasting memorial was the law which traced its origin to the arrangement made by him, formerly in the attack on Nabal, but now again, more completely, for the equal division of the plunder amongst the two-thirds who followed to the field, and one-third who remained to guard the baggage (1 Sam. xxx. 25, xxv. 13). Two days after this victory a Bedouin arrived from the North with the fatal news of the defeat of Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, well close the second period of David's life (2 Sam. i. 1–27)

III. *David's reign.*

(I.) As king of Judah at Hebron, 7½ years (2 Sam. ii. 11; 2 Sam. ii. 1–v. 5).

Hebron was selected, doubtless, as the ancient sacred city of the tribe of Judah, the burial place of the patriarchs and the inheritance of Caleb. Here David was first formally anointed king — by whom is not stated — but the expression seems to limit the inauguration to the tribe of Judah, and therefore to exclude any intervention of Abiathar (2 Sam. ii. 4). To Judah his dominion was nominally confined. But probably for the first five years of the time the dominion of the house of Saul, whose seat was now at Mahanaim, did not extend to the west of the Jordan; and consequently David would be the only Israelite potentate amongst the western tribes. Gradually his power increased, and during the two years which followed the elevation of Ishbosheth, a series of skirmishes took place between the two kingdoms. First came a successful inroad into the territory of Ishbosheth (2 Sam. ii. 28). Next occurred the defection of Abner (2 Sam. iii. 12), and the surrender of Michal, who was now separated from her second husband to return to her first (2 Sam. iii. 15). Then rapidly followed, though without David's consent, the successive murders of ABNER and of ISHBOSHETH (2 Sam. iii. 30, iv. 5). The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. A solemn league was made between him and his people (2 Sam. v. 3). For the third time David was anointed king, and a festival of three days celebrated the joyful event (1 Chr. xii. 39). His little band had now swelled into "a great host, like the host of God" (1 Chr. xii. 22). The command of it, which had formerly rested on David alone, he now devolved on his nephew Joab (2 Sam. ii. 28). It was formed by contingents from every tribe of Israel. Two are specially mentioned as bringing a weight of authority above the others The sons of Issachar had "understanding of the times to know what Israel ought to do," and with the adjacent tribes contributed to the common feast the peculiar products of their rich territory (1 Chr. xii. 32, 40). The Levitical tribe, formerly represented in David's following only by the solitary fugitive Abiathar, now came in strength, represented by the head of the rival branch of Eleazar, the High-priest, the aged Jehoiada and his youth-

[a] Joseph. *Ant.* vi. 13, § 8, calls it *Abessar*.

[b] According to the Jewish tradition (Jerome, *Qu Heb.* on 2 Sam. viii. 10), he was the son of the former Ishbosheth; his mother's name Maachah.

[c] But the value of this is materially damaged by the variations in the LXX. to "4 months," and Joseph. *Ant.* vi. 13, to "4 months and 20 days"

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tful and warlike kinsman Zadok (1 Chr. xii. 27, 28, xxvii. 5).

The only psalm directly referred to this epoch is the 27th (by its title in the LXX. Πρὸ τοῦ χρισθῆναι — "before the anointing" *i. e.* at Hebron).

Underneath this show of outward prosperity, two cankers, incident to the royal state which David now assumed, had first made themselves apparent at Hebron, which darkened all the rest of his career. The first was the formation of a harem, according to the usage of Oriental kings. To the two wives of his wandering life, he had now added four, and including Michal, five (2 Sam. ii. 2, iii. 2–5, 15). The second was the increasing power of his kinsmen and chief officers, which the king strove to restrain within the limits of right, and thus of all the incidents of this part of his career the most plaintive and characteristic is his lamentation over his powerlessness to prevent the murder of Abner (2 Sam. iii. 31–36).

(II.) Reign over all Israel 33 years (2 Sam. v. 5, to 1 K. ii. 11).

(1.) *The Foundation of Jerusalem.* — It must have been with no ordinary interest that the surrounding nations watched for the prey on which the Lion of Judah, now about to issue from his native lair, and establish himself in a new home, would make his first spring. One fastness alone in the centre of the land had hitherto defied the arms of Israel. On this, with a singular prescience, David fixed as his future capital. By one sudden assault Jebus was taken, and became henceforth known by the names (whether borne by it before or not we cannot tell) of Jerusalem and Zion. Of all the cities of Palestine great in former ages, Jerusalem alone has vindicated by its long permanence the choice of its founder. The importance of the capture was marked at the time. The reward bestowed on the successful scaler of the precipice, was the highest place in the army. Joab henceforward became captain of the host (1 Chr. xi. 6). The royal residence was instantly fixed there — fortifications were added by the king and by Joab — and it was known by the special name of the "city of David" (1 Chr. xi. 7; 2 Sam. v. 9).

The neighboring nations were partly enraged and partly awestruck. The Philistines[a] made two ineffectual attacks on the new king (2 Sam. v. 17–20),[b] and a retribution on their former victories took place by the capture and conflagration of their own idols (1 Chr. xiv. 12). Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram[c] sent cedarwood for the buildings of the new capital (2 Sam. v. 11), especially for the palace of David himself (2 Sam. vii. 2). Unhallowed and profane as the city had been before, it was at once elevated to a sanctity which it has never lost, above any of the ancient sanctuaries of the land. The ark was now removed from its obscurity at Kirjath-jearim with marked solemnity. A temporary halt (owing to the death of Uzzah) detained it at Obed-edom's house, after which it again moved forward with great state to Jerusalem. An assembly of the nation was convened, and (according to 1 Chr. xiii. 2, xv. 2–27, especially of the Levites. The musical arts in which David himself excelled were now developed on a great scale (1 Chr xv. 16–22; 2 Sam. vi. 5) Zadok and Abiathar, the representatives of the two Aaronic families, were both present (1 Chr. xv. 11 Chenaniah presided over the music (1 Chr. xv. 22 27). Obed-edom followed his sacred charge (1 Chr. xv. 18, 21, 24). The prophet Nathan appears for the first time as the controlling adviser of the future (2 Sam. vii. 3). A sacrifice was offered as soon as a successful start was made (1 Chr. xv. 26; 2 Sam. vi. 13). David himself was dressed in the white linen dress of the priestly order, without his royal robes, and played on stringed instruments (1 Chr. xv. 27; 2 Sam. vi. 14, 20). As in the prophetic schools where he had himself been brought up (1 Sam. x. 5), and as still in the impressive ceremonial of some Eastern Dervishes, and of Seville cathedral (probably derived from the East), a wild dance was part of the religious solemnity. Into this David threw himself with unreserved enthusiasm, and thus conveyed the symbol of the presence of Jehovah into the ancient heathen fortress. In the same spirit of uniting the sacerdotal with the royal functions, he offered sacrifices on a large scale, and himself gave the benediction to the people (2 Sam. vi. 17, 18; 1 Chr. xvi. 2).[d] The scene of this inauguration was on the hill which from David's habitation was specially known as the "City of David." As if to mark the new era he had not brought the ancient tabernacle from Gibeon, but had erected a new tent or tabernacle (1 Chr. xv. 1) for the reception of the ark. It was the first beginning of the great design, of which we will speak presently, afterwards carried out by his son, of erecting a permanent temple or palace for the ark, corresponding to the state in which he himself was to dwell. It was the greatest day of David's life. One incident only tarnished its splendor — the reproach of Michal, his wife, as he was finally entering his own palace, to carry to his own household the benediction which he had already pronounced on his people. [MICHAL.] His act of severity towards her was an additional mark of the stress which he himself laid on the solemnity (2 Sam. vi. 20–23; 1 Chr. xv. 29).

No less than eleven psalms, either in their traditional titles, or in the irresistible evidence of their contents, bear traces of this great festival. The 29th psalm (by its title in the LXX.) is said to be on the "Going forth of the tabernacle."[e] The 30th (by its title), the 15th and 101st by their contents, express the feelings of David on his occupation of his new home. The 68th, at least in part, and the 24th[f] seem to have been actually composed for the entrance of the ark into the

[a] The importance of the victory is indicated by the (probable) allusion to it in Is. xxviii. 21.

[b] In 1 Chr. xiv. 8, the incoherent words of 2 Sam. v. 17, "David went down into the hold," are omitted.

[c] Eupolemus (Eus. *Præp. Ev.* ix. 30) mentions an expedition against Hiram king of Tyre and Sidon, and a letter to Vafres king of Egypt to make an alliance

[d] 1 Chr. xvi. 1, says "they offered;" 2 Sam. vi. 17, "he offered." Both say "he blessed." The LXX., by a slight variation of the text, reads both in 2 Sam. vi. 14 and 2 Chr. xxx. 21, "instruments of praise," for "all his might."

[e] As "the tabernacle" was never moved from Gibeon in David's time, "the ark" is probably meant. Is it the psalm which describes a thunder-storm. Is it possible to connect this with the event described in 2 Sam. vi. 6? A similar allusion may be found in Ps lxviii. 7, 33. (See Chandler, ii. 211.)

[f] In the LXX title said to be "on the Sabbath's day."

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ancient gates of the heathen fortress — and the last words of the second of these two psalms[a] may be regarded as the inauguration of the new name by which God henceforth is called, The Lord of hosts. "Who is this king of glory?" "The Lord of hosts, He is the king of glory" (Ps. xxiv. 10; comp. 2 Sam. vi. 2). Fragments of poetry worked up into psalms (xcvi. 2–13,[b] cv., cvi. 1, 47, 48), occur in 1 Chr. xvi. 8–36, as having been delivered by David "into the hands of Asaph and his brother" after the close of the festival, and the two mysterious terms in the titles of Ps. vi. and xlvi. (Sheminith and Alamoth) appear in the lists of those mentioned on this occasion in 1 Chr. xv. 20, 21. The 132d is, by its contents, if not by its authorship, thrown back to this time. The whole progress of the removal of the ark is traced in David's vein.

(2.) *Foundation of the Court and Empire of Israel*, 2 Sam. viii. to xii. — The erection of the new capital at Jerusalem introduces us to a new era in David's life and in the history of the monarchy. Up to this time he had been a king, such as Saul had been before him, or as the kings of the neighboring tribes, each ruling over his territory, unconcerned with any foreign relations except so far as was necessary to defend his own nation. But David, and through him the Israelitish monarchy, now took a wider range. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion which for the first time realized the prophetic description of the bounds of the chosen people (Gen. xv. 18–21). The internal organization now established lasted till the final overthrow of the monarchy. The empire was of much shorter duration, continuing only through the reigns of David and his successor Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history. For once, the kings of Israel were on a level with the great potentates of the world. David was an imperial conqueror, if not of the same magnitude, yet of the same kind, as Rameses or Cyrus, — "I have made thee a great name like unto the name of the great men that are in the earth" (2 Sam. vii. 9). "Thou hast shed blood abundantly, and hast made great wars" (1 Chr. xxii. 8). And as, on the one hand, the external relations of life, and the great incidents of war and conquest receive an elevation by their contact with the religious history, so the religious history swells into larger and broader dimensions from its contact with the course of the outer world. The enlargement of territory, the amplification of power and state, leads to a corresponding enlargement and amplification of ideas, of imagery, of sympathies; and thus (humanly speaking) the magnificent forebodings of a wider dispensation in the prophetic writings first became possible through the court and empire of David.

(*a.*) In the internal organization of the kingdom the first new element that has to be considered is the royal family, the dynasty, of which David was the founder, a position which entitled him to the name of "Patriarch" (Acts ii. 29) and (ultimately) of the ancestor of the Messiah.

Of these, Absalom and Adonijah both inherited their father's beauty (2 Sam. xiv. 25; 1 K. i. 6); but Solomon alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was carried on (1 K. xv. 2). The princes were under the charge of Jehiel (1 Chr. xxvii. 32), perhaps the Levite (1 Chr. xv. 21; 2 Chr. xx. 14), with the exception of Solomon, who (according at least to one rendering) was under the charge of Nathan (2 Sam. xii. 25). David's strong parental affection for all of them is very remarkable (2 Sam. xiii. 31, 33, 36, xiv. 33, xviii. 5, 33, xix. 4; 1 K. i. 6).

(*b.*) The military organization, which was in fact inherited from Saul, but greatly developed by David, was as follows:

(1.) "The Host," *i. e.* the whole available military force of Israel, consisting of all males, capable of bearing arms, and summoned only for war. This had always existed from the time of the first settlement in Canaan, and had been commanded by the chief or the judge who presided over Israel for the time. Under Saul, we first find the recognized post of a captain or commander-in-chief — in the person of Abner; and under David this post was given, as a reward for the assault on Jerusalem, to his nephew JOAB (1 Chr. xi. 6, xxvii. 34), who conducted the army to battle in the absence of the king (2 Sam. xii. 26). There were 12 divisions of 24,000 each, who were held to be in duty month by month; and over each of them presided an officer, selected for this purpose from the other military bodies formed by David (1 Chr. xxvii. 1–15). The army was still distinguished from those of surrounding nations by its primitive aspect of a force of infantry without cavalry. The only innovations as yet allowed were, the introduction of a very limited number of chariots (2 Sam. viii. 4) and of mules for the princes and officers instead of the asses (2 Sam. xiii. 29, xviii. 9). According to a Mussulman tradition (*Koran*, xxi. 80), David invented chain armor.[c] The usual weapons were still spears and shields, as appears from the Psalms. For the general question of the numbers and equipment of the army, see ARMS and ARMY.

(2.) The Body-guard. This also had existed in the court of Saul, and David himself had probably been its commanding officer (1 Sam. xxii. 14; Ewald). But it now assumed a peculiar organization. They were at least in name foreigners, as having been drawn from the Philistines, probably during David's residence at the court of Gath. They are usually called from this circumstance "Cherethites and Pelethites," but had also[d] a body especially from Gath[e] amongst them, of whom the name of one, Ittai, is preserved, as a faithful servant of David (2 Sam. xv. 19). The captain of the force was, however, not only not a foreigner, but an Israelite of the highest distinction and purest descent, who first appears in this capacity, but who outlived David, and became the chief support of

[a] Ewald, iii. 164. For an elaborate adaptation of the 68th Psalm to this event, see Chandler, ii. 54.

[b] In the title of the LXX. said to be David's "when the house was built after the captivity." It is possible that by "the captivity" may be meant the captivity of the ark in Philistia, as in Judg. xviii. 30.

[c] Compare the legends in Weil's *Legends*, p. 155, and Lane's *Selections from the Koran*, p. 229. Thus a good coat of mail is often called by the Arabs "*Daoodee*," *i. e.* Davidean.

[d] A tradition in Jerome (*Qu. Heb.* on 1 Chr. xviii 17) speaks of their being in the place of the seventy judges appointed by Moses.

[e] But here the reading is doubtful (Ewald, iii. 2[illegible] note.)

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(I.) WIVES OF THE WANDERINGS

(1 Sam. xxvii. 3; 1 Chr. iii. 1)

Ahinoam of Jezreel = Abigail of Carmel

Amnon or Jehiel? ? (Jer. *Qu. Heb.* on 1 Chr. xxvii. 32) — Chileab or Daniel (1 Chr. iii. 1. Jos. *Ant.* vii. 1, 4)

N. B. — There were, besides, 10 concubines (2 Sam. v. 13, xv. 16), whose children (1 Chr. iii. 9) are not named.

(II.) WIVES AT HEBRON.

(2 Sam. iii. 2-5; 1 Chr. iii. 1-4)

Maacah *a* of Geshur = Haggith = Abital = Eglah *b* = Michal (2 Sam. iii. 15)

Absalom — Tamar — Adonijah — Shephatiah — Ithream

3 sons who died (2 Sam. xiv. 27, xviii. 18) — Tamar (or Maacah) (2 Sam. xiv. 27, Jos. *Ant.* vii. 8, 5) = REHOBOAM

ABIJAM

(III.) WIVES AT JERUSALEM.*c*

(2 Sam. v. 13-16; 1 Chr. iii. 5-8, xiv. 4-7)

Ibhar Ebear (LXX.) — Elishua *d* Elishama (1 Chr. iii. 6) — Elipheleet (Elpalet, (1 Chr. iii. 7) 1 Chr. xiv. 5] — Nogah — Nepheg — Japhia — Elishama — Eliada Beeliada (1 Chr. xiv. 7) — Elipheleet — Jerimoth (2 Chr. xi. 18)

Mahaleth = REHOBOAM

(2.) Bathsheba (1 Chr. iii. 5) Bathshua

one died as a child (2 Sam. xii. 15) — Shammua Shimea (1 Chr. iii. 5) — Shobab — Nathan — Jedidiah or SOLOMON (2 Sam. xii. 25)

Mahalath = REHOBOAM = Tamar (or Maacah) (1 K. xv. 2)

ABIJAM

the throne of his son, namely, Benaiah, son of the chief priest Jehoiada, representative of the eldest branch of Aaron's house (2 Sam. viii. 18, xv. 18, xx. 23; 1 K. i. 38, 44).

(3.) The most peculiar military institution in David's army was that which arose out of the peculiar circumstances of his early life. As the nucleus of the Russian army is the Preobajinsky regiment formed by Peter the Great out of the companions who gathered round him in the suburb of that name in Moscow, so the nucleus of what afterwards became the only standing army in David's forces was the band of 600 men who had gathered round him in his wanderings. The number of 600 was still preserved, with the name of *Gibborim*, "heroes" or "mighty men." It became yet further subdivided *e* into 3 large bands of 200 each, and small bands of 20 each. The small bands were commanded by 30 officers, one for each band, who together formed "the thirty," and the 3 large bands by 3 officers, who together formed "the three," and the whole by one chief, "the captain of the mighty men" (2 Sam. xxiii. 8–39; 1 Chr. xi. 9–47). This commander of the whole force was Abishai, David's nephew (1 Chr. xi. 20; and comp. 2 Sam. xvi. 9). "The three" were Jashobeam (1 Chr. xi. 11) or Adino (2 Sam. xxiii. 8), Eleazar (1 Chr. xi. 12; 2 Sam. xxiii. 9), Shammah (2 Sam. xxiii. 11).*f* Of "the thirty," some few only are known to fame elsewhere. Asahel, David's nephew (1 Chr. xi. 26; 2 Sam. ii. 18); Elhanan, the victor of at least one Goliath (1 Chr. xi. 26; 2 Sam. xxi. 19); Joel, the brother or son (LXX.) of Nathan (1 Chr. xi. 38); Naharai, the armor-bearer of Joab (1 Chr. xi. 39; 2 Sam. xxiii. 37); Eliam,*g* the son of Ahithophel (2 Sam. xxiii. 34); Ira, one of David's priests (1 Chr. xi. 40; 2 Sam. xxiii. 38, xx. 26); Uriah the Hittite (1 Chr. xi. 41; 2 Sam. xxiii. 39, xi. 3).

(c.) Side by side with this military organization were established social and moral institutions. Some were entirely for pastoral, agricultural, and financial purposes (1 Chr. xxvii. 25–31), others for judicial (1 Chr. xxvi. 29–32). Some few are named as constituting what would now be called the court or council of the king; the councillors, Ahithophel of Gilo, and Jonathan the king's nephew, (1 Chr. xxvii. 32, 33); the companion or "friend," Hushai (1 Chr. xxvii. 33; 2 Sam. xv. 37, xvi. 19); the scribe, Sheva, or Seraiah, and at one time Jonathan (2 Sam. xx. 25; 1 Chr. xxvii. 32); Jehoshaphat, the recorder or historian *h* (2 Sam. xx. 24), and Adoram the tax collector, both of whom survived him (2 Sam. xx. 24; 1 K. xii.

a Taken in war (Jerome, *Qu. Heb.* ad 2 Sam. xiii. 37).

b Eglah alone is called "David's wife" in the enumeration 2 Sam. iii. 5. The tradition in Jerome (*Qu. Heb.* ad loc.) says that she was Michal; and (*ib.* ad 2 Sam. vi. 23) that she died in giving birth to Ithream.

c The LXX. in 2 Sam. v. 16, after having given substantially the same list as the present Hebrew text, repeats the list, with strange variations, as follows: *Sammae*, Iessibath, *Nathan*, Galamaan, *Ibaar*, Thoesus, *Elisama*, Naged, *Naphek*, Ianathan, Leasamys, Baalmath, *Eliphaath*.

d Josephus (*Ant.* vii. 3, § 3) gives the following list, of which only four names are identical. He states that the two last were sons of the concubines: Amnus, Emnus, Eban, *Nathan*, *Solomon*, *Ibhar*, Elisa, Phalna, Ennaphèn, Ienas, *Eliphale*.

e See Ewald, iii. 178.

f The LXX. (cf. 2 Sam. xxiii. 8) make them: 1. Isboseth the Canaanite; 2. Adino the Asonite; 3. Eleazar, son of Dodo.

g Perhaps the father of Bathsheba, whose marriage with Uriah would thus be accounted for. (See Blunt *Coincidences*, II. x.)

h As in the court of Persia (Herod. vi. 100, vii. 96, viii. 100).

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18, iv. 3, 6). Each tribe had its own head (1 Chr. xxvii. 16–22). Of these the most remarkable were Elihu, David's brother (probably Eliab), prince of Judah (ver. 18), and Jaasiel, the son of Abner, of Benjamin (ver. 21).

But the more peculiar of David's institutions were those directly bearing on religion. Two prophets appear as the king's constant advisers. Of these, Gad, who seems to have been the elder, had been David's companion in exile; and from his being called "the seer," belongs probably to the earliest form of the prophetic schools. Nathan, who appears for the first time after the establishment of the kingdom at Jerusalem (2 Sam. vii. 2), is distinguished both by his title of "prophet," and by the nature of the prophecies which he utters (2 Sam. vii. 5–17, xii. 1–14), as of the purest type of prophetic dispensation, and as the hope of the new generation,[a] which he supports in the person of Solomon (1 K. i.). Two high-priests also appear — representatives of the two rival houses of Aaron (1 Chr. xxiv. 3); here again, as in the case of the two prophets, one, Abiathar,[b] who attended him at Jerusalem, companion of his exile, and connected with the old time of the judges (1 Chr. xxvii. 34), joining him after the death of Saul, and becoming afterwards the support of his son, the other Zadok, who ministered at Gibeon (1 Chr. xvi. 39), and who was made the head of the Aaronic family (xxvii. 17). Besides these four great religious functionaries there were two classes of subordinates — prophets, specially instructed in singing and music, under Asaph, Heman, the grandson of Samuel, and Jeduthun (1 Chr. xxv. 1–31) — Levites, or attendants on the sanctuary, who again were subdivided into the guardians of the gates and guardians of the treasures (1 Chr. xxvi. 1–28) which had been accumulated, since the reëstablishment of the nation, by Samuel, Saul, Abner, Joab, and David himself (1 Chr. xxvi. 26–28).

The collection of those various ministers and representatives of worship round the capital must have given a new aspect to the history in David's time, such as it had not borne under the disconnected period of the Judges. But the main peculiarity of the whole must have been, that it so well harmonized with the character of him who was its centre. As his early martial life still placed him at the head of the military organization which had sprung up around him, so his early education and his natural disposition placed him at the head of his own religious institutions. Himself a prophet, a psalmist, he was one in heart with those whose advice he sought, and whose arts he fostered. And, more remarkably still, though not himself a priest, he yet assumed almost all the functions usually ascribed to the priestly office. He wore, as we have seen, the priestly dress, offered the sacrifices, gave the priestly benediction (2 Sam. vi. 14, 17, 18); and, as if to include his whole court within the same sacerdotal sanctity, Benaiah the captain of his guard was a priest[c] by descent (1 Chr. xxvii. 5), and joined in the sacred music (1 Chr. xvi. 6); David himself and "the captains of the host" arranged the prophetical duties (1 Chr. xxv. 1); and his sons are actually called "priests" (2 Sam. viii. 18; 1 Chr. xviii. 17, translated "chief," and αὐλάρχαι, "chief rulers"), as well as Ira, of Manasseh (2 Sam. xx. 26, translated "chief ruler," but LXX. ἱερεύς). Such a union was never seen before or since in the Jewish history. Even Solomon fell below it in some important points. But from this time the idea took possession of the Jewish mind and was never lost. What the heathen historian Justin antedates, by referring it back to Aaron, is a just description of the effect of the reign of David: — "Sacerdos mox rex creatur; semperque exinde hic mos apud Judæos fuit ut eosdem reges et sacerdotes haberent; quorum justitiâ religione permixtâ, incredibile quantum coaluere" (Justin, xxxvi. 2).

(*d.*) From the internal state of David's kingdom, we pass to its external relations. These will be found at length under the various countries to which they relate. It will be here only necessary to briefly indicate the enlargement of his dominions. Within 10 years from the capture of Jerusalem, he had reduced to a state of permanent subjection the PHILISTINES[d] on the west (2 Sam. viii. 1); the MOABITES[e] on the east (2 Sam. viii. 2), by the exploits of Benaiah (2 Sam. xxiii. 20); the SYRIANS on the northeast as far as the Euphrates[f] (2 Sam. viii. 3); the EDOMITES[g] (2 Sam. viii. 14), on the south; and finally the AMMONITES,[h] who had broken their ancient alliance, and made one grand resistance to the advance of his empire (2 Sam. x. 1–19, xii. 26–31). These three last wars were entangled[i] with each other. The last and crowning point was the siege of Rabbah. The ark went with the host (2 Sam. xi. 11). David himself was present at the capture of the city (2 Sam. xii. 29). The savage treatment of the inhabitants — the only instance as far as appears of cruel severity against his enemies — is perhaps to be explained by the formidable nature of their resistance — as the like stain on the generosity of the Black Prince in the massacre of Limoges. The royal crown, or "crown of Milcom," was placed on David's head (2 Sam. xii. 30), and, according to Josephus (*Ant.* vii. 5) was always worn by him afterwards. The Hebrew tradition (Jerome, *Qu. Heb. ad* 1 Chr. xx. 2) represents it as having been the diadem of the Ammonite god Milcom or Moloch; and that Ittai the Gittite (doing what no Israelite could have done, for fear of pollution) tore it from the idol's head, and brought it to David. The general peace which followed was commemorated in the name of "the Peaceful" (Solomon), given to the son born to him at this crisis.[k]

To these wars in general may be ascribed Ps.

[a] 2 Sam. xii. 25, is by some interpreters rendered, "He put him (Solomon) under the hand of Nathan;" thus making Nathan Solomon's preceptor. (See Chandler, ii. 272.)

[b] Compare Blunt, II. xv.

[c] ὁ ἱερεὺς τῷ γένει (Joseph. *Ant.* vii 12, § 4).

[d] By the reduction of Gath, 1 Chr. xviii. 1.

[e] The punishment of the Moabites is too obscurely worded to be explained at length. A Jewish tradition (which shows that there was a sense of its being excessive) maintained that it was in consequence of the Moabites having murdered David's parents, when confided to them, 1 Sam. xxii. 3 (Chandler, ii. 163).

[f] Described briefly in a fragment of Nicolaus of Damascus, in Joseph. *Ant.* vii. 5, § 2, and Eupolemus, in Eus. *Præp. Ev.* ix. 30.

[g] To these Eupolemus adds the Nabateans and Nebdæans.

[h] For the details of the punishment, see RABBAH. Chandler (ii. 237, 238) interprets it of hard servitude; Ewald (iii. 214), of actual torture and slaughter.

[i] The story appears to be told twice over (2 Sam. viii. 3–14, x. 1–xi. 1, xii. 26–31).

[k] The golden shields taken in the Syrian wars re

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xx., as illustrating both the sacerdotal character of David, and also his mode of going forth to battle. To the Edomite war, both by its title and contents must be ascribed Ps. lx. 6–12 (cviii. 7-13), describing the assault on Petra. Ps. lxviii. may probably have received additional touches, as it was sung on the return of the ark from the siege of Rabbah.[a] Ps. xviii.[b] (repeated in 2 Sam. xxii.) is ascribed by its title, and appears from some expressions to belong to the day "When the Lord had delivered him out of the hand of all his enemies," as well as "out of the hand of Saul" (2 Sam. xxii. 1; Ps. xviii. 1). That "day" may be either at this time or at the end of his life. Ps. xx. (Syr. Vers.) and xxi. relate to the general union of religious and of military excellences displayed at this time of his career. (Ps. xxi. 3, "Thou settest a crown of pure gold upon his head," not improbably refers to the golden crown of Ammon, 2 Sam. xii. 30.)

(3.) In describing the incidents of the life of David after his accession to the throne of Israel, most of the details will be best found under the names to which they refer. Here it will be needful only to give a brief thread, enlarging on those points in which David's individual character is brought out.

Three great calamities may be selected as marking the beginning, middle, and close, of David's otherwise prosperous reign; which appears to be intimated in the question of Gad, 2 Sam. xxiv. 13, "a three[c] years' famine, a three months' flight, or a three days' pestilence."[d]

(*a.*) Of these, the first (the three years' famine) introduces us to the last notices of David's relations[e] with the house of Saul. There has often arisen a painful suspicion in later times, as there seems to have been at the time (xvi. 7), that the oracle which gave as the cause of the famine Saul's massacre of the Gibeonites, may have been connected with the desire to extinguish the last remains of the fallen dynasty. But such an explanation is not needed. The massacre was probably the most recent national crime that had left any deep impression; and the whole tenor of David's conduct towards Saul's family is of an opposite kind. It was then that he took the opportunity of removing the bodies of Saul and Jonathan to their own ancestral sepulchre at Zelah (2 Sam. xxi. 14); and it was then, or shortly before, that he gave a permanent home and restored all the property of the family to Mephibosheth, the only surviving son of Jonathan (2 Sam. ix. 1–13, xxi. 7). The seven who perished were, two sons of Saul by Rizpah, and five grandsons — sons of Merab[f] and Adriel (2 Sam. xxi. 8).

(*b.*) The second group of incidents contains the tragedy of David's life, which grew in all its parts out of the polygamy, with its evil consequences, into which he had plunged on becoming king. Underneath the splendor of his last glorious campaign against the Ammonites, was a dark story, known probably at that time only to a very few, and even in later times[g] kept as much as possible out of the view of the people, but now recognized as one of the most instructive portions of his career — the double crime of adultery with Bathsheba, and of the virtual murder of Uriah. The crimes[h] are undoubtedly those of a common Oriental despot. But the rebuke of Nathan; the sudden revival of the king's conscience; his grief for the sickness of the child; the gathering of his uncles and elder brothers around him; his return of hope and peace; are characteristic of David, and of David only. And if we add to these the two psalms, the 32d and the 51st, of which the first by its acknowledged internal evidence, the 2d by its title[i] also claim to belong to this crisis of David's life, we shall feel that the instruction drawn from the sin has more than compensated to us at least for the scandal occasioned by it.

But, though the "free spirit" and "clean heart" of David returned, and though the birth of Solomon was as auspicious as if nothing had occurred to trouble the victorious festival which succeeded it; the clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house" (2 Sam. xii. 10). The outrage on his daughter Tamar; the murder of his eldest son Amnon; and then the revolt of his best beloved Absalom, brought on the crisis, which once more sent him forth a wanderer, as in the days when he fled from Saul; and this, the heaviest trial of his life, was aggravated by the impetuosity of Joab, now perhaps from his complicity in David's crime more unmanageable[k] than ever. The rebellion was fostered apparently by the growing jealousy of the tribe of Judah at seeing their king absorbed into the whole nation; and if, as appears from[l] 2 Sam. xi. 3, xxiii. 34, Ahithophel was the grandfather of Bathsheba, its main supporter was one whom David had provoked by his own crimes. For its general course, the reader is referred to the names just mentioned. But two or three of its scenes relate so touchingly and peculiarly to David, that this is the place for dwelling upon them.

The first is the most detailed description of any single day that we find in the Jewish history.

It was apparently early on the morning of the day after he had received the news of the rebellion at Hebron that the king left the city of Jerusalem on foot. He was accompanied by a vast concourse; in the midst of which he and his body-guard were

mained long afterwards as trophies in the temple at Jerusalem (2 Sam. viii. 7; Cant. iv. 4). [ARMS, *Shield*, p. 162.] The brass was used for the brazen basins and pillars (2 Sam. viii. 8; LXX.).

[a] See Hengstenberg on Ps. lxviii.

[b] The imagery of the thunderstorm, Ps. xviii. 7-14. may possibly allude to the events either of 2 Sam. v. 20–24 (Chandler, ii. 211), or of 2 Sam. vi. 8.

[c] So LXX. and 1 Chr. xxi. 12, instead of seven.

[d] Ewald, iii. 207.

[e] That this incident took place early in the reign, appears (1) from the freshness of the allusion to Saul's act (2 Sam. xxi. 1-8); (2) from the allusions to the massacre of Saul's sons in xix. 28; (3) from the apparent connection of the story with ch. ix.

[f] The mention of Adriel necessitates the reading of Merab for Michal.

[g] It is omitted in the Chronicles.

[h] This is the subject of one of the apocryphal colloquies of David (Fabric. *Cod. pseudepigr. V. T.* i. 1000). The story is also told in the Koran (xxxviii. 20-24), and wild legends are formed out of it (Weil's *Legends*, p. 158-160, 170).

[i] Ewald places it after the Captivity. From the two last verses (li. 18, 19) this would be the almost certain conclusion. But is it not allowable to suppose these verses to be an adaptation of the psalm to that later time?

[k] See Blunt's *Coincidences*, II. xi. for a theory perhaps too much elaborated, yet not without some foundation.

[l] Blunt II. x.: Jerome, *Qu. Heb.* on 2 Sam. xi. 3

conspicuous. They started from a house on the outskirts of the city (2 Sam. xv. 17, LXX.), and every stage of the mournful procession was marked by some incident which called forth a proof of the deep and lasting affection which the king's peculiar character had the power of inspiring in all who knew him. The first distinct halt was by a solitary olive-tree (2 Sam. xv. 18, LXX.), that marked the road to the wilderness of the Jordan. Amongst his guard of Philistines and his faithful company of 600[a] he observed Ittai of Gath, and with the true nobleness of his character entreated the Philistine chief not to peril his own or his countrymen's lives in the service of a fallen and a stranger sovereign. But Ittai declared his resolution (with a fervor which almost inevitably recalls a like profession made almost on the same spot to the great descendant of David centuries afterwards) to follow him in life and in death. They all passed over the ravine of the Kedron; and here, when it became apparent that the king was really bent on departure, "the whole land wept with a loud voice" — the mountain and the valley resounded with the wail of the people. At this point they were overtaken by the two priests, Zadok and Abiathar, bringing the ark from its place on the sacred hill to accompany David on his flight — Abiathar, the elder, going forward up the mountain, as the multitude defiled past him. Again, with a spirit worthy of the king, who was prophet as well as priest, David turned them back. He had no superstitious belief in the ark as a charm; he had too much reverence for it to risk it in his personal peril. And now the whole crowd turned up the mountain pathway; all wailing, all with their heads muffled as they went; the king only distinguished from the rest by his unsandalled feet. At the top of the mountain, consecrated by an altar of worship, they were met by Hushai the Archite, "the friend," as he was officially called, of the king. The priestly garment, which he wore[b] after the fashion, as it would seem, of David's chief officers, was torn, and his head was smeared with dust, in the bitterness of his grief. In him David saw his first gleam of hope. A moment before, the tidings had come of the treason of Ahithophel; and to frustrate his designs Hushai was sent back, just in time to meet Absalom arriving from Hebron. It was noon when David passed over the mountain top, and now, as Jerusalem was left behind, and the new scene opened before him, two new characters appeared, both in connection with the hostile tribe of Benjamin, whose territory they were entering. One was Ziba, servant of Mephibosheth, taking advantage of the civil war to make his own fortunes. At Bahurim, also evidently on the downward pass, came forth one of its inhabitants, Shimei, in whose furious curses broke out the long suppressed hatred of the fallen family of Saul, as well perhaps as the popular feeling against the murderer[c] of Uriah. With characteristic replies to both, the king descended to the Jordan valley (2 Sam. xvi. 14; and comp. xvii. 22; Jos. *Ant.* vii. 9, § 4) and there rested after the long and eventful day at the ford or bridge[d] (*Abara*) of the river. At midnight they were aroused by the arrival of the two sons of the high-priests, and by break of dawn they had reached the opposite side in safety.

To the dawn of that morning is to be ascribed Ps. iii., and (according to Ewald, though this seems less certain) to the previous evening, Ps. iv. Ps. cxliii. by its title in the LXX., "When his son was pursuing him," belongs to this time. Also by long popular belief the trans-Jordanic exile of Ps. xlii. has been supposed to be David, and the complaints of Ps. lv., lxix., and cix., to be levelled against Ahithophel.

The history of the remaining period[e] of the rebellion is compressed into a brief summary. Mahanaim was the capital of David's exile, as it had been of the exiled house of Saul (2 Sam. xvii. 24, comp. ii. 8, 12). Three great chiefs of that pastoral district are specially mentioned as supporting him; one, of great age, not before named, Barzillai the Gileadite: the two others, bound to him by former ties, Shobi, the son of David's ancient friend Nahash, probably put by David in his brother's place (xii. 30, x. 2); and Machir, the son of Ammiel, the former protector of the child of David's friend Jonathan (2 Sam. xvii. 27, ix. 4). His forces were arranged under the three great military officers who remained faithful to his fortunes — Joab, captain of the host; Abishai, captain of "the mighty men;" and Ittai, who seems to have taken the place of Benaiah (had he wavered in his allegiance, or was he appointed afterwards?), as captain of the guard (2 Sam. xviii. 2). On Absalom's side, was David's nephew, Amasa (*ib.* xvii. 25). The warlike spirit of the old king and of his faithful followers at this extremity of their fortunes is well depicted by Hushai, "chafed in their minds, as a bear robbed of her whelps in the 'field' (or a fierce wild boar in the Jordan valley, LXX.);" the king himself, as of old, "lodging not with the people," but "hid in some pit or some other place" (2 Sam. xvii. 8, 9). The final battle was fought in the "forest of Ephraim," which terminated in the accident leading to the death[f] of Absalom. At this point the narrative resumes its minute detail. As if to mark the greatness of the calamity, every particular of its first reception is recorded. David was waiting the event of the battle in the gateway of Mahanaim. Two messengers, each endeavoring to outstrip the other, were seen running breathless from the field. The first who arrived was Ahimaaz, the son of Zadok, already employed as a messenger on the first day of the king's flight. He had been entreated by Joab not to make himself the bearer of tidings so mournful; and it would seem that when he came to the point his heart failed, and he spoke only of the great confusion in which he had left the army. At this moment the other messenger burst in — a stranger, perhaps an Ethiopian[g] — and abruptly revealed the fatal news (2 Sam. xviii. 19-32). [CUSHI.] The passionate burst of grief which followed, is one of the best proofs of the deep affection of David's character. He wrapt himself up in his sorrow; and even at the very moment of his

[a] Ewald. iii. 177, note. According to the reading *Gibborim* for *Gittim*.

[b] 2 Sam. xv. 32. *Cuttoneth*: τον χιτῶνα: A. V. "coat."

[c] Blunt, II. x.

[d] Comp. 2 Sam. xv. 28, xix. 18 (both Chetib; the Kerî has *Araboth*, i. e. the "plains" or "deserts").

[e] If Ewald's interpretation of 2 Sam. xxiv. 13 be correct, it was 3 months. The Jewish tradition (in Jerome, *Qu. Heb.* on 2 Sam. iv. 4) makes it 6.

[f] For the Mussulman legend, see Weil, p. 161.

[g] "Cushi" — or Hebrew *ha-Cushi*, with the article. It is doubtful whether it is a proper name.

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triumph, he could not forget the hand that had slain his son. He made a solemn vow to supersede Joab by Amasa, and in this was laid the lasting breach between himself and his powerful nephew, which neither the one nor the other ever forgave (2 Sam. xix. 13).

The return was marked at every stage by rejoicing and amnesty, — Shimei forgiven, Mephibosheth[a] partially reinstated, Barzillai rewarded by the gifts, long remembered, to his son CHIMHAM (2 Sam. xix. 16–40; 1 K. ii. 7). Judah was first reconciled. The embers of the insurrection still smouldering (2 Sam. xix. 41–43) in David's hereditary enemies of the tribe of Benjamin were trampled out by the mixture of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position. And David again reigned in undisturbed peace at Jerusalem (2 Sam. xx. 1–22).[b]

(*c.*) The closing period of David's life, with the exception of one great calamity, may be considered as a gradual preparation for the reign of his successor. This calamity was the three days' pestilence which visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king's orders (2 Sam. xxiv. 1–9; 1 Chr. xxi. 1–7, xxvii. 23, 24); an attempt not unnaturally suggested by the increase of his power, but implying a confidence and pride alien to the spirit inculcated on the kings of the chosen people [see NUMBERS]. Joab's repugnance to the measure was such that he refused altogether to number Levi and Benjamin (1 Chr. xxi. 6). The king also scrupled to number those who were under 20 years of age (1 Chr. xxvii. 23), and the final result never was recorded in the "Chronicles of King David" (1 Chr. xxvii. 24). The plague, however, and its cessation were commemorated down to the latest times of the Jewish nation. Possibly Ps. xxx. and xci. had reference (whether David's or not) to this time. But a more certain memorial was preserved on the exact spot which witnessed the close of the pestilence, or, as it was called, like the Black Death of 1348, "The Death." Outside the walls of Jerusalem, Araunah or Ornan, a wealthy Jebusite — perhaps even the ancient king of Jebus (2 Sam. xxiv. 23)[c] — possessed a threshing-floor; there he and his sons were engaged in threshing the corn gathered in from the harvest (1 Chr. xxi. 20). At this spot an awful vision appeared, such as is described in the later days of Jerusalem, of the Angel of the Lord stretching out a drawn sword between earth and sky over the devoted city.[d] The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted, the site; the altar was erected on the rock of the threshing-floor; the place was called by the name of "*Moriah*" (2 Chr. iii. 1); and for the first time a holy place,[e] sanctified by a vision of the Divine presence, was recognized in Jerusalem. It was this spot which afterwards became the altar of the Temple, and therefore the centre of the national worship, with but slight interruption, for more than 1000 years, and it is even contended that the same spot is the rock, still regarded with almost idolatrous veneration, in the centre of the Mussulman "Dome of the Rock" (see Professor Willis in Williams's *Holy City*, ii.).

The selection of the site of this altar probably revived the schemes of the king for the building of a permanent edifice to receive the ark, which still remained inside his own palace in its temporary tent. Such schemes, we are told, he had entertained after the capture of Jerusalem, or at the end of his wars. Two reasons were given for their delay. One, that the ancient nomadic form[f] of worship was not yet to be abandoned (2 Sam. vii. 6): the other, that David's wars[g] unfitted him to be the founder of a seat of peaceful worship (1 Chr. xxii. 8). But a solemn assurance was given that his dynasty should continue "for ever" to continue the work (2 Sam. vii. 13; 1 Chr. xxii. 9, 10). Such a founder, and the ancestor of such a dynasty, was Solomon to be, and to him therefore the stores[h] and the plans of the future Temple (according to 1 Chr. xxii. 2–19, xxviii. 1–xxix. 19) were committed.

A formidable conspiracy to interrupt the succession broke out in the last days of David's reign [see ADONIJAH], which detached from his person two of his court, who from personal offense or adherence to the ancient family had been alienated from him — Joab and Abiathar. But Zadok, Nathan, Benaiah, Shimei, and Rei[i] remaining firm, the plot was stifled, and Solomon's inauguration took place under his father's auspices[k] (1 K. i. 1–53).

The Psalms which relate to this period are, by title, Ps. xcii.; by internal evidence, Ps. ii.

By this time David's infirmities had grown upon him. The warmth of his exhausted frame was attempted to be restored by the introduction of a young Shunammite, of the name of Abishag, mentioned apparently for the sake of an incident which grew up in connection with her out of the later events (1 K. i. 1, ii. 17). His last song is preserved — a striking union of the ideal of a just ruler which he had placed before him, and of the

[a] The injustice done to Mephibosheth by this division of his property was believed in later traditions to be the sin which drew down the division of David's kingdom (Jerome, *Qu. Heb.* on 2 Sam. xix.). The question is argued at length by Selden, *De Successione*, i. 25, pp. 67, 68. (Chandler, ii. 376.)

[b] To many English readers, the events and names of this period have acquired a double interest from the power and skill with which Dryden has made the story of "Absalom and Achitophel" the basis of his political poem on the Court of King Charles II.

[c] In the original the expression is much stronger than in the A. V. — "Araunah, the king." [See ARAUNAH.]

[d] This apparition is also described in a fragment of the heathen historian Eupolemus (Eus. *Præp. Ev.* ix. 30), but is confused with the warning of Nathan against building the Temple. "An angel pointed out the place where the altar was to be, but forbade him to build the Temple, as being stained with blood, and having fought many wars. His name was *Diamathan*."

[e] In 1 Chr. xxi. 26, a fire from heaven descends to sanctify the altar. This is not mentioned in 2 Sam. xxiv.

[f] This is the subject of one of the apocryphal colloquies (Fabric. *Cod. pseudepigr. V. T.* i. 1004).

[g] In this respect David still belonged to the older generation of heroes. (See Jerome, *Qu. Heb.* ad loc.

[h] Eupolemus (Eus. *Præp. Ev.* ix. 30) makes David send fleets for these stores to Elath and to Ophir.

[i] Jerome (*Qu. Heb.* ad loc.) renders Rei = Ira, no improbably. Ewald's conjecture (iii. 266, note) is that he is identical with Raddai.

[k] Eupolemus (Eus. *Præp. Ev.* ix. 30) adds, "in the presence of the high-priest Eli."

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difficulties which he had felt in realizing it (2 Sam. xxiii. 1-7). His last words, as recorded, to his successor, are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai (1 K. ii. 1-9).

He died, according to Josephus (*Ant.* viii. 15, § 2), at the age of 70, and "was buried in the city of David."[a] After the return from the Captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the 'mighty men,'" or "the guardhouse" (Neh. iii. 16). His tomb, which became the general sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people. "His sepulchre is with us unto this day," says St. Peter at Pentecost (Acts ii. 29); and Josephus (*Ant.* vii. 15, § 3; xiii. 8, § 4; xvi. 7, § 1) states that, Solomon having buried a vast treasure in the tomb, one of its chambers was broken open by Hyrcanus, and another by Herod the Great. It is said to have fallen into ruin in the time of Hadrian (Dion Cassius, lxix. 14). In Jerome's time a tomb, so called, was the object of pilgrimage (*Ep. ad Marcell.* 17 (46)), but apparently in the neighborhood of Bethlehem. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem commonly called Mount Zion, under the so-called "Cœnaculum." For the description of it see Barclay's *City of the Great King*, p. 209. For the traditions concerning it see Williams's *Holy City*, ii. 509-513. The so-called "Tombs of the Kings" have of late been claimed as the royal sepulchre by De Saulcy (ii. 162-215), who brought to the Louvre (where it may be seen) what he believed to be the lid of David's sarcophagus. But these tombs are *outside* the walls, and therefore cannot be identified with the tomb of David, which was emphatically *within* the walls (see Robinson, iii. 252, note).

The character of David has been so naturally brought out in the incidents of his life that it need not be here described in detail. In the complexity of its elements,[b] passion, tenderness, generosity, fierceness — the soldier, the shepherd, the poet, the statesman, the priest, the prophet, the king — the romantic friend, the chivalrous leader, the devoted father — there is no character of the O. T. at all to be compared to it. Jacob comes nearest in the variety of elements included within it. But David's character stands at a higher point of the sacred history, and represents the Jewish people just at the moment of their transition from the lofty virtues of the older system to the fuller civilization and cultivation of the later. In this manner he becomes naturally, if one may so say, the likeness or portrait of the last and grandest development of the nation and of the monarchy in the person and the period of the Messiah. In a sense more than figurative, he is the type and prophecy of Jesus Christ. Christ is not called the son of Abraham, or of Jacob, or of Moses, but he was truly "the son of David."

To his own people his was the name most dearly cherished after their first ancestor Abraham. "The city of David," "the house of David," "the throne of David," "the seed of David," "the oath sworn unto David" (the pledge of the continuance of his dynasty), are expressions which pervade the whole of the Old Testament and all the figurative language of the New, and they serve to mark the lasting significance of his appearance in history.[c]

His Psalms (whether those actually written by himself be many or few) have been the source of consolation and instruction beyond any other part of the Hebrew Scriptures. In them appear qualities of mind and religious perceptions not before expressed in the sacred writings, but eminently characteristic of David, — the love of nature, the sense of sin, and the tender, ardent trust in, and communion with, God. No other part of the Old Testament comes so near to the spirit of the New. The Psalms are the only expressions of devotion which have been equally used through the whole Christian Church — Abyssinian, Greek, Latin, Puritan, Anglican.

The difficulties which attend on his character are valuable as proofs of the impartiality of Scripture in recording them, and as indications of the union of natural power and weakness which his character included. The Rabbis in former times, and critics (like Bayle)[d] in later times, have seized on its dark features and exaggerated them to the utmost. And it has been often asked, both by the scoffers and the serious, how the man after God's[e] own heart could have murdered Uriah, and seduced Bathsheba, and tortured the Ammonites to death? An extract from one who is not a too-indulgent critic of sacred characters expresses at once the common sense and the religious lesson of the whole matter. "Who is called 'the man after God's own heart'? David, the Hebrew king, had fallen into sins enough — blackest crimes — there was no want of sin. And therefore the unbelievers sneer, and ask 'Is this your man according to God's heart?' The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, temptations, the often baffled, never-ended struggle of it be forgotte ? . . . David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled — sore baffled — driven as into entire wreck: yet a struggle never ended, ever with tears, repentance, true unconquerable purpose begun anew" (Carlyle's *Heroes and Hero-Worship*, p. 72).

A. P. S.

* The conciliation of 1 Sam. xvi. 14-23 with xvii. 12-31, 55-58 (see I. 4 of the article above)

[a] A striking legend of his death is preserved in Weil's *Legends*, pp. 169, 170; a very absurd one, in Basnage, *Hist. des Juifs*, bk. v. ch. 2.

[b] This variety of elements is strikingly expressed in "the Song of David," a poem written by the unfortunate Christopher Smart in charcoal on the walls of his cell, in the intervals of madness.

[c] It may be remarked that the name never appears as given to any one else in the Jewish history, as if, like "Peter" in the Papacy, it was too sacred to be appropriated.

[d] For some just remarks, in answer to Bayle, on the necessity of taking into account the circumstances of David's age and country, see Dean Milman's *Hist. of the Jews*, i. 247.

[e] This expression has been perhaps too much made of. It occurs only once in the Scriptures (1 Sam. xiii 14, quoted again in Acts xiii. 22), where it merely indicates a man whom God will approve, in distinction from Saul who was rejected. A much stronger and more peculiar commendation of David is that contained in 1 K. xv. 3-5, and implied in Ps. lxxxix. 20-28

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has given rise to various explanations. It must be acknowledged that there are some difficulties here. Winer (though without assenting to them all as equally well founded) enumerates them in his *Bibl. Realw.* i. 259 ff., and Bleek also in his *Einl. in das A. Test.* p. 336 ff., with the admission at the same time that they have been urged too far. The reader may be disappointed if no notice should be taken of them here, or of the considerations which have been offered to account for the apparent disagreement. It should be stated that the better critical judgment of scholars (as De Wette, Ewald, Bleek, Keil) is that the Hebrew text of the passages under remark has not been corrupted or interpolated, but that the two sections (from whatever source originally derived) form an integral part of the work as it came from the hand of the writer or compiler.

One of the principal difficulties in the relation of the two portions to each other, is that, in the first of them, David is said to have been a musician and an armor-bearer at the court of Saul (1 Sam. xvi. 19 ff.); and, in the second, that he appears to be introduced to the king, at the time of the battle with Goliath, as a stranger of whom Saul had no previous knowledge (1 Sam. xvii. 31 ff.). It deserves to be said, in reply to this representation, that David may not have been permanently connected with Saul in his capacity as harpist, but was only summoned to him as the intermittent malady of Saul required, and then, after exerting his skill for its removal, returned to the care of his flocks. (See Chandler's *Life of David*, p. 48.) It is expressly stated, at all events, that even after the outbreak of the war with the Philistines he was in the habit of passing to and fro between the camp and his father's home at Bethlehem (1 Sam. xvii. 17, 18). It is true, he was appointed at the same time one of Saul's armor-bearers as well as his musician; but this office, at least in times of peace, was one of honor rather than of active service, and would not require that he should be constantly about the person of the king. This was the less necessary, because the number of such servitors was so great. Joab, David's chief commander at a later date, is said to have had ten armor-bearers, and Saul in his higher station must have had many more. Under these circumstances, Saul's first acquaintance with David may have been often interrupted and hence comparatively slight; so that when they met again, possibly after an interval of some considerable duration, amid the distraction and tumult of a war which was engrossing every energy of the king's mind, it is not incredible that Saul at first sight may not have recognized the shepherd boy whom he had occasionally seen;* while as to David himself it is not to be supposed that he would put forward any obtrusive claim to the king's recognition on the ground of his former services.

Again, it is objected that Saul's inquiry of Abner, captain of the host (1 Sam. xvii. 55), after David's slaying of Goliath, "Whose son is this youth," is extraordinary, if David had really stood in the relation to Saul which the previous account has mentioned. But as Kurtz remarks (Herzog's *Real-Encykl.* iii. 300), the import of the question may have been not so much who is David's father as to his name merely, as what is David's ancestry, his parentage and rank in life. Saul may have been indifferent respecting the family of his harp-player and armor-bearer; but after the victory, when the successful champion, according to the terms which Saul himself had proposed, was about to become his son-in-law (1 Sam. xvii. 25), it was obviously a matter of great interest to him to obtain more particular information respecting his birth and connections.

It is affirmed also that the account of David at the time of his first introduction to Saul (1 Sam. xvi. 18), as "a mighty valiant man, and a man of war," is out of place there, because he had not yet displayed the military qualities which those words ascribe to him. This description, as Winer admits (*Realw.* i. 260), may be merely proleptic, inserted by the historian not of course as representing what David was at that time, but what he was known to be in history to readers of the story. Keil and Delitzsch prefer to say, that his conflicts with the lion and the bear (1 Sam. xvii. 34, 35) had already furnished such proofs of heroism, that none who knew him could fail to discern in him the future warrior (*Books of Samuel*, p. 171, Clark's Library). Stanley (see I. 4 above) thinks that David may already have fought against the Philistines, and was known to some of Saul's guards for his military exploits. But this supposition implies in effect that the two parts of the narrative are inconsistent with each other; for David's awkwardness in the use of weapons when he assumed the championship against Goliath (1 Sam. xvii. 38 ff.) shows that he was then inexperienced in war.

Another allegation is that the statement in 1 Sam. xvii. 54, that "David took the head of the Philistine and brought it to Jerusalem," must certainly be an anachronistic addition to the history, because Jerusalem was not then in possession of the Hebrews, but was captured by David (or Joab) at a later period (1 Chr. xi. 4 ff.). But the statement in that passage really is that David took at that time not Jerusalem itself, but the fortress of Jerusalem, the citadel on Mount Zion (called after him the city of David), which had not before been wrested from the ancient inhabitants (Josh. xv. 63). As to Jerusalem itself, i. e. the other hills and the suburbs which the city comprised, we read that it had been in the hands of the Hebrews from the time of their first arrival on the west of the Jordan, in the days of Joshua (Judg. i. 8, 21). David at first deposited the armor of Goliath in his own tent or house at Bethlehem (1 Sam. xvii. 54); but it was in the natural course of things that such a trophy after a time would be placed in some more public custody. No one can seriously think that this statement conflicts with 1 Sam. xxi. 9, from which it appears that the sword of Goliath was found in the sanctuary at NOB at the time of David's interview with the priest Ahimelech. Nor is such a return of David to Bethlehem, to leave there the spoils of war or to visit his friends, inconsistent with 1 Sam. xviii. 2, where it is said that Saul did not permit him any more "to go to his father's

* "The physical development is much more rapid in the East than amongst us, and a young person there soon passes out of the knowledge of those from whom he is separated. For some very interesting remarks on this point, see Thomson's *Land and Book*, ii. 366. Josephus (*Ant.* vi. 9, § 1) says that even a few years elapsed between David's leaving the court of Saul, and their meeting again in the camp from which David went forth to fight Goliath. H

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house." The meaning in that passage is that David was henceforth to attach himself to Saul as one of his personal retinue, and not again, as he had formerly done, resume his occupation as a shepherd.

Dean Stanley has three Lectures on David in his *History of the Jewish Church* (ii. 49–155). He has presented there essentially the same facts and aspects of character that are brought before us in the preceding sketch: but with the advantage of making the picture more living and real by being put in the frame-work of the history and finished with minuter touches. Of David's personal appearance in his boyhood, he retains in his Lectures the description previously given in the *Dictionary* (p. 353). Against one of the traits in this figure Dietrich urges an objection from an unexpected quarter. He understands (Ges. *Heb. und Chald. Handw.* p. 16, 6te Aufl.) that what the A. V. renders "a pillow of goat's hair," which Michal placed in David's bed (1 Sam. xix. 13), was in reality a texture of goat's hair, a sort of wig which she put around the head of the teraphim or image so as to make it appear like David's hair, and thus deceive Saul's messengers. On that view of the case, he says, the stratagem presupposes that David's hair was black, that being the usual color of goat's hair in Palestine. Fürst also (i. 25) refers אַדְמוֹנִי not to the hair, but to the countenance of David. Bunsen (*Bibelwerk*, ii. 1ter Theil, p. 122) says: "*rothwangig*, wrtl. röthlich. An die Haare ist dabei wol nicht zu denken." Its being used of Esau, Gen. xxv. 25, is not decisive, for being generic (= "reddish"), it admits of that application or the one claimed here. The older translators often render mechanically (hence perhaps πυῤῥάκης, Sept.; and *rufus*, Vulg.). It was because David appeared so boyish (ruddy and fair), that Goliath looked on him with contempt (1 Sam. xvi. 12, xvii. 42). It does not appear why he should be thought less a warrior for being red-haired.

In regard to the variations which appear in the mode of relating David's history, Kurtz has well stated and answered the current objections in his article on David in Herzog's *Real-Encyk.* iii. 298–307. He does not consider them to be of any great moment. See also Hävernick's *Einl. in das A. Test.* ii. 135 ff. for the grounds of a similar conclusion. Tholuck has given a good sketch of David's outward life in its relation to his writings, and has grouped together on that basis the principal psalms which he would refer to him as the author (*Übersetzung u. Auslegung der Psalmen*, § 3). Perowne's remarks here are valuable for the light which they throw on the connection between the Psalmist's inner and outward life as expressed in his poetry (*Book of Psalms*, i. xviii.–xxiv.). Chandler's *Life of David* (Oxford, 1853), though antiquated in some respects, still remains one of our best helps for the study of David's history. Herder commends it strongly (*Studium der Theologie*, 8ter Brief). Kitto's *Daily Bible Illustrations* furnish useful information on the leading incidents in the career of the poet-king. There is a collection of sermons, *David, der König*, by F. W. Krummacher (1866), similar to those on Elijah and Elisha by the same author, which have obtained so much celebrity.

On the probable scene of David's encounter with Goliath (*Wady es-Sumpt* = Valley of Elah, 3½ hours southwest of Jerusalem), see Rob. *Bibl. Res.* ii. 350, 1st ed.; Thomson's *Land and Book*, ii. 363; Porter's *Giant Cities*, &c., p. 223; Sepp's *Jerusalem u. das heil. Land*, i. 57; Tobler's *Dritte Wanderung*, p. 122. R.

DAVID, CITY OF. [JERUSALEM.]

DAY (*Yóm*, יוֹם, perhaps from יָחַם, *lalvus, to be warm*). The variable length of the natural day ("ab exortu ad occasum solis," Censor. *de Die Nat.* p. 23) at different seasons led, in the very earliest times, to the adoption of the civil day (or one revolution of the sun) as a standard of time. The commencement of the civil day varies in different nations: the Babylonians (like the people of Nuremberg) reckoned it from sunrise to sunrise (Isidor *Orig.* v. 30); the Umbrians from noon to noon; the Romans from midnight to midnight (Plin. ii. 79); the Athenians and others from sunset to sunset (Macrob. *Saturn.* i. 3; Gell. iii. 2).

The Hebrews naturally adopted the latter reckoning (Lev. xxiii. 32, "from even to even shall ye celebrate your sabbath") from Gen. i. 5, "the *evening* and the *morning* were the first day" (a passage which the Jews are said to have quoted to Alexander the Great (*Gem. Tamid*, 66, 1; Reland, *Ant. Hebr.* iv. 1, § 15). Some (as in Godwyn's *Moses and Aaron*) argue foolishly from Matt. xxviii. 1, that they began their civil day in the morning: but the expression ἐπιφωσκούσῃ shows that the *natural* day is there intended. Hence the expressions "evening-morning" = day (Dan. viii. 14; LXX. νυχθήμερον; also 2 Cor. xi. 25), the Hindoo *ahoratra* (Von Bohlen on Gen. i. 4), and νυχθήμερον (2 Cor. xi. 25). There was a similar custom among the Athenians, Arabians, and ancient Teutons (Tac. *Germ.* xi., "nec dierum numerum ut apud nos, sed *noctium* computant . . . nox ducere diem videtur"), and Celtic nations (Cæs. *de B. G.* vi. 18, "ut noctem dies subsequatur"). This mode of reckoning was widely spread. It is found in the Roman law (Gaius, i. 112), in the Nibelungenlied, in the Salic law (*inter decem noctes*), in our own terms "fort-*night*," "seven-*nights*" (see Orelli, &c. *in loc.* Tac.), and even among the Siamese ("they reckon by nights," Bowring, i. 137) and New Zealanders (Taylor's *Te-Ika-Maui*, p. 20). No doubt this arose from the general notion "that the first day in Eden was 36 hours long" (Lightfoot's Works, ii. 334, ed. Pitanan; Hes. *Theogon.* p. 123; Aristoph. *Av.* 693; Wilkinson, *Anc. Egypt.* iv. 274). Kalisch plausibly refers it to the use of *lunar* years (*Gen.* p. 67). Sometimes, however, they reckoned from sunrise (ἡμερονύκτιον, comp. Ps. i. 2; Lev. vii. 15).

* The Hebrew custom of reckoning the day from evening to evening, arose from the use of the lunar-calendar in regulating the feast-days, and other days of religious observance. It was not "adopted from Gen. i. 5," where the A. V. (*the evening and the morning were the first day*) misrepresents the sacred writer's meaning, assuming a construction of the Hebrew which is grammatically impossible. The true construction is: *And there was evening* (the close of a period of light), *and there was morning* (the close of a period of darkness), *one day*. So De Wette: "*Und so ward Abend und ward Morgen, Ein Tag.*" So also Keil; and he adds, p. 18: "Hieraus folgt, dass die Schöpfungstage nicht von Abend zu Abend, sondern . . . von Morgen zu Morgen gezählt sind." Delitzsch (3d ed. p. 100): "Nachdem es mit der Schöpfung des Lichts Tag geworden, wurde es Abend und

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wurde wieder Morgen . . . Ein Tag." Lange: "Und so ward es Abend und ward Morgen, der erste Tag [Ein Tag hier für der erste Tag]."

The day consisted, therefore, of a period of light followed by a period of darkness, being reckoned from morning to morning. In later Hebrew usage also, where simply the natural day is meant, as in Lev. vii. 15, the terminating limit is the following morning. See further in Herzog's *Encyk.*, art. *Tag* (xv. 410). T. J. C.

The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day. Roughly indeed they were content to divide it into "morning, evening, and noonday" (Ps. lv. 17); but when they wished for greater accuracy they pointed to six unequal parts, each of which was again subdivided. These are held to have been: —

I. *Neshęph*, נֶשֶׁף (from נָשַׁף, "to blow") and *Shachar*, שַׁחַר, or the dawn. After their acquaintance with Persia they divided this into, (*a*) the time when the eastern, and (*b*) when the western horizon was illuminated, like the Greek Leucothea — Matuta — and Aurora; or "the gray dawn" (Milton), and the rosy dawn. Hence we find the *dual* Shaharaim as a proper name (1 Chr. viii. 8). The writers of the Jerus. Talmud divide the dawn into *four* parts, of which the (1.) was *Aijeleth hashachar*, "the gazelle of the morning" [AIJELETH SHAHAR], a name by which the Arabians call the sun (comp. "eyelids of the dawn," Job iii. 9; *ἀμέρας βλέφαρον*, Soph. *Antig.* 109). This was the time when Christ arose (Mark xvi. 2; John xx. 1; Rev. xxii. 16; *ἡ ἐπιφωσκούσῃ*, Matt. xxviii. 1).

The other three divisions of the dawn were, (2.) "when one can distinguish blue from white" (*πρωΐ, σκοτίας ἔτι οὔσης*, John xx. 1; "obscurum adhuc cœptæ lucis," Tac. *H.* iv. 2). At this time they began to recite the phylacteries. (3.) Cum lucescit oriens (*ὄρθρος βαθύς*, Luke). (4.) Oriente sole (*λίαν πρωΐ, ἀνατείλαντος τοῦ ἡλίου*, Mark xvi. 2; Lightfoot, *Hor. Hebr.* ad Marc. xvi. 2).

II. *Boker*, בֹּקֶר, "sunrise." Some suppose that the Jews, like other Oriental nations, commenced their civil day at this time until the Exodus (Jennings's *Jewish Ant.*).

III. *Chom Hayóm*, חֹם הַיּוֹם, "heat of the day" (*ἕως διεθερμάνθη ἡ ἡμέρα*, LXX.), about 9 o'clock.

IV. *Tz'tharaim*, צָהֳרַיִם, "the two noons" (Gen. xli.i. 16; Deut. xxviii. 29).

V. *Ruach hayóm*, רוּחַ הַיּוֹם, "the cool (lit. *wind*) of the day," before sunset (Gen. iii. 8); so called by the Persians to this day (Chardin, *Voy.* iv. 8; Jahn, *Arch. Bibl.* § 29).

VI. *Ereb*, עֶרֶב, "evening." The phrase "between the two evenings" (Ex. xvi. 12, xxx. 8), being the time marked for slaying the paschal lamb and offering the evening sacrifice (Ex. xii. 6, xxix. 39), led to a dispute between the Karaites and Samaritans on the one hand, and the Pharisees on the other. The former took it to mean between sunset and full darkness (Deut. xvi. 6); the Rabbinists explained it as the time between the beginning (*δείλη πρωΐα*, "little evening," Hab.) and end of sunset (*δ. ὀψία*, or real sunset: Joseph. *B. J.* vi. 9, § 3; Gesen. *s. v.*; Jahn, *Arch. Bibl.* § 101; Bochart, *Hieroz.* i. 558).

Since the sabbaths were reckoned from sunset to sunset (Lev. xxiii. 32), the Sabbatarian Pharisees, in that spirit of scrupulous superstition which so often called forth the rebukes of our Lord, were led to settle the *minutest* rules for distinguishing the actual *instant* when the sabbath began (*ὀψία*, Matt. viii. 16 = *ὅτε ἔδυ ὁ ἥλιος*, Mark).[a] They therefore called the time between the actual sunset and the appearance of three stars (Maimon. *in Shabb.* cap. 5, comp. Neh. iv. 21, 22), and the Talmudists decided that "if on the evening of the sabbath a man did any work after *one* star had appeared, he was forgiven; if after the appearance of *two*, he must offer a sacrifice for a doubtful transgression; if after *three* stars were visible, he must offer a sin-offering:" the order being *reversed* for works done on the evening *after* the actual sabbath (Lightfoot, *Hor. Hebr.* ad Matt. viii. 16; Otho, *Lex. Rab.* s. v. *Sabbathum*).

Before the Captivity the Jews divided the night into three watches (Ps. lxiii. 6, xc. 4), namely, the first watch, lasting till midnight (Lam. ii. 19, A. V. "the beginning of the watches") = *ἀρχὴ νυκτός*; the "*middle* watch" (which proves the statement), lasting till cock-crow (Judg. vii. 19) = *μέσον νυκτῶν*; and the morning watch, lasting till sunrise (Ex. xiv. 24) = *ἀμφιλύκη νύξ* (Hom. *Il.* vii. 433). These divisions were probably connected with the Levitical duties in the Temple service. The Jews, however, say (in spite of their own definition, "a watch is the third part of the night") that they always had *four* night-watches (comp. Neh. ix. 3), but that the fourth was counted as a part of the morning (Buxtorf's *Lex. Talm.* s. v. Carpzov. *Appar. Crit.* p. 347; Reland, iv. 18).

In the N. T. we have allusions to four watches, a division borrowed from the Greeks (Herod. ix. 51) and Romans (*φυλακή, τὸ τέταρτον μέρος τῆς νυκτός*, Suid.). These were, (1) *ὀψέ, ὀψία*, or *ὀψία ὥρα*, from twilight till 9 o'clock (Mark xi. 11; John xx. 19); (2) *μεσονύκτιον*, midnight, from 9 till 12 o'clock (Mark xiii. 35); (3) *ἀλεκτοροφωνία*, till 3 in the morning (Mark xiii. 35, *ἅπ. λεγ.*; 3 Macc. v. 23); (4) *πρωΐ*, till daybreak, the same as *πρωΐα* (*ὥρα*) (John xviii. 28; Joseph. *Ant.* v. 6, § 5, xviii. 9, § 6).

The word held to mean "hour" is first found in Dan. iii. 6, 15, v. 5 (*Shâ'âh*, שָׁעָה, also "a moment," iv. 19). Perhaps the Jews, like the

[a] But this precision appears not merely by comparing Matthew's *ὀψία* with Mark's *ὅτε ἔδυ ὁ ἥλιος*, but still more clearly by observing that Mark himself subjoins this clause to *ὀψίας* in his own text (i. 32). This double note of time Mark introduces as tacitly explaining why the people of Capernaum did not bring their sick to Jesus before the sun went down: they were restrained by their scruples about the Sabbath. Thomson (*Land and Book*, i. 426) represents this scrupulosity as still entertained by many of the eastern Jews with whom he has come in contact: "A profane and most quarrelsome fellow once handed me his watch to wind just after sunset on Friday evening. It was now his Sabbath, and he could not work. Thus they still tithe mint, and anise, and cummin, and teach for doctrines the commandments of men, making void the law of God by their traditions (Matt. xv 5). It was such perverse traditions as these that our Lord rebuked when he declared that the Sabbath was made for man, not man for the Sabbath (Mark ii 27). See other like examples on the same page. H.

Greeks, learnt from the Babylonians the division of the day into 12 parts (Herod. ii. 109). In our Lord's time the division was common (John xi. 9). It is probable that Ahaz introduced the first sundial from Babylon (ὡρολόγιον, מַעֲלוֹת, Is. xxxviii. 8; 2 K. xx. 11), as Anaximenes did the first σκιάθηρον into Greece (Jahn, *Arch.* § 101). Possibly the Jews at a later period adopted the clepsydra (Joseph. *Ant.* xi. 6). The third, sixth, and ninth hours were devoted to prayer (Dan. vi. 10; Acts ii. 15, iii. 1, &c.).

On the Jewish way of counting their week-days from the sabbath, see Lightfoot's *Works*, ii. 334, ed. Pitman. [WEEK.]

The word "day" is used of a festal day (Hos. vii. 5); a birthday (Job iii. 1); a day of ruin (Hos. i. 11; Job xviii. 20; comp. *tempus*, *tempora reipublicæ*, Cic., and *dies Cannensis*); the judgment day (Joel i. 15; 1 Thess. v. 2); the kingdom of Christ (John viii. 56; Rom. xiii. 12); and in other senses which are mostly self-explaining. In 1 Cor. iv. 3, ὑπὸ ἀνθρωπίνης ἡμέρας is rendered "by man's *judgment*." [a] Jerome, *ad Algas. Quæst.* x. considers this a Cilicism (Bochart, *Hieroz.* ii. 471). On the prophetic or year-day system (Lev. xxv. 3, 4; Num. xiv. 34; Ez. iv. 2–6, &c.), see a treatise in Elliott's *Hor. Apoc.* iii. 154 ff. The expression ἐπιούσιον, rendered "daily" in Matt. vi. 11, is a ἅπ. λεγ., and has been much disputed. It is unknown to classical Greek (ἔοικε πεπλάσθαι ὑπὸ τῶν Εὐαγγελιστῶν, Orig. *Orat.* c. 16). The Vulg. has *supersubstantialem*, a rendering recommended by Abelard to the nuns of the Paraclete. Theophyl. explains it as ὁ ἐπὶ τῇ οὐσίᾳ καὶ συστάσει ἡμῶν αὐταρκής, and he is followed by most commentators (cf. Chrysost. *Hom. in Or. Domin.* Suid. & Etym. M. *s. v.*). Salmasius, Grotius, &c., arguing from the rendering מָחָר in the Nazarene Gospel, translate it as though it were = τῆς ἐπιούσης ἡμέρας, or εἰς αὔριον (Sixt. Senensis *Bibl. Sanct.* p. 444 a). But see the question examined at full length (after Tholuck) in Alford's *Greek Test.* ad loc.; [b] Schleusner, *Lex.* s. v.; Wetstein, *N. T.* i. 461, &c. See CHRONOLOGY.

F. W. F.

* **DAY'S JOURNEY.** Distance is often reckoned in the Bible by this standard (see Gen. xxxi. 23; Ex. iii. 18; Num. xi. 31; Deut. i. 2; 1 K. xix. 4; 2 K. iii. 9; Jonah iii. 3, 4: Luke ii. 44; Acts i. 12). It is certainly conceivable that this mode of reckoning, used vaguely at first, as being dependent on circumstances that were liable to vary in the case of each particular journey, might at length have become definite, so as to denote a certain distance traversable under conditions assumed as always the same. Something like this was true no doubt among the Greeks and Romans, who reckoned by days and at the same time by stadia or miles; so that, interchanging the two modes, they meant often by a day's journey a fixed number of stadia or miles, without taking into account the circumstances which might control the distance actually traversed in a given instance. This later and more precise scale for measuring distances arose gradually among them, and appears never to have superseded altogether the more primitive method Herodotus (as an example of this fluctuation) describes a day's journey at one time as 150 stadia or about 19 Roman miles, and at another as 200 stadia or nearly 25 such miles.[c] For information on this subject see Forbiger's *Handb. der Alten Geogr.* i. 549 ff. Roman mile-stones are still found on different lines of travel in Palestine, *e. g.* two south of Sidon, on the maritime road along the Mediterranean (Rob. *Bibl. Res.* iii. 415, 1st ed.), and one at Beth-zur, between Bethlehem and Hebron (Stanley's *Notices of certain Localities*, &c., p. 169). The proverbial expression in Matt. v. 41, "And whosoever shall compel thee to go a mile, go with him twain," refers to a foreign custom made familiar to the Jews in the days of their Roman subjection. Most of the Roman roads with their mile stones (*viæ stratæ*) have as late an origin as the time of the Emperor Septimius Severus, A. D. 193–211. Traces of them are found on the east of the Jordan as well as the west.

But nothing strictly correspondent to the Greek and Roman system of measurement (as far as such a system existed among them) appears to have been known among the Hebrews. It may be assumed, as a general rule, that when the writers of the Bible speak of a day's journey, they mean to speak historically rather than geometrically, *i. e.* to mention the time actually employed in the journey rather than any certain distance assigned by universal consent to a day's journey. Hence, to know the actual distance in any instance, we must know more or less of the circumstances under which the travelling took place. As the modes of travelling were so various, — as the people journeyed on foot, or with horses and camels (though if they went in caravans the difference then would not be very great), with flocks or without them, with women and children or without them, across plains or mountains, and with stations for halting at night along the route at irregular intervals, determined by herbage, streams, fountains, and the like, — it is evident that a fixed uniformity must have been out of the question. It may be mentioned, as illustrating this uncertainty, that the pilgrim caravans at the present day occupy two days in going from Jerusalem to the Jordan, about 25 miles; and yet a mounted horseman can easily accomplish the distance, rough as some parts of the way are, in less than half a day. Josephus states repeatedly that it was a journey of three days from the Holy City to the Sea of Tiberias or Galilee. Dragomen at the present time, partly because

[a] * Strictly, by "*human* or *man's day*" as opposed to Christ's day, or that of the final account: comp. ὑφ' in ver. 2. H.

[b] * The reader will find a much fuller note than Alford's, on ἐπιούσιον in Matt. vi. 11, in Dr. Conant's *Matthew, with a Revised Version*, p. 30 (New York 1860). The conclusion is that "daily" of the A. V. is substantially correct and sanctioned by the best authorities, ancient and modern. Dr. Schaff supports the same view in his *Lange's Matthew*, p. [illegible] (New York, 1865). Alford makes ἐπιούσιον = "proper for sustenance." H.

[c] * The same remark may be made of the Persian parasang. "The truth is," says Rawlinson (*Herod.* iii. 260), "that the ancient parasang, like the modern *farsakh*, was originally a measure of time (an hour), not a measure of distance. In passing from the one meaning to the other, it came to mark a different length in different places, according to the nature of the country traversed. The modern *farsakh* varies also, but not so much as the parasang, if we can trust Strabo. It is estimated at from 3½ to 4 miles, or from 30 to 35 stadia." H.

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they would adjust the time to the convenience of tourists, usually allot 4 days to the journey. The English consul at Jerusalem (as happens to be within the writer's knowledge) on one occasion of special emergency rode on horseback from Jerusalem to Nazareth in one day.

It is obvious that such "posting" (that of "a runner" in Heb.) as that to which Job refers (ix. 25), mentioned by him as an emblem of speed along with that of the "swift ships" (lit. "reed-skiffs") and of "the eagle that hasteth to the prey," must be very different from that of ordinary travellers. [See ANGAREUO.] Reland, therefore, could well say (*Palæstina*, p. 400): "Iter unius diei, quod spatium dietam vocant, certo intervallo definiri vix potest. Clarum est, pro locorum ratione, et modo iter faciendi, diversa spatia uno die confici."

One consequence of a neglect to consider how variously incidental causes may affect the length of a day's journey in the East is that the statements of the sacred writers may not only have been misunderstood, but charged with inaccuracies and contradictions for which the writers are not to be held accountable. It is obvious, for example, that when the journeyings of the Israelites in the desert are mentioned by days, great latitude must be allowed in judging of the distance, since the movements of the vast concourse must often have been hastened or retarded by circumstances of which no account is given. The "eleven days' journey from Horeb, by the way of Mount Seir unto Kadesh-barnea" (Deut. i. 2), as the writer would merely insert there a general notice of the distance, are to be taken in all probability as the days of ordinary travel with camels, and not such days as people would need with flocks and herds. This specification accords substantially with the report of modern travellers (as Seetzen, Russegger, Robinson). See Knobel, *Exeget. Handb.* ii. 208.

Yet it is not to be inferred that the "day's journey" allows no proximate scale of measurement in this matter of distances. The itineraries of travellers, ancient and modern, show that the usual rate of the foot-journey (as it may be called, since those who walk may easily keep pace with those who ride) varies from 3 to 4 miles an hour, and as the number of hours devoted to travelling rarely exceeds 6 or 8 hours per day, the distance of an ordinary day's journey may be said to average about 25 or 30 miles.[a] When there is nothing in the known or probable circumstances of the case to modify this rule, we may safely follow it in judging of the distances represented by time in the Scriptures. Yet here, too, at least in the case of caravans, some allowance must be made for the shortness of the first day's march. That is usually restricted to 2 or 3 hours, or even less, and these the hours near the close of the day; and yet in estimating the time this short distance may be reckoned in Eastern parlance as a whole day's journey. It is so counted, no doubt, in speaking of the day's journey (probably in this case, if they went through Peræa, 3 or 4 miles only out of Jerusalem) which the parents of Jesus made before they discovered his absence (Luke ii. 44). See the addition under BEEROTH (Amer. ed.).

Some of the journeys mentioned in the Scriptures confirm the general rule laid down above, and others require some exceptional qualification, either intimated in the narratives or justified by them. Thus, Cornelius (Acts x. 1 ff.) sent messengers from Cæsarea to Joppa, distant about 40 Roman miles (according to Reland's combination from the *Itiner. Hierosolym.* and the *Itiner. Antonin.*), to invite Peter to come to him; they started on the day of the vision in the afternoon (vers. 7, 30), and arrived at Joppa on the next day about noon (ver. 9); and returning on the morrow, they reached Cæsarea on the day following, the fourth from the setting out thence. They were unencumbered by any baggage, had in the main a level road, and could proceed rapidly. The return appears to have occupied more time than the going to Joppa, which would be a natural result in the latter part of a continuous journey of some length. Again, we read in Acts xxiii. 31 that the Roman chiliarch, Lysias, sent Paul under a military escort by night from Jerusalem to Antipatris. This latter place was about 38 miles from Jerusalem on the route to Cæsarea. To perform the journey in that time would require them to travel at the rate of about 4 miles an hour. As those who conducted Paul had a good road (traces of the old Roman pavement are still visible; see Rob. *Bibl. Res.* iii. 79), they could accomplish a forced march of that extent in nine hours. Strabo says that an army under ordinary circumstances could march from 250 to 300 stadia in a day, *i. e.* an average of about 30 miles. See Forbiger's *Handb. der Alten Geogr.* 551.

The distances indicated by such reckoning sometimes agree remarkably with information derived from other sources. Jonah (iii. 3) describes Nineveh as "a city of three days' journey," *i. e.* in its circumference: for it could have had no diameter of that extent unless, contrary to all precedent, it was built in a circle. The dimensions which Diodorus (ii. 7) assigns to Nineveh give it a circuit of about 60 miles; and thus his statement accords very closely with that of the prophet, who would naturally have in view the foot-journey of about 25 miles. Further, Jonah's "day's journey" in the city (about 25 miles) delivering his message as he went from one end of it to the other (Jonah iii. 4), would be the proportionate length of a street in a city whose longer sides according to Diodorus were 150 furlongs, the shorter 90 furlongs. See Dr Pusey's *Commentary on Jonah*, p. 253. Modern investigations on the ground support the same conclusion (Layard's *Nin. and Bab.* p. 640). On the other hand, Laban's overtaking Jacob in seven days when the latter fled from Haran to Gilead, a distance of 300 miles, seems at first sight to be topographically impossible, and obliges us to resort to suppositions for clearing up the difficulty which lie entirely outside of the history (see HARAN, Amer. ed.; *Bibl. Sacra*, xxiv. 176–179: and Kitto's *Daily Bibl. Illust.* i. 320, Porter's ed. 1866). The question whether the Moriah of Abraham's sacrifice (Gen. xxii. 2) was the mount of that name near Jerusalem, or Gerizim near Shechem, depends in part on how we are to dispose of the patriarch's journey of 3 days from Hebron to the place intended (see the addition to MORIAH, Amer. ed.).

The Israelites prayed Pharaoh (Ex. iii. 18) to allow them "to go a three day's journey into the

[a] * Dr. Robinson puts down (as the rule for commuting his hours into miles) 1 hour with camels as = 2½ miles, and with horses or mules = 3 miles (*Bibl. Res.* i. 15, 2d ed.). This estimate seems slightly below rather than above the general average. H.

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wilderness," in order to offer sacrifices to Jehovah. Some have supposed that Horeb was the place which they had in view in making that request. But Horeb is about 150 miles from Suez; travellers with camels occupy 7 days on the way (Rob. *Bibl. Res.* i. 60). There is no reason for finding a topographical error in 1 Kings xix. 4 ff. It is not meant there that Elijah spent 40 days in going from Beersheba to Horeb; but that in the strength of the food miraculously provided for him he wandered 40 days and nights in the desert before he came to that mount, as Israel, nourished with manna from heaven, wandered 40 years before reaching the promised land. The direct journey from Beersheba to Horeb is one of 8 or 10 days only (see Keil and Delitzsch, *Bücher der Könige*, p. 190). The day's route of the confederate kings of Israel, Judah, and Edom in their expedition against Moab (2 K. iii. 9 ff.), though not entirely certain, is less uncertain for its being said that they made a "journey of 7 days" before reaching the border of Moab (ver. 19). The opinion at least must be set aside that they went through Arabia so as to march against Moab from the south, as did the Israelites under Moses. It would be impossible to make that journey in 7 days. The note here in Keil and Delitzsch, as above (p. 226), shows the value of the modern researches on questions of this nature. At the same time it may be hoped that the proper surveys and observations are soon to be made, which will remove the vagueness connected with these calculations by time, and give us a fixed scale of distances at least for the places on this side of the Jordan.

The reader may consult on the topics of this article, Reland, *Palæstina*, pp. 397, 424, 451; Pauly, *Real-Encyk.* vi. 254 ff., and v. 196 ff.; Greswell's *Dissertations on the Harmony of the Gospels*, ii. 138–142, 219, iv. 525 ff.; Winer, *Realw.* ii. 561; De Wette, *Lehrb. der Hebr. Archäologie*, p. 390 (1864); and Leyrer, in Herzog's *Real-Encyk.* xv. 157–169. The last writer refers also to Bergier, *Hist. des grands Chemins de l'Emp. rom.*, Bruxell. 1728, translated in Grævii *Thes. Antt. Rom.* tom. x.; and Pilargix, *De lapid. Rom. juxta vias positis.* H.

* **DAY'S JOURNEY ON THE SABBATH.** [SABBATH DAY'S JOURNEY.]

DAYSMAN, an old English term, meaning *umpire* or *arbitrator* (Job ix. 33). It is derived from *day*, in the specific sense of a day *fixed for a trial* (comp. 1 Cor. iv. 3, where ἀνθρωπίνη ἡμέρα — lit. *man's day*, and so given in Wycliffe's translation — is rendered "man's *judyment*" in the A. V.). Similar expressions occur in German (*eine Sache tagen* = to bring a matter before a court of justice) and other Teutonic languages. The word "daysman" is found in Spenser's *Faerie Queene*, ii. c. 8, in the Bible published in 1551 (1 Sam. ii. 25), and in other works of the same age. W. L. B.

DEACON (διάκονος: *diaconus*). The office described by this title appears in the N. T. as the correlative of ἐπίσκοπος [BISHOP]. The two are mentioned together in Phil. i. 1; 1 Tim. iii. 2, 8. The union of the two in the LXX. of Is. lx. 17. may have suggested both as fit titles for the officers of the Christian Church, or have led to the adoption of one after the other had been chosen on independent grounds. The coincidence, at all events, soon attracted notice, and was appealed to by Clement of Rome (1 Cor. xlii.) as prophetic. Like most words of similar import, it appears to have been first used in its generic sense, implying subordinate activity (1 Cor. iii. 5; 2 Cor. vi. 4), and afterwards to have gained a more defined connotation, as applied to a distinct body of men in the Christian society.

The narrative of Acts vi. is commonly referred to as giving an account of the institution of this office. The Apostles, in order to meet the complaints of the Hellenistic Jews, that their widows were neglected in the daily ministration (διακονία), call on the body of believers to choose seven men "full of the Holy Ghost and of wisdom," whom they "may appoint over this business." The seven are accordingly appointed, and it is left to them "to serve tables" — to attend to the distribution of the alms of the Church, in money or in kind (Neander, *Pflanz. u. Leit.* i. 51, ed. 1847), while the ministry (διακονία) of the word is reserved for the Apostles. On this view of the narrative the seven were the first deacons, and the name and the office were derived by other Churches from that of Jerusalem. At a later period, the desire to reproduce the apostolic pattern led in many instances to a limitation of the deacons in a given diocese to the original number (*Conc. Neocæs.* c. 14).

It may be questioned, however, whether the seven were not appointed to higher functions than those of the deacons of the N. T. They are spoken of not by that title but as "the seven" (Acts xxi. 8). The gifts implied in the words "full of the Holy Ghost and of wisdom" are higher than those required for the office of deacon in 1 Tim. iii. Two out of the seven do the work of preachers and evangelists. It has been inferred accordingly (Stanley, *Apostolic Age*, p. 62), that we meet in this narrative with the record of a special institution to meet a special emergency, and that the seven were not deacons, in the later sense of the term, but commissioners who were to superintend those that did the work of deacons. There are indications, however, of the existence of another body in the Church of Jerusalem whom we may compare with the deacons of Phil. i. 1, and 1 Tim. iii. 8. As the πρεσβύτεροι of Acts xiv. 23, xv. 6; 1 Pet. v. 1, were not merely men advanced in years, so the νεώτεροι or νεανίσκοι of Acts v. 6, 10 were probably not merely young men, but persons occupying a distinct position and exercising distinct functions (cf. Mosheim *de Reb. Christ.* p. 118). The identity of ἐπίσκοποι and πρεσβύτεροι has been shown under BISHOP; and it is natural to infer from this that there was a similar relation between the two titles of διάκονοι and νεώτεροι. The parallelism of ὁ νεώτερος and ὁ διακονῶν in Luke xxii. 26, tends to the same conclusion.

Assuming on these data the identity of the two names we have to ask —

(1.) To what previous organization, if any, the order is traceable?

(2.) What were the qualifications and functions of the men so designated?

I. As the constitution of the Jewish synagogue had its elders (זְקֵנִים) or pastors (פַּרְנָסִין), so also it had its subordinate officers (חַזָּנִים), the ὑπηρέται of Luke iv. 20, whose work it was to give the reader the rolls containing the lessons for the day, to clean the synagogue, to open and close it at the right times (SYNAGOGUE; and see Winer).

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It was natural that when the Galilean disciples found themselves at the head of congregations of their own, they should adopt this as well as other parts of the arrangements with which they were familiar, and accordingly the *νεώτεροι* of Acts v. do what the *ὑπηρέται* of the synagogue would have done under like circumstances.

II. The moral qualifications described in 1 Tim. iii. as necessary for the office of a deacon are substantially the same as those of the bishop. The deacons, however, were not required to be "given to hospitality," nor to be "apt to teach." It was enough for them to "hold the mystery of the faith in a pure conscience." They were not to gain their living by disreputable occupations (*μὴ αἰσχροκερδεῖς*). On offering themselves for their work they were to be subject to a strict scrutiny (1 Tim. iii. 10), and if this ended satisfactorily were to enter on it. On the view that has been taken of the events of Acts vi., there is no direct evidence in the N. T. that they were appointed by the laying on of hands, but it is at least probable that what was so familiar as the outward sign of the bestowal of spiritual gifts or functions would not have been omitted in this instance, and therefore that in this respect the later practice of the Church was in harmony with the earlier. What the functions of the deacons were we are left to infer from that later practice, from the analogy of the synagogue and from the scanty notices of the N. T. From these data we may think of the *νεώτεροι* in the Church of Jerusalem as preparing the rooms in which the disciples met, taking part in the distribution of alms out of the common fund, at first with no direct supervision, then under that of the Seven, and afterwards under the elders, maintaining order at the daily meetings of the disciples to break bread, baptizing new converts, distributing the bread and the wine of the Lord's Supper, which the Apostle or his representative had blessed. In the Asiatic and Greek churches, in which the surrender of property and consequent dependence of large numbers on the common treasury had never been carried to the same extent, this work would be one of less difficulty than it was when "the Grecians murmured against the Hebrews," and hence probably it was that the appointment of the Seven stands out as a solitary fact with nothing answering to it in the later organization. Whatever alms there were to be distributed would naturally pass through their hands, and the other functions continued probably as before. It does not appear to have belonged to the office of a deacon to teach publicly in the Church. The possession of any special *χάρισμα* would lead naturally to a higher work and office, but the idea that the diaconate was but a probation through which a man had to pass before he could be an elder or bishop was foreign to the constitution of the Church of the 1st century. Whatever countenance it may receive from the common patristic intepretation of 1 Tim. iii. 13 (cf. Estius and Hammond *ad loc.*), there can be little doubt (as all the higher order of expositors have felt, cf. Wiesinger and Ellicott *ad loc.*) that when St. Paul speaks of the *καλὸν βαθμόν*, which is gained by those who "do the office of a deacon well," he refers to the honor which belongs essentially to the lower work, not to that which they were to find in promotion to a higher. Traces of the primitive constitution and of the permanence of the diaconate are found even in the more developed system of which we find the commencement in the Ignatian epistles. Originally the deacons had been the helpers of the bishop elder of a Church of a given district. When the two names of the latter title were divided and the bishop presided, whether as *primus inter pares*, or with a more absolute authority over many elders the deacons appear to have been dependent directly on him and not on the presbyters, and as being his ministers, the "eyes and ears of the bishop" (*Const. Apost.* ii. 44), were tempted to set themselves up against the elders. Hence the necessity of laws like those of *Conc. Nic.* c. 18; *Conc. Carth.* iv. c. 37, enjoining greater humility, and hence probably the strong language of Ignatius as to the reverence due to deacons (*Ep. ad Trall.* c. 3; *ad Smyrn.* c. 8).

E. H. P.

* We think it proper to add a few remarks to this article, supplementary in part, and in part by way of dissent.

(1.) The *diaconate* or office of help, like the presbytero-episcopate, grew out of the apostolic office, which at first embraced all the ministerial functions and duties. Christ did not appoint, either directly or by verbal command, bishops, priests, and deacons, but he chose apostles and endowed them with his Spirit, under whose guidance they divided their labor with proper regard to times and seasons, and founded such institutions in the Church as were useful and necessary. The diaconate originated in the congregation of Jerusalem at the time and on the occasion recorded in Acts vi. 1–7.

(2.) The *Seven*, *οἱ ἑπτά*, elected on the occasion referred to (Acts vi. 3, cf. xxi. 8), were not extraordinary commissioners or superintendents of deacons (Stanley, Plumptre), but deacons in the primitive sense of the term; for their office is expressly described as *διακονία*, *help*, and *διακονεῖν τραπέζαις*, *to serve, or wait upon, the tables*, i. e. to distribute food to the widows and the poor (Acts vi. 1, 2). Exegetical tradition is almost unanimously in favor of this view, and the latest and best commentators sustain it (comp. Meyer, Alford and Lange-Lechler on Acts vi. 3). In the ancient church the number seven was even considered binding; and at Rome, for example, as late as the third century, there were only seven deacons, though the number of presbyters amounted to forty. The name *seven* is no argument against this view; for the word *deacons* nowhere occurs in the Acts. There is indeed some difference between the apostolic deacons and the ecclesiastical deacons, a difference which is acknowledged by Chrysostom, Œcumenius and others (see Suicer's *Thesaurus*, s. v. *διάκονος*); but the latter were universally regarded as the legitimate successors of the former — as much so as the presbyters were the successors of the *πρεσβύτεροι* = *ἐπίσκοποι* of the N. T., — notwithstanding the changes in their duties and relations. "In these early days," says Alford, on Acts vi. 3, "titles sprung out of realities, and were not mere hierarchical classifications." Hackett says, on Acts vi. 3 (p. 116, 2d ed.), "The general opinion at present is, that this order arose from the institution of the Seven, but by a gradual extension of the sphere of duty at first assigned to them."

(3.) There is no evidence whatever for the assumption (of Mosheim, Mack, Kuinoel, Olshausen, Meyer, Conybeare and Howson, Stanley, and the writer of the above article) that the "*young* (younger) *men*" mentioned in Acts v. (*οἱ νεώτεροι*, ver. 6, and *οἱ νεανίσκοι*, ver. 10; comp. Luke

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xxii. 26, where ὁ νεώτερος is used as equivalent to ὁ διακονῶν) were identical with deacons and regularly appointed church officers whose official duty required them to attend to the burial of the dead. There is no trace in the N. T. of such an ecclesiastical class as οἱ νεώτεροι, in distinction from the πρεσβύτεροι (who first appear Acts xi. 30), and the alternate use of νεανίσκοι in ver. 10 of the same persons is against it. Nor was the burial of the dead ever regarded as a part of the deacon's duty, but was left during the first three centuries to the kindness of friends and neighbors, until a special class of officers called *copiatæ* (variously derived from κοπάζειν, *quiescere*, or from κοπετός, *planctus*, or from κοπιάω, *laborare*) among the Greeks, and *fossarii*, *fossores* among the Latins, were appointed for this office, at least in large cities, as Constantinople. In the case before us the removal and burial of the bodies of Ananias and Sapphira was in all probability a voluntary service, for which the younger members of the congregation would naturally offer themselves from a sense of propriety, or in obedience to Jewish custom, or on a hint given by Peter. (So Neander, *Geschichte der Pflanzung*, i. 67; R. Rothe, *Anfänge der Christl. Kirche*, p. 163 ff.; and De Wette, Alford, Hackett, Lechler *in loc.*)

(4.) The diaconate of the Apostolic Church cannot be derived (as is done in the above article) from the office of "ministers" or "servants" (חַזָּנִים, ὑπηρέται, Luke iv. 20, cf. John vii. 32) in the Jewish synagogue, whose business was simply to open and close the synagogues, to keep them clean, and to hand out the books to the reader. The correspondence between the Christian πρεσβύτεροι and the Jewish *zekênim* (זְקֵנִים) is no reason why the diaconate should have had a Jewish precedent. There were no officers in the synagogue similar to the apostles, evangelists, and deaconesses.

(5.) The diaconate was instituted first for the care of the poor and the sick. Those who held the office were alms-distributors and nurses, the deacons for the male portion of the congregation, the deaconesses for the female. But this care was spiritual as well as temporal, and implied instruction and consolation as well as bodily relief; for Christian charity uses poverty and affliction as occasions for leading the soul to the source of all comfort. Hence Paul counts the helps and ministrations (ἀντιλήψεις) among the spiritual gifts (1 Cor. xii. 28). Hence the appointment of such men for the office of deacons as were of strong faith and exemplary piety (Acts vi. 3; 1 Tim. iii. 8 ff.; comp. the μαρτυρουμένους, Acts vi. 3, and ἀνέγκλητοι, 1 Tim. iii. 3). In many cases, no doubt, already in the apostolic age, the diaconate was the stepping-stone to the higher office of the presbyterate which had the charge of public instruction, church government, and general pastoral care. Stephen preached and prepared the way for Paul's ministry of the Gentiles, and Philip, another of the seven deacons of Jerusalem, subsequently labored as an evangelist (Acts xxi. 8). The patristic interpreters refer the passage in 1 Tim. iii. 13 to promotion from the office of deacon to that of presbyter. [DEGREE, Amer. ed.] But we should not confound the liberty of the apostolic church with the fixed ecclesiastical order of a later age. In the fullness of the Holy Spirit and under the guidance of inspired apostles, the Church of the first century stood above the need of the mechanism of office, and Divine charity was the leveller and equalizer of all class distinctions.

P. S.

DEACONESS (διάκονος: *diaconissa*, Tert.) The word διάκονος is found in Rom. xvi. 1 associated with a female name, and this has led to the conclusion that there existed in the apostolic age, as there undoubtedly did a little later (Pliny, *Ep. ad Traj.*), an order of women bearing that title, and exercising in relation to their own sex functions which were analogous to those of the deacons. On this hypothesis it has been inferred that the women mentioned in Rom. xvi. 6, 12, belonged to such an order (Herzog, *Real-Encykl.* s. v.). The rules given as to the conduct of women in 1 Tim. iii. 11, Tit. ii. 3, have in like manner been referred to them (Chrysost., Theophyl., Hamm., Wiesinger, *ad loc.*), and they have been identified even with the "widows" of 1 Tim. v. 3–10 (Schaff, *Apost Kirche*, p. 336 [Amer. ed. in English p. 535 ff.]).

In some of these instances, however, it seems hardly doubtful that writers have transferred to the earliest age of the Church the organization of a later. It was of course natural that the example recorded in Luke viii. 2, 3, should be followed by others, even when the Lord was no longer with his disciples. The new life which pervaded the whole Christian society (Acts ii. 44, 45, iv. 31, 32) would lead women as well as men to devote themselves to labors of love. The strong feeling that the true θρησκεία of Christians consisted in "visiting the fatherless and the widow" would make this the special duty of those who were best fitted to undertake it. The social relations of the sexes in the cities of the empire (cf. Grot. on Rom. xvi. 1) would make it fitting that the agency of women should be employed largely in the direct personal application of Christian truth (Tit. ii. 3, 4), possibly in the preparation of female catechumens. Even the later organization implies the previous existence of the germs from which it was developed. It may be questioned, however, whether the passages referred to imply a recognized body bearing a distinct name. The "widows" of 1 Tim. v. 3–10 were clearly, so far as the rule of ver. 9 was acted on, women who were no longer able to discharge the active duties of life, and were therefore maintained by the Church that they might pass their remaining days in "prayers night and day." The conditions of v. 10 may, however, imply that those only who had been previously active in ministering to the brethren, who had in that sense been deaconesses, were entitled to such a maintenance. For the fuller treatment of this subject, see WIDOW. On the existence of deaconesses in the apostolic age, see Mosheim, *de Reb. Christ.* p. 118; Neander, *Pflanz. u. Leit.* i. 265; Augusti, *Handb. der Christ. Archäol.* ii. 3.

E. H. P.

* Ziegler's *De Diaconis et Diaconissis veteris Ecclesiæ* (Wittenbergæ, 1678), a monograph of sterling value, should not be left out of the list here. The reader will find the argument for "deaconesses" in the primitive church well stated by Dr. Schaff in his *History of the Apostolic Church*, p. 535. He understands the controverted καταλεγέσθω, 1 Tim. v. 9, of "election and ordination" to this particular office. Pressensé also (*Histoire des trois premiers Siècles*, ii. 234) holds to the existence of this order of women in the first Christian age, but places it not so much on the

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ground of explicit Scripture proof, as that of general fitness and probability. Huther's view is not essentially different from this. Without supposing that the widows in question were formally set apart to an official work at this early period, he thinks that their "being put on the roll" (καταλεγέσθω) of those wholly supported by the Church would naturally bring with it the result, as it did the obligation, of devoting themselves to such works of benevolence as were suited to their age and sex. (See in Meyer's *Comm. üb. das N. Test.* viii. 64.) Out of this *Ansatz* may have grown the female diaconate of later times

Rev. J. S. Howson, D. D., has written a valuable treatise on this subject: *Deaconesses; or, The Official Help of Women in Parochial Work and in Charitable Institutions* (Lond. 1860). He speaks here in a more positive tone than in his *Life and Epistles of St. Paul*, of the validity of the texts to which appeal is usually made in proof of such ministrations in the apostolic church. He pleads for the revival of the institution in Protestant churches, and states the results of some attempts for this purpose in England, France, and Germany. See also his remarks on this point in his still later work: *Scenes from the Life of St. Paul, and their Religious Lessons* (Lond. 1866).

For the later ecclesiastical opinions and usages on this subject, the reader may see *Woman's Work in the Church*, by J. M. Ludlow (Lond. 1865). The writer treats there less fully of the Scripture argument, assuming rather than proving, that διάκονος applied to Phœbe (Rom. xvi. 1) can mean only "deaconess," as the correlative of "deacon," and that γυναῖκας (1 Tim. iii. 11) must mean "deaconesses," and that all other explanations are impossible. Dissenting from most of those who yet adopt his conclusion on the main question, he denies that the "widows" (1 Tim. v. 9 ff.) were deaconesses at all, and thus relies almost wholly upon the controverted γυναῖκας for his Scripture proof of a primitive female diaconate. See also *Church Polity*, by H. J. Ripley, D. D. (Boston, 1867). The author suggests that on whatever ground the Scripture warrant for this office may be put, its proper sphere of exercise is not to conflict with the Apostle's views of woman's position in the church (1 Cor. xiv. 34, 35; 1 Tim. ii. 12).

It may not be known to all readers that the earliest Congregational churches in England, in the 16th century, recognized fully this order of female laborers as a part of their organization. Robert Browne (1582) speaks of the deacon as "the reliever" and the deaconess as "the widow" (Hanbury's *Memorials relating to Independents*, i. 21). The Separate or Congregational church of Gainsborough, England (1589) — out of which came the Scrooby church, the Leyden church, and the Plymouth church — had "relievers" or "widows," who must be "widows of 60 years of age at least," whose work it was "to minister to the sick," &c. (Hanbury, i. 30, 31). Johnson and Ainsworth's Congregational church in Amsterdam (1606) had "one ancient widow for a deaconess." Though 60 years old when chosen, "she did frequently visit the sick and weak: . . . and if they were poor, she would gather relief of them that were able, or acquaint the deacons; and she was obeyed as an officer of Christ" (Young's *Chronicles*, p. 455, Boston, 1841). The Cambridge Platform (ch. vii. § 7) recognizes this office of deaconess. "The Lord hath appointed ancient widows (where they may be had) to minister in the Church, in giving attendance to the sick, and to give succor unto them, and others in the like necessities." The Rev. Mr. Punchard, well known for his studies in the early ecclesiastical history of New England, has kindly pointed out to the writer the foregoing references. H.

DEAD SEA. This name nowhere occurs in the Bible, and appears not to have existed until the 2d century after Christ. It originated in an erroneous opinion, and there can be little doubt that to the name is due in a great measure the mistakes and misrepresentations which were for so long prevalent regarding this lake, and which have not indeed yet wholly ceased to exist.

In the O. T. the lake is called "the Salt Sea," and "the Sea of the Plain" (*Arabah*); and under the former of these names it will be found described. [SEA, THE SALT.] G.

* The popular name of this remarkable sheet of water is a natural and appropriate appellation, although exaggerated stories have been current respecting its properties — among them the fable that it exhales a noxious miasma. Reposing in its deep chasm or caldron, without any current or outlet; its heavy waters impregnated with mineral salts, combined with asphaltum and sulphur, acrid and nauseous to the taste, and fatal to animal and vegetable life; no fin stirring its still depths, and no flowers or foliage fringing its borders; its shores and surrounding territory sterile, desolate and dreary; the whole region lonely and stern, and bearing marks of some dread convulsion of nature: the cemetery of cities that once occupied a portion of its site, and a perpetual memorial of the righteous judgments of God; — by what more suitable and expressive name can it be called, than that by which it is now generally known, The Dead Sea? S. W.

* **DEAD, THE.** By this term the A. V. represents the Hebrew word רְפָאִים (once translated, *deceased*, Is. xxvi. 14), as well as the word מֵת to which it properly corresponds. It thus confounds two words of very different import; and what is greatly to be regretted, it effaces, in the English version of the Hebrew Scriptures, a distinct and striking recognition of the separate existence of the soul, or spiritual part of man, after the death of the body.

The dead (those who have ceased to live on earth, and are therefore absolutely dead to all earthly relations) are represented by מֵתִים, which, as generic, includes also the other term.

The other term translated *dead*, רְפָאִים, means disembodied spirits separated from the body at death, and continuing to live in a separate existence. According to Fürst (*Heb. u. Chald. Handw.* רָפָה, II.), it is from a root meaning *to be obscure, dark*, and was applied, by the same figure as the German *Schatten*, to departed spirits, conceived as mere shadowy forms. According to Gesenius, it means either *the quiet, the silent*, from their supposed state of inactivity and repose, "ut incolæ regni tenebrosi et silentis" (comp. Is. xiv. 9), or *the weak, the feeble*, "*debiles, flaccidi*, . . . quod maniuum naturæ satis accommodatum est," Is. xiv. 10 (*Thes* iii. 1302).[a]

a * Delitzsch, *System der Bibl. Psychologie*, p 409

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In either case, it is well represented by the word shade, by which the same object is designated in English usage. The Hebrew word occurs in the following passages, which show the importance of the distinction overlooked in the A. V.

> The shades tremble,
> Beneath the waters and their inhabitants.
> Job xxvi. 5.
>
> Wilt thou show wonders to the dead?
> Will the shades arise and praise thee?
> Ps. lxxxviii. 10.
>
> For her house inclines to death,
> And her ways to the shades.
> Prov. ii. 18.
>
> And he knows not that the shades are there,
> Her guests in the depths of the underworld!
> Prov. ix. 18.

The boldness of this truthful representation is worthy of notice. "Her house" is called (ch. vii. 27) "ways to the underworld," and "her steps" (it is said in ch. v. 5) "take hold on it;" so near to its abodes, that (by a bold figure) the shades of the dead are there, and her guests are in the depths of hell!

Other passages in which this word occurs are Prov. xxi. 16; Is. xiv. 9, xxvi. 14, 19. See, in the art. GIANTS, the paragraph added at the close of No. 3. T. J. C.

DEARTH. [FAMINE.]

DE'BIR, the name of three places of Palestine.

1. (דְּבִר, but in Judg. and Chr. דְּבִיר [*hinder part* as of a temple, and hence *the sanctuary*, Ges.; perh. *pasture*, Fürst]: Δαβίρ; [Vat.] Alex. Δαβειρ: *Dabir*), a town in the mountains of Judah (Josh. xv. 49), one of a group of eleven cities to the west of Hebron. In the narrative it is mentioned as being the next place which Joshua took after Hebron (x. 38). It was the seat of a king (x. 39, xii. 13), and was one of the towns of the Anakim, from which they were utterly destroyed by Joshua (xi. 21). The earlier name of Debir was KIRJATH-SEPHER, "city of book" (Josh. xv. 15; Judg. i. 11), and KIRJATH-SANNAH, "city of palm" [or palm-branch or leaf] (Josh. xv. 49). The records of its conquest vary, though not very materially. In Josh. xv. 17 and Judg. i. 13 a detailed account is given of its capture by Othniel son of Kenaz, for love of Achsah the daughter of Caleb, while in the general history of the conquest it is ascribed to the great commander himself (Josh. x. 38, 39) [since the acts of the principal and the subordinate in such a case may be ascribed to one or the other]. In the last two passages the name is given in the Hebrew text as Debirah (דְּבִרָה). It was one of the cities given with their "suburbs" (מִגְרָשׁ) to the priests (Josh. xxi. 15; 1 Chr. vi. 58). Debir does not appear to have been known to Jerome, nor has it been discovered with certainty in modern times. About three miles to the W. of Hebron is a deep and secluded valley called the *Wady Nunkûr*, inclosed on the north by hills of which one bears a name certainly suggestive of Debir, — *Deweir-ben*. (See the narrative of Rosen in the *Zeitsch. d. D. M. G.* 1857, pp. 50–64.) The subject, and indeed the whole topography of this district, requires further examination: in the mean time it is perhaps some confirmation of Dr. Rosen's suggestion that a village or site on one of these hills was pointed out to the writer as called *Isa*, the Arabic name for Joshua. Schwarz (p. 86) speaks of a *Wady Dibir* in this direction. Van de Velde (*Memoir*, p. 307) finds Debir at *Dilbeh*, six miles S. W. of Hebron where Stewart mentions a spring brought down from a high to a low level by an aqueduct.

2. (דְּבִר: ἐπὶ τὸ τέταρτον τῆς φάραγγος Ἀχώρ: *Debera.*) A place on the north boundary of Judah, near the "Valley of Achor" (Josh. xv. 7), and therefore somewhere in the complication of hill and ravine behind Jericho. De Saulcy (ii. 139) attaches the name *Thour-ed-Dabour*[a] to the ruined khan on the right of the road from Jerusalem to Jericho, at which travellers usually stop to refresh [themselves], but this is not corroborated by any other traveller. The name given to it by the Arabs when the writer passed (1858) was *Khan Hatherûrah*. A *Wady Dabor* is marked in Van de Velde's map as close to the S. of *Neby Mûsa*, at the N. W. corner of the Dead Sea.

3. The "border (גְּבוּל) of Debir" is named as forming part of the boundary of Gad (Josh. xiii. 26), and as apparently not far from Mahanaim. Reland (p. 734) conjectures that the name may possibly be the same as Lodebar (לִדְבָר), but no identification has yet taken place (LXX. Δαιβών, [Vat.] Alex. Δαβειρ: *Dabir*). Lying in the grazing country on the high downs east of Jordan, the name may be derived from דָּבָר, *Dâbar*, the same word which is the root of *Midbar*, the wilderness or pasture (see Ges. p. 318). [DESERT.]

G.

DE'BIR (דְּבִיר: Δαβίν; [Vat. Δαβειν;] Alex. Δαβειρ: *Dabir*), king of Eglon, a town in the low country of Judah; one of the five kings hanged by Joshua (Josh. x. 3, 23).

DEB'ORA (Δεββωρά; [Alex. Δεμβωρα: Vulg. omits]), a woman of Naphtali. mother of Tobiel, the father of Tobit (Tob. i. 8) The same name as

DEBORAH (דְּבֹרָה [*bee*]: Δεβόρρα, [Alex.] Δεββωρα: *Debora*). 1. The nurse of Rebekah (Gen. xxxv. 8). Nurses held a high and honorable place in ancient times, and especially in the East (2 K. xi. 2; Hom. *Od.* i. 429; Virg. *Æn.* vii. 2, "Æneia nutrix;" Ov. *Met.* xiv. 441), where they were often the principal members of the family (2 Chr. xxii. 11; Jahn, *Arch. Bibl.* § 166). Deborah accompanied Rebekah from the house of Bethuel (Gen. xxiv. 59), and is only mentioned by name on the occasion of her burial, under the oak-tree[b] of Bethel, which was called in her honor Allon-Bachuth (Βάλανος πένθους, LXX.). Such spots were usually chosen for the purpose (Gen. xxiii. 17, 18; 1 Sam. xxxi. 13; 2 K. xxi. 18, &c.).

foot-note: "Der Name der Hadesbewohner רְפָאִים die Schlaffen (von רָפָא schlaff, matt sein) stimmt zu den homerischen Benennungen οἱ καμόντες die Erschlafften, ἀμενηνὰ κάρηνα die Häupter ohne Kraft (φῶτες). σκιαί, εἴδωλα, und kommt auch in der Inschrift des sidonischen Königs-Sarges vor."

a De Saulcy quotes the name in Joshua as "Dabor;" but on what authority is not apparent. Certainly not that of the Hebrew or the Vulgate.

b "The A. V. omits the article, and thus obscures the fact that the tree was well known for ages. H

Many have been puzzled at finding her in *Jacob's* family; it is unlikely that she was sent to summon Jacob from Haran (as Jarchi suggests), or that she had returned during the lifetime of Rebekah, and was now coming to visit her (as Abarbanel and others say); but she may very well have returned at Rebekah's death, and that she *was* dead is probable from the omission of her name in Gen. xxxv. 27; and if, according to the Jewish legend, Jacob first heard of his mother's death at this spot, it will be an additional reason for the name of the נחה, and may *possibly* be implied in the expression וַיִּתְבָּרְךְ, comforted, A. V. "blessed" (Gen. xxxv. 9; see too Ewald, *Gesch.* i. 390).

2. [Δεββώρα: *Debbora.*] A prophetess who judged Israel (Judg. iv., v.). Her name, דְּבוֹרָה, means "a bee" (or σφήξ, "a wasp"), just as Μέλισσα and Melitilla were proper names. This name may imply nothing whatever, being a mere appellative, derived like Rachel (a lamb), Tamar (a palm), &c., from natural objects; although she was (as Corn. a Lapide quaintly puts it) *suis mellea, hostibus aculeata.* Some, however, see in the name an official title, implying her prophetic authority. A bee was an Egyptian symbol of regal power (cf. Call. *Jov.* 66, and *Et. Mag.* s. v. ἐσσήν); and among the Greeks the term was applied not only to poets (*more apis Matinæ*, Hor.), and to those peculiarly chaste (as by the Neoplatonists), but especially to the priestesses of Delphi (χρησμὸς μελίσσας Δελφίδος, Pind. *P.* iv. 106), Cybele, and Artemis (Creuzer, *Symbolik*, iii. 354, &c.), just as ἐσσήν was to the priests (Liddell and Scott, *s. v.*). In both these senses the name suits her, since she was essentially a vates or seer, combining the functions of poetry and prophecy.

She lived under the palm-tree ("such *tents* the patriarchs loved," Coleridge) of Deborah, between Ramah and Bethel in Mount Ephraim (Judg. iv. 5), which, as palm-trees were rare in Palestine, "is mentioned as a well-known and solitary landmark, and was probably the same spot as that called (Judg. xx. 33) Baal-Tamar, or the sanctuary of the palm" (Stanley, *S. & P.* p. 146). Von Bohlen (p. 334) thinks that this tree is identical with Allon-Bachuth (Gen. xxxv. 8), the name and locality being nearly the same (Ewald, *Gesch.* i. 391, 405), although it is unhistorical to say that this "may have suggested a name for the nurse" (Hävernick's *Introd. to Pent.* p. 201; Kalisch, *Gen.* ad loc.). Possibly it is again mentioned as "the oak of Tabor," in 1 Sam. x. 3, where Thenius would read דְּבֹרָה for תָּבוֹר. At any rate it was a well-known tree, and she may have chosen it from its previous associations.

She was probably a woman of Ephraim, although from the expression in Judg. v. 15, some suppose her to have belonged to Issachar (Ewald, *Gesch.* ii. 489). The expression אֵשֶׁת לַפִּידוֹת is much disputed; it is generally thought to mean "wife of Lapidoth," as in A. V.; but other versions render it "uxor principis," or "Fœmina Lapidothana" ("that great dame of Lapidoth," Tennyson), or *mulier splendorum*, i. e. one divinely illuminated, since לַפִּידוֹת = lightnings.[a] But the most prosaic notion is that of the rabbis, who take it to mean that she attended to the tabernacle lamps from לַפִּיד, *lappîd*, a lamp! The fem. termination is often found in men's names, as in Shelomith (1 Chr. xxiii. 9), Koheleth, &c. Lapidoth then was probably her husband, and not Barak, as some say.

She was not so much a judge (a title which belongs rather to Barak, Heb. xi. 32) as one gifted with prophetic command (Judg. iv. 6, 14, v. 7), and by virtue of her inspiration "a mother in Israel." Her sex would give her additional weight, as it did to Veleda and Alaurinia among the Germans, from an instinctive belief in the divinity of womanhood (Tac. *Germ.* c. 8). Compare the instances of Miriam, Huldah, Anna, Noadiah (2 K. xxii. 14; Neh. vi. 14).

Jabin's tyranny was peculiarly felt in the northern tribes, which were near his capital and under her jurisdiction, namely, Zebulon, Naphtali, and Issachar; hence, when she summoned Barak to the deliverance, "it was on them that the brunt of the battle fell; but they were joined by the adjacent central tribes, Ephraim, Manasseh, and Benjamin, though not by those of the extreme west, south, and east" (Stanley, p. 339). Under her direction Barak encamped on "the broad summit of Tabor" (Joseph. *B. J.* ii. 20, § 6). When asked to accompany him, "she answered indignantly, Thou, oh Barak, deliverest up meanly the authority which God hath given thee into the hands of a woman; neither do I reject it" (Joseph. *Ant.* v. 5, § 2). The LXX. interpolate the words ὅτι οὐκ οἶδα τὴν ἡμέραν ἐν ᾗ εὐοδοῖ ὁ Κύριος τὸν ἄγγελον μετ' ἐμοῦ as a sort of excuse for Barak's request (iv. 8; cf. 14, v. 23). When the small band of ill-armed (Judg. v. 8) Israelites saw the dense iron chariots of the enemy, "they were so frightened that they wished to march off at once, had not Deborah detained them, and commanded them to fight the enemy that very day" (Joseph. *l. c.*). They did so, but Deborah's prophecy was fulfilled (Judg. iv. 9), and the enemy's general perished among the "oaks of the wanderers (Zaanaim)," in the tent of the Bedouin Kenite's wife (Judg. iv. 21) in the northern mountains. "And the land had rest forty years" (Judg. v. 31). For the natural phenomena which aided (Judg. v. 20, 21) the victory, and the other details (for which we have ample authority in the twofold narration in prose and poetry), see BARAK, where we have also entered on the difficult question of the chronology (Ewald, *Gesch.* ii. 489–494).

Deborah's title of "prophetess" (נְבִיאָה) includes the notion of inspired poetry, as in Ex. xv. 20; and in this sense the glorious triumphal ode (Judg. v.) well vindicates her claim to the office. On this ode much has been written, and there are separate treatises about it by Hollmann, Kaiser,

a • Cassel (*Richter und Ruth*, p. 43) explains *lappidôth* (see above) of the fiery spirit, enthusiasm, and ardor, which burned in her, and enabled her to set others on fire by the contagion of her own example. The beautiful fountain at the base of the hill on which *Meiron* stands, the place of the famous Jewish cemetery, about 6 miles west of *Safed*, is known among the Jews at present as Deborah's fountain. They have a tradition that the heroine passed there with Barak on his march to Tabor, and bathed in this fountain on the morning of the decisive battle. See the writer *Illustr. of Scripture*, p. 243 (revised ed.); and Thomson's *Land and Book*, i. 424. H

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and Kenrick. It is also explained by Ewald (*die Poet. Bücher des Alten Bundes*, i. 125), and Gumpach (*Alttestament. Studien*, pp. 1–140).[a]

F. W. F.

DEBTOR. [LOAN.]

DECAPOLIS (Δεκάπολις, "the ten cities"). This name occurs only three times in the Scriptures, Matt. iv. 25; Mark v. 20, and vii. 31; but it is frequently mentioned by Josephus and other ancient writers. Immediately after the conquest of Syria by the Romans (B. C. 65), ten cities appear to have been rebuilt, partially colonized, and endowed with peculiar privileges; the country around them was hence called *Decapolis*. The limits of the territory were not very clearly defined; and probably in the course of time other neighboring cities received similar privileges. This may account for the fact that ancient geographers speak so indefinitely of the province, and do not even agree as to the names of the cities themselves. Pliny (v. 18) admitting that "non omnes eadem observant," enumerates them as follows: *Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus*, and *Raphana*. Ptolemy (v. 17) makes *Capitolias* one of the ten; and an old Palmyrene inscription quoted by Reland (*Pal.* p. 525) includes *Abila*, a town which, according to Eusebius (*Onom.* s. v. *Abila*) was 12 Roman miles east of Gadara. Josephus (*B. J.* iii. 9, § 7) calls *Scythopolis* the largest city of Decapolis, thus manifestly excluding Damascus from the number. All the cities of Decapolis, with the single exception of Scythopolis, lay on the east of the Jordan; and both Eusebius and Jerome (*Onom.* s. v. *Decapolis*) say that the district was situated "beyond the Jordan, around Hippos, Pella, and Gadara," that is, to the east and southeast of the Sea of Galilee. With this also agrees the statement in Mark v. 20, that the demoniac who was cured at Gadara "began to publish in Decapolis how great things Jesus had done to him." It would appear, however, from Matt. iv. 25 and Mark vii. 31, that Decapolis was a general appellation for a large district extending along both sides of the Jordan. Pliny (v. 18) says it reached from Damascus on the north to Philadelphia on the south, and from Scythopolis on the west to Canatha on the east — thus making it no less than 100 miles long by 60 broad; and he adds, that between and around these cities are tetrarchies, each like a kingdom; such as Trachonitis, Panias, Abila, Arca, &c.

This region, once so populous and prosperous, from which multitudes flocked to hear the Saviour, and through which multitudes followed his footsteps — is now almost without an inhabitant. Six out of the ten cities are completely ruined and deserted. Scythopolis, Gadara, and Canatha have still a few families, living, more like wild beasts than human beings, amid the crumbling ruins of palaces, and in the cavernous recesses of old tombs. Damascus alone continues to flourish, like an oasis in a desert.

J. L. P.

* **DECEITFULLY**, A. V. Job vi. 15 ff. "Deceitful as a brook," appears to have been a sort of proverb among the Semitic tribes. Thus, Job in the above passage compares the conduct of insincere, false-hearted friends to the streams of the desert. Dr. Conant (*Book of Job*, p. 24) translates the passage thus: —

> "My brethren are deceitful, like the brook,
> As the channel of brooks that pass away:
> That become turbid, from ice;
> The snow hides itself in them.
> At the time they are poured off, they fail;
> When it is hot they are consumed from their place.
> The caravans along their way turn aside;
> They go up into the wastes, and perish.
> The caravans of Tema looked;
> The companies of Sheba waited for them
> They were ashamed that they had trusted,
> They came thither and were confounded."

The ground of the comparison here lies in the uncertain character of the brooks or streams in the East. A detailed example may best serve to illustrate the peculiarity referred to. On the 2d of April the writer crossed the stone bridge to the right of *Kulônieh*, 1½ hours to the northwest of Jerusalem. The channel of the stream was then entirely destitute of water. Richardson (*Travels along the Mediterranean*, ii. 236) found there on the 15th of April, of another year, "a small brook trickling down the valley." Prokesch (*Reise ins heilige Land*, p. 41), who was there at another time, a few weeks later in the season, speaks of a full rushing stream as dashing along the water-bed. Otto von Richter (*Wallfahrten im Morgenlande*, p. 15) who was there in August, says that it contained then a little water. Again, Salzbacher (*Erinnerungen aus meiner Pilgerreise*, ii. 31), who saw the brook near the end of June, says that it was then entirely dry. The stream, therefore, is evidently a very precarious one. It varies not only in winter, but at the same season in different years. It is a fair example of what is true of eastern brooks in general. These water-courses, as they may more properly be called, flow with water during the rainy season; but soon after that are liable to be wholly dried up, or if they contain water still later, contain it only for a longer or shorter time, according to their situation and the severity of the heat of particular years. Hence, the traveller in quest of water must often be disappointed when he comes to such streams. He may find them entirely exhausted; or, he may find the water gone at the place where he approaches them, though it may still linger in other places which elude his observation; he may perceive, from the moisture of the ground, that the last drops have just disappeared, and that he has arrived but a few hours too late for the attainment of his object. Fainting with thirst and after many a weary step out of his direct course in pursuit of the cooling stream, the wayfarer reaches at length the place of hoped-for relief, but only to be doomed to disappointment — the deceitful brook has fled.

We meet with the same comparison somewhat differently applied in Jer. xv. 18. The prophet's sky had long been darkened with trouble and sorrow; but the helper for whom he was waiting delayed to come. The more exact translation would be: —

> "Why is my affliction perpetual
> And my wound incurable?
> It will not be healed.
> Thou art to me as a lying brook,
> As waters which are not enduring."

Thomson (*Land and Book*, ii. 231) has some remarks on this characteristic of the brook. He

[a] * For the fuller literature of the Song, see BARA-Amer. ed.

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supposes, on account of the reference to Tema and Sheba, that the streams which suggested Job's illustration are those "which flowed down from the high lands of Gilead and Bashan, and came to nothing in the neighboring desert." H.

* **DECISION, VALLEY OF.** [JEHOSHAPHAT.]

DE'DAN (דְּדָן [*depression, low country*, Fürst]: Δαδάν; [Vat. in 1 Chr. Ιουδαδαν:] *Dadan*). 1. The name of a son of Raamah, son of Cush (Gen. x. 7; 1 Chr. i. 9, "the sons of Raamah, Sheba, and Dedan").

2. [In Gen. Δεδάν, Alex. Δαιδαν; 1 Chr. and Ez. Δαιδάν; Jer. xxv. 23, Δαιδάν, FA. Δεδαν; xlix. 8, Δαιδάμ, Alex. FA. Δαιδαν: *Dadan, Dedan.*] That of a son of Jokshan, son of Keturah (Gen. xxv. 3, and "Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim." Cf. 1 Chr. i. 32). The usual opinion respecting these founders of tribes is that the first settled among the sons of Cush, wherever these latter may be placed; the second, on the Syrian borders, about the territory of Edom. But Gesenius and Winer have suggested that the name may apply to one tribe; and this may be adopted as probable, on the supposition that the descendants of the Keturahite Dedan intermarried with those of the Cushite Dedan, whom the writer places, presumptively, on the borders of the Persian Gulf. [ARABIA, CUSH, RAAMAH, &c.] The theory of this mixed descent gains weight from the fact that in each case the brother of Dedan is named Sheba. It may be supposed that the Dedanites were among the chief traders traversing the caravan-route from the head of the Persian Gulf to the south of Palestine, bearing merchandise of India, and possibly of Southern Arabia; and hence the mixture of such a tribe with another of different (and Keturahite) descent presents no impossibility. The passages in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are contained in the prophecies of Isaiah, Jeremiah, and Ezekiel, and are in every case obscure. The Edomite settlers seem to be referred to in Jer. xlix. 8, where Dedan is mentioned in the prophecy against Edom; again, in xxv. 23, with Tema and Buz; in Ez. xxv. 13, with Teman, in the prophecy against Edom; and in Is. xxi. 13 ("The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim"), with Tema and Kedar. This last passage is by some understood to refer to caravans of the Cushite Dedan; and although it may only signify the wandering propensities of a nomad tribe, such as the Edomite portion of Dedan may have been, the supposition that it means merchant-caravans is strengthened by the remarkable words of Ezekiel in the lamentation for Tyre. This chapter (xxvii.) twice mentions Dedan; first in ver. 15, where, after enumerating among the traffickers with the merchant-city many Asiatic peoples, it is said, "The children of Dedan were thy merchants, many isles (אִיִּים) were the merchandise of thine hand: they brought thee for a present horns of ivory, and ebony." Passing thence to Syria and western and northern peoples, the prophet again (in ver. 20) mentions Dedan in a manner which seems to point to the wide-spread and possibly the mixed ancestry of this tribe. Ver. 15 may be presumed to allude especially to the *Cushite* Dedan (cf. ch. xxxviii. 13, where we find Dedan with Sheba and the merchants of Tarshish; apparently, from the context, the Dedan of ch. xxvii. 15); but the passage commencing in v. 20 appears to include the settlers on the borders of Edom (*i. e.* the Keturahite Dedan). The whole of the passage is as follows: "Dedan [was] thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these [were they] thy merchants. The merchants of *Sheba* and *Raamah* they [were] thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of *Sheba*, Asshur, [and] Chilmad, [were] thy merchants." (Ez. xxvii. 20–23.) We have here a Dedan connected with Arabia (probably the northwestern part of the peninsula) and Kedar, and also with the father and brother of the Cushite Dedan (Raamah and Sheba), and these latter with Asiatic peoples commonly placed in the regions bordering the head of the Persian Gulf. This Dedan moreover is a merchant, not in pastoral produce, in sheep and goats, but in "precious clothes," in contradistinction to Arabia and Kedar, like the far-off eastern nations who came with "spices and precious stones and gold," "blue clothes and broidered work," and "chests of rich apparel."

The probable inferences from these mentions of Dedan support the argument first stated, namely: 1. That Dedan son of Raamah settled on the shores of the Persian Gulf, and his descendants became caravan-merchants between that coast and Palestine. 2. That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan formed a tribe of the same name, which appears to have had its chief settlement in the borders of Idumæa, and perhaps to have led a pastoral life.

All traces of the name of Dedan, whether in Idumæa or on the Persian Gulf, are lost in the works of Arab geographers and historians. The Greek and Roman geographers however throw some light on the eastern settlement; and a native indication of the name is presumed to exist in the island of *Dádan*, on the borders of the gulf. The identification must be taken in connection with the writer's recovery of the name of Sheba, the other son of Raamah, on the island of *Awál*, near the Arabian shore of the same gulf. This is discussed in the art. RAAMAH. E. S. P.

DEDʼANIM (דְּדָנִים: Δαιδάν: *Dedanim*), Is. xxi. 13. [DEDAN.]

DEDICATION, FEAST OF THE (τὰ ἐγκαίνια, John x. 22: *Encænia*, Vulg.; ὁ ἐγκαινισμὸς τοῦ θυσιαστηρίου, 1 Macc. iv. 56 and 59 (the same term as is used in the LXX. for the dedication of the altar by Moses, Num. vii. 10); ὁ καθαρισμὸς τοῦ ναοῦ, 2 Macc. x. 5: Mishna, חֲנֻכָּה, i. e. *dedication*: Joseph. φῶτα, *Ant.* xii. 7, § 7), the festival instituted to commemorate the purging of the Temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B. C. 164. It is named only once in the Canonical Scriptures, John x. 22. Its institution is recorded 1 Macc. iv. 52–59. It commenced on the 25th of Chisleu, the anniversary of the pollution of the Temple by Antiochus Epiphanes, B. C. 167. Like the great Mosaic feasts, it lasted eight days, but it did not require attendance at Jerusalem. It was an occasion of much festivity. The

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writer of 2 Macc. tells us that it was celebrated in nearly the same manner as the Feast of Tabernacles, with the carrying of branches of trees, and with much singing (x. 6, 7). Josephus states that the festival was called "Lights," and that he supposes the name was given to it from the joy of the nation at their unexpected liberty — *τὴν ἑορτὴν ἄγομεν καλοῦντες αὐτὴν Φῶτα, ἐκ τοῦ παρ' ἐλπίδος οἶμαι ταύτην ἡμῖν φανῆναι τὴν ἐξουσίαν* (*Ant.* xii. 7, § 7). The Mishna informs us that no fast on account of any public calamity could be commenced during this feast. In the Gemara a story is related that when the Jews entered the Temple, after driving out the Syrians, they found there only one bottle of oil which had not been polluted, and that this was miraculously increased, so as to feed the lamps of the sanctuary for eight days. Maimonides ascribes to this the custom of the Jews illuminating each house with one candle on the first day of the feast, two on the second day, three on the third, and so on. Some had this number of candles for each person in the house. Neither the books of Maccabees, the Mishna, nor Josephus mention this custom, and it would seem to be of later origin, probably suggested by the name which Josephus gives to the festival. In the Temple at Jerusalem, the "Hallel" was sung every day of the feast.

In Ezra (vi. 16) the word חֲנֻכָּה, applied to the dedication of the second Temple, on the third of Adar, is rendered in the LXX. by *ἐγκαίνια*, and in the Vulg. by *dedicatio*. But the anniversary of that day was not observed. The dedication of the first Temple took place at the Feast of Tabernacles (1 K. viii. 2; 2 Chr. v. 3). [TABERNACLES, FEAST OF.]

See Lightfoot, *Temple Service*, sect. v.; *Horæ Heb. on John* x. 22, and his *Sermon* on the same text; *Mishna*, vol. ii. p. 369, ed. Surenhus., and Houtingius' note, 317; Kuinoel *On John* x. 22.

S. C.

* **DEEP, THE** (*ἄβυσσος*: *abyssus*). The term which the A. V. renders thus in Luke viii. 31 and Rom. x. 7, it renders "bottomless pit" in Rev. ix. 1, 2, 11; xi. 7; xx. 1, 3. The translation as thus varied (*abyss* would be better) is unfortunate, as it not only conceals the link of unity which binds together these passages (Rom. x. 7 partially excepted), but leads the reader to confound it with "the deep" as meaning the *sea* (e. g. Luke v. 4; 2 Cor. xi. 25), and founded on a different original word (*θάλασσα*). "The deep" in Luke viii. 31, into which the demons that possessed the Gadarene maniacs besought Jesus not to cast them, is evidently the place of punishment to which they knew they were ultimately to be consigned; for the being sent thither stands in that passage as equivalent to suffering the torment before the time spoken of in Matt. viii. 29, which they feared might be at once inflicted on them. We may say further, in view of the evident analogy between these passages and Jude ver. 6, that "abyss" is the place also where other wicked spirits of the same class are already confined, awaiting the more complete punishment which they are to suffer after the judgment of the great day. "Abyss" is not one of the names actually applied to the state or place of wicked men after death; but we seem to be forbidden by such language as that in Matt. xxv. 41 to infer that the condition of lost men and fallen angels is to be essentially different when the last stage of their destiny is reached. In Rom. x. 7 "the abyss" and "heaven" are opposed to each other as limits separated by the greatest conceivable distance. The use of the term in the Apocalypse partakes of the vagueness and poetic freedom of that figurative book, but retains still the ground-idea of its more direct, literal application. The "abyss" or "bottomless pit" is a place enveloped in gloom and darkness whence arise clouds of smoke which "darken the sun and the air" (ix. 2); from which issue myriads of destructive locusts whose king is Abaddon or Apollyon, who leads them forth to ravage the earth and torment mankind (ix. 3 ff.); and into which at length this enemy of all good, "the old serpent which is the Devil and Satan," is plunged and chained for a thousand years, and where after a brief respite he is confined again apparently forever (xx. 1 ff.).

In regard to the origin and force of this imagery, which with some variations has given expression to men's natural consciousness of a future retribution, among so many different nations, see Prof. Stuart's *Comment. on the Apocalypse*, i. 189, and Pfanner's *Systema Theologiæ Gentilis Purioris*, pp. 459–489. For the usage of the Septuagint, see Biel's *Thesaur. Phil.* p. 4, and for that of the Apocrypha, Wahl's *Clavis Librorum Vet. Test. Apocryph.* p. 2. We are not to understand, of course, that "abyss" in the N. T. is coëxtensive with Hades or the underworld as the abode of the dead indiscriminately but is the part of that wider realm assigned as their special abode to the wicked. [HADES.] H.

DEER. [FALLOW-DEER.]

* **DEGREE** (*βαθμός*: *gradus*). The original word occurs in the N. T. only in 1 Tim. iii. 13: "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." The "degree" or step referred to has been variously understood: (1.) Of ecclesiastical preferment, *e. g.* from the diaconate to a higher office: so some of the fathers, and lately Wordsworth; but this, as Alford and Ellicott admit, is untenable. It is not likely that any such process of ecclesiastical preferment existed at this early period. (2.) A station or standing-place in the sight of God, and with reference to their own salvation (De Wette, Alford, Ellicott). (3.) A place of honor in the estimation of the Church (Luther, Calvin). (4.) Progress in the faith.

The word etymologically signifies *a step* upward or forward, and in the tropical sense in which it is here used, expresses the general idea of advancement. The somewhat emphatic dative "for themselves," makes distinct the idea of *personal* advantage, as distinguished from service to *others*, indicated by the verb rendered in A. V., "used the office of a deacon." The subjoined phrase, "boldness (or better, *joyous confidence*: see De Wette and Huther *in loc.*) in faith," shows that this advantage is of a *spiritual nature*, and essentially subjective. The "degree" or step referred to, then, would seem most naturally to relate to *progress in spiritual life*. We may accordingly regard the passage in 1 Tim. iii. 13 as a general proposition in respect to the subjective spiritual benefit obtained by faithfully serving as deacons, the importance of which in turn becomes confirmatory of the propriety of requiring the qualifications mentioned in vv. 9–12. The passage in 1 Tim. iii. 13 may be rendered and explained, then, as follows: "For

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they who well served as deacons" (the verb in the aorist simply indicates the service viewed as completed; there is nothing to mark a reference to the day of judgment, as Alford would have it) "*obtain for themselves a good degree*" (furtherance in spiritual attainments), "and much confidence" (towards God) "in faith in Christ Jesus." Van Oosterzee would unite with this the idea of future blessedness. G. E. D.

* **DEGREES, SHADOW OF** [AHAZ; DIAL; HEZEKIAH.]

DEGREES, SONGS OF (שִׁירֵי הַמַּעֲלוֹת), a title given to fifteen psalms, from CXX. to CXXXIV. inclusive. Four of them are attributed to David, one is ascribed to the pen of Solomon, and the other ten give no indication of their author. Eichhorn supposes them all to be the work of one and the same bard (*Einl. in das A. T.*), and he also shares the opinion of Herder (*Geist der ebräischen Poesie*), who interprets the title "Hymns for a journey." "The headings of the psalms, however, are not to be relied on, as many of these titles were superadded long after the authors of the psalms had passed away. The words 'of David,' or 'of Solomon,' do not of themselves establish the fact that the psalm was written by the person named, since the very same phraseology would be employed to denote a hymn composed *in honor* of David or of Solomon" (Marks's *Sermons*, i. 208–9). Bellermann (*Metrik der Hebräer*) calls these psalms "Trochaic songs."

With respect to the term הַמַּעֲלוֹת, A. V. "degrees," a great diversity of opinion prevails amongst Biblical critics. According to some it refers to the melody to which the psalm was to be chanted. Others, including Gesenius, derive the word from the poetical composition of the song, and from the circumstance that the concluding words of the preceding sentence are often repeated at the commencement of the next verse. Thus Psalm CXXI.:—

> "I will lift up mine eyes unto the hills
> From whence cometh *my help*.
> *My help* cometh even from Jehovah," &c.

And so in other passages (comp. CXXI. 4, 5, and CXXIV. 1, 2 and 3, 4). Aben Ezra quotes an ancient authority, which maintains that the *degrees* allude to the fifteen steps which, in the temple of Jerusalem, led from the court of the women to that of the men, and on each of which steps one of the fifteen songs of degrees was chanted. Adam Clarke (*Comment. on Ps.* CXX.) refers to a similar opinion as found in the Apocryphal Gospel of *the birth of Mary*: "Her parents brought her to the temple, and set her upon one of the steps. Now there are fifteen steps about the temple, by which they go up to it, according to the fifteen Psalms of Degrees."

The most generally accredited opinion, however, is that מַעֲלָה is etymologically connected with עָלָה "to go up," or to travel to Jerusalem: that some of these hymns were preserved from a period anterior to the Babylonish Captivity; that others were composed in the same spirit by those who returned to Palestine, on the conquest of Babylon by Cyrus, and that a few refer even to a later date, but were all incorporated into one collection, because they had one and the same object. This view is adopted by Rosenmüller, Herder, Mendelssohn, Joel Brill, &c. &c. Luther translates the words "Ein Lied im höhern Chor," thus connecting the psalm with the manner of its execution; and Michaelis compares מעלה with the Syriac שכלרא (Scala) which would likewise characterize the metre or the melody. D. W. M.

* If הַמַּעֲלוֹת designates the psalms grouped together under that title as those which the Hebrews sung when they went to Jerusalem to keep the yearly feasts, the rendering should be "Goings-up" or "Ascents" (comp. ἀναβαίνω as so often said of journeys thither in the N. T.). Hengstenberg's advocacy of this explanation (*Die Psalmen*, iv. 2te Abth. p. 6), has given to it more recently still wider currency. Some of his arguments (which taken together have a cumulative force, though singly less decisive) are the following: (1.) עָלָה is the usual expression for these festival journeys (Ex. xxxiv. 24; 1 Kings xii. 27, 28; Ps. cxxii. 4). (2.) The article in הַמַּעֲלוֹת, by way of pre-eminence, denotes *the* journeys, which can only be those annual journeys prescribed by the law (comp Ps. cxxii. 4). (3.) The oldest, in all probability, of these pilgrim songs, namely: that which was composed by David soon after the consecration of Zion as the seat of the sanctuary and at the commencement of the pilgrimages thither (Ps. cxxii.), contains an explanation of the sense of מַעֲלוֹת in the occurrence of two correspondent expressions (as in the case of the explanation of מַשְׂכִּיל, Ps. xxxii.), namely: "We will go to the house of the Lord" in ver. 1, and "to which the tribes go up" (עָלוּ) in ver. 4. (4.) Some of these psalms, in accordance with the most manifest internal marks, have been used for this purpose, *e. g.* Ps. cxxi. 1 shows how appropriate the psalm was as designed to be sung in view of the mountains of Jerusalem. (5.) According to this interpretation all the common peculiarities of these psalms are accounted for, such as contents, rhythmical structure, and local allusions.

Hupfeld (*Die Psalmen*, iv. 252) favors this revived opinion of many of the older critics. Ewald also agrees with those who consider them hymns designed for pilgrimages to the Temple, composed during and after the time of the exile (*Bibl. Jahrb.* vi. 105, and *Gesch. Isr.* iv. 115). Perowne (*Book of Psalms: Introduction*, p. xcvi., Lond. 1865) gives the preference to this explanation. H.

DEHAVITES (דְּהָוָא: Δαναῖοι: *Diers*) are mentioned but once in Scripture (Ezr. iv. 9). They were among the colonists planted in Samaria by the Assyrian monarch Esarhaddon, after the completion of the Captivity of Israel. From their name, taken in conjunction with the fact that they are coupled with the Susanchites (Susianians, or people of Susa) and the Elamites (Elymeans, natives of the same country), it is fairly concluded that they are the Dai or Dahi, mentioned by Herodotus (i. 125) among the nomadic tribes of Persia. This people appears to have been widely diffused, being found as Dahae (Δάαι) both in the country east of the Caspian (Strab. xi. 8, § 2; Arrian *Exped. Al.* iii. 11, &c.), and in the vicinity of the Sea of Azof (Strab. xi. 9, § 3); and again as Di (Δίοι, Thucyd. ii. 96), Dai (Δάοι, Strab.), or Dae

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Δανοί, Strab. D. Cass. &c.) upon the Danube. They were an Aryan race, and are regarded by some as having their lineal descendants in the modern Danes (see Grimm's *Geschichte d. deutsch. Sprache*, i. 192–3). The Septuagint form of the name — *Davaus*, may compare with the *Davus* (= Δάος) of Latin comedy. G. R.

DE'KAR. The son of Deker, *i. e.* BEN-DEKER (בֶּן־דֶּקֶר: *υἱὸς Δακάρ*: *Bendecar*), was Solomon's commissariat officer in the western part of the hill-country of Judah and Benjamin, Shaalbim and Beth-shemesh (1 K. iv. 9).

DELA'IAH [3 syl.] (דְּלָיָה and דְּלָיָהוּ = "Jehovah's freedman" — comp. *ἀπελεύθερος Κυρίου*, 1 Cor. vii. 22; also the Phœnician name Δελιαστάρτος, quoted from Menander by Josephus, *Cont. Ap.* i. 18, and the modern name Godfrey = Gottesfrey [?]; LXX. Δαλαΐα, Δαλαΐας: *Dalaiau*, *Dalaia*), the name of several persons.

1. DELAIAHU (Δαλλαΐ; [Alex. Δαλαΐα: *Dalaiau*]); a priest in the time of David, leader of the twenty-third course of priests (1 Chr. xxiv. 18).

2. DELAIAH [Δαλαΐα; Vat. in Ezr. Λαχεα, in Neh. Δαλεα: *Dalaia*]. "Children of Delaiah" were among the people of uncertain pedigree who returned from Babylon with Zerubbabel (Ezr. ii. 60; Neh. vii. 62). In 1 Esdr. the name is LADAN.

3. DELAIAH [Δαλαΐα; Vat. Δαλεα: *Dalaia*]; son of Mehetabeel and father of Shemaiah (Neh. vi. 10).

4. DELAIAHU (Δαλαΐας and Γοδολίας; [ver. 12, Alex. Δαλεας, FA. Δαλιας; ver. 25, Comp. Ald. FA.^{5} Δαλαΐας: *Dalaias*]; son of Shemaiah, one of the "princes" (שָׂרִים) about the court of Jehoiakim (Jer. xxxvi. 12, 25).

The name also occurs in the A. V. as DALAIAH.

DELI'LAH (דְּלִילָה [*pining with desire*]: Δαλιδά; [Vat. in ver. 13, Δαλειδα:] Joseph. Δαλίλη: *Dalila*), a woman who dwelt in the valley of Sorek, beloved by Samson (Judg. xvi. 4–18). Her connection with Samson forms the third and last of those amatory adventures which in his history are so inextricably blended with the craft and prowess of a judge in Israel. She was bribed by the "lords of the Philistines" to win from Samson the secret of his strength, and the means of overcoming it. [SAMSON.]

It is not stated, either in Judges or in Josephus, whether she was an Israelite or a Philistine. Nor can this question be determined by reference to the geography of Sorek; since in the time of the Judges the frontier was shifting and indefinite. [SOREK.] The following considerations, however, supply presumptive evidence that she was a Philistine: —

1. Her *occupation*, which seems to have been that of a courtesan of the higher class, a kind of political Hetæra. The hetæric and political view of her position is more decided in Josephus than in Judges. He calls her *γυνὴ ἑταιριζομένη*, and associates her influence over Samson with *πόθος* and *συνουσία* (*Ant.* v. 8, § 11). He also states more clearly her relation as a political agent to the "lords of the Philistines" (סַרְנֵי: Joseph. *οἱ πρωτεύοντες, τοῖς ἄρχουσι Παλαιστίνων*; LXX. *ἄρχοντες*: *Satrapæ*; *οἱ τοῦ κοινοῦ*; magistrates politician lords, Milton, *Sams. Ag.* 850, 1195) employing under their directions "liers in wait" (אֹרֵב: *τὸ ἔνεδρον*: *insidiis*; cf. Josh. viii. 14; [Joseph.] *στρατιωτῶν*). On the other hand, Chrysostom and many of the Fathers have maintained that Delilah was married to Samson (so Milton, 227), a natural but uncritical attempt to save the morality of the Jewish champion. See Judg. xvi. 9, 18, as showing an exclusive command of her establishment inconsistent with the idea of matrimonial connection (Patrick, *ad loc.*). There seems to be little doubt that she was a courtesan; and her employment as a political emissary, together with the large sum which was offered for her services (1100 pieces of silver from each lord = 5500 shekels; cf. Judg. iii. 3), and the fact which is attributed to her in Judges, but more especially in Josephus, indicates a position not likely to be occupied by any Israelitish woman at that period of national depression.

2. The general tendency of the Scripture narrative: the sexual temptation represented as acting upon the Israelites from *without* (Num. xxv. 1, 6, xxxi. 15, 16).

3. The special case of Samson (Judg. xiv. 1, xvi. 1).

In Milton Delilah appears as a Philistine, and justifies herself to Samson on the ground of patriotism (*Sams. Ag.* 850, 980). T. E. B.

DELUGE. [NOAH.]

DE'LUS (Δῆλος), mentioned in 1 Macc. xv 23, is the smallest of the islands called Cyclades in the Ægæan Sea. It was one of the chief seats of the worship of Apollo, and was celebrated as the birth-place of this god and of his sister Artemis (Diana). We learn from Josephus (*Ant.* xiv. 10, § 8) that Jews resided in this island, which may be accounted for by the fact, that after the fall of Corinth (B. C. 146) it became the centre of an extensive commerce. The sanctity of the spot and its consequent security, its festival which was a kind of fair, the excellence of its harbor, and its convenient situation on the highway from Italy and Greece to Asia, made it a favorite resort of merchants. So extensive was the commerce carried on in the island, that 10,000 slaves are said to have changed hands there in one day (Strab. xiv. p. 668). Delus is at present uninhabited, except by a few shepherds. (For details, see *Dict. of Gr. & Rom. Geogr.* s. v.)

DE'MAS (Δημᾶς), most probably a contraction from Δημήτριος, or perhaps from Δήμαρχος, a companion of St. Paul (called by him his *συνεργός* in Philem. 24; see also Col. iv. 14) during his first imprisonment at Rome. At a later period (2 Tim. iv. 10) we find him mentioned as having deserted the Apostle through love of this present world, and gone to Thessalonica. This departure has been magnified by tradition into an apostasy from Christianity (so Epiphan. *Hæres.* li. 6, . . . καὶ Δημᾶν, καὶ Ἑρμογένην, τοὺς ἀγαπήσαντας τὸν ἐνταῦθα αἰῶνα, καὶ καταλείψαντας τὴν ὁδὸν τῆς ἀληθείας), which is by no means implied in the passage.[a] H. A.

[a] Luke's name is coupled with that of Demas in Col. iv. 14, and Philem. ver. 24. It is hardly necessary to remind the reader that Keble has founded one of his grandest hymns on this association of the two men with Paul's earlier captivity and the subsequent apostasy of Demas (*Christian Year: St. Luke*). E.

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DEMETRIUS (Δημήτριος), a maker of silver shrines of Artemis at Ephesus (Acts xix. 24). These ναοὶ ἀργυροῖ were small models of the great temple of the Ephesian Artemis, with her statue, which it was customary to carry on journeys, and place on houses, as charms. Demetrius and his fellow craftsmen, in fear for their trade, raised a tumult against St. Paul and his missionary companions. H. A.

* The speech of Demetrius, by which he so much excited the Ephesian shrine-makers and through them the populace at large, was singularly adroit. He took care, in the first place, to show his fellow-craftsmen how the growth of this new sect affected their own personal interests (xix. 25), and then, in order to throw over this motive a better guise, appealed to their zeal for religion (vv. 26, 27). But the speaker relied mainly, as Calvin thinks, on the selfishness of his auditors: "Res ipsa clamat non tam pro aris ipsos quam pro focis pugnare, ut scilicet culinam habeant bene calentem" (*In Acta Apost.* xix. 23). The attempt to identify this Demetrius with the one next named on the supposition that he may have become a believer, is unwarranted by Scripture or history. H.

* **DEMETRIUS** (Δημήτριος) another person of this name, whom the Apostle mentions in 3 John, ver. 12, as the model of a Christian, to whom the truth itself, so faithfully exemplified by him, bore witness. This is the only notice of him. The relation between him and John is uncertain. He may have been the bearer of the letter to Gaius (ver. 1), and one of the missionaries (vv. 5, 6) whom the Apostle exhorts Gaius to forward on their journey. There is no contemporary history to illustrate the epistle, and these points are necessarily obscure. H.

DEMETRIUS I. (Δημήτριος), surnamed "The Saviour" (Σωτήρ, in recognition of his services to the Babylonians), king of Syria, was the son of Seleucus Philopator, and grandson of Antiochus the Great. While still a boy he was sent by his father as a hostage to Rome (B. C. 175) in exchange for his uncle Antiochus Epiphanes. From his position he was unable to offer any opposition to the usurpation of the Syrian throne by Antiochus IV.; but on the death of that monarch (B. C. 164) he claimed his liberty and the recognition of his claim by the Roman senate in preference to that of his cousin Antiochus V. His petition was refused from selfish policy (Polyb. xxxi. 12); and by the advice and assistance of Polybius, whose friendship he had gained at Rome (Polyb. xxxi. 19; Just. xxxiv. 3), he left Italy secretly, and landed with a small force at Tripolis in Phœnicia (2 Macc. xiv. 1; 1 Macc. vii. 1; Joseph. *Ant.* xii. 10, 1). The Syrians soon declared in his favor (B. C. 162), and Antiochus and his protector Lysias were put to death (1 Macc. vii. 2, 3; 2 Macc. xiv. 2). Having thus gained possession of the kingdom, Demetrius succeeded in securing the favor of the Romans (Polyb. xxxii. 4), and he turned his attention to the internal organization of his dominions. The Grecizing party were still powerful at Jerusalem, and he supported them by arms. In the first campaign his general Bacchides established Alcimus in the high-priesthood (1 Macc. vii. 5–20); but the success was not permanent. Alcimus was forced to take refuge a second time at the court of Demetrius, and Nicanor, who was commissioned to remove him, was defeated in two successive engagements by Judas Maccabæus (1 Macc. vii. 31, 39, 43–5), and fell on the field. Two other campaigns were undertaken against the Jews by Bacchides (B. C. 161; 158); but in the mean time Judas had completed a treaty with the Romans shortly before his death (B. C. 161), who forbade Demetrius to oppress the Jews (1 Macc. viii. 31). Not long afterwards Demetrius further incurred the displeasure of the Romans by the expulsion of Ariarathes from Cappadocia (Polyb. xxxii. 20; Just. xxxv. 1); and he alienated the affection of his own subjects by his private excesses (Just. *l. c.*; cf. Polyb. xxxiii. 14). When his power was thus shaken (B. C. 152), Alexander Balas was brought forward, with the consent of the Roman senate, as a claimant to the throne, with the powerful support of Ptolemy Philometor, Attalus, and Ariarathes. Demetrius vainly endeavored to secure the services of Jonathan, who had succeeded his brother Judas as leader of the Jews, and now, from the recollection of his wrongs, warmly favored the cause of Alexander (1 Macc. x. 1–6). The rivals met in a decisive engagement (B. C. 150), and Demetrius, after displaying the greatest personal bravery, was defeated and slain (1 Macc. x. 48–50; Joseph. *Ant.* xiii. 2, § 4; Polyb. iii. 5). In addition to the very interesting fragments of Polybius the following references may be consulted: Just. xxxiv. 3, xxxv. 1; App. *Syr.* 46, 47, 67. B. F. W.



Tetradrachm (Attic talent) of Demetrius I.

Obv. Head of Demetrius to the right. Rev. ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΣΩΤΗΡΟΣ: in field monogram and MI; in exergue ΑΞΡ (161 of Era Seleuc.). Seated female figure to the left with sceptre and cornucopia.

DEMETRIUS II. (Δημήτριος), "The Victorious" (Νικάτωρ), was the elder son of Demetrius Soter. He was sent by his father, together with his brother Antiochus, with a large treasure, to Cnidus (Just. xxxv. 2), when Alexander Balas laid claim to the throne of Syria. When he was grown up, the weakness and vices of Alexander furnished him with an opportunity of recovering his father's dominions. Accompanied by a force of Cretan mercenaries (Just. *l. c.*; cf. 1 Macc. x. 67), he made a descent on Syria (B. C. 148), and was received with general favor (1 Macc. x. 67 ff.). Jonathan, however, still supported the cause of Alexander, and defeated Apollonius, whom Demetrius had appointed governor of Cœle-Syria (1 Macc. x. 74–82). In spite of these hostilities Jonathan succeeded in gaining the favor of Demetrius when he was established in the kingdom (1 Macc. xi. 23–27), and obtained from him an advantageous commutation of the royal dues, and other concessions (1 Macc. xi. 32–37). In return for these favors the Jews rendered important services to Demetrius when Tryphon first claimed the kingdom for Antiochus VI., the son of Alexander (1 Macc. xi. 42); but afterwards, being offended by his faithless ingratitude (1 Macc. xi. 53), they espoused the cause of the young pretender. In the campaigns which followed, Jonathan defeated the forces of

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Demetrius (B. C. 144; 1 Macc. xii. 28); but the treachery to which Jonathan fell a victim (B. C. 143) again altered the policy of the Jews. Simon, the successor of Jonathan, obtained very favorable terms from Demetrius (B. C. 142); but shortly afterwards Demetrius was himself taken prisoner (B. C. 138) by Arsaces VI. (Mithridates), whose dominions he had invaded (1 Macc. xiv. 1–3; Just. xxxvi.). Mithridates treated his captive honorably, and gave him his daughter in marriage (App. *Syr.* 67); and after his death, though Demetrius made several attempts to escape, he still received kind treatment from his successor, Phraates. When Antiochus Sidetes, who had gained possession of the Syrian throne, invaded Parthia, Phraates employed Demetrius to effect a diversion. In this Demetrius succeeded, and when Antiochus fell in battle, he again took possession of the Syrian crown (B. C. 128). Not long afterwards a pretender, supported by Ptol. Physcon, appeared in the field against him, and after suffering a defeat he was assassinated, according to some by his wife (App. *Syr.* 68), while attempting to escape by sea (Just. xxxix. 1; Jos. *Ant.* xiii. 9, 3). [CLEOPATRA.]

B. F. W.



Tetradrachm (Attic talent) of Demetrius II.

Obv. Head of Demetrius to the right. Rev. ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΘΕΟΥ ΦΙΛΑΔΕΛΦΟΥ ΝΙΚΑΤΟΡΟΣ; in exergue ΗΡΘ (169? of Era Seleuc.). Apollo to the left, seated on cortina, with arrow and bow.

DEMON (LXX. δαιμόνιον; N. T. δαιμόνιον, or rarely δαίμων: [*daemonium, daemon*]). Derivation uncertain. Plato (*Crat.* i. p. 398) connects it with δαήμων, "intelligent," of which indeed the form δαίμων is found in Archil. (B. C. 650); but it seems more probably derived from δαίω, to "divide" or "assign," in which case it would be similar to Μοῖρα). In sketching out the Scriptural doctrine as to the nature and existence of the demons, it seems natural, 1st, to consider the usage of the word δαίμων in classical Greek; 2dly, to notice any modification of it in Jewish hands; and then, 3dly, to refer to the passages in the N. T. in which it is employed.

I. Its usage in classical Greek is various. In Homer, where the gods are but supernatural men, it is used interchangeably with θεός; afterwards in Hesiod (*Op.* 121), when the idea of the gods had become more exalted and less familiar, the δαίμονες are spoken of as intermediate beings, the messengers of the gods to men. This latter usage of the word evidently prevailed afterwards as the correct one, although in poetry, and even in the vague language of philosophy, τὸ δαιμόνιον was sometimes used as equivalent to τὸ θεῖον for any superhuman nature. Plato (*Symp.* pp. 202, 203) fixes it distinctly in the more limited sense: πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ καὶ θνητοῦ θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ δαιμονίων πᾶσά ἐστιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους. Among them were numbered the spirits of good men, "made perfect" after death (Plat. *Crat.* p. 398, quotation from Hesiod). It was also believed that they became tutelary deities of individuals (to the purest form of which belief Socrates evidently referred in the doctrine of his δαιμόνιον); and hence δαίμων was frequently used in the sense of the "fate" or "destiny" of a man (as in the tragedians constantly), thus recurring, it would seem, directly to its original derivation.

The notion of *evil* demons appears to have belonged to a later period, and to have been due both to Eastern influence and to the clearer separation of the good and evil in men's thoughts of the supernatural.[a] They were supposed to include the spirits of evil men after death, and to be authors, not only of physical, but of moral evil.

II. In the LXX. the words δαίμων and δαιμόνιον are not found very frequently, but yet employed to render different Hebrew words; generally in reference to the idols of heathen worship; as in Ps. xcvi 5 [LXX. xcv. 5], for אֱלִילִים, the "empty," the "vanities," rendered χειροποιήτοις, &c., in Lev. xix. 4, xxvi. 1; in Deut. xxxii. 17, for שֵׁדִים, "lords" (comp. 1 Cor. viii. 5); in Is. lxv. 11, for גָּד, *Gad*, the goddess of Fortune: sometimes in the sense of avenging or evil spirits, as in Ps. xci. 6, for דֶּבֶר, "pestilence," *i. e.* evidently "the destroyer;" also in Is. xiii. 21, xxxiv. 14, for שָׂעִיר, "hairy," and צִיִּים, "dwellers in the desert," in the same sense in which the A. V. renders "satyrs."

In Josephus we find the word "demons" used always of evil spirits; in *Bell. Jud.* vii. 6, § 3, he defines them as τὰ πνεύματα τῶν πονηρῶν, and speaks of their exorcism by fumigation (as in Tob. viii. 2, 3). See also *Ant.* vi. c. 8, § 2, viii. c. 2, § 5. Writing as he did with a constant view to the Gentiles, it is not likely that he would use the word in the other sense, as applied to heathen divinities.

By Philo the word appears to be used in a more general sense, as equivalent to "angels," and referring to both good and evil.

The change, therefore, of sense in the Hellenistic usage is, first, the division of the good and evil demons, and the more general application of the word to the latter; secondly, the extension of the name to the heathen deities.

III. We now come to the use of the term in the N. T. In the Gospels generally, in James ii 19, and in Rev. xvi. 14, the demons are spoken of as spiritual beings, at enmity with God, and having power to afflict man, not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. In Acts xix. 12, 13, &c., they are exactly defined as τὰ πνεύματα τὰ πονηρά. They "believe" the power of God "and tremble" (James ii. 19); they recognize our Lord as the Son of God (Matt. viii. 29; Luke iv. 41), and acknowledge the power of His name, used in exorcism, in the place of the name of Jehovah, by His appointed messengers (Acts xix. 15); and look forward in

[a] Those who imputed lust and envy of man to their gods were hardly likely to have a distinct view of supernatural powers of good and evil, as eternally opposed to each other.

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terror to the judgment to come (Matt. viii. 29). The description is precisely that of a nature akin to the angelic [see ANGELS] in knowledge and powers, but with the emphatic addition of the idea of positive and active wickedness. Nothing is said either to support or to contradict the common Jewish belief, that in their ranks might be numbered the spirits of the wicked dead. In support of it are sometimes quoted the fact that the demoniacs sometimes haunted the tombs of the dead (Matt. viii. 28), and the supposed reference of the epithet ἀκάθαρτα to the ceremonial uncleanness of a dead body.

In 1 Cor. x. 20, 21, 1 Tim. iv. 1, and Rev. ix. 20, the word δαιμόνια is used of the objects of Gentile worship, and in the first passage opposed to the word Θεῷ (with a reference to Deut. xxxii. 17). So also is it used by the Athenians in Acts xvii. 18. The same identification of the heathen deities with the evil spirits is found in the description of the damsel having πνεῦμα πύθωνα, or πύθωνος, at Philippi, and the exorcism of her as a demoniac by St. Paul (Acts xvi. 16); and it is to be noticed that in 1 Cor. x. 19, 20, the Apostle is arguing with those who declared an idol to be a pure nullity, and while he accepts the truth that it is so, yet declares that all which is offered to it is offered to a "demon." There can be no doubt then of its being a doctrine of Scripture, mysterious (though not *à priori* improbable) as it may be, that in idolatry the influence of the demons was at work and permitted by God to be effective within certain bounds. There are not a few passages of profane history on which this doctrine throws light; nor is it inconsistent with the existence of remnants of truth in idolatry, or with the possibility of its being, in the case of the ignorant, overruled by God to good.

Of the nature and origin of the demons, Scripture is all but silent. On one remarkable occasion, recorded by the first three Evangelists (Matt. xii. 24–30; Mark iii. 22–30; Luke xi. 14–26), our Lord distinctly identifies Satan with Beelzebub, τῷ ἄρχοντι τῶν δαιμονίων; and there is a similar though less distinct connection in Rev. xvi. 14. From these we gather certainly that the demons are agents of Satan in his work of evil, subject to the kingdom of darkness, and doubtless doomed to share in its condemnation; and we conclude probably (though attempts have been made to deny the inference) that they must be the same as "the angels of the devil" (Matt. xxv. 41; Rev. xii. 7, 9), "the principalities and powers" against whom we "wrestle" (Eph. vi. 12, &c.). As to the question of their fall, see SATAN; and on the method of their action on the souls of men, see DEMONIACS.

The language of Scripture, as to their existence and their enmity to man, has suffered the attacks of skepticism, merely on the ground that, in the researches of natural science, there are no traces of the supernatural, and that the fall of spirits, created doubtless in goodness, is to us inconceivable. Both facts are true, but the inference false. The very darkness in which natural science ends, when it approaches the relation of mind to matter, not only does not contradict, but rather implies the existence of supernatural influence. The mystery of the origin of evil in God's creatures is inconceivable; but the difficulty in the case of the angels differs only in degree from that of the existence of sin in man of which nevertheless as a fact we are only too much assured. The attempts made to explain the words of our Lord and the Apostles as a mere *accommodation* to the belief of the Jews are incompatible with the simple and direct attribution of personality to the demons, as much as to men or to God, and (if carried out in principle) must destroy the truth and honesty of Holy Scripture itself.

A. B.

* On the use of the terms δαίμων and δαιμόνιον, in the Greek mythology, see Creuzer, *Religions de l'Antiquité, trad. par Guigniaut*, tom. iii. pt. i., pp. 1–55, pt. iii. p. 873 ff.; Ukert, *Über Dämonen, Heroen u. Genien*, in the *Abhandl. d. kön. sächs. Ges. d. Wiss.*, 1850, hist.-phil. Kl., pp. 137–219; Gerhard, *Über Dämonen*, u. s. w., in the *Abhandl. de kön. Akad. d. Wiss. zu Berlin*, 1852, phil.-hist. Kl., pp. 237–266; Maury, *Relig. de la Grèce antique*, i. 565 ff., iii. 426 ff.

On the Biblical representations, and on the later superstitions respecting the subject, see, in addition to the works referred to under ANGELS, DEMONIACS, MAGIC, and SATAN, J. F. Ditmar, *De Dæmonibus*, etc. (two diss.) Helmst. 1719, 4to. "useful for the history of opinions" (Bretschn.): J. Oporin, *Erläuterte Lehre d. Hebräer u. Christen von guten u. bösen Engeln*, Hamb. 1736; J. G. Mayer, *Historia Diaboli, s. Comm. de Diaboli malorumque Spirituum existentia*, etc., 2d ed. Tüb. 1780, an elaborate work; J. F. Winzer, *Commentat. I.–V. de Dæmonologia in sacris N. T. Libris proposita*, Viteb. et Lips. 1812–23, 4to, "particularly valuable" (Bretschn.); Jahn, *Was lehrt die Bibel vom Teufel, von der Dämonen*, u. s. w., in the *Nachträge* to his *Theol. Werke*, Tüb. 1821, pp. 61–251, maintaining that "demons," in distinction from fallen angels, are the spirits of wicked men deceased; H. A. Schott, *Sententia recentius defensa de iis naturis quæ in N. T. δαίμονες audiunt . . . examinatur*, Jenæ, 1821, 4to, in opposition to Jahn; Canonicus, *Letters to Rev. W. E. Channing on the Existence and Agency of Fallen Spirits*, Bost. 1828; Rev. Walter Scott, *The Existence of Evil Spirits proved, and their Agency illustrated*, 2d ed., Lond. 1845 (Cong. Lect.); J. T. Berg, *Abaddon and Mahanaim, or, Demons and Guardian Angels*, Phila. 1856.

On the fault of the A. V. in rendering διάβολος, δαίμων, and δαιμόνιον indiscriminately by the same word (devil), see Campbell's *Four Gospels*, Prel. Diss. vi. pt. 1.

The first elaborate treatise by a Christian writer on this subject appears to be that of Michael Psellus (9th cent.?), Περὶ ἐνεργείας δαιμόνων, *De Operatione Dæmonum*, reprinted from Gaulmin's edition (1615) in Migne's *Patrol. Græca*, vol. cxxii., which also contains the so-called *Testament of Solomon*. One who has the curiosity to look into the speculations of the scholastic divines on angels and demons will find enough to satisfy him in Bonaventura's *Expos. in Lib.* ii. *Sententiarum* (Opp. tom. iv., Lugd. 1668), and in the *Summa totius Theologiæ* of Thomas Aquinas. For the Rabbinical notions, besides the works of Eisenmenger and others referred to under ANGELS, see L. A. Cohen, *Over de boose geesten volgens het begrip der Rabbijnen*, Gron. 1845; and J. F. Schrieder, *Satzungen u. Gebräuche des talm.-rabb. Judenthums*, Bremen, 1851, p. 385 ff. A.

DEMONIACS (δαιμονιζόμενοι, δαιμόνια ἔχοντες). This word is frequently used in the N. T., and applied to persons suffering under the possession of a demon or evil spirit [see DÆMON], some

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possession generally showing itself visibly in bodily disease or mental derangement. The word δαιμονίζειν is used in a nearly equivalent sense in classical Greek (as in Æsch. *Choëph.* 566; *Sept. c. Theb.* 1001, Eur. *Phœn.* 888, &c.), except that, as the idea of spirits distinctly evil and rebellious hardly existed, such possession was referred to the will of the gods or to the vague prevalence of an Ἄτη. Neither word is employed in this sense by the LXX., but in our Lord's time (as is seen, for example, constantly in Josephus) the belief in the possession of men by demons, who were either the souls of wicked men after death, or evil angels, was thoroughly established among all the Jews, with the exception of the Sadducees alone. With regard to the frequent mention of demoniacs in Scripture, three main opinions have been started.

I. That of Strauss and the mythical school, which makes the whole account merely symbolic, without basis of fact. The possession of the devils is, according to this idea, only a lively symbol of the prevalence of evil in the world, the casting out the devils by our Lord a corresponding symbol of his conquest over that evil power by his doctrine and his life. The notion stands or falls with the mythical theory as a whole: with regard to the special form of it, it is sufficient to remark the plain, simple, and prosaic relation of the facts as facts, which, whatever might be conceived as possible in highly poetic and avowedly figurative passages, would make their assertion here not a symbol or a figure, but a lie. It would be as reasonable to expect a myth or symbolic fable from Tacitus or Thucydides in their accounts of contemporary history.

II. The second theory is, that our Lord and the Evangelists, in referring to demoniacal possession, spoke only in accommodation to the general belief of the Jews, without any assertion as to its truth or its falsity. It is concluded that, since the symptoms of the affliction were frequently those of bodily disease (as dumbness, Matt. ix. 32; blindness, Matt. xii. 22; epilepsy, Mark ix. 17–27), or those seen in cases of ordinary insanity (as in Matt. viii. 28; Mark v. 1–5), since also the phrase "to have a devil" is constantly used in connection with, and as apparently equivalent to, "to be mad" (see John vii. 20, viii. 48, x. 20, and perhaps Matt. xi. 18; Luke vii. 33); and since, lastly, cases of demoniacal possession are not known to occur in our own days, therefore we must suppose that our Lord spoke, and the Evangelists wrote, in accordance with the belief of the time, and with a view to be clearly understood, especially by the sufferers themselves, but that the demoniacs were merely persons suffering under unusual diseases of body and mind.

With regard to this theory also, it must be remarked that it does not accord either with the general principles or with the particular language of Scripture. Accommodation is possible when, in things indifferent, language is used which, although scientifically or etymologically inaccurate, yet conveys a true impression, or when, in things not indifferent, a declaration of truth (1 Cor. iii. 1, 2), or a moral law (Matt. xix. 8), is given, true or right as far as it goes, but imperfect, because of the imperfect progress of its recipients. But certainly here the matter was not indifferent. The age was one of little faith and great superstition: its characteristic the acknowledgment of God as a distant Lawgiver, not an Inspirer of men's hearts. This superstition in things of far less moment was denounced by our Lord; can it be supposed that He would sanction, and the Evangelists be permitted to record forever, an idea in itself false, which has constantly been the very stronghold of superstition? Nor was the language used such as can be paralleled with mere conventional expression. There is no harm in our "speaking of certain forms of madness as lunacy, not thereby implying that we believe the moon to have or to have had any influence upon them; . . . but if we began to describe the cure of such as the moon's ceasing to afflict them, or if a physician were solemnly to address the moon, bidding it abstain from injuring his patient, there would be here a passing over to quite a different region, . . . there would be that gulf between our thoughts and words in which the essence of a lie consists. Now Christ does everywhere speak such language as this." (Trench, *On the Miracles*, p. 153, where the whole question is most ably treated.) Nor is there, in the whole of the New Testament, the least indication that any "economy" of teaching was employed on account of the "hardness" of the Jews' "hearts." Possession and its cure are recorded plainly and simply; demoniacs are frequently distinguished from those afflicted with bodily sickness (see Mark i. 32, xvi. 17, 18; Luke vi. 17, 18), even, it would seem, from the epileptic (σεληνιαζόμενοι, Matt. iv. 24); the same outward signs are sometimes referred to possession, sometimes merely to disease (comp. Matt. iv. 24, with xvii. 15; Matt. xii. 22, with Mark vii. 32, &c.); the demons are represented as speaking in their own persons with superhuman knowledge,[a] and acknowledging our Lord to be, not as the Jews generally called him, son of David, but Son of God (Matt. viii. 29; Mark i. 24, v. 7; Luke iv. 41, &c.). All these things speak of a personal power of evil, and, if in any case they refer to what we might call mere disease, they at any rate tell us of something in it more than a morbid state of bodily organs or self-caused derangement of mind. Nor does our Lord speak of demons as personal spirits of evil to the multitude alone, but in his secret conversations with his disciples, declaring the means and conditions by which power over them could be exercised (Matt. xvii. 21). Twice also He distinctly connects demoniacal possession with the power of the Evil One; once in Luke x. 18, to the seventy disciples, where He speaks of his power and theirs over demoniacs as a "fall of Satan," and again in Matt. xii. 25–30, when He was accused of casting out demons through Beelzebub, and, instead of giving any hint that the possessed were not really under any direct and personal power of evil, He uses an argument, as to the division of Satan against himself, which, if possession be unreal, becomes inconclusive and almost insincere. Lastly, the single fact recorded of the entrance of the demons at Gadara (Mark v. 10 14) into the herd of swine,[b] and the effect which that entrance caused, is sufficient to overthrow the notion

[a] Compare also the case of the damsel with the spirit of divination (πνεῦμα πύθωνος) at Philippi; where also the power of the evil spirit is referred to under the well-known name of the supposed inspiration of Delphi.

[b] It is almost needless to refer to the subterfuges of interpretation by which the force of this fact is evaded.

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that our Lord and the Evangelists do not assert or imply any objective reality of possession. In the face of this mass of evidence it seems difficult to conceive how the theory can be reconciled with anything like truth of Scripture.

But besides this it must be added, that to say of a case that it is one of disease or insanity, gives no real explanation of it at all; it merely refers it to a class of cases which we know to exist, but gives no answer to the further question, how did the disease or insanity arise? Even in disease, whenever the mind acts upon the body (as *e. g.* in nervous disorders, epilepsy, &c.) the mere derangement of the physical organs is not the whole cause of the evil; there is a deeper one lying in the mind. Insanity may indeed arise, in some cases, from the physical injury or derangement of those bodily organs through which the mind exercises its powers, but far oftener it appears to be due to metaphysical causes, acting upon and disordering the mind itself. In all cases where the evil lies not in the body but in the mind, to call it "only disease or insanity" is merely to state the fact of the disorder, and give up all explanation of its cause. It is an assumption, therefore, which requires proof, that, amidst the many inexplicable phenomena of mental and physical disease in our own days, there are none in which one gifted with "discernment of spirits" might see signs of what the Scripture calls "possession."

The truth is, that here, as in many other instances, the Bible, without contradicting ordinary experience, yet advances to a region whither human science cannot follow. As generally it connects the existence of mental and bodily suffering in the world with the introduction of moral corruption by the Fall, and refers the power of moral evil to a spiritual and personal source; so also it asserts the existence of inferior spirits of evil, and it refers certain cases of bodily and mental disease to the influence which they are permitted to exercise directly over the soul and indirectly over the body. Inexplicable to us this influence certainly is, as all action of spirit on spirit is found to be; but no one can pronounce *à priori* whether it be impossible or improbable, and no one has a right to eviscerate the strong expressions of Scripture in order to reduce its declarations to a level with our own ignorance.

III. We are led, therefore, to the ordinary and literal interpretation of these passages, that there are evil spirits [DEMON], subjects of the Evil One, who, in the days of the Lord himself and his Apostles especially, were permitted by God to exercise a direct influence over the souls and bodies of certain men. This influence is clearly distinguished from the ordinary power of corruption and temptation wielded by Satan through the permission of God. [SATAN.] Its relation to it, indeed, appears to be exactly that of a miracle to God's ordinary Providence, or of special prophetic inspiration to the ordinary gifts of the Holy Spirit. Both (that is) are actuated by the same general principles, and tend to the same general object; but the former is a special and direct manifestation of that which is worked out in the latter by a long course of indirect action. The distinguishing feature of possession is the complete or incomplete loss of the sufferer's reason or power of will; his actions, his words, and almost his thoughts are mastered by the evil spirit (Mark i. 24, v. 7; Acts xix. 15), till his personality seems to be destroyed, or, if not destroyed, so overborne as to produce the consciousness of a twofold will within him, like that sometimes felt in a dream. In the ordinary temptations and assaults of Satan, the will itself yields consciously, and by yielding gradually assumes, without losing its apparent freedom of action, the characteristics of the Satanic nature. It is solicited, urged, and persuaded against the strivings of grace, but not overborne.

Still, however, possession is only the special and, as it were, miraculous form of the "law of sin in the members," the power of Satan over the heart itself, recognized by St. Paul as an indwelling and agonizing power (Rom. vii. 21–24). Nor can it be doubted that it was rendered possible in the first instance by the consent of the sufferer to temptation and to sin. That it would be most probable in those who yielded to *sensual* temptations may easily be conjectured from general observation of the tyranny of a habit of sensual indulgence.[a] The cases of the habitually lustful, the opium-eater, and the drunkard (especially when struggling in the last extremity of delirium tremens) bear, as has been often noticed, many marks very similar to those of the Scriptural possession. There is in them physical disease, but there is often something more. It is also to be noticed that the state of possession, although so awful in its wretched sense of demoniacal tyranny, yet, from the very fact of that consciousness, might be less hopeless and more capable of instant cure than the deliberate hardness of willful sin. The spirit might still retain marks of its original purity, although through the flesh and the demoniac power acting by the flesh it was enslaved. Here also the observation of the suddenness and completeness of conversion, seen in cases of sensualism, compared with the greater difficulty in cases of more refined and spiritual sin, tends to confirm the record of Scripture.

It was but natural that the power of evil should show itself in more open and direct hostility than ever, in the age of our Lord and his Apostles, when its time was short. It was natural also that it should take the special form of possession in an age of such unprecedented and brutal sensuality as that which preceded His coming, and continued till the leaven of Christianity was felt. Nor was it less natural that it should have died away gradually before the great direct, and still greater indirect, influence of Christ's kingdom. Accordingly we find early fathers (as Just. Mart. *Dial. c. Tryph.* p. 311 b; Tertullian, *Apol.* 23, 37, 43) alluding to its existence as a common thing, mentioning the attempts of Jewish exorcism in the name of Jehovah as occasionally successful (see Matt. xii. 27; Acts xix. 13), but especially dwelling on the power of Christian exorcism to cast it out from the country as a test of the truth of the gospel, and as one well-known benefit which it already conferred on the empire. By degrees the mention is less and less frequent, till the very idea is lost or perverted.

Such is a brief sketch of the Scriptural notices of possession. That round the Jewish notion of it

[a] It is to be noticed that almost all the cases of demoniac possession are recorded as occurring among the rude and half-Gentile population of Galilee. St. John, writing mainly of the ministry in Judæa, mentions none.

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there grew up, in that noted age of superstition, many foolish and evil practices, and much superstition as to fumigations, &c. (comp. Tob. viii. 1–3; Joseph. *Ant.* viii. c. 2, § 5), of the "vagabond exorcists" (see Acts xix. 13) is obvious and would be inevitable. It is clear that Scripture does not in the least sanction or even condescend to notice such things; but it is certain that in the Old Testament (see Lev. xix. 31; 1 Sam. xxviii. 7, &c.; 2 K. xxi. 6, xxiii. 24, &c.) as well as in the New, it recognizes possession as a real and direct power of evil spirits upon the heart. A. B.

* It would seem impossible to deny the fact of demoniac possession, properly so called, without disparaging the inspiration of the Gospels and the integrity or intelligence of our Lord. That the sacred writers shared in the belief of their time is sufficiently shown above, and is as positively asserted by Strauss (*Leben Jesu*, § 91), and Meyer (*Komment.* Matt. iv. 24), as by Ellicott (*Life of Christ*, p. 179, Amer. ed.). Jesus enters fully and on all occasions into the same view. He discriminates between demoniacs and diseased persons (Matt. x. 8), addresses the demons (Matt. viii. 32; Luke iv. 35), commands them to be silent, to come out, and, in one instance (Mark ix. 25), no more to enter into the person; he argues with the Jews on that assumption (Matt. xii. 25); he gives his disciples power to cast out evil spirits (Luke ix. 1; Matt. x. 1, 8), and enters into their rejoicing over their success (Luke x. 18); and in his private conversation tells them of the conditions of that success (Matt. xvii. 21). It was as much his esoteric as his exoteric doctrine. A few additional suggestions may be in place. (1.) Whatever resemblances may be found in some particulars, yet in other respects the cases of demoniac possession mentioned in the N. T. stand clearly and entirely apart from all phenomena of the present day; *e. g.* in the supernatural knowledge exhibited by the demoniacs, and in such facts as occurred in connection with the herd of swine. (2.) We may discern a special reason for the abundant outbreak of this manifestation at that time, in its symbolic relation to Christ's work. He came to "destroy the works of the devil" (1 John iii. 8), and to recover the world from its bondage to Satan unto its allegiance to God. Hence, just as he expressed his sin-healing power by his miracles of bodily cure, and as his personal triumph over Satan was set forth by the temptations in the wilderness, so he symbolized his great spiritual victory over the prince of the power of the air, and the release of his captives, by casting out evil spirits from their outward and visible possession and control of human beings around him. He more than once hints at this significance; *e. g.* Matt. xii. 28, and especially Luke x. 17, 18. For this purpose in the divine economy, perhaps, were demoniac possessions permitted to such a remarkable extent at that time. (3.) Possession with devils, though always carefully distinguished from every kind of disease, was very commonly accompanied by phenomena of disease, especially such as belong to a nervous system shattered by sin. (4.) This gives some support to the opinion expressed above, important in its bearings on the government of God, that demoniac possession was the result of moral delinquency; that the victim had at first, by a course of vicious indulgence, yielded himself up outwardly and inwardly to the service of Satan, till he was at length given over to the complete dominion of the master he had chosen. For (5.) the evil spirits appear to have taken entire control of the body and mind of the victim, so that while there was a remarkable play of double consciousness and personality, a sense of misery and some desire for deliverance, the subjection apparently was hopeless, except as deliverance was brought by Christ.

For the older literature of the subject, see Winer's *Realw.* art. *Besessene.* For a fuller illustration of the general views presented above, see Trench, *On the Miracles*, pp. 129–136; Olshausen's *Commentary*, on Matt. viii. 28; Alford's *Greek Test.* ibid.; Owen on the *Demonology of the N. T.*, in the *Bibl. Sacra*, Jan. 1859; Stuart's *Sketches of Angelology*, in Robinson's *Bibl. Sacra*, 1843. For the theory that the possession was disease wrought by Satan, but only through the series of natural causes and laws, see Twesten's *Doctrine respecting Angels*, in the *Bibl. Sacra*, Feb. 1845. Some of the theological principles of the subject are well discussed by President Jesse Appleton, D. D. (three Lectures, in his *Works*, ii. 94–127, Andover, 1836). S. C. B.

* On so interesting a subject as the present, it may be well to give a brief sketch of the history of opinions, and a fuller view of the literature. The learned and pious Dr. Joseph Mede, in a discourse on John x. 20, first published in his *Diatribæ*, Lond. 1642 (*Works*, ed. 1672, pp. 28–30) maintained that the demoniacs of the Gospels were madmen or epileptics; but though often referred to as a disbeliever in demoniacal possession, he expressly admits that their maladies *may* have been caused by evil spirits. In 1676 a volume entitled *The Doctrine of Devils proved to be the Grand Apostacy of these Later Times*, etc., was published anonymously in London by a clergyman of the Church of England, who maintained that the demoniacs were insane or diseased persons. The same view was presented in Holland by Benj. Daillon, a French refugee minister of learning and ability, in his *Examen de l'oppression des Reformés en France*, Amst. 1687, 2d ed. 1691 (see Haag's *La France protestante*, iv. 188), and by Dr. Balthasar Bekker, in his famous work, *De betooverde weereld*, or "The World Bewitched," published at Amsterdam in 1691–93 (see bk. ii. ch. xxvi.–xxx.). This book, widely circulated, and speedily translated into French, German, English, and Italian, though it called forth a host of writings in opposition, did much to shake the prevalent belief in witchcraft and kindred superstitions. Daillon's opinion was also supported by his brother Jacques, in a work entitled *Δαιμονολογία, or a Treatise of Spirits*, Lond. 1723.

In 1737 Dr. A. A. Sykes published anonymously *An Enquiry into the Meaning of the Demoniacks in the New Testament*, which, opposing the common view, gave rise to a considerable controversy, in which Twells, Whiston, Thos. Church, Gregory Sharpe, Thos. Hutchinson, Samuel Pegge, and others, took part. Dr. Richard Mead, in his *Medica Sacra*, Lond. 1749, likewise regarded the demoniacs as afflicted with natural diseases: and this view appears to have been prevalent among *physicians*, ancient and modern (see Wetstein on Matt. iv. 24). In 1758 Lardner published his four discourses *On the Case of the Dæmoniacs mentioned in the N. T.*, ably controverting the doctrine of real possession. (See his *Works*, i. 440–519, ed. 1829; comp. x. 265–275, *Remarks on Dr. Ward's Dissertations.*) In Germany, Semler appears to

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have been the first who vigorously assailed the popular opinion. in his *Commentatio de Dæmoniacis quorum in N. T. fit mentio*, Hal. 1760, 4th ed. greatly enlarged, 1779. This essay gave a stimulus to the discussion of the subject, and a number of dissertations were published on both sides of the question. Another controversy was excited in England by the appearance of the Rev. Hugh Farmer's *Essay on the Demoniacs of the N. T.*, Lond. 1775, a learned and elaborate treatise, which was replied to by W. Worthington, *An Impartial Enquiry*, etc. 1777. Farmer rejoined in *Letters*, etc. 1778, followed by Worthington's *Farther Inquiry*, 1779, and by John Fell's *Dæmoniacs: an Inquiry into the Heathen and Scripture Doctrine of Dæmons*, 1779. Farmer's two volumes were translated into German, and his view found very general acceptance in that country, while in England it has been adopted by such men as Paley, Abp. Newcome, Dean Milman (*Hist. of Christianity*, i. 228 f., Amer. ed.), and very generally by Unitarians, Universalists, and theologians of a "rationalistic" tendency. The belief that the demoniacs of the N. T. were really possessed by evil spirits is, however, still held by the great majority of Christians, and many recent writers dispose of the phenomena of modern "Spiritualism" or "Spiritism" by referring them to the same source.

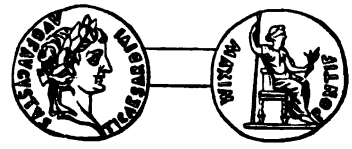
Besides the authors already mentioned, particularly Lardner, Farmer, and Winer, the following may be consulted, in opposition to the doctrine of real possession: Wetstein, note on Matt. iv. 24, in his *Nov. Test.* i. 279–284, transl. in the *Christian Disciple*, new series, v. 35–42; T. G. Timmermann, *Diatribe antiquario-medica de Dæmoniacis Evangeliorum*, Rintel. 1786, 4to; J. F. Winzer, *De Dæmonologia in N. T. Libris* (as cited above, art. DEMON); Hewlett's disquisition in his *Comm.* on Matt. iv. 24, reprinted in *Critica Biblica*, vol. iii., which also contains the essays of Townsend and Carlisle on the other side; the Rev. E. S. Gannett, *On the Demoniacs of the N. T.*, in the *Scriptural Interpreter* (Boston), 1832, ii. 255–302; and the notes of Meyer, Norton, and Bleek (*Synopt. Erkl. d. drei ersten Evang.* i. 217 ff.) on Matt. iv. 24. See also Neander, *Leben Jesu*, 4e Aufl., p. 237 ff. (pp. 145–151, Amer. transl.), who holds a sort of intermediate view. See further the valuable articles, *Theory and Phenomena of Possession among the Hindoos*, and *Pythonic and Daimoniac Possessions in India and Judea*, in the *Dublin Univ. Mag.* for March, Sept. and Oct. 1848, the two last reprinted in Littell's *Living Age*, xix. 385 ff., 443 ff.; compare also, for modern analogues of the demoniacs, Roberts's *Oriental Illustrations of Scripture* on Matt. xii. 27, and Thomson's *Land and Book*, i. 212, 213.

In favor of the doctrine of real possession, see, in addition to the treatises already referred to, articles by W. E. Taylor, in Kitto's *Journal of Sac. Lit.* July, 1849, and by "J. L. P." *ibid.* April, 1851; Ebrard, art. *Dämonische*, in Herzog's *Real-Encykl.* ii. 240–255, abridged translation by Prof. Reubelt in the *Meth. Quar. Rev.* for July, 1857; Samuel Hopkins, *Demoniacal Possessions of the N. T.*, in the *Amer. Presb. and Theol. Rev.* Oct. 1865; and several of the works referred to under the art. DEMON. See also the cautious remarks of Dr. J. H. Morison, *On Matthew*, pp. 157–168. A fair summary of the arguments on both sides is given in Jahn's *Bibl. Archæology*, Upham's translation, §§ 193–197, and by J. F. Denham, art. *Demoniacs*, in Kitto's *Cycl. of Bibl. Literature*.

A.

DEM'OPHON (Δημοφῶν), a Syrian general in Palestine under Antiochus V. Eupator (2 Macc xii. 2).

DENA'RIUS (δηνάριον: *denarius*; A. V. "penny," Matt. xviii. 28, xx. 2, 9, 13, xxii. 19, Mark vi. 37, xii. 15, xiv. 5; Luke vii. 41, x. 35, xx. 24; John vi. 7, xii. 5; Rev. vi. 6), a Roman silver coin, in the time of our Saviour and the Apostles. It took its name from its being first equal to ten "asses," a number afterwards increased to sixteen. The earliest specimens are of about the commencement of the 2d century B. C. From this time it was the principal silver coin of the commonwealth. It continued to hold the same position under the Empire until long after the close of the New Testament Canon. In the time of Augustus eighty-four denarii were struck from the pound of silver, which would make the standard weight about 60 grs. This Nero reduced by striking ninety-six from the pound, which would give a standard weight of about 52 grs., results confirmed by the coins of the periods, which are, however, not exactly true to the standard. The drachm of the Attic talent, which from the reign of Alexander until the Roman domination was the most important Greek standard, had, by gradual reduction, become equal to the denarius of Augustus, so that the two coins came to be regarded as identical.



Denarius of Tiberius.

Obv. TI CAESAR DIVI AVG F AVGVSTVS. Head of Tiberius, laureate, to the right (Matt. xxii. 19, 20, 21). Rev. PONTIF MAXIM. Seated female figure to the right.

Under the same emperor the Roman coin superseded the Greek, and many of the few cities which yet struck silver money took for it the form and general character of the denarius, and of its half, the quinarius. In Palestine, in the N. T. period, we learn from numismatic evidence that denarii must have mainly formed the silver currency. It is therefore probable that in the N. T. by δραχμή and ἀργύριον, both rendered in the A. V. "piece of silver," we are to understand the denarius [DRACHMA; SILVER, PIECE OF]. The δίδραχμον of the tribute (Matt. xvii. 24) was probably in the time of our Saviour not a current coin, like the στατήρ mentioned in the same passage (ver. 27). [MONEY.] From the parable of the laborers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labor (Matt. xx. 2, 4, 7, 9, 10, 13). The term *denarius aureus* (Plin. xxxiv. 17, xxxvii. 3) is probably a corrupt designation for the *aureus* (*nummus*): in the N. T. the denarius proper is always intended. (See MONEY, and *Dict. of Ant.* art. *Denarius*.)

R. S. P.

* **DENS.** [CAVES.]

DEPOSIT (פִּקָּדוֹן: παραθήκη, παρακαταθήκη: *depositum*), the arrangement by which one man kept at another's request the property of the

latter, until demanded back, was one common to all the nations of antiquity; and the dishonest dealing with such trusts is marked by profane writers with extreme reprobation (Herod. vi. 86; Juv. xiii. 199, &c.; Joseph. *Ant.* iv. 7, § 38; *B. J.* iv. 8, § 5, 7). Even our Saviour seems (Luke xvi. 12) to allude to conduct in such cases as a test of honesty.[a] In later times, when no banking system was as yet devised, shrines were often used for the custody of treasure (2 Macc. iii. 10, 12, 15; Xenoph. *Anab.* v. 3, § 7; Cic. *Legg.* ii. 16; Plut. *Lys.* c. 18); but, especially among an agricultural people, the exigencies of war and other causes of absence must often have rendered such a deposit, especially as regards animals, an owner's only course. Nor was the custody of such property burdensome; for the use of it was no doubt, so far as that was consistent with its unimpaired restoration, allowed to the depositary, which office also no one was compelled to accept. The articles specified by the Mosaic law are (1) "money or stuff;" and (2) "an ass, or an ox, or a sheep, or any beast." The first case was viewed as only liable to loss by theft (probably for loss by accidental fire, &c., no compensation could be claimed), and the thief, if found, was to pay double, *i. e.*, probably to compensate the owner's loss, and the unjust suspicion thrown on the depositary. If no theft could be proved, the depositary was to swear before the judges that he had not appropriated the article, and then was quit.[b] In the second, if the beast were to "die or be hurt, or driven away, no man seeing it," — accidents to which beasts at pasture were easily liable, — the depositary was to purge himself by a similar oath. (Such oaths are probably alluded to Heb. vi. 16, as "an end of all strife.") In case, however, the animal were stolen, the depositary was liable to restitution, which probably was necessary to prevent collusive theft. If it were torn by a wild beast, some proof was easily producible, and, in that case, no restitution was due (Ex. xxii. 7–13). In case of a false oath so taken, the perjured person, besides making restitution, was to "add the fifth part more thereto," to compensate the one injured, and to "bring a ram for a trespass-offering unto the Lord" (Lev. vi. 5, 6). In the book of Tobit (v. 3) a written acknowledgment of a deposit is mentioned (i. 14 (17), iv. 20 (21)). This, however, merely facilitated the proof of the fact of the original deposit, leaving the law untouched. The Mishna (*Baba Metsia*, c. iii., *Shebuoth*, v. 1), shows that the law of the oath of purgation in such cases continued in force among the later Jews. Michaelis on the laws of Moses, ch. 162, may be consulted on this subject. H. H.

DEPUTY. The uniform rendering in the A. V. of ἀνθύπατος, "proconsul" (Acts xiii. 7, 8, 12, xix. 38). The English word is curious in itself, and to a certain extent appropriate, having been applied formerly to the Lord Lieutenant of Ireland. Thus Shakespeare, *Hen. VIII.* iii. 2:

> "Plague of your policy,
> You sent me *deputy* for Ireland."

W. A. W.

[a] Such is probably the meaning of the words ἐν τῷ ἀλλοτρίῳ πιστοί. It may also be remarked that in the parable of the talents, the "slothful servant" affects to consider himself as a mere *depositarius*, in the words ἔχεις τὸ σόν (Matt. xxv. 25).

DERBE (Δέρβη, Acts xiv. 20, 21, xvi. 1; *Eth* Δερβαῖος, Acts xx. 4). The exact position of this town has not yet been ascertained, but its general situation is undoubted. It was in the eastern part of the great upland plain of LYCAONIA, which stretches from ICONIUM eastward along the north side of the chain of Taurus. It must have been somewhere near the place where the pass called the Cilician Gates opened a way from the low plain of Cilicia to the table-land of the interior; and probably it was a stage upon the great road which passed this way. It appears that Cicero went through Derbe on his route from Cilicia to Iconium (Cic. *ad Fam.* xiii. 73). Such was St. Paul's route on his second missionary journey (Acts xv. 41, xvi. 1, 2), and probably also on the third (xviii. 23, xix. 1). In his first journey (xiv. 20, 21) he approached from the other side, namely, from Iconium, in consequence of persecution in that place and at LYSTRA. No incidents are recorded as having happened at Derbe [see *infra*]. In harmony with this, it is not mentioned in the enumeration of places 2 Tim. iii. 11. "In the apostolic history, Lystra and Derbe are commonly mentioned together: in the quotation from the epistle, Lystra is mentioned and not Derbe. The distinction is accurate; for St. Paul is here enumerating his persecutions" (Paley, *Horæ Paulinæ*, in loc.).

Three sites have been assigned to Derbe. (1.) By Col. Leake (*Asia Minor*, p. 101) it was supposed to be at *Bin-bir-Kilisseh*, at the foot of the *Karadagh*, a remarkable volcanic mountain which rises from the Lycaonian plain; but this is almost certainly the site of Lystra. (2.) In Kiepert's *Map*, Derbe is marked further to the east, at a spot where there are ruins, and which is in the line of a Roman road. (3.) Hamilton (*Researches in Asia Minor*, ii. 313) and Texier (*Asie Mineure*, ii. 129, 130) are disposed to place it at *Divlé*, a little to the S. W. of the last position and nearer to the roots of Taurus. In favor of this view there is the important fact that Steph. Byz. says that the place was sometimes called Δελβεία, which in the Lycaonian language (see Acts xiv. 11) meant a "juniper tree." Moreover, he speaks of a λιμήν here, which (as Leake and the French translators of Strabo suggest) ought probably to be λίμνη; and if this is correct, the requisite condition is satisfied by the proximity of the Lake *Ak Göl*. Wieseler (*Chronol. der Apost. Zeitalter*, p. 24) takes the same view, though he makes too much of the possibility that St. Paul, on his second journey, travelled by a minor pass to the W. of the Cilician Gates. It is difficult to say why Winer (*Realw.* s. v.) states that Derbe was "S. of Iconium, and S. E. of Lystra."

Strabo places Derbe at the edge of Isauria; but in the *Synecdemus* of Hierocles (Wesseling, p. 675, where the word is Δέρβαι) it is placed, as in the Acts of the Apostles, in Lycaonia. The boundaries of these districts were not very exactly defined. The whole neighborhood, to the sea-coast of CILICIA, was notorious for robbery and piracy. Antipater, the friend of Cicero (*ad Fam.* xiii. 73) was the bandit chieftain of Lycaonia. Amyntas, king of Galatia (successor of Deiotarus II.), murdered

[b] The Hebrew expression אִם לֹא, Ex. xxii. 8, rendered in the A. V. "to see whether," is a common *formula jurandi*

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Antipater and incorporated his dominions with his own. Under the Roman provincial government Derbe was at first placed in a corner of CAPPADOCIA; but other changes were subsequently made. [GALATIA.] Derbe does not seem to be mentioned in the Byzantine writers. Leake says (102) that its bishop was a suffragan of the metropolitan of Iconium. J. S. H.

* "No incidents" of an adverse character took place at Derbe. But Paul and Barnabas preached there and gained many disciples (*μαθητεύσαντες ἱκανούς*, Acts xiv. 21). On his second missionary tour Paul visited Derbe again (Acts xvi. 1), where no doubt was one of the churches to which he delivered "the decrees" relating to the treatment of converts from heathenism (Acts. xvi. 4). The Gaius who accompanied Paul on his journey from Greece as far as Asia, belonged to Derbe (Acts xx. 4). Some make this place also the home of Timothy (Kuinoel, Olshausen, Neander); but the surer indication from *ἐκεῖ* in Acts xvi. 1 is that he belonged to Lystra. At the same time we learn from Acts xvi. 3 (see also ver. 2) that his family, and no doubt Timothy himself, were well known in many of the towns in that region, among which Derbe would naturally be included. H.

* **DESCRY** means in Judg. i. 23 (A. V.) to observe in a military sense, to reconnoitre: "And the house of Joseph sent to *descry* Bethel." The word occurs only in that passage in our Bible and is now obsolete in that signification. Eastwood and Wright (*Bible Word-Book*, p. 555) point out examples of the same usage in Shakespeare (*Rich. III.* v. 8, and *Lear*, iv. 5). H.

DESERT, a word which is sparingly employed in the A. V. to translate four Hebrew terms, of which three are essentially different in signification. A "desert," in the sense which is ordinarily attached to the word, is a vast, burning, sandy[a] plain, alike destitute of trees and of water. This idea is probably derived from the deserts of Africa – that, for example, which is overlooked by the Pyramids, and with which many travellers are familiar. But it should be distinctly understood that no such region as this is ever mentioned in the Bible as having any connection with the history of the Israelites, either their wanderings or their settled existence. With regard to the sand, the author of "Sinai and Palestine" has given the fullest correction to this popular error, and has shown that "sand is the exception and not the rule of the Arabian desert" of the Peninsula of Sinai (*S. & P.* pp. 8, 9, 64). And as to the other features of a desert, certainly the Peninsula of Sinai is no plain, but a region extremely variable in height, and diversified, even at this day, by oases and valleys of verdure and vegetation, and by frequent wells, which were all probably far more abundant in those earlier times than they now are. This however will be more appropriately discussed under the head of WILDERNESS OF THE WANDERINGS. Here, it is simply necessary to show that the words rendered in the A. V by "desert," when used in the historical books, denoted definite localities; and that those localities do not answer to the common conception of a "desert."

1. ARÂBAH (עֲרָבָה). The root of this word, according to Gesenius (*Thes.* p. 1066), is *Arab*, עָרַב, to be dried up as with heat; and it has been already shown that when used, as it invariably is in the historical and topographical records of the Bible, with the definite article, it means that very depressed and inclosed region — the deepest and the hottest chasm in the world — the sunken valley north and south of the Dead Sea, but more particularly the former. [ARABAH.] True, in the present depopulated and neglected state of Palestine the Jordan valley is as arid and desolate a region as can be met with, but it was not always so. On the contrary, we have direct testimony to the fact that when the Israelites were flourishing, and later in the Roman times, the case was emphatically the reverse. Jericho, "the city of Palm trees," at the lower end of the valley, Bethshean at the upper, and Phasaëlis in the centre, were famed both in Jewish and profane history for the luxuriance of their vegetation (Joseph. *Ant.* xviii. 2, § 2; xvi. 5, § 2; BETHSHEAN; JERICHO). When the abundant water-resources of the valley were properly husbanded and distributed, the tropical heat caused not barrenness, but tropical fertility, and here grew the balsam, the sugar-cane, and other plants requiring great heat, but also rich soil, for their culture. ARABAH in the sense of the Jordan Valley is translated by the word "desert" only in Ez. xlvii. 8. In a more general sense of waste, deserted country — a meaning easily suggested by the idea of excessive heat contained in the root — "Desert," as the rendering of *Arabah*, occurs in the prophets and poetical books; as Is. xxxv. 1, 6, xl. 3, xli. 19, li. 3; Jer. ii. 6, v. 6, xvii. 6, l. 12; but this general sense is never found in the historical books. In these, to repeat once more, *Arabah* always denotes the Jordan valley, the *Ghor* of the modern Arabs. Professor Stanley proposes to use "desert" as the translation of *Arabah* whenever it occurs, and though not exactly suitable, it is difficult to suggest a better word.

2. But if *Arabah* gives but little support to the ordinary conception of a "desert," still less does the other word which our translators have most frequently rendered by it. MIDBAR (מִדְבָּר) is accurately the "pasture ground," deriving its name from a root *dabar* (דָּבַר), "to drive," significant of the pastoral custom of driving the flocks out to feed in the morning, and home again at night; and therein analogous to the German word *trift*, which is similarly derived from *treiben*, to drive. With regard to the Wilderness of the Wanderings — for which MIDBAR is almost invariably used — this signification is most appropriate; for we must never forget that the Israelites had flocks and herds with them during the whole of their passage to the Promised Land. They had them when they left Egypt (Ex. x. 26, xii. 38), they had them at Hazeroth, the middle point of the wanderings (Num. xi. 22), and some of the tribes possessed them in large numbers immediately before the transit of the Jordan (Num. xxxii. 1). *Midbar* is not often rendered by "desert" in the A. V. Its usual and certainly more appropriate translation is "wilderness," a word in which the idea of vegetation is present. In speaking of the Wilderness of the Wanderings the word "desert" occurs as the rendering of *Midbar*, in Ex. iii. 1, v. 3, xix. 2 Num. xxxiii. 15, 16; and in more than one of

[a] "The sea of sand." See Coleridge's parable on Hymns and Mysticism (*Aids to Refl.* Conclusion).

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these it is evidently employed for the sake of euphony merely.

Midbar is most frequently used for those tracts of waste land which lie beyond the cultivated ground in the immediate neighborhood of the towns and villages of Palestine, and which are a very familiar feature to the traveller in that country. In spring these tracts are covered with a rich green verdure of turf, and small shrubs and herbs of various kinds. But at the end of summer the herbage withers, the turf dries up and is powdered thick with the dust of the chalky soil, and the whole has certainly a most dreary aspect. An example of this is furnished by the hills through which the path from Bethany to Jericho pursues its winding descent. In the spring so abundant is the pasturage of these hills, that they are the resort of the flocks from Jerusalem on the one hand and Jericho on the other, and even from the Arabs on the other side of the Jordan. And even in the month of September — when the writer made this journey — though the turf was only visible on close inspection, more than one large flock of goats and sheep was browsing, scattered over the slopes, or stretched out in a long even line like a regiment of soldiers.[a] A striking example of the same thing, and of the manner in which this waste pasture land gradually melts into the cultivated fields, is seen in making one's way up through the mountains of Benjamin, due west, from Jericho to *Mukhmas* or *Jeba*. These *Midbars* seem to have borne the name of the town to which they were most contiguous; for example, Beth-aven (in the region last referred to); Ziph, Maon, and Paran, in the south of Judah; Gibeon, Jeruel, &c., &c.

In the poetical books "desert" is found as the translation of *Midbar* in Deut. xxxii. 10; Job xxiv. 5; Is. xxi. 1; Jer. xxv. 24.

3. CHAR'BAH [rather CHORBAH] (חָרְבָּה). This word is perhaps related to *Arabah*, with the substitution of one guttural for another; at any rate it appears to have the same force, of dryness, and thence of desolation. It does not occur in any historical passages. It is rendered "desert" in Ps. cii. 6; Is. xlviii. 21; Ez. xiii. 4. The term commonly employed for it in the A. V. is "waste places" or "desolation."

4. JESHIMON (יְשִׁימוֹן [*desert, waste*]. This word in the historical books is used with the definite article, apparently to denote the waste tracts on both sides of the Dead Sea. In all these cases it is treated as a proper name in the A. V. [JESHIMON; BETH-JESHIMOTH.] Without the article it occurs in a few passages of poetry; in the following of which it is rendered "desert:" Ps. lxxviii. 40; cvi. 14; Is. xliii. 19, 20. G.

* **DESIRE** in 2 Chr. xxi. 20 is used in the A. V. in the sense of the Latin *desiderare*, "to feel the loss of," "to regret." "Jehoram reigned in Jerusalem eight years, and departed without being *desired*." A.

DES'SAU [3 syl.] (Δεσσαού; Alex. Λεσσαου. *Dessau*), a village (not "town;" κώμη, *castellum*, at which Nicanor's army was once encamped during his campaign with Judas (2 Macc. xiv. 16). There is no mention of it in the account of these transactions in 1 Macc. or in Josephus. Ewald conjectures that it may have been Adasa (*Gesch.* iv. 368, note).

DEU'EL [2 syl.] (דְּעוּאֵל [*calling on God*, Ges.; *El is knowing*, Fürst]: [Rom.] Vat. and Alex. Ῥαγουήλ: *Duel*), father of Eliasaph, the "captain" (נָשִׂיא) of the tribe of Gad at the time of the numbering of the people at Sinai (Num. i. 14, vii. 42, 47, x. 20). The same man is mentioned again in ii. 14, but here the name appears as Reuel, owing to an interchange of the two very similar Hebrew letters ד and ר. In this latter passage the Samaritan, Arabic and Vulg. retain the D; the LXX., as in the other places, has R. [REUEL.] Which of the two was really his name we have no means of deciding.

DEUTERONOMY (אֵלֶּה הַדְּבָרִים or דְּבָרִים, so called from the first words of the book; Δευτερονόμιον, as being a repetition of the Law; *Deuteronomium*: called also by the later Jews מִשְׁנֵה תּוֹרָה and סֵפֶר תּוֹכָחוֹת).

A. *Contents.* The Book consists chiefly of three discourses delivered by Moses shortly before his death. They were spoken to all Israel in the plains of Moab on the eastern side of the Jordan (i. 1), in the eleventh month of the last year of their wanderings, the fortieth year after their exodus from Egypt (i. 3).

Subjoined to these discourses are the Song of Moses, the Blessing of Moses, and the story of his death.

I. The first discourse (i. 1–iv. 40). After a brief historical introduction, the speaker recapitulates the chief events of the last 40 years in the wilderness, and especially those events which had the most immediate bearing on the entry of the people into the promised land. He enumerates the contests in which they had been engaged with the various tribes who came in their way, and in which their success had always depended upon their obedience: and reminds them of the exclusion from the promised land, first of the former generation, because they had been disobedient in the matter of the spies, and next of himself, with whom the Lord was wroth for their sakes (iii. 26). On the appeal to the witness of this past history is then based an earnest and powerful exhortation to obedience; and especially a warning against idolatry as that which had brought God's judgment upon them in times past (iv. 3), and would bring yet sorer punishment in the future (iv. 26–28). To this discourse is appended a brief notice of the severing of the three cities of refuge on the east side of the Jordan (iv. 41–43).

II. The second discourse is introduced like the first by an explanation of the circumstances under which it was delivered (iv. 44–49). It extends from chap. v. 1–xxvi. 19, and contains a recapitulation with some modifications and additions, of the Law already given on Mount Sinai. Yet it is not bare recapitulation, or naked enactment, but every word shows the heart of the lawgiver full at once of zeal for God and of the most fervent desire for the wel-

[a] This practice is not peculiar to Palestine. Mr. Blakesley observed it in Algeria; and gives the reason for it, namely, a more systematic, and therefore complete consumption of the scanty herbage. (*Four Months in Algeria*, p 208.)

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fare of his nation. It is the Father no less than the Legislator who speaks. And whilst obedience and life are throughout bound up together, it is the obedience of a loving heart, not a service of formal constraint which is the burden of his exhortations. The following are the principal heads of discourse: (*a.*) He begins with that which formed the basis of the whole Mosaic code, — the Ten Commandments, — and impressively repeats the circumstances under which they were given (v. 1–vi. 3). (*b.*) Then follows an exposition of the spirit of the First Table. The love of Jehovah who has done so great things for them (vi.), and the utter uprooting of all idol-worship (vii.) are the points chiefly insisted upon. But they are also reminded that if idolatry be a snare on the one hand, so is self-righteousness on the other (viii. 10 ff., x.), and therefore lest they should be lifted up, the speaker enters at length on the history of their past rebellions (ix. 7, 22–24), and especially of their sin in the matter of the golden calf (ix. 9–21). The true nature of obedience is again emphatically urged (x. 12–xi. 32), and the great motives to obedience set forth in God's love and mercy to them as a people (x. 15, 21, 22), as also his signal punishment of the rebellious (xi. 3–6). The blessing and the curse (xi. 26–32) are further detailed. (*c.*) From the general *spirit* in which the Law should be observed, Moses passes on to the several enactments. Even these are introduced by a solemn charge to the people to destroy all objects of idolatrous worship in the land (xii. 1–3). They are upon the whole arranged systematically. We have (1) first the laws touching religion (xii.–xvi. 17); (2) then those which are to regulate the conduct of the government and the executive (xvi. 18–xxi. 23); and (3) lastly those which concern the private and social life of the people (xxii. 1–xxvi. 19). The whole are framed with express reference to the future occupation of the land of Canaan.

(1.) There is to be but one sanctuary where all offerings are to be offered. Flesh may be eaten anywhere, but sacrifices may only be slain in "the place which the Lord thy God shall choose" (xii. 5–32). All idol prophets, all enticers to idolatry from among themselves, even whole cities, if idolatrous, are to be cut off (xiii.); and all idolatrous practices to be eschewed (xiv. 1, 2). Next come regulations respecting clean and unclean animals, tithe, the year of release and the three feasts of the Passover, of Weeks, and of Tabernacles (xiv. 3–xvi. 17).

(2.) The laws affecting public personages and defining the authority of the Judges (xvi. 18–20) and the Priests (xvii. 8–13), the way of proceeding in courts of justice (xvii. 1–13); the law of the King (xvii. 14–20), of the Priests and Levites and Prophets (xviii.); of the cities of refuge and of witnesses (xix.). The order is not very exact, but on the whole the section xvi. 18–xix. 21 is *judicial* in its character. The passage xvi. 21–xvii. 1, seems strangely out of place. Baumgarten (*Comm.* in loc.) tries to account for it on the ground of the close connection which must subsist between the true worship of God and righteous rule and judgment. But who does not feel that this is said with more ingenuity than truth?

Next come the laws of war (xx.), both as waged (*a*) generally with other nations, and (*b*) especially with the inhabitants of Canaan (ver. 17).

(3.) Laws touching domestic life and the relation of man to man (xxi. 15–xxvi. 19). So Ewald divides, assigning the former part of chap. xxi. to the previous section. Hävernick on the other hand includes it in the present. The fact is, that vv 10–14 belong to the laws of war which are treated of in chap. xx., whereas 1–9 seem more naturally to come under the matters discussed in this section. It begins with the relations of the family, passes on to those of the friend and neighbor, and then touches on the general principles of justice and charity by which men should be actuated (xxiv. 16–22). It concludes with the solemn confession which every Israelite is to make when he offers the first fruits, and which reminds him of what he is as a member of the theocracy, as one in covenant with Jehovah and greatly blessed by Jehovah.

Finally, the whole long discourse (v. 1–xxvi. 19) is wound up by a brief but powerful appeal (16–19), which reminds us of the words with which it opened. It will be observed that no pains are taken here, or indeed generally in the Mosaic legislation, to keep the several portions of the law, considered as moral, ritual, and ceremonial, apart from each other by any clearly marked line. But there is in this discourse a very manifest gradual descent from the higher ground to the lower. The speaker begins by setting forth Jehovah himself as the great object of love and worship, thence he passes (1) to the Religious, (2) to the Political, and (3) to the Social economy of his people.

III. In the third discourse (xxvii. 1–xxx. 20) the Elders of Israel are associated with Moses. The people are commanded to set up stones upon Mount Ebal, and on them to write "all the words of this law." Then follow the several curses to be pronounced by the Levites on Ebal (xxvii. 14–26), and the blessings on Gerizim (xxviii. 1–14). How terrible will be the punishment of any neglect of this law, is further portrayed in the vivid words of a prophecy but too fearfully verified in the subsequent history of the people. The subject of this discourse is briefly "The Blessing and the Curse."

IV. The delivery of the Law as written by Moses (for its still further preservation) to the custody of the Levites, and a charge to the people to hear it read once every seven years (xxxi.): the Song of Moses spoken in the ears of the people (xxxi. 30–xxxii. 44): and the blessing of the twelve tribes (xxxiii.).

V. The Book closes (xxxiv.) with an account of the death of Moses, which is first announced to him in xxxii. 48–52. On the authorship of the last chapter we shall speak below.

B. *Relation of Deuteronomy to the preceding books.* It has been an opinion very generally entertained by the more modern critics, as well as by the earlier, that the book of Deuteronomy forms a complete whole in itself, and that it was appended to the other books as a later addition. Only chapters xxxii., xxxiii., xxxiv., have been in whole or in part called in question by De Wette, Ewald, and Von Lengerke. De Wette thinks that xxxii. and xxxiii. have been borrowed from other sources, and that xxxiv. is the work of the Elohist [PENTATEUCH]. Ewald also supposes xxxii. to have been borrowed from another writer, who lived, however (in accordance with his theory, which we shall notice lower down), after Solomon. On the other hand, he considers xxxiii. to be later, whilst Bleek (*Repert.* i. 25 and Tuch (*Gen.* p. 556) decide that it is Elohistic. Some of these critics imagine that these chapters originally formed the conclusion of the book of Numbers, and that the Deuteronomist [PENTA

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PENTATEUCH] tore them away from their proper position in order the better to incorporate his own work with the rest of the Pentateuch, and to give it a fitting conclusion. Gesenius and his followers are of opinion that the whole book as it stands at present is by the same hand. But it is a question of some interest and importance whether the book of Deuteronomy should be assigned to the author, or one of the authors, of the former portions of the Pentateuch, or whether it is a distinct and independent work. The more conservative critics of the school of Hengstenberg contend that Deuteronomy forms an integral part of the Pentateuch, which is throughout to be ascribed to Moses. Others, as Stähelin and Delitzsch, have given reasons for believing that it was written by the Jehovist; whilst others again, as Ewald and De Wette, are in favor of a different author.

The chief grounds on which the last opinion rests are the many variations and additions to be found in Deuteronomy, both in the historical and legal portions, as well as the observable difference of style and phraseology. It is necessary, therefore, before we come to consider more directly the question of authorship, to take into account these alleged peculiarities; and it may be well to enumerate the principal discrepancies, additions, &c., as given by De Wette in the last edition of his *Einleitung* (many of his former objections he afterwards abandoned), and to subjoin the replies and explanations which they have called forth.

I. *Discrepancies.* — The most important discrepancies alleged to exist between the historical portions of Deuteronomy and the earlier books are the following —

(1.) The appointment of judges (i. 6–18) is at variance with the account in Ex. xviii. It is referred to a different time, being placed after the departure of the people from Horeb (ver. 6), whereas in Exodus it is said to have occurred during their encampment before the mount (Ex. xviii. 5). The circumstances are different, and apparently it is mixed up with the choosing of the seventy elders (Num. xi. 11–17). To this it has been answered, that although Deut. i. 6 mentions the departure from Sinai, yet Deut. i. 9–17 refers evidently to what took place *during* the abode there, as is shown by comparing the expression "at that time," ver. 9, with the same expression ver. 18. The speaker, as is not unnatural in animated discourse, checks himself and goes back to take notice of an important circumstance prior to one which he has already mentioned. This is manifest, because ver. 19 is so early resumptive of ver. 6. Again, there is no force in the objection that Jethro's counsel is here passed over in silence. When making allusion to well-known historical fact, it is unnecessary for the speaker to enter into details. This at most is an omission, not a contradiction. Lastly, the story in Exodus is perfectly distinct from that in Num. xi., and there is no confusion of the two here. Nothing is said of the institution of the seventy in Deut., probably because the office was only temporary, and if it did not cease before the death of Moses, was not intended to be perpetuated in the promised land. (So in substance Ranke, v. Lengerke, Hengst., Hävern., Stähelin.)

(2.) Chap. i. 22 is at variance with Num. xiii. 2, because here Moses is said to have sent the spies into Canaan at the suggestion of the *people*, whereas there *God* is said to have commanded the measure. The explanation is obvious. The people make the request; Moses refers it to God, who then gives to it his sanction. In the historical book of Numbers the divine command only is mentioned. Here, where the lawgiver deals so largely with the feelings and conduct of the people themselves, he reminds them both that the request originated with themselves, and also of the circumstances out of which that request sprang (vv. 20, 21). These are not mentioned in the history. The objection, it may be remarked, is precisely of the same kind as that which in the N. T. is urged against the reconciliation of Gal. ii. 2 with Acts xv. 2, 3. Both admit of a similar explanation.

(3.) Chap. i. 44, "And the *Amorites* which dwelt in that mountain," &c., whereas in the story of the same event, Num. xiv. 43–45, *Amalekites* are mentioned. Answer: in this latter passage not only Amalekites, but Canaanites, are said to have come down against the Israelites. The Amorites stand here not for "Amalekites," but for "Canaanites," as being the most powerful of all the Canaanitish tribes (cf. Gen. xv. 16; Deut. i. 7); and the Amalekites are not named, but hinted at, when it is said, "they destroyed you *in Seir*," where, according to 1 Chr. iv. 42, they dwelt (so Hengst. iii. 421).

(4.) Chap. ii. 2–8, confused and at variance with Num. xx. 14–21, and xxi. 4. In the former we read (ver. 4), "Ye are to pass through the coast of your brethren, the children of Esau." In the latter (ver. 20), "And he said, Thou shalt not go through. And Edom came out against him," &c. But, according to Deut., that part of the Edomite territory only was traversed which lay about Elath and Ezion-geber. In this exposed part of their territory any attempt to prevent the passage of the Israelites would have been useless, whereas at Kadesh, where, according to Numbers, the opposition was offered, the rocky nature of the country was in favor of the Edomites. (So Hengst. iii. 283 ff., who is followed by Winer, i. 293, note 3.) To this we may add, that in Deut. ii. 8, when it is said, "we *passed by from* our brethren the children of Esau . . . through the way of the plain from Elath," the failure of an attempt to pass elsewhere is implied. Again, according to Deut., the Israelites purchased food and water of the Edomites and Moabites (vv. 6, 28), which, it is said, contradicts the story in Num. xx. 19, 20. But in both accounts the Israelites offer to pay for what they have (cf. Deut. ii. 6 with Num. xx. 19). And if in Deut. xxiii. 4 there seems to be a contradiction to Deut. ii. 29, with regard to the conduct of the Moabites, it may be removed by observing (with Hengst. iii. 286) that the unfriendliness of the Moabites in not coming out to meet the Israelites with bread and water was the very reason why the latter were obliged to buy provisions.

(5.) More perplexing is the difference in the account of the encampments of the Israelites, as given Deut. x. 6, 7, compared with Num. xx. 23, xxxiii. 30 and 37. In Deut. it is said that the order of encampment was, (1) Bene-jaakan, (2) Mosera (where Aaron dies), (3) Gudgodah, (4) Jotbath. In Numbers it is, (1) Moseroth, (2) Bene-jaakan, (3) Hor-hagidgad, (4) Jotbath. Then follow the stations Ebronah, Ezion-geber, Kadesh, and Mount Hor, and it is at this last that Aaron dies. (It is remarkable here that no account is given of the stations between Ezion-geber and Kadesh on the return route.) Various attempts have been made to reconcile these accounts. The explanation

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given by Kurtz (*Atlas zur Gesch. d. A. B.* 20) is on the whole the most satisfactory. He says: "In the first month of the fortieth year the whole congregation comes a second time to the wilderness of Zin, which is Kadesh (Num. xxxiii. 36). On the down-route to Ezion-geber they had encamped at the several stations Moseroth (or Mosera), Bene-Jaakan, Chor-hagidgad, and Jotbath. But now again departing from Kadesh, they go to Mount Hor, 'in the edge of the land of Edom' (ver. 37, 38), or to Mosera (Deut. x. 6, 7), this last being in the desert at the foot of the mountain. Bene-Jaakan, Gudgodah, and Jotbath were also visited about this time, *i. e.* a *second* time, after the second halt at Kadesh." This seems a not improbable explanation, and our knowledge of the topography of the desert is so inaccurate that we can hardly hope for a better. More may be seen in Winer, art. *Wüste*.

(6.) But this is not so much a discrepance as a peculiarity of the writer: in Deut. the usual name for the mountain on which the law was given is Horeb, only once (xxxiii. 2) Sinai; whereas in the other books Sinai is far more common than Horeb. The answer given is, that Horeb was the general name of the whole mountain-range; Sinai, the particular mountain on which the law was delivered; and that Horeb, the more general and well-known name, was employed in accordance with the rhetorical style of this book, in order to bring out the contrast between the Sinaitic giving of the law and the giving of the law in the land of Moab (Deut. i. 5, xxix. 1). So Keil. Of this last explanation it is not too much to say that it is neither ingenious nor satisfactory.

It must be remembered, with regard to all the answers above given, that so far as they reconcile alleged contradictions, they tend to establish the veracity of the writers, but they by no means prove that the writer of the book of Deuteronomy is no other than the writer of the earlier books. So far indeed there is nothing to decide one way or the other. The additions both to the historical and legal sections are in this respect of far more importance, and the principal of them we shall here enumerate.

II. *Additions.* — These are to be found both in the History and in the Law.

1. In the History. (*a.*) The command of God to leave Horeb, Deut. i. 6, 7, not mentioned Num. x. 11. The repentance of the Israelites, Deut. i. 45, omitted Num. xiv. 45. The intercession of Moses in behalf of Aaron, Deut. ix. 20, of which nothing is said Ex. xxxii., xxxiii. These are so slight, however, that, as Keil suggests, they might have been passed over very naturally in the earlier books, supposing both accounts to be by the same hand. But of more note are: (*b.*) The command not to fight with the Moabites and Ammonites, Deut. ii. 9, 19, or with the Edomites, but to buy of them food and water, ii. 4–8. The valuable historical notices which are given respecting the earlier inhabitants of the countries of Moab and Ammon and of Mount Seir, ii. 10–12, 20–23; the sixty fortified cities of Bashan, iii. 4, the king of the country who was "of the remnant of giants," iii. 11; the different names of Hermon, iii. 9; the wilderness of Kedemoth, ii. 26; and the more detailed account of the attack of the Amalekites, xxv. 17, 18, compared with Ex. xvii. 8.

2. In the Law. The appointment of the cities of refuge, Deut. xix. 7–9, as compared with Num. xxxv. 14 and Deut. iv. 41; of *one* particular place for the solemn worship of God, where all offerings tithes, &c., are to be brought, Deut. xii. 5, &c. whilst the restriction with regard to the slaying of animals only at the door of the tabernacle of the congregation (Lev. xvii. 3, 4) is done away, 15, 20, 21; the regulations respecting tithes to be brought with the sacrifices and burnt-offerings to the appointed place, Deut. xii. 6, 11, 17, xiv. 22, &c., xxvi. 12; concerning false prophets and seducers to idolatry and those that hearken unto them, xiii.; concerning the king and the manner of the kingdom, xvii. 14, &c.; the prophets, xviii. 15, &c.; war and military service, xx.; the expiation of secret murder; the law of female captives; of first-born sons by a double marriage; of disobedient sons; of those who suffer death by hanging, xxi.; the laws in xxii. 5–8, 13–21; of divorce, xxiv. 1, and various lesser enactments, xxiii. and xxv.; the form of thanksgiving in offering the first-fruits, xxvi.; the command to write the law upon stones, xxvii., and to read it before all Israel at the Feast of Tabernacles, xxxi. 10–13.

Many others are rather extensions or modifications of, than additions to, existing laws, as for instance the law of the Hebrew slave, Deut. xv. 12 &c., compared with Ex. xxi. 2, &c. See also the fuller directions in Deut. xv. 19–23, xvi. 1–11, as compared with the briefer notices, Ex. xiii. 12, xxiii. 19.

C. *Author.* 1. It is generally agreed that by far the greater portion of the book is the work of one author. The only parts which have been questioned as possible interpolations are, according to De Wette, iv. 41–3, x. 6–9, xxxii., and xxxiiii. Internal evidence indeed is strongly decisive that this book of the Pentateuch was not the work of a compiler.

2. It cannot be denied that the style of Deuteronomy is very different from that of the other four books of the Pentateuch. It is more flowing, more rhetorical, more sustained. The rhythm is grand, and the diction more akin to the sublimer passages of the prophets, than to the sober prose of the historians.

3. Who then was the author? On this point the following principal hypotheses have been maintained: —

(1.) The old traditional view that this book, like the other books of the Pentateuch, is the work of Moses himself. Of the later critics Hengstenberg, Hävernick, Ranke, and others, have maintained this view. Moses Stuart writes: "Deuteronomy appears to my mind, as it did to that of Eichhorn and Herder, as the earnest outpourings and admonitions of a heart which felt the deepest interest in the welfare of the Jewish nation, and which realized that it must soon bid farewell to them . . . Instead of bearing upon its face, as is alleged by some, evidences of another authorship than that of Moses, I must regard this book as being so deeply fraught with holy and patriotic feeling, as to convince any unprejudiced reader who is competent to judge of its style, that it cannot, with any tolerable degree of probability, be attributed to any *pretender* to legislation, or to any mere *imitator* of the great legislator. Such a glow as runs through all this book it is in vain to seek for in any artificial or supposititious composition" (*Hist. of the O. T. Canon*, § 3).

In support of this opinion it is said: (*a*) That supposing the whole Pentateuch to have been writ-

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ten by Moses, the change in style is easily accounted for when we remember that the last book is hortatory in its character, that it consists chiefly of orations, and that these were delivered under very peculiar circumstances. (*b*.) That the *usus loquendi* is not only generally in accordance with that of the earlier books, and that as well in their Elohistic as in their Jehovistic portions, but that there are certain peculiar forms of expression common only to these five books. (*c*.) That the alleged discrepancies in matters of fact between this and the earlier books may all be reconciled (see above), and that the additions and corrections in the legislation are only such as would necessarily be made when the people were just about to enter the promised land. Thus Bertheau observes: "It is hazardous to conclude from contradictions in the laws that they are to be ascribed to a different age . . . He who made additions must have known what it was he was making additions to, and would either have avoided all contradiction, or would have altered the earlier laws to make them agree with the later" (*Die Sieben Gruppen Mos. Gesetze*, p. 19, note). (*d*.) That the book bears witness to its own authorship (xxxi. 19), and is expressly cited in the N. T. as the work of Moses (Matt. xix. 7, 8; Mark x. 3; Acts iii. 22, vii. 37).

The advocates of this theory of course suppose that the last chapter, containing an account of the death of Moses, was added by a later hand, and perhaps formed originally the beginning of the book of Joshua.

(2.) The opinion of Stähelin (and as it would seem of Bleek) that the author is the same as the writer of the Jehovistic portions of the other books. He thinks that both the historical and legislative portions plainly show the hand of the supplementist (*Krit. Unters.* p. 76). Hence he attaches but little weight to the alleged discrepancies, as he considers them all to be the work of the reviser, going over, correcting, and adding to the older materials of the Elohistic document already in his hands.

(3.) The opinion of De Wette, Gesenius, and others, that the Deuteronomist is a distinct writer from the Jehovist. De Wette's arguments are based, (*a*) on the difference in style; (*b*) on the contradictions already referred to as existing in matters of history, as well as in the legislation, when compared with that in Exodus; (*c*) on the peculiarity noticeable in this book, that God does not speak by Moses, but that Moses himself speaks to the people, and that there is no mention of the angel of Jehovah (cf. i. 30, vii. 20–23, xi. 13–17, with Ex. xxiii. 20–33); and lastly on the fact that the Deuteronomist ascribes his whole work to Moses, while the Jehovist assigns him only certain portions.

(4.) From the fact that certain phrases occurring in Deuteronomy are found also in the prophecy of Jeremiah, it has been too hastily concluded by some critics that both books were the work of the prophet. So Von Bohlen, Gesenius (*Gesch. d. Hebr. Spr.* p. 32), and Hartmann (*Hist. Krit. Forsch.* p. 660). König, on the other hand (*Alttest. Stud.* ii. 12 ff.), has shown not only that this idiomatic resemblance has been made too much of (see also Keil, *Einl.* p. 117), but that there is the greatest possible difference of style between the two books. And De Wette remarks (*Einl.* p. 191), "Zu viel behauptet über diese Verwandtschaft *von Bohlen*, Gen. s. xxvii."

(5.) Ewald is of opinion that it was written by a Jew living in Egypt during the latter half of the reign of Manasseh (*Gesch. des V. I.* i. 171). He thinks that a pious Jew of that age, gifted with prophetic power and fully alive to all the evils of his time, sought thus to revive and to impress more powerfully upon the minds of his countrymen the great lessons of that Law which he saw they were in danger of forgetting. He avails himself therefore of the groundwork of the earlier history, and also of the Mosaic mode of expression. But as his object is to rouse a corrupt nation, he only makes use of historical notices for the purpose of introducing his warnings and exhortations with the more effect. This he does with great skill and as a master of his subject, whilst at the same time he gives fresh vigor and life to the old law by means of those new prophetic truths which had so lately become the heritage of his people. Ewald further considers that there are passages in Deuteronomy borrowed from the books of Job and Isaiah (iv. 32 from Job viii. 8; and xxviii. 29, 30, 35 from Job v. 14, xxxi. 10, ii. 7; and xxviii. 49, &c. from Is. v. 26 ff., xxxiii. 19), and much of it akin to Jeremiah (*Gesch.* i. 171. note). The song of Moses (xxxii.) is, according to him, not by the Deuteronomist, but is nevertheless later than the time of Solomon.

D. *Date of Composition.* Was the book really written, as its language certainly implies, before the entry of Israel into the Promised Land? Not only does the writer assert that the discourses contained in the book were delivered in the plains of Moab, in the last month of the 40 years' wandering, and when the people were just about to enter Canaan (i. 1–5), but he tells us with still further exactness that all the words of this Law were written at the same time in the book (xxxi. 9). Moreover, the fact that the goodly land lay even now before their eyes seems everywhere to be uppermost in the thoughts of the legislator, and to lend a peculiar solemnity to his words. Hence we constantly meet with such expressions as "When Jehovah thy God bringeth thee into the land which he hath sworn to thy fathers to give thee," or "whither thou goest in to possess it." This phraseology is so constant, and seems to fall in so naturally with the general tone and character of the book, that to suppose it was written long after the settlement of the Israelites in Canaan, in the reign of Solomon (De Wette, v. Lengerke and others), or in that of Manasseh (Ewald as above), is not only to make the book an historical romance, but to attribute very considerable inventive skill to the author (as Ewald in fact does).

De Wette argues, indeed, that the character of the Laws is such as of itself to presuppose a long residence in the land of Canaan. He instances the allusion to the temple (xii. and xvi. 1–7), the provision for the right discharge of the kingly and prophetical offices, the rules for civil and military organization and the state of the Levites, who are represented as living without cities (though such are granted to them in Num. xxxv.) and without tithes (allotted to them in Num. xviii. 20, &c.). But in the passages cited the temple is not named, much less is it spoken of as already existing: on the contrary the phrase employed is "The place which the Lord your God shall choose." Again, to suppose that Moses was incapable of providing for the future and very different position of his people as settled in the land of Canaan, is to deny him even ordinary sagacity. Without raising the question about his divine commission, surely it is

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not too much to assume that so wise and great a legislator would foresee the growth of a polity and would be anxious to regulate its due administration in the fear of God. Hence he would guard against false prophets and seducers to idolatry. As regards the Levites, Moses might have expected or even desired that, though possessing certain cities (which, however, were inhabited by others as well as themselves), they should not be confined to those cities but scattered over the face of the country. This must have been the case at first, owing to the very gradual occupation of the new territory. The mere fact that in giving them certain rights in Deut. nothing is said of an earlier provision in Num. does not by any means prove that this earlier provision was unknown or had ceased to be in force.

Other reasons for a later date, such as the mention of the worship of the sun and moon (iv. 19, xvii. 3); the punishment of stoning (xvii. 5, xxii. 21, &c.); the name *Feast of Tabernacles;* and the motive for keeping the Sabbath, are of little force. In Amos v. 26, Saturn is said to have been worshipped in the wilderness; the punishment of stoning is found also in the older documents; the Feast of Tabernacles agrees with Lev. xxiii. 34; and the motive alleged for the observance of the Sabbath at least does not exclude other motives.

A further discussion of the question of authorship, as well as of the date of the legislation in Deuteronomy, must be reserved for another article. [PENTATEUCH.] J. J. S. P.

* On the general literature relating to Deuteronomy, see PENTATEUCH. Recent exegetical works on this book are: Riehm, *Die Gesetzgebung Mosis im Lande Moab*, 1854; F. W. Schultz, *Das Deuteronomium erklärt*, 1859; Knobel, *Die Bücher Numeri, Deuteronomium u. Josua erklärt*, 1861 (*Exeget. Handb.* xiii.); Keil, in Keil u. Delitzsch, *Bibl. Com.* 2ter Band, *der Num. u. Deut.*, 1862; Chr. Wordsworth, *Holy Bible with Notes*, vol. i., *Five Books of Moses*, 2d ed. 1865; F. W. J. Schroeder, *Das Deuteronomium*, 1866 (in Lange's *Bibelwerk, A. T.*, iii.). On single passages, Volck, *Mosis canticum cygneum*, Deut. xxxii., 1861; Kamphausen, *Das Lied Moses*, Deut. xxxii., 1862; Graf, *Der Segen Moses*, Deut. xxxiii., 1857. T. J. C.

DEVIL (διάβολος: *Diabolus;* properly "one who sets at variance," διαβάλλει; comp. Plat. *Symp.* p. 222, c, d; and generally a "slanderer" or "false accuser").

The word is found in the plural number and adjective sense in 1 Tim. iii. 11; 2 Tim. iii. 3; and Tit. ii. 3. In all other cases it is used with the article as a descriptive name of Satan [a] [SATAN], excepting that in John vi. 70 it is applied to Judas (as "Satan" to St. Peter in Matt. xvi. 23), because they — the one permanently, and the other for the moment — were doing Satan's work.

The name describes him as slandering God to man, and man to God.

The former work is, of course, a part of his great work of temptation to evil; and is not only exemplified but illustrated as to its general nature and tendency by the narrative of Gen. iii. We find there that its essential characteristic is the representation of God as an arbitrary and selfish ruler, seeking his own good and not that of his creatures. The effect is to stir up the spirit of freedom in man to seek a fancied independence and it is but a slight step further to impute falsehood or cruelty to Him. The success of the Devil's slander is seen, not only in the Scriptural narrative of the Fall, but in the corruptions of most mythologies, and especially in the horrible notion of the divine φθόνος, which ran through so many. (See *e. g.* Herod. i. 32, vii. 46.) The same slander is implied rather than expressed in the temptation of our Lord, and overcome by the faith which trusts in God's love even where its signs may be hidden from the eye. (Comp. the unmasking of a similar slander by Peter in Acts v. 4.)

The other work, the slandering or accusing man before God, is, as it must necessarily be, unintelligible to us. The All-Seeing Judge can *need* no accuser, and the All-Pure could, it might seem, have no intercourse with the Evil One. But in truth the question touches on two mysteries, the relation of the Infinite to the finite spirit, and the permission of the existence of evil under the government of Him who is "the Good." As a part of these it must be viewed, — to the latter especially it belongs; and this latter, while it is the great mystery of all, is also one in which the facts are proved to us by incontrovertible evidence.

The fact of the Devil's accusation of man to God is stated generally in Rev. xii. 10, where he is called "the accuser (κατήγωρ) of our brethren, who accused them before our God day and night," and exemplified plainly in the case of Job. Its essence as before is the imputation of selfish motives (Job i. 9, 10), and its refutation is placed in the self-sacrifice of those "who loved not their own lives unto death."

For details see SATAN. A. B.

* DEVOTIONS denoted formerly objects of worship or religious veneration, and not, as at present, acts of worship or sentiments of devotion. It is in the former sense only that it stands correctly for σεβάσματα in Acts xvii. 23 (A. V.), under which term Paul refers to the temples, images altars and the like, which the Athenians regarded as sacred, and to which they paid divine homage. It will be seen that in the Greek text καὶ βωμός (*and an altar*) is put forward as one of the examples of the class which σεβάσματα designates. Our present English therefore requires "your objects of devotion" in Paul's speech, instead of "your devotions." H.

* DEVOUT. [PROSELYTES, at the end, Amer. ed.]

DEW (טַל: δρόσος: *ros*). This in the summer is so copious in Palestine that it supplies to some extent the absence of rain (Ecclus. xviii. 16. xliii. 22), and becomes important to the agriculturist; as a proof of this copiousness the well-known sign of Gideon (Judg. vi. 37, 39, 40) may be adduced. Thus it is coupled in the divine blessing with rain, or mentioned as a prime source of fertility (Gen. xxvii. 28; Deut. xxxiii. 13; Zech. viii. 12), and its withdrawal is attributed to a curse (2 Sam. i. 21; 1 K. xvii. 1; Hag. i. 10). It becomes a leading object in prophetic imagery by reason of its penetrating moisture without the apparent effort of rain (Deut. xxxii. 2; Job xxix. 19; Ps. cxxxiii. 3; Prov. xix. 12; Is. xxvi. 19; Hos. xiv. 5; Mic

[a] * Without the article, though applied to Satan, in Acts xiii. 10, 1 Pet. v. 8, and Rev. xx. 2, either on account of its predicate relation, or its force as a proper name. See Buttmann's *Neutest. Gramm.* p. 78. H.

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v. 7), while its speedy evanescence typifies the transient goodness of the hypocrite (Hos. vi. 4, xiii. 3). It is mentioned as a token of exposure in the night (Cant. v. 2; Dan. iv. 15, 23, 25–33, v. 21).

H. H.

* **DEW OF HERMON.** [HERMON.]

DIADEM (צָנִיף, צָנוֹף, or מִצְנֶפֶת, also צְפִירָה), a word employed in the A. V. as the translation of the above Hebrew terms. They occur in poetical passages, in which neither the Hebrew nor the English words appear to be used with any special force. מִצְנֶפֶת is strictly used for the "mitre" of the high-priest. [MITRE.]

What the "diadem" of the Jews was we know not. That of other nations of antiquity was a fillet of silk, two inches broad, bound round the head and tied behind, the invention of which is attributed to Liber (Plin. *H. N.* vii. 56, 57). Its color was generally white (Tac. *Ann.* vi. 37; Sil. Ital. xvi. 241); sometimes, however, it was of blue, like that of Darius, "cerulea fascia albo distincta" (Q. Curt. iii. 3, vi. 20; Xen. *Cyr.* viii. 3, § 13); and it was sown with pearls or other gems (Gibbon, i. 392; Zech. ix. 16), and enriched with gold (Rev. ix. 7). It was peculiarly the mark of oriental sovereigns (1 Macc. xiii. 32, τὸ διάδημα τῆς Ἀσίας), and hence the deep offense caused by the attempt of Cæsar to substitute it for the laurel crown appropriated to Roman emperors ("sedebat . . . coronatus; . . . diadema ostendis," Cic. *Phil.* ii. 34): when some one crowned his statue with a laurel-wreath, "candidæ fasciæ præligatam," the tribunes instantly ordered the *fillet* or diadem to be removed, and the man to be thrown into prison (Suet. *Cæs.* 79). Caligula's wish to use it was considered an act of insanity (Suet. *Cal.* 22). Heliogabalus only wore it in private. Antony assumed it in Egypt (Flor. iv. 11), but Diocletian (or, according to Aurel. Victor, Aurelian) first assumed it as a *badge* of the empire. Representations of it may be seen on the coins of any of the later emperors (Tillemont, *Hist. Imp.* iii. 531).

A crown was used by the kings of Israel, even in battle (2 Sam. i. 10; similarly it is represented on coins of Theodosius as *encircling* his helmet); but in all probability this was not the state crown (2 Sam. xii. 30), although used in the coronation of Joash (2 K. xi. 12). Kitto supposes that the state crown may have been in the possession of Athaliah; but perhaps we ought not to lay any great stress on the word נֵזֶר in this place, especially as it is very likely that the state crown was kept in the Temple.

In Esth. i. 11, ii. 17, we have פְּתֶר (κίταρις, κίδαρις) for the turban (στολὴ βυσσίνη, vi. 8) worn by the Persian king, queen, or other eminent persons to whom it was conceded as a special favor (viii. 15, διάδημα βύσσινον πορφυροῦν). The diadem of the king differed from that of others in having an *erect* triangular peak (κυρβασία, Aristoph. *Av.* 487; ἦν οἱ βασιλεῖς μόνον ὀρθὴν φοροῦσιν παρὰ Πέρσαις, οἱ δὲ στρατηγοὶ κεκλιμένην, Suid. *s. v.* τίαρα, and Hesych.). Possibly the כְּרְבֹּל of Dan. iii. 21 is a tiara (as in LXX., where however Drusius and others *invert* the words καὶ τιάραις καὶ περικνημῖσι), A. V. "hat [HAT.]" Some render it by *tibiale* or *calceamentum*. Schleusner suggests that κρόβυλος may be derived from it. The tiara generally had pendent flaps falling on the shoulders. (See Paschalius, *de Corona*, p. 573; Brissonius, *de Regn. Pers.*, &c.; Layard, ii. 320; Scacchus, *Myrothec.* iii. 38; Fabricius, *Bibl. Ant.* xiv. 13.)

The words סְרִיחֵי טְבוּלִים ["exceeding in dyed attire," A. V.] in Ez. xxiii. 15 mean long and flowing turbans of gorgeous colors (LXX. παραβαττα, where a better reading is τιάραι βαττα). [CROWN.]

F. W. F



Obverse of Tetradrachm of Tigranes, king of Syria. Head of king with diadem, to the right.

* The difference between "diadem" (διάδημα) and "crown" (στέφανος) is very important for the study of the New Testament. The distinction is not duly recognized in the foregoing article or in that on CROWN. Both the classical usage and that of the Hellenistic Greek are well illustrated by Trench in his *Synonyms of the N. T.*, § xxiii. See also *Corona* in Pauly's *Real-Encyk.* ii. 714. The distinctive idea of "diadem" is that of royalty or kingly power; while the other senses of our English "crown" (which embraces also that of "diadem," and hence of itself is indeterminate) belong to στέφανος, denoting "the crown of victory in the games, of civic worth, of military valor, of nuptial joy, of festal gladness," but not the emblem of sovereignty and regal grandeur.

Hence the reference (see above) to Rev. ix. 7, as showing how the *diadem* was ornamented, is incorrect; for the term there is στέφανοι, and describes "the locusts" as conquerors, not as kings. The Septuagint (see *e. g.* the passages in the first book of Maccabees, which contain the two words) observes the distinction under remark with undeviating accuracy. It would be better, perhaps, if the A. V. had at least suggested to the reader the variation in the Greek, by saying "diadems" instead of "crowns" in Rev. xii. 3, xiii. 1, xix. 12. Without a distinct apprehension of the import of these similar but different expressions, we fail, as Trench remarks, to perceive how "fitly it is said of Him who is King of Kings and Lord of Lords, that on his head were *many diadems* (διαδήματα πολλά), . . . these 'many diadems' the tokens of the many royalties — of earth, of heaven, and of hell (Phil. ii. 10) — which are his; royalties once usurped or assailed by the Great Red Dragon, the usurper of Christ's dignity and honor, described therefore with *his* seven diadems as well (xiii. 1), but now openly and forever assumed by Him to whom they rightfully belong." See also Webster's *Syntax and Synonyms of the Greek Testament*, p. 233 (Lond. 1864).

H.

DIAL (מַעֲלוֹת: ἀναβαθμοί: *horologium*). The word is the same as that rendered "steps" in A. V. (Ex. xx. 26; 1 K. x. 19), and "degrees" in A. V. (2 K. xx. 9, 10, 11; Is. xxxviii. 8), where, to give a consistent rendering, we should read with

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the margin the "degrees" rather than the "dial" of Ahaz. In the absence of any materials for determining the shape and structure of the solar instrument, which certainly appears intended, the best course is to follow the most strictly natural meaning of the words, and to consider with Cyril of Alexandria and Jerome (*Comm. on Is.* xxxviii. 8), that the מַעֲלוֹת were really stairs, and that the shadow (perhaps of some column or obelisk on the top) fell on a greater or smaller number of them according as the sun was low or high. The terrace of a palace might easily be thus ornamented. Ahaz's tastes seem to have led him in pursuit of foreign curiosities (2 K. xvi. 10), and his intimacy with Tiglath-Pileser gave him probably an opportunity of procuring from Assyria the pattern of some such structure; and this might readily lead the "princes of Babylon" (2 Chr. xxxii. 31) to "inquire of the wonder," namely, the alteration of the shadow, in the reign of Hezekiah. Herodotus (ii. 109) mentions that the Egyptians received from the Babylonians the πόλος and the γνώμων, and the division of the day into twelve hours. Of such division, however, the O. T. contains no undoubted trace, nor does any word proved to be equivalent to the "hour" occur in the course of it, although it is possible that Ps. cii. 11, and cix. 23, may contain allusion to the progress of a shadow as measuring diurnal time. In John xi. 9 the day is spoken of as consisting of twelve hours. As regards the physical character of the sign of the retrogression of the shadow in Is. xxxviii. 8, it seems useless to attempt to analyze it; no doubt an alteration in the inclination of the gnomon, or column, &c., might easily effect such an apparent retrogression; but the whole idea, which is that of Divine interference with the course of nature in behalf of the king, resists such an attempt to bring it within the compass of mechanism.

It has been suggested that the חַמָּנִים of Is. xvii. 8, xxvii. 9; Ez. vi. 4, 6, rendered in the margin of the A. V. "sun-images," were gnomons to measure time (Jahn, *Archæol.* i. i. 539), but there seems no adequate ground for this theory.

H. H.

* Gumpach, in his *Sonnenzeiger des Ahas* (*Alttestamentliche Studien*, p. 186) suggests that the "dial of Ahaz" was so called because it was a present to him from his ally Tiglath-Pileser, and that it was not only modelled after the style of such structures in Babylonia, but was made there and sent to Ahaz from that country. In his restoration of the figure he makes it resemble very much what is supposed to have been the shape of the edifices represented by the Birs Nimroud and other similar ruins, namely, a series of steps or terraces on which an upright pole cast its shadow. [See BABEL, TOWER OF.] Mr. Layard thinks it possible that these great structures in Mesopotamia may have been built for some astronomical purpose (*Nin. and Bab.* p. 499). The confirmation of this conjecture would bring the ruins on the banks of the Euphrates into a new connection with sacred history. Gumpach attempts to explain the account of the sun's going back on the dial of Ahaz without finding anything miraculous in the text. See against that view Keil and Delitzsch, *Bücher der Könige* (1865), p. 345. [HEZEKIAH.] H.

DIAMOND (יָהֲלֹם: ἴασπις: *jaspis*), a precious stone, the third in the second row on the breast-plate of the high-priest (Ex. xxviii. 18 xxxix. 11), and mentioned by Ezekiel (xxviii. 13 among the precious stones of the king of Tyre Gesenius has noticed the difficulty of identifying the terms used in the versions for each of the Hebrew names of precious stones in the above passages, the translators or transcribers having apparently altered the order in which they stand. Ἴασπις seems to be the word in the LXX. corresponding to יָהֲלֹם, but most ancient commentators give ὄνυξ, ὀνύχιον, *onychinus*. Our translation, "diamond," is derived from Aben Ezra, and is defended by Braun (*de Vest. Sacerd.* ii. 13). Kalisch (on Ex. p. 536) says "perhaps Emerald." The etymology (from חָלַם, to strike, or crush) leads us to suppose a hard stone. The emerald, which is of a green color, of various depths, is nearly as hard as the topaz, and stands next to the ruby in value. The same authority doubts whether the art of engraving on the diamond was known to the ancients, since they did not even understand how to cut the ruby.

Respecting שָׁמִיר, which is translated "diamond" in Jer. xvii. 1, see under ADAMANT.

W. D.

DIANA. This Latin word, properly denoting a Roman divinity, is the representative of the Greek *Artemis* (Ἄρτεμις), the tutelary goddess of the Ephesians, who plays so important a part in the narrative of Acts xix. The Ephesian Diana was, however, regarded as invested with very different attributes, and made the object of a different worship from the ordinary Diana of the Greeks, and is rather perhaps to be identified with Astarte and other female divinities of the East. K. O. Müller says (*Hist. of the Dorians*, i. 403, Eng. trans.), "everything that is related of this deity is singular and foreign to the Greeks."

Guhl, indeed (*Ephesiaca*, pp. 78–86), takes the contrary view, and endeavors in almost all points to identify her with the true Greek goddess. And in some respects there was doubtless a fusion of the two. Diana was the goddess of rivers, of pools, and of harbors; and these conditions are satisfied by the situation of the sanctuary at Ephesus. Coressus, one of the hills on which the city stood, is connected by Stephanus Byzantinus with κόρη. We may refer also to the popular notion that, when the temple was burnt on the night of Alexander's birth, the calamity occurred because the goddess was absent in the character of Lucina. Again, on coins of Ephesus we sometimes find her exhibited as a huntress and with a stag. But the true Ephesian Diana is represented in a form entirely alien from Greek art. St. Jerome's words are (*Præfat. ad Ephes.*), "Scribebat Paulus ad Ephesios Dianam colentes, non hanc venatricem, quæ arcum tenet et succincta est, sed istam *multimammiam*, quam Græci πολύμαστον vocant, ut scilicet ex ipsa effigie mentirentur omnium eam bestiarum et viventium esse nutricem." Guhl, indeed, supposes this mode of representation to have reference simply to the fountains over which the goddess presided, conceiving the multiplication of breasts to be similar to the multiplication of eyes in Argus or of heads in Typhoeus. But the correct view is undoubtedly that which treats this peculiar form as a symbol of the productive and nutritive powers of nature. This is the form under which the Ephesian Diana so called for distinction, was always represented

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wherever worshipped; and the worship extended to many places, such as Samos, Mitylene, Perga, Hierapolis, and Gortyna, to mention those only which occur in the N. T. or the Apocrypha. The coin below will give some notion of the image, which



Greek imperial copper coin of Ephesus and Smyrna allied (Ὁμόνοια); Domitia, with name of proconsul.

Obv.: ΔΟΜΙΤΙΑ CIBACTH. Bust to right. Rev.: ΑΝΘΥΚΑΙCΕΝ ΠΑΙΤΟΥ ΟΜΟΝΟΙΑ ΕΦΕ ΖΜΥΡ. Ephesian Diana.

was grotesque and archaic in character. The head wore a mural crown, each hand held a bar of metal, and the lower part ended in a rude block covered with figures of animals and mystic inscriptions. This idol was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven (τοῦ Διοτρεφοῦς, Acts xix. 35).

The Oriental character of the goddess is shown by the nature of her hierarchy, which consisted of women and eunuchs, the former called Μελίσσαι, the latter Μεγάβυζοι. At their head was a high-priest called Ἐσσήν. These terms have probably some connection with the fact that the bee was sacred to the Ephesian Diana (Aristoph. *Ran.* 1273). For the temple considered as a work of art we must refer to the article EPHESUS. No arms were allowed to be worn in its precincts. No bloody sacrifices were offered. Here, also, as in the temple of Apollo at Daphne, were the privileges of asylum. This is indicated on some of the coins of Ephesus (Akerman, in *Trans. of the Numismatic Soc.* 1841); and we find an interesting proof of the continuance of these privileges in imperial times in Tac. *Ann.* iii. 61 (Strab. xiv. 641; Paus. vii. 2; Cic. *Verr.* ii. 33). The temple had a large revenue from endowments of various kinds. It was also the public treasury of the city, and was regarded as the safest bank for private individuals.

The cry of the mob (Acts xix. 28), "Great is Diana of the Ephesians!" and the strong expression in ver. 27, "whom all Asia and the world worshippeth," may be abundantly illustrated from a variety of sources. The term μεγάλη was evidently a title of honor recognized as belonging to the Ephesian goddess. We find it in inscriptions (as in Boeckh, *Corp. Insc.* 2963, c), and in Xenophon's *Ephesiaca*, i. 11. (For the Ephesian Xenophon, see *Dict. of Biog. and Mythol.*) As to the enthusiasm with which "all ASIA" regarded this worship, independently of the fact that Ephesus was the capital of the province, we may refer to such passages as the following: ὁ τῆς Ἀσίας ναός, *Corp. Insc.* l. c.; "communiter a civitatibus Asiæ factum," Liv. i. 45; "tota Asia extruente," Plin. xvi. 79; "factum a tota Asia," *ib.* xxxvi. 21. As to the notoriety of the worship throughout "the world," Pausanias tells us (iv. 31) that the Ephesian Diana was more honored privately than any other deity, which accounts for the large manufacture and wide-spread sale of the "silver shrines" mentioned by St. Luke (ver. 24), and not by him only. This specific worship was publicly adopted also, as we have seen, in various and distant places; nor ought we to omit the games celebrated at Ephesus in connection with it, or the treaties made with other cities on this half-religious half-political basis. J. S. H.

DIBLAIM (דִּבְלָיִם [*two fig-cakes*]: Δεβηλαΐμ; [Alex. Δεβηλασειμ:] *Debelaim*), mother of Hosea's wife Gomer (Hos. i. 3).

* The name may be = *deliciæ, voluptas*, and hence Gomer (which see) as the daughter (בַּת) = *deliciis dedita*, in accordance with the symbolic import of the names. See Hengstenberg's *Christology* (Keith's trans.) iii. 11 ff. Diblaim is probably the name of Gomer's father (Manger, Gesen., Hengst., Maurer) and not the mother's name as stated above. H.

DIBLATH (accurately DIBLAH, דִּבְלָה, the word in the text being דִּבְלָתָה = "to Diblah;" Δεβλαθά: *Deblatha*), a place named only in Ez. vi. 14, as if situated at one of the extremities of the land of Israel: — "I will make the land desolate 'from' the wilderness (*Midbar*) to Diblah." The word *Midbar* being frequently used for the nomad country on the south and southeast of Palestine, it is natural to infer that Diblah was in the north. To this position Beth-diblathaim or Almon-diblathaim in Moab on the east of the Dead Sea, are obviously unsuitable; and indeed a place which like Diblathaim was on the extreme east border of Moab, and never included even in the allotments of Reuben or Gad, could hardly be chosen as a landmark of the boundary of Israel. The only name in the north at all like it is RIBLAH, and the letters D (ד) and R (ר) are so much alike and so frequently[a] interchanged, owing to the carelessness of copyists, that there is a strong probability that Riblah is the right reading. The conjecture is due to Jerome (*Comm. in loc.*), but it has been endorsed by Michaelis, Gesenius, and other scholars (Ges. *Thes.* p. 312: and see Davidson, *Heb. Text*, Ez. vi. 14). Riblah, though an old town, is not heard of during the early and middle course of Jewish history, but shortly before the date of Ezekiel's prophecy it had started into a terrible prominence from its being the scene of the cruelties inflicted on the last king of Judah, and of the massacres of the priests and chief men of Jerusalem perpetrated there by order of the king of Babylon. G.

* **DIBLATHAIM.** [ALMON-DIBLATHAIM BETH DIBLATHAIM.]

DIBON (דִּיבֹן [*a wasting*, Ges.; but Fürst *a river-place*]: Δαιβών, [in Is.,] Δηβών [Alex. Δαιβηδων for και Δηβων; in Josh. xiii. 9, Comp. Διβων, the rest omit; in Jer., FA. Δεβων:] *Dibon*). 1. A town on the east side of Jordan, in the rich pastoral country, which was taken possession of and rebuilt by the children of Gad (Num. xxxii. 3, 34). From this circumstance it possibly received the

[a] See DEUEL, DIMNAH, &c. It is in the LXX. version that the corruption of D into R is most frequently to be observed; Dishon to Rhison, Dodanim to Rhodio- &c. A case in point is Riblah itself, which in the LXX. is more often Δεβλαθά than Ῥεβλαθά.

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same of DIBON-GAD. Its first mention is in the ancient fragment of poetry Num. xxi. 30, and from this it appears to have belonged originally to the Moabites. The tribes of Reuben and Gad being both engaged in pastoral pursuits are not likely to have observed the division of towns originally made with the same strictness as the more settled people on the west, and accordingly we find Dibon counted to Reuben in the lists of Joshua (xiii. 9 — LXX. omits — 17). In the time of Isaiah and Jeremiah, however, it was again in possession of Moab (Is. xv. 2: Jer. xlviii. 18, 22, comp. 24). In the same denunciations of Isaiah it appears, probably, under the name of DIMON, M and B being convertible in Hebrew, and the change admitting of a play characteristic of the poetry of Isaiah. The two names were both in existence in the time of Jerome (*Comm.* on Is. xv., quoted by Reland, p. 735). The last passages appear to indicate that Dibon was on an elevated situation: not only is it expressly said to be a "high place" (Is. xv. 2), but its inhabitants are bid to "come down" from their glory or their stronghold. Under the name of Dabon or Debon it is mentioned by Eusebius and Jerome in the *Onomasticon*. It was then a very large village (κώμη παμμεγέθης) beyond the Arnon. In modern times the name *Dhiban* has been discovered by Seetzen, Irby and Mangles (142), and Burckhardt (*Syr.* 372) as attached to extensive ruins on the Roman road, about three miles north of the Arnon (*Wady Modjeb*). All agree, however, in describing these ruins as lying low.

2. [FA.[3] Διβων; the rest omit: *Dibon.*] One of the towns which was re-inhabited by the men of Judah after the return from captivity (Neh. xi. 25). From its mention with Jekabzeel, Moladah, and other towns of the south, there can be no doubt that it is identical with DIMONAH. G.

DI'BON-GAD (דִּיבֹן גָּד [*wasting of God*]: Δαιβὼν Γάδ: *Dibon-gad*), one of the halting-places of the Israelites. It was in Moab between IJE-ABARIM and ALMON-DIBLATHAIM (Num. xxxiii. 45, 46). It was no doubt the same place which is generally called DIBON; but whether it received the name of Gad from the tribe, or originally possessed it, cannot be ascertained.[a] G.

DIB'RI (דִּבְרִי [perh. *eloquent*, Ges.]: Δαβρεί: [Alex. Δαβρι:] *Dibri*), a Danite, father of Shelomith, a woman who had married an Egyptian and whose son was stoned for having "blasphemed the Name" [i. e. of Jehovah] (Lev. xxiv. 11).

DIDRACHMON (δίδραχμον: *didrachma*). [MONEY, SHEKEL.]

DID'YMUS (Δίδυμος), that is, *the Twin*, a surname of the Apostle Thomas (John xi. 16, xx. 24, xxi. 2). [THOMAS.]

DIK'LAH (דִּקְלָה: Δεκλά; [Alex. in 1 Chr. Δεκλαμ:] *Decla*; Gen. x. 27; 1 Chr. i. 21), a son of Joktan, whose settlements, in common with those of the other sons of Joktan, must be looked for in Arabia. The name in Hebrew signifies "a *palm-tree*," and the cognate word in Arabic (دَقَلَة), "*a palm-tree abounding with fruit*:" hence it is thought that Diklah is a part of Arabia containing many palm-trees. The city Φοινίκων, in the northwest of Arabia Felix, has been suggested as preserving the Joktanite name (Boch *Phaleg*, ii. 22); but Bochart, and after him Gesenius, refer the descendants of Diklah to the Minæi, a people of Arabia Felix inhabiting a palmiferous country. Whether we follow Bochart and most others in placing the Minæi on the east borders of the *Hijáz*, southwards towards the *Yemen*, or follow Fresnel in his identification of the *Wádee Doán* with the territory of this people, the connection of the latter with Diklah is uncertain and unsatisfactory. No trace of Diklah is known to exist in Arabic works, except the mention of a place called *Dakalah* (دَقَلَة = דִּקְלָה) in *El-Yemameh* (*Kámoos*, s. v.), with many palm-trees (*Marásid*, s. v.). "Nakhleh" (نَخْلَة) also signifies a palm-tree, and is the name of many places, especially *Nakhleh el-Yemáneeyeh*, and *Nakhleh esh-Shámeeyeh* (here meaning the Southern and Northern Nakhleh), two well-known towns situate near each other. According to some, the former was a seat of the worship of El-Lát, and a settlement of the tribe of Thakeef; and in a tradition of Mohammed's, this tribe was not of unmixed Ishmaelite blood, but one of four which he thus excepts: — "All the Arabs are [descended] from Ishmael, except four tribes: Sulaf [Sheleph], Hadramáwt [Hazarmaveth], El-Arwáh [?], and Thakeef" (*Mir-át ez-Zemán*, bis).

Therefore, (1) Diklah may probably be recovered in the place called *Dakalah* above mentioned; or, possibly, (2) in one of the places named *Nakhleh*.

A discussion of the vexed and intricate question of the Minæi is beyond the limits of this article; but as they are regarded by some authorities of high repute as representing Diklah, it is important to record an identification of their true position. This has hitherto never been done; those who have written on the subject having argued on the vague and contradictory statements of the Greek geographers, from the fact that no native mention of so important a people as the Minæi had been discovered (cf. Bochart, *Phaleg*; Fresnel's *Lettres*, *Journal Asiatique*; Jomard, *Essai*, in Mengin's *Hist. de l'Egypte*, vol. iii.; Caussin, *Essai*, &c.). There is, however, a city and people in the Yemen which appear to correspond in every respect to the position and name of the Minæi. The latter is written Μεινᾶιοι, Μιναῖοι, and Μιννᾶιοι, which may be fairly rendered "people of Μειν, of Μιν, and of Μιννη;" while the first exhibits the sound of a diphthong, or an attempt at a diphthong. The Greek account places them, generally, between the Sabæans (identified with Seba, or Ma-rib; see ARABIA) and the Erythræan Sea. It is therefore remarkable that where it should be sought we find a city with a fortress, called *Ma'een*, or *Ma'in*, معين (*Kámoos*, *Marásid*, s. v.), well-known, and therefore not carefully described in the Arabic geographical dictionaries, but apparently near *San'a*; and further that in the same province are situate the town of *Mo'eyn* (معين, abbr. dim of the former), whence the *Benee-Mo'eyn*, and the town of *Ma'eeneh* (fem. of *Ma'een*). The gent. n would be *Ma eenee*, &c. The township in which

[a] * As it is said expressly (Num. xxxii. 34) that Gad "built" (perh. = rebuilt or fortified) DIBON, that fact accounts sufficiently for the name. H.

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are the latter two places is named Sinhán (*comp.* Niebuhr, *Descr.* 201) which was one of the confederation formed by the ancient tribe of Jenb, جنب (*Marásid*, s. v.), grandson of Kahlán, who was brother of Himyer the Joktanite. This identification is reconcilable with all that is known of the Minæi. See further in art. UZAL.

E. S. P.

DIL'EAN (דִּלְעָן: Δαλδδ; [Vat. Δαλαλ: Ald.] Alex. Δαλαάν: *Delean*), one of the cities of Judah, in the *Shefelah* or low country (Josh. xv. 38). If Gesenius's interpretation, "gourd," or "cucumber," be correct, the name is very suitable for a place situated in that rich district. It is not elsewhere mentioned, nor has it been subsequently identified with certainty. Van de Velde (ii. 160) suggests that it may be the modern place *Tina* (Kiepert's map in Robinson, *B. Tima*), about three miles north of *Tell es-Safieh* in the maritime plain of Philistia, south of Ekron. G.

* **DILL**, Matt. xxiii. 23, marg. [ANISE.]

DIM'NAH (דִּמְנָה: Vat. om.; Alex. Δαμνα: *Damna*), a city in the tribe of Zebulun, given to the Merarite Levites (Josh. xxi. 35). The name does not occur in the list of cities belonging to the tribe (Josh. xix. 10–16). In the list of Levitical cities in 1 Chr. vi. 77 occurs RIMMON, accurately Rimmono (רִמּוֹנוֹ), which may possibly be a variation of Dimnah, ד being often changed into ר. In this case Rimmon is probably the real name (Bertheau, *Chronik*, 72, 73; Movers, *Chronik*, 72). G.

DI'MON, THE WATERS OF (מֵי דִימוֹן: τὸ ὕδωρ τὸ Δειμών; Alex. Ρεμμων; [Comp. Διβών:] *Dibon*), some streams on the east of the Dead Sea, in the land of Moab, against which Isaiah is here uttering denunciations (Is. xv. 9). From Dibon being named in verse 2 of this chapter, as well as in the lists of Moabite towns in Jer. xlviii., and no place named Dimon being elsewhere mentioned as belonging to Moab, Gesenius (*Comm. über d. Jes.* i. 534) conjectures that the two names are the same, the form "Dimon" being used for the sake of the play between it and the word *Dâm* (דָּם) "blood." [DIBON, 1.] G.

DIMO'NAH (דִּימוֹנָה [*a wasting*]: Ρεγμά; Alex. Διμωνα: *Dimona*), a city in the south of Judah, the part bordering on the desert of Idumæa (Josh. xv. 22). Dimonah is mentioned in the *Onomasticon*, but was evidently not known to Eusebius and Jerome, nor has it been identified in later times. It probably occurs under the altered name of DIBON [2] in Neh. xi. 25. G.

* Knobel (*Josua*, p. 423) thinks Dibon (= Dimonah) may be *ed-Dheib*, a heap of ruins on the bank of a Wady of that name, north-east of *Tell Arâd* (Arad). See Van de Velde, *Memoir*, p. 252. Robinson writes the name *Ehdeib* (*Bibl. Res.* ii. 473, 1st ed.). Keil and Delitzsch regard this conjecture as possibly correct (*Book of Joshua*, p. 159). H.

DI'NAH (דִּינָה, *judged* or *avenged*, from the same root as DAN [*object of strife*, Dietr. in Ges. *Hebr. u. Chald. Wörterb.* 6te Aufl.]: Δεινα: *Dina*), the daughter of Jacob by Leah (Gen. xxx. 21). She accompanied her father from Mesopotamia to Canaan, and, having ventured among the inhabitants, was violated by Shechem the son of Hamor, the chieftain of the territory in which her father had settled (Gen. xxxiv.). Her age at this time, judging by the subsequent notice of Joseph's age (Gen. xxxvii. 2), may have been from 13 to 15, the ordinary period of marriage in Eastern countries (Lane's *Mod. Egypt.* i. 208). Shechem proposed to make the usual reparation by paying a sum to the father and marrying her (Gen. xxxiv. 12); such reparation would have been deemed sufficient under the Mosaic law (Deut. xxii. 28, 29) among the members of the Hebrew nation. But in this case the suitor was an alien, and the crown of the offense consisted in its having been committed by an alien against the favored people of God; he had "wrought folly in Israel" (xxxiv. 7). The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of intermarriage and commerce; just as among the Romans the *jus connubii* and the *jus commercii* constituted the essence of *civitas*. The sons of Jacob, bent upon revenge, availed themselves of the eagerness which Shechem showed, to effect their purpose; they demanded, as a condition of the proposed union, the circumcision of the Shechemites: the practice could not have been unknown to the Hivites, for the Phœnicians (Her. ii. 104), and probably most of the Canaanite tribes were circumcised. They therefore assented; and on the third day, when the pain and fever resulting from the operation were at the highest [CIRCUMCISION], Simeon and Levi, own brothers to Dinah, as Josephus observes (*Ant.* i. 21, § 1; ὁμομήτριοι ἀδελφοί), attacked them unexpectedly, slew all the males and plundered their city. Jacob's remark (ver. 30) does not imply any guiltiness on the part of his sons in this transaction; for the brothers were regarded as the proper guardians of their sister's honor, as is still the case among the Bedouins; but he dreaded the revenge of the neighboring peoples, and even of the family of Hamor, some of whom appear to have survived the massacre (Judg. ix. 28). His escape, which was wonderful, considering the extreme rigor with which the laws of blood-revenge have in all ages prevailed in the East [BLOOD, REVENGER OF], is ascribed to the special interference of Jehovah (xxxv. 5). Josephus omits all reference to the treachery of the sons of Jacob, and explains the easy capture of the city as occurring during the celebration of a feast (*Ant.* i. 21, § 2). The object for which this narrative is introduced into the book of Genesis probably is, partly, to explain the allusion in Gen. xlix. 5–7, and partly to exhibit the consequences of any association on the part of the Hebrews with the heathens about them. Ewald (*Geschichte*, i. 488) assumes that the historical foundation of the narrative was furnished by an actual fusion of the nomad Israelites with the aborigines of Shechem, on the ground that the daughters of the patriarchs are generally noticed with an ethnological view; the form in which the narrative appears being merely the coloring of a late author: such a view appears to us perfectly inconsistent with the letter and the spirit of the text. W. L. B.

DI'NAITES (דִּינָאֵי: Δεινᾶι; [Alex. Δι-

ναιοι:] *Dinai*, Ezr. iv. 9), the name of some of the Cuthæan colonists who were placed in the cities of Samaria by the Assyrian governor, after the conquest and captivity of the ten tribes under Shalmaneser. They remained under the dominion of Persia, and united with their fellow-colonists in opposition to the Jews; but nothing more is known of them. Junius (*Comm.* in loc.), without any authority identifies them with the people known to geographers by the name *Dennani*. W. A. W.

DINHA'BAH (דִּנְהָבָה [perh. = דַּנָּה, *depression, low land*, Dietr.]: Δενναβά: *Denaba*; Gen. xxxvi. 32; 1 Chr. i. 43), the capital city, and probably the birthplace, of Bela, son of Beor, king of Edom. Eusebius (*Onomasticon*, s. v.) mentions a village Dannea (Damnaba, Jerome), eight miles from Areopolis, or Ar of Moab (on the road to Arnon: Jerome), and another on Mount Peor, seven miles from Esbus (Heshbon); but neither of these has claim to be the Dinhabah of Scripture. R. Joseph, in his Targum (on 1 Chr. i. 43, ed. Wilkins), finds a significance in the name. After identifying Balaam the son of Beor with Laban the Syrian, he adds, "And the name of his capital city was Dinhabah, for it was given (אִיתִיהִיבַת) him as a present." With as little probability Gesenius conjectured that it might signify *dominus*, i. e. *locus direptionis*, i. e. *prædonum latibulum*. The name is not uncommon among Semitic races. Ptolemy (v. 15, § 24) mentions Δανάβα in Palmyrene Syria, afterwards a bishop's see; and according to Zosimus (iii. 27) there was a Δανάβη in Babylonia. (Knobel, *Genesis*.) The Peshito Syriac has ܕܗܒ?. *Daihab*, probably a mistake for ܕܢܒ?.

W. A. W.

* **DINNER.** [MEALS.]

DIONYSIA (Διονύσια: *Bacchanalia*), "the feast of Bacchus," which was celebrated, especially in later times, with wild extravagance and licentious enthusiasm. Women, as well as men, joined in the processions (θίασοι), acting the part of Mænads, crowned with ivy and bearing the thyrsus (cf. Ovid, *Fast.* iii. 767 ff.; Broukh. *ad Tib.* iii. 6, 2, who gives a coin of *Maroneia*, bearing a head of Dionysus crowned with ivy); and the phallus was a principal object in the train (Herod. ii. 48, 49). Shortly before the persecution of Antiochus Epiphanes, 168 B. C., in which the Jews "were compelled to go in procession to Bacchus carrying ivy" (2 Macc. vi. 7), the secret celebration of the Bacchanalia in Italy had been revealed to the Roman senate (B. C. 186). The whole state was alarmed by the description of the excesses with which the festival was attended (Liv. xxxix. 8 ff.), and a decree was passed forbidding its observance in Rome or Italy. This fact offers the best commentary on the conduct of Antiochus; for it is evident that rites which were felt to be incompatible with the comparative simplicity of early Roman worship must have been peculiarly revolting to Jews of the Hasmonæan age (cf. Herod. iv. 79, Σκύθαι τοῦ Βακχεύειν πέρι Ελλησιν ἀνειδίζουσι). B. F. W.

DIONYSIUS THE AREOPAGITE (Διονύσιος ὁ Ἀρεοπαγίτης, Acts xvii. 34), an eminent Athenian, converted to Christianity by the preaching of St. Paul. Euseb. (*H. E.* iii. 4) makes him, on the authority of Dionysius, bishop of Corinth, to have been first bishop of Athens (see also *H. E.* iv. 23). According to a later tradition given in the martyrologies on the authority of Aristides the apologist, he suffered martyrdom at Athens. On the writings which were once supposed to have had Dionysius for their author, but which are now confessed to be spurious and the production of some Neo-Platonists of the 6th century, see an elaborate discussion in Herzog's *Encyklopädie*; and for further legends respecting himself, Suidas s. v., and the article in the *Dictionary of Biography and Mythology*.[a] H. A.

DIONY'SUS (Διόνυσος, Διώνυσος, of uncertain derivation), also called BACCHUS (Βάκχος, Ἴακχος, *the noisy god*: after the time of Herodotus), was properly the god of wine. In Homer he appears simply as the "frenzied" god (*Il.* vi. 132), and yet "a joy to mortals" (*Il.* xiv. 325); but in later times the most varied attributes were centred in him as the source of the luxuriant fertility of nature, and the god of civilization, gladness, and inspiration. The eastern wanderings of Dionysus are well known (Strab. xv. 7, p. 687: *Dict. Biogr.* s. v.), but they do not seem to have left any special trace in Palestine (yet cf. Luc. *de Syria Dea*, p. 886, ed. Bened.). His worship, however, was greatly modified by the incorporation of Eastern elements, and assumed the twofold form of wild orgies [DIONYSIA] and mystic rites. To the Jew Dionysus would necessarily appear as the embodiment of paganism in its most material shape, sanctioning the most tumultuous passions and the worst excesses. Thus Tacitus (*Hist.* v. 5) rejects the tradition that the Jews worshipped Bacchus (*Liberum patrem*; cf. Plut. *Quæst. Conv.* iv. 6), on the ground of the "entire diversity of their principles" ("nequaquam congruentibus institutis"), though he interprets this difference to their discredit. The consciousness of the fundamental opposition of the God of Israel and Dionysus explains the punishment which Ptolemæus Philopator inflicted on the Jews (3 Macc. ii. 29), "branding them with the ivy-leaf of Dionysus," though Dionysus may have been the patron god of the Ptolemies (Grimm, on the *Macc.*). And it must have been from the same circumstance that Nicanor is said to have threatened to erect a temple of Dionysus upon the site of the Temple at Jerusalem (2 Macc. xiv. 33).

B. F. W.

DIOSCORINTHIUS. [MONTHS.]

DIOTREPHES (Διοτρεφής [*Jove-nourished*]), a Christian mentioned in 3 John 9, as φιλοπρωτεύων in some church to which St. John had written, and which, on account of his influence, did not receive the Apostle's authority, nor the messengers whom he had sent. It is entirely uncertain what church is meant, as it is who Gaius was, to whom the epistle is addressed. [GAIUS.]

H. A.

* For interesting remarks on the character of Diotrephes and his probable motives for such violent opposition to the Apostle, the reader is referred to Neander's *Pflanzung*, ii. 647, 648 (Robinson's revised tr. p. 376). See also Lücke, Düsterdieck and Braune (Lange's *Bibelwerk*, Theil xv.) on John's Third Epistle. H.

[a] * The Greeks have a little chapel consecrated to Saint Dionysius on the north side of the Areopagus, the only structure at present (1859) within the precincts of the hill. H.

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DISCIPLE. [EDUCATION; SCHOOLS.]

* **DISCOVER** is often used in the A. V. in the sense of to *uncover*, *e. g.* Deut. xxii. 30; 2 Sam. xxii. 16; Is. xxii. 8; Mic. i. 6. "The voice of the LORD *discovereth* the forests" (Ps. xxix. 9), that is, the thunderbolt strips the trees of their bark, branches, and leaves. A.

DISCUS (δίσκος), one of the exercises in the Grecian gymnasia, which Jason the high-priest introduced among the Jews in the time of Antiochus Epiphanes, and which he induced even the priests to practice (2 Macc. iv. 14). The discus was a circular plate of stone or metal, made for throwing to a distance as an exercise of strength and dexterity. It was indeed one of the principal gymnastic exercises of the Greeks, and was practiced in the heroic age. (For details and authorities, see *Dict. of Gr. & Rom. Ant.* s. v.)



Discobolus. (Osterley, *Denk. der alt. Kunst*, vol i. no. 139.)

DISEASES. [MEDICINE.]

DISH. (1.) קַעֲרָה, Gesen. p. 965: see BASIN. (2.) צֵלָחָה, in plur. only צְלָחוֹת, צְלָחִית, צַלְחוֹת, or צַלָּחֹת: ὑδρίσκη, ὁ ἀλάβαστρος, λέβης: *vas, ebes.* (3.) קְעָרָה: see CHARGER.

In N. T. τρυβλίον, Matt. xxvi. 23, Mark xiv. 20. In ancient Egypt, and also in Judæa, guests at the table handled their food with the fingers, but spoons were used for soup or other liquid food, when required (Wilkinson, *Anc. Egypt.* i. 181, 2d ed.). The same is the case in modern Egypt. Each person breaks off a small piece of bread, dips it in the dish, and then conveys it to his mouth, together with a small portion of the meat or other contents of the dish. To pick out a delicate morsel and hand it to a friend is esteemed a compliment, and to refuse such an offering is contrary to good manners. Judas dipping his hand in the same dish with our Lord was showing especial friendliness and intimacy. Τρυβλίον is used in LXX. for קְעָרָה, sometimes in A. V. "charger" (Ex. xxv. 29; Num. iv. 7, vii. 13, 19). This is also rendered ῥοτύλη or half sextarius, *i. e.* probably a cup or basin rather than a dish. Τρυβλίον is in Vulg. Matt. xxvi. 23, *paropsis*; in Mark xiv. 20, *catinus*. (Schleusner, *Lex. in N. T.* τρυβλίον; Lane, *Mod. Egypt.* i. 193; Chardin, *Voy.* iv. 53, 54; Niebuhr, *Descr. de l'Arab.* p. 46). [BASIN.] H. W. P.

DI'SHAN (דִּישָׁן [*antelope*]: [In Gen.,] Ῥισών; [Alex. Ρεισων; in 1 Chr., Rom. Δισάν; ver. 38, Vat. omits, Alex. Ρισων; ver. 42, Vat. Alex. Δαισων:] *Disan*), the youngest son of Seir the Horite (Gen. xxxvi. 21, 28, 30; 1 Chr. i. 38, 42). W. L. B.

DI'SHON (דִּישׁוֹן [*antelope*]: Δησών: *Dison*). 1. The fifth son of Seir (Gen. xxxvi. 21, 26, 30; 1 Chr. i. 38).

2. [In 1 Chr., Δαισων.] The son of Anah and grandson of Seir (Gen. xxxvi. 25; 1 Chr. i. 41). Dishon and Dishan belong to the same root, which may possibly reappear in the name *Deish* noticed by Abulfeda (*Hist. Anteisl.* p. 196). The geographical position of the tribes descended from these patriarchs is uncertain. Knobel (*Comm.* in loc.) places them to E. and S. E. of the *Gulf of Akaba*, on the ground that the names of the sons of Dishon, Eshban, and Hemdan may be identified with *Usbany* and *Humeidy*, branches of the tribe of *Omran*. Such identifications must be received with caution, as similar names are found in other parts of Arabia — *Hamde*, for instance, near Tayf, and again *Hamdan*, which bears a still closer resemblance to the original name, near *Sana* (Burckhardt's *Arabia*, i. 156, ii. 376). W. L. B.

* **DISSOLVE** has once (Dan. v. 16) the antiquated sense of "solve," "explain." Belshazzar says to Daniel: "And I have heard of thee, that thou canst make interpretations, and *dissolve* doubts," &c. (A. V.). H.

DISPERSION, THE JEWS OF THE, or simply THE DISPERSION, was the general title applied to those Jews who remained settled in foreign countries after the return from the Babylonian exile, and during the period of the second Temple. The original word applied to these foreign settlers (גָּלוּת; cf. Jer. xxiv. 5, xxviii. 4, &c., from גָּלָה, to strip naked; so גִּבְנֵי גָלוּתָא, Ezr. vi 16) conveys the notion of spoliation and bereavement, as of men removed from the Temple and home of their fathers; but in the LXX. the ideas of a "sojourning" (μετοικεσία) and of a "colony" (ἀποικία) were combined with that of a "captivity" (αἰχμαλωσία), while the term "dispersion (διασπορά, first in Deut. xxviii. 25, זַעֲוָה; cf. Jer. xxxiv. 17), which finally prevailed, seemed to imply that the people thus scattered "to the utmost parts of heaven" (Deut. xxx. 4), "in bondage among the Gentiles" (2 Macc. i. 27), and shut out from the full privileges of the chosen race (John vii. 35), should yet be as the seed sown for a future harvest (cf. Is. xlix. 6 Heb.) in the strange lands where they found a temporary resting-place (1 Pet. i. 1, παρεπιδήμοις διασπορᾶς). The schism which had divided the first kingdom was forgotten in the results of the general calamity. The dispersion was not limited to the exiles of Judah, but included "the twelve tribes" (Jam. i. 1, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ), which expressed the completeness of the whole Jewish nation (Acts xxvi. , τὸ δωδεκάφυλον).

The Dispersion, as a distinct element influencing the entire character of the Jews, dates from the

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Babylonian exile. Uncertain legends point to earlier settlements in Arabia, Ethiopia, and Abyssinia; but even if these settlements were made, they were isolated and casual. while the Dispersion, of which Babylon was the acknowledged centre, was the outward proof that a *faith* had succeeded to a *kingdom*. Apart from the necessary influence which Jewish communities bound by common laws, ennobled by the possession of the same truths, and animated by kindred hopes, must have exercised on the nations among whom they were scattered, the difficulties which set aside the literal observance of the Mosaic ritual led to a wider view of the scope of the law, and a stronger sense of its spiritual significance. Outwardly and inwardly, by its effects both on the Gentiles and on the people of Israel, the Dispersion appears to have been the clearest providential preparation for the spread of Christianity.

But while the fact of a recognized Dispersion must have weakened the local and ceremonial influences which were essential to the first training of the people of God, the Dispersion was still bound together in itself and to its mother country by religious ties. The Temple was the acknowledged centre of Judaism, and the faithful Jew everywhere contributed the half-shekel towards its maintenance (τὸ δίδραχμον, Matt. xvii. 24; cf. Mishna, *Shekalim*, 7, 4; Joseph. *Ant.* xvi. 6); and, in part at least, the ecclesiastical calendar was fixed at Jerusalem, whence beacon-fires spread abroad the true date of the new moons (Mishna, *Rosh-Hash ina*, 2, 4). The tribute was indeed the simplest and most striking outward proof of the religious unity of the nation. Treasuries were established to receive the payments of different districts (Joseph. *Ant.* xviii. 9, 1; cf. *Ant.* xvi. 6, 5, § 6), and the collected sums were forwarded to Jerusalem, as in later times the Mohammedan offerings were sent to Mecca (Jost, *Gesch. d. Judenth.* i. 337 n.; Cic. *pro Flacco*, 28).

At the beginning of the Christian era the Dispersion was divided into three great sections, the Babylonian, the Syrian, the Egyptian. Precedence was yielded to the first. The jealousy which had originally existed between the poor who returned to Palestine and their wealthier countrymen at Babylon had passed away, and Gamaliel wrote "to the sons of the Dispersion in Babylonia, and to our brethren in Media . . . and to all the Dispersion of Israel" (Frankel, *Monatsschrift*, 1853, p. 413). From Babylon the Jews spread throughout Persia, Media, and Parthia; but the settlements in China belong to a modern date (Frankel, *l. c.* p. 463). The few details of their history which have been preserved bear witness to their prosperity and influence (Joseph. *Ant.* xiii. 2, § 2 f., xviii. 9). No schools of learning are noticed, but Hillel the Elder and Nahum the Mede are mentioned as coming from Babylon to Jerusalem (Frankel).

The Greek conquests in Asia extended the limits of the Dispersion. Seleucus Nicator transplanted large bodies of Jewish colonists from Babylonia to the capitals of his western provinces. His policy was followed by his successor, Antiochus the Great; and the persecutions of Antiochus Epiphanes only served to push forward the Jewish emigration to the remoter districts of his empire. In Armenia the Jews arrived at the greatest dignities, and Nisibis became a new centre of colonization (Frankel, pp. 454–456). The Jews of Cappadocia (1 Pet. i. 1) are casually mentioned in the Mishna; and a prince and princess of Adiabene adopted the Jewish faith only 30 years before the destruction of the Temple (Joseph. *Ant.* xx. 2). Large settlements of Jews were established in Cyprus, in the islands of the Ægæan (Cos, Delos: Joseph. *Ant.* xiv. 10) and on the western coast of Asia Minor (Ephesus, Miletus, Pergamus, Halicarnassus, Sardis: Joseph. *Ant.* l. c.). The Romans confirmed to them the privileges which they had obtained from the Syrian kings; and though they were exposed to sudden outbursts of popular violence (Joseph. *Ant.* xviii. 9; *B. J.* vii. 3), the Jews of the Syrian provinces gradually formed a closer connection with their new homes, and together with the Greek language adopted in many respects Greek ideas. [HELLENISTS.]

This Hellenizing tendency, however, found its most free development at Alexandria [ALEXANDRIA]. The Jewish settlements established there by Alexander and Ptolemy I. became the source of the African Dispersion, which spread over the north coast of Africa, and perhaps inland to Abyssinia (the *Falasha*). At Cyrene (Joseph. *Ant.* xiv. 7 § 2; JASON) and Berenice (Tripoli) the Jewish inhabitants formed a considerable portion of the population, and an inscription lately discovered at the latter place (Frankel, p. 422) speaks of the justice and clemency which they received from a Roman governor (cf. Joseph. *Ant.* xvi. 6, § 5). The African Dispersion, like all other Jews, preserved their veneration for the "holy city" (Philo, *Leg. ad Caium*, § 36; *in Flacc.* c. 7), and recognized the universal claims of the Temple by the annual tribute (Joseph. *l. c.*) But the distinction in language led to wider differences, which were averted in Babylon by the currency of an Aramaic dialect. The Scriptures were no longer read on the Sabbath (Frankel, p. 420; *Vorstudien*, p. 52 ff.), and no fire-signals conveyed the dates of the new moons to Egypt (cf. Frankel, p. 419, n.). Still the national spirit of the African Jews was not destroyed. After the destruction of the Temple the Zealots found a reception in Cyrene (Joseph. *B. J.* vii. 11); and towards the close of the reign of Trajan, A. D. 115, the Jewish population in Africa rose with terrible ferocity (Dion, lxviii. 32). The insurrection was put down by a war of extermination (Euseb. *H. E.* iv. 2); and the remnant who escaped established themselves on the opposite coast of Europe, as the beginning of a new Dispersion.

The Jewish settlements in Rome were consequent upon the occupation of Jerusalem by Pompey, B. C. 63. The captives and emigrants whom he brought with him were located in the trans-Tiberine quarter, and by degrees rose in station and importance (Philo, *Leg. ad Caium*, § 23 ff.). They were favored by Augustus and Tiberius after the fall of Sejanus (Philo, *l. c.*); and a Jewish school was founded at Rome (Frankel, p. 459). In the reign of Claudius [CLAUDIUS] the Jews became objects of suspicion from their immense numbers (Dion, lx. 6); and the internal disputes consequent, perhaps, upon the preaching of Christianity, led to their banishment from the city (Suet. *Claud.* 25: "Judæos impulsore Chresto assidue tumultuantes Roma expulit." Acts xviii. 2). This expulsion, if general, can only have been temporary, for in a few years the Jews at Rome were numerous (Acts xxviii. 17 ff.), and continued to be sufficiently conspicuous to attract the attention of the satirists (Mart. *Ep.* xi. 94; Juv. *Sat.* iii. 14).

The influence of the Dispersion on the rapid pro

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malgation of Christianity can scarcely be overrated. The course of the apostolic preaching followed in a regular progress the line of Jewish settlements. The mixed assembly from which the first converts were gathered on the day of Pentecost represented each division of the Dispersion (Acts ii. 9–11; (1) Parthians Mesopotamia; (2) Judæa (i. e. *Syria*) . . . Pamphylia; (3) Egypt . . . Greece; (4) Romans . . .), and these converts naturally prepared the way for the Apostles in the interval which preceded the beginning of the separate apostolic missions. The names of the seven deacons are all Greek, and one is specially described as a proselyte (Acts vi. 5). The church at Antioch, by which St. Paul was entrusted with his great work among the heathen (Acts xiii. 1), included Barnabas of Cyprus (Acts iv. 36), Lucius of Cyrene, and Simeon, surnamed *Niger;* and among his "fellow-laborers" at a later time are found Aquila of Pontus (Acts xviii. 2), Apollos of Alexandria (Acts xviii. 24; cf. 1 Cor. iii. 6), and Urbanus (Rom. xvi. 9), and Clement (Phil. iv. 3), whose names, at least, are Roman. Antioch itself became a centre of the Christian Church (Acts xiii. 1, xiv. 26, xv. 22, xviii. 22), as it had been of the Jewish Dispersion; and throughout the apostolic journeys the Jews were the class to whom "it was necessary (ἀναγκαῖον) that the word of God should be first spoken" (Acts xiii. 46), and they in turn were united with the mass of the population by the intermediate body of "the devout" (*οἱ σεβόμενοι*), which had recognized in various degrees "the faith of the God of Israel."

The most important original authorities on the Dispersion are Joseph. *Ant.* xiv. 10, xiv. 7; *c. Apion.* ii. 5; Philo, *Leg. ad Caium;* id. *c. Flaccum.* Frankel has collected the various points together in an exhaustive essay in his *Monatsschrift*, Nov. Dec. 1853, 409–411, 449–451. Cf. Jost, *Gesch. d. Judenth.* i. 336–344; Ewald, *Gesch. d. Volkes Israel*, iv. B. F. W.

* **DISTAFF**, Prov. xxxi. 19. [SPINNING.]

* **DIVES.** See the last paragraph under LAZARUS.

DIVINATION (מְקֶסֶם: *μαντεία*, Ez. xiii. 7; *μαγεία*, Wisd. xvii. 7; פְּשָׁפִים, *φαρμακεία, veneficium, divinatio*, Is. xlvii. 9; לַחַשׁ, *ψιθυρισμός*, &c.). This art "of taking an aim of divine matters by human, which cannot but breed mixture of imaginations" (Bacon, *Ess.* xvii.) has been universal in all ages, and all nations alike, civilized and savage. It arises from an impression that in the absence of direct, visible, guiding Providence, the Deity suffers his will to be known to men, partly by inspiring those who from purity of character or elevation of spirit are susceptible of the divine afflatus (*θεομάντεις, ἐνθουσιασταί, ἐκστατικοί*), and partly by giving perpetual indications of the future, which must be learnt from experience and observation (Cic. *Div.* i. 18; Plin. xxx. 5). The first kind of divination was called Natural (*ἄτεχνος, ἀδίδακτος*) in which the medium of inspiration was transported from his own individuality, and became the passive instrument of supernatural utterances (*Æn.* vi. 47; Ov. *Met.* ii. 640, &c.). As this process involved violent convulsions, the word *μαντική* is derived from *μαίνεσθαι*, and alludes to the foaming mouth and streaming hair of the possessed seer (Plat. *Tim.* 72, B., where the *μάντις* is carefully distinguished from the *προφήτης*). But even in the most passionate and irresistible prophecies of Scripture we have none of these unnatural distortions (Num. xxiii. 5; Ps. xxxix. 3; Jer. xx. 9), although, as we shall see, they were characteristic of pretenders to the gift.

The other kind of divination was artificial (*τεχνική*), and probably originated in an honest conviction that external nature sympathized with and frequently indicated the condition and prospects of mankind; a conviction not in itself ridiculous, and fostered by the accidental synchronism of natural phenomena with human catastrophes (Thuc. iii. 89; Joseph. *B. J.* vi. 5, § 3; Foxe's *Martyrs*, iii. 406, &c.). When once this feeling was established the supposed manifestations were infinitely multiplied, and hence the numberless forms of imposture or ignorance called kapnomancy, pyromancy, arithmomancy, libanomancy, botanomancy, kephalomancy, &c., of which there are abundant accounts in Cic. *de Div.;* Cardan *de Sapientiâ;* Anton. v. Dale, *de Orig. Idol.;* Fabricius, *Bibl. Ant.* pp. 409–426; Carpzov, *App. Crit.* 540–549; Potter's *Antiq.* i. ch. viii. ff. Indeed there was scarcely any possible event or appearance which was not pressed into the service of augury, and it may be said of the ancient Greeks and Romans, as of the modern New Zealanders, that "after uttering their karakias (or charms) the whistling of the wind, the moving of trees, the flash of lightning, the peal of thunder, the flying of a bird, even the buzz of an insect would be regarded as an answer" (Taylor's *New Zealand*, p. 74; Bowring's *Siam*, i. 153 ff.). A system commenced in fanaticism ended in deceit. Hence Cato's famous saying that it was strange how two augurs could meet without laughing in each other's face. But the supposed knowledge became in all nations an engine of political power, and hence interest was enlisted in its support (Cic. *de Legg.* ii. 12; Liv. vi. 27; Soph. *Ant.* 1055; Mic. iii. 11). It fell into the hands of a priestly caste (Gen. xli. 8; Is. xlvii. 13; Jer. v. 31; Dan. ii. 2), who in all nations made it subservient to their own purposes. Thus in Persia, Chardin says that the astrologers would make even the Shah rise at midnight and travel in the worst weather in obedience to their suggestions.

The invention of divination is ascribed to Prometheus (Æsch. *Pr. Vinct.* 492), to the Phrygians and Etrurians, especially sages (Cic. *de Div.* 1, and Clem. Alex. *Strom.* i. 326, where there is a great deal more on the subject), or (as by the Fathers generally) to the Devil (Firmic. Maternus *de Errore*, Procem.; Lactant. ii. 16; Minuc. Felix, *Oct.* 27). In the same way Zoroaster ascribes all magic to Ahriman (Nork, *Bram. und Rab.* p. 97). Similar opinions have prevailed in modern times (Sir Thomas Browne, *Vulg. Err.* i. xi.).

Many forms of divination are mentioned in Scripture, and the subject is so frequently alluded to that it deserves careful examination. We shall proceed to give a brief analysis of its main aspects as presented in the sacred writers, following as far as possible the order of the books in which the professors of the art are spoken of.

They are first mentioned as a prominent body in the Egyptian court, Gen. xli. 8. (1.) חַרְטֻמִּים (*ἐξηγηταί*; Hesych. *ὁ περὶ ἱερείων καὶ διοσημειῶν ἐξηγούμενος*; Aqu. *κρυφιασταί*). They were a class of Egyptian priests, eminent for learning

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(*ἱερογραμματεῖς*). The name may be derived from חֶרֶט, *a style*; or, according to Jablonski, from an Egyptian word Chertom = *thaumaturgus* (Gesen. *s. v.*). For other conjectures see Kalisch, *Gen.* p. 347; Heidegger, *Hist. Patr.* xx. 23. Of course it must have the same derivation in Dan. i. 20, and therefore cannot be from the Chaldee *Dhardamand* = skilled in science (Jahn, *Arch. Bibl.* § 402). If their divination was connected with drawn figures, it is paralleled by the Persian *Rummal* (Calmet); the modern Egyptian *Zâirgeh*, a table of letters ascribed to Idrees or Enoch (Lane, i. 354), the renowned Chinese *Y-king*, lines discovered by Fouhi on the back of a tortoise, which explain everything, and on which 1450 learned commentaries have been written (Huc's *China*, i. 123 ff.); and the *Jamasu* or marks on paper, of Japan (Kæmpfer's *Hist.* ch. xv.)

2. חַכָּמִים (*σοφισταί*, Ex. vii. 11; Suid. *οὕτως ἔλεγον πάντας τοὺς πεπαιδευμένους*: *conjectores*). Possibly these, as well as their predecessors, were merely a learned class, invested by vulgar superstition with hidden power. Daniel was made head of the college by Nebuchadnezzar (Dan. v. 11).

3. מְכַשְּׁפִים (*ἐπαοιδοί*, Ex. vii. 11, בַּשָּׁפִים, *φαρμακοί*: *incantatores*: the variety of words used in the versions to render these names, shows how vague was the meaning attached to them). The original meaning of כָּשַׁף is *to mutter*; and in Ex. vii. 11, the word seems to denote mere jugglers, of the class to which belonged Jannes and Jambres (2 Tim. iii. 8). How they produced the wonders which hardened the heart of Pharaoh, whether by mechanical or chemical means, or by mere legerdemain, or by demoniacal assistance (as supposed by the Fathers, and Joseph. *Ant.* ii. 5), it is idle to conjecture. Michaelis (adopting an Arabic derivation of כָּשַׁף) explains them to be "astrologers," such as in ancient times were supposed (from their power to foretell eclipses, &c.) to be able to control the sun and moon by spells (Virg. *Æn.* iv. 489; Ov. *Met.* xii. 263. "While the laboring moon eclipses at their charms," Milton. "A witch, and one so strong she could control the moon," Shakespeare, *The Tempest*). Women were supposed to be peculiarly addicted to these magical arts (Ex. xxii. 18), which were forbidden to the Jews on theocratic grounds, independently of their liability to abuse.

4. יִדְּעֹנִים, Lev. xix. 31, xx. 6 (*γνῶσται*, *sciolæ*; *wizards*, from יָדַע, *to know*: cf. *weiser Mann, kluge Frau*, as *δαίμων*, from *δάημι*): those that could by whatever means reveal the future. The Rabbis derive this word from a certain beast, addua, in shape like a man (*καταβλεψίδα*), the bones of which the diviner held in his teeth (Maimon. *de Idol.* vi. 3; Bulenger, *de Div.* iii. 33; Delrio, *Disquis. Mag.* iv. 2; Godwyn's *Mos. & Aar.* iv. 10). The Greek diviner ate *τὰ κυριώτατα μόρια ζώων μαντικῶν* (Porphyr. *de Abstinent.* ii. 7). For other bone divinations see Rubruquis' *China*, p. 65, and Pennant's *Scotland*, p. 88 (in Pinkerton).

5. אוֹבוֹת, Lev. xx. 6; Is. viii. 19, xix. 3; *ἐγγαστρίμυθοι, νεκρομάντεις*: *qui Pythones consulit, ventriloqui*) [אֹבֹת, Is. xix. 3]. The word properly means "spirits of the dead," and then by an easy metonymy those who consulted them (שְׁאַל אוֹב, Deut. xviii. 10; דָּרַשׁ אֶל הַמֵּתִים: *οἱ ἐπερωτῶντες τοὺς νεκρούς*, *quærens a mortuis veritatem*. But Shuckford, who denies that the Jews in early ages believed in spirits, makes it mean "consulters of dead idols," *Connect.* ii. 395 ff.). They are also called Pythones; *ἐγγαστρίμυθαι γυνὴ Πύθωνας καλουμένους* (Plut. *de Def. Or.* 414; Cic. *de Div.* i. 19). Hence the *πνεῦμα Πύθωνος*, Acts xvi. 16. These ventriloquists "peeped and muttered" (cf. *τρίζειν*, *Il.* xxiii. 101; "squeak and gibber," Shakespeare, *Jul. Cæs.*) from the earth to imitate the voice of the revealing "familiar" (Is. xxix. 4, &c.; 1 Sam. xxviii. 8; Lev. xx. 27, cf. *στερνόμαντις*, Soph. *Frag.*). אוֹב properly means a bottle (Job xxxii. 19), and was applied to the magician, because he was supposed to be *inflated* by the spirit (*δαιμονοληπτός*), like the ancient Εὐρυκλεῖς (*εἰς ἀλλοτρίας γαστέρας ἐνδύς*, Ar. *Vesp.* 1017, "malum spiritum per verenda naturæ excipiebat." *Schol.* in Ar. *Plut.*). Of this class was the witch of Endor (Joseph. *Ant.* vi. 14, § 2), in whose case *intended* imposture *may* have been overruled into genuine necromancy (Ecclus. xlvi. 20). On this wide subject see Chrysost. *ad* 1 *Cor.* xii.; Tert. *adv. Marc.* iv. 25, *de Anima*, 57; Aug. *de Doctr. Christ.* § 33; Cic. *Tusc. Disp.* i. 16, and the commentators on *Æn.* vi.; *Critici Sacri*, vi. 331; Winer, s. v. *Todtenbeschwörer*; Le Moyne, *Var. Sacr.* p. 993 ff.; Selden, *de Diis Syr.* i. 2, and above all Böttcher, *de Inferis*, pp. 101–121, where the research displayed is marvellous. Those who sought inspiration, either from the demons or the spirits of the dead, haunted tombs and caverns (Is. lxv. 4), and invited the unclean communications by voluntary fasts (Maimon. *de Idol.* ix. 15; Lightfoot, *Hor. Hebr.* ad Matt. x. 1). That the supposed *ψυχομαντεῖα* was often effected by ventriloquism and illusion is certain; for a specimen of this even in modern times see the *Life of Benvenuto Cellini*.

6. קֹסֵם קְסָמִים (*μαντευόμενοι μαντείαν*: *qui ariolos sciscitetur*; Deut. xviii. 10). (As the most complete list of diviners is given in this passage, we shall follow the order of the kinds there enumerated.) This word involves the notion of "cutting," and therefore may be connected with the Chald. גָּזְרִין (from גָּזַר, to cut), Dan. ii. 27, iv. 7, &c., and be taken to mean astrologers, magi, genethliaci, &c. (*Dict. of Ant.* art. *Astrologia*; Juv. vi. 582 ff.; Diod. Sic. ii. 30; Winer, s. vv. *Magier*, *Sterne*). Others refer it to the *κληρομάντεις* (Schol. *ad Eur. Hipp.* 1057), since the use of lots was very familiar to the Jews (Gataker *on Lots*, ad init.); but it required no art to explain their use, for they were regarded as directly under God's control (Num. xxvi. 55; Esth. iii. 7; Prov. xvi. 33, xviii. 18). Both lots and *digitorum micatio* (odd and even) were used in distributing the duties of the Temple (Otho, *Lex. Rab.* s. v. *Digitis micando*).

7. מְעוֹנֵן, Mic. v. 12; 2 K. xxi. 6; *observans somnia*; A. V. "an observer of times;" *κλῆδονιζόμενος* (always in LXX., except in Lev. xix. 26, where probably they followed a different reading from עוֹף, *a bird*, *ὀρνιθοσκοπεῖν*) = *ὁ ἐκ τῶν λαλουμένων στοχαζόμενος*, *Lex. Cyr.*; *ἀπὸ ἀκοῆς*

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flesych. It is derived from עָנַן, *to cover*, and may mean *generally* "using hidden arts" (Is. ii. 6; Jer. xxvii. 9). If the LXX. understand it correctly, it refers to that λόγων παρατήρησις (Suid.), which was common among the Jews, and which they called Bath Kol; of which remarkable instances are found in Gen. xxiv. 14; 1 Sam. xiv. 9, 10; 1 K. xx. 33. After the extinction of the spirit of prophecy it was considered by the Jews as a sort of substitute for the loss. For a curious dissertation on it see Lightfoot, *ad Matt.* iii. 13. A belief in the significance of chance words was very prevalent among the Egyptians (Clem. Alex. *Strom.* i. 304; Plut. *de Is.* 14), and the accidental sigh of the engineer was sufficient to prevent even Amasis from removing the monolithic shrine to Sais (Wilkinson, *Anc. Egypt.* iv. 144). The universality of the belief among the ancients is known to every scholar (Cic. *de Div.* i.; Herod. ii. 90; Virg. *Æn.* vii. 116, &c.). From the general theory of the possibility of such omens sprang the use of the Sortes Biblicæ, &c. (Niceph. Greg. viii. Aug. *Ep.* 119; Prideaux, *Connect.* ii. 376, &c.; Cardan, *de Varietate*, p. 1040).

If מְעוֹנֵן be derived from עַיִן, it will mean 'one who fascinates with the eyes," as in the Syr. Vers. (cf. Vitringa, *Comment. ad Is.* ii. 6). A belief in the ὀφθαλμὸς βάσκανος (עַיִן רָעָ) was universal, and is often alluded to in Scripture (Deut. xxiii. 6; Matt. xx. 15; Tob. iv. 7, μὴ φθονησάτω σου ὁ ὀφθαλμός, 1 Sam. xviii. 9, "Saul *eyed* David"). The well-known passages of Pliny and the ancients on the subject are collected in Potter's *Ant.* i. 383 ff.

Others again make the עֹנְנִים (Is. ii. 6, &c.), "soothsayers," who predicted "times" as in A. V., from the observation of the clouds (Aben Ezra on Lev. xix. 26) and other διοσημίαι, as lightnings, comets, meteors, &c. (Jer. x. 2), like the Etruscan Fulguratores (Cic. *Div.* i. 18; Plin. ii. 43, 53; Plut. *de Superst.*; Hom. *Od.* v. 102; Virg. *Ecl.* i. 16; Humboldt's *Cosmos*, ii. 135, ed. Sabine). Possibly the *position* of the diviner in making these observations originated the Jewish names for East and West, namely, front and back (Godwyn, iv. 10, but Carpzov disputes the assertion, *Ap. Crit.* p. 541). The practice naturally led to the tabulation of certain days as lucky or unlucky (Job iii. 5, "monthly prognosticators;" Is. xlvii. 13, ἡμέρας παρατηρεῖσθε, Gal. iv. 10), just as the Greeks and Romans regarded some days as *candidi*, others as *atri* (Hes. *Opp. et D.* 770; Suet. *Aug.* 92, &c.). If we had space, every one of the superstitions alluded to might be paralleled in modern times.

In Judg. ix. 37, the expression "terebinth [incorrectly "plain," A. V.] of *Meonenim* (enchantments)" [properly "enchanters," or "diviners"] refers not so much to the general sacredness of great trees (Hom. *Od.* xiv. 328, *habitæ Graiis oracula quercus*, Virg. *Georg.*). as to the fact that (probably) here Jacob had buried his amulets (Gen. xxxv. 4; Stanley, *S. & P.* p. 142).

8. מְנַחֲשִׁים (οἰωνιζόμενοι: *observantes auguria*; Ps. lviii. 5; 2 K. xvii. 17, xxi. 6, &c.): A. V. "enchanters"; *ophiomants* (Bochart, *Hieroz.* ii. 383), from נָחַשׁ, *to hiss*; people who, like the ancient Psylli (Plin. *H. N.* vii. 2, xviii. 4) and Marmaridæ (Sil. Ital. iii. 301),

> "Ad quorum cantus serpens oblita veneni,
> Ad quorum tactum mites jacuere cerastæ,"

were supposed to render serpents innocuous and obedient (Ex. vii. 9; Jer. viii. 17; Eccl. x. 11), chiefly by the power of music (Nicand. *Theriac.* 162; Luc. ix. 891; Sil. Ital. 8, 495; *Æn.* vii. 753; Niebuhr's *Travels*, i. 189); but also no doubt by the possession of some genuine and often hereditary secret (Lane, *Mod. Egypt.* ii. 106 ff.; Arnob. *adv. Gent.* ii. 32). They had a similar power over scorpions (Francklen's *Tour to Persia*). The whole subject is exhausted by Bochart (*Hieroz.* tom. II. iii. 6, *de As. fide surdâ*).

נָחַשׁ has, however, a general meaning of "learning by experience," like "to augur," in English Gen. xxx. 27; either because ophiomancy (Ter. *Phorm.* iv. 4, 26) was common, or because the word meant (as the Rabbis say) an observation of ἐνόδια σύμβολα, &c. (Jer. x. 2; Plin. xxviii. 5, 7). Some understand it of divinatio ex pelvibus (Plin. *H. N.* xxx. 2; Poli *Syn. ad Deut.* xviii. 10).

9. מְכַשְּׁפִים (φαρμακοί: *malefici, venefici*; A. V. "wizards"), from the Arabic, "to reveal," meaning not only astrologers proper (Chaldæans), but generally all the professed occult means of discovering the unknown. It might no doubt involve the use of divining-rods for the purpose of Aquælicium, &c., dependent on physical laws only partially understood (Mayo's *Pop. Superstitions*).

10. חֹבֵר חָבָר (ἐπαείδοντες ἐπαοιδήν: *incantatores*), from חָבַר, *to bind* (cf. bannen = binden, Gesen. *s. v.*). [See Deut. xviii. 11.] Those who acquired power by uttering spells, &c. (καταδέω; and ὕμνος δέσμιος, Æsch. *Eum.* 296;

> "So the spell now works around thee,
> And the clankless chain hath bound thee"
> *Manfred*, i. 1).

In Onkelos it is rendered רְטִין, *a mutterer*; and this would connect these "enchanters" with the Nekromanteis (No. 5, Is. xxix. 4).

11. Belomants. Alluded to in Ez. xxi. 21, where Nebuchadnezzar, at the parting of two ways, uses divination to decide whether he shall proceed against Jerusalem or Rabbah, and יָרֹק הַחֲצִים (τοῖς ἀναβράσαι ῥάβδον, LXX.; but it should be rather βίψαι βέλη, or as Vulg. *commiscens sagittas*; the other explanations are untenable). Jerome (*ad loc.*) explains it of mingling in a quiver arrows on which were inscribed the names of various cities, that city being attacked the name of which was drawn out (Prid. *Connect.* i. 85). Estius says "he threw up a bundle of arrows to see which way they would light, and falling on the right hand he marched towards Jerusalem." The A. V. "made his arrows bright," seems to allude to a sort of σιδηρομαντεία, — incorrectly. The arrows used were particolored and 7 such were kept at Mecca. Pietro della Valle saw a divination derived from the changes of 8 arrows at Aleppo, and attributed it to diabolical agency. We read of a somewhat similar custom in use among the ancient Teutons (Tac. *Germ.* x.), and among the Alani (Am. Marcell. xxxi.): also among the modern Egyptians (Lane, ii. 111). "But of another kind was that practiced by Elisha, 2 K. xiii. 15" (Sir Thomas Browne, *Vulg. Errors*, v. 23, 7).

12. Closely connected with this was ξυλομ. or

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ῥαβδομαντεία (Hos. iv. 12) שְׁאַל בְּמַקְלוֹ. Δύο ἱστάντες ῥάβδους . . . πιπτούσας ἐπετήρουν ὅπου φέροιντο, Cyr. Alex. (*ad loc.*), and so too Theophylact. Another explanation is that the positive or negative answer to the required question was decided by the equal or unequal number of *spans* in the staff (Godwyn, *l. c.*). Parallels are found among the Scythians (Herod. iv. 67, and Schol. Nicandri Σκύθαι μυρικίνῳ μαντεύονται ξύλῳ), Persians (Strab. xv. p. 847), Assyrians (Athen. *Deipn.* xii. 7), Chinese (Stavorinus's *Java*; Pinkerton, xi. 132), and New Zealanders (called *Niu*, Taylor's *New Zeal.* p. 91). These kinds of divination are expressly forbidden in the Koran, and are called *al Meisar* (ch. v. Sale's *Prelim. Dissert.* p. 89).

13. Κυλικομαντεία, Gen. xliv. 5 (τὸ κόνδυ τὸ ἀργυροῦν . . . αὐτὸς δὲ οἰωνισμοὺς οἰωνίζεται ἐν αὐτῷ; Hesych. κόνδυ, ποτήριον βασιλικόν: *in quo augurari solet*). Parkhurst and others denying that divination is intended, make it a mere cup of office (Bruce's *Travels*, ii. 657) "for which he would search carefully" (a meaning which נָחַשׁ may bear. But in all probability the A. V. is right. The Nile was called the cup of Egypt, and the silver vessel which symbolized it had prophetic and mysterious properties (Hävernick. *Introd. to the Pentateuch*, ad loc.). The divination was by means of radiations from the water, or from magically inscribed gems, &c. thrown into it; a sort of ὑδρομαντεία, κατοπτρομαντεία, or κρυσταλλομαντεία (Cardan. *de Rerum Variet.* cap. 93), like the famous *mirror of ink* (Lane, ii. 362), and the crystal divining globes, the properties of which depend on a natural law brought into notice in the recent revivals of Mesmerism. The jewelled cup of Jemsheed was a divining cup, and such a one was made by Merlin (*Faerie Queene*, iii. 2, 19). Jul. Serenus (*de Fato*, ix. 18) says that after certain incantations, a demon "vocem instar sibili edebat in aquis." It is curious to find κυλικομαντεία even in the South Sea Islands (*Daily Bibl. Illustr.* i. 424). For illustrations of Egyptian cups see Wilkinson, iii. 258. This kind of divination must not be confused with Cyathomanteia (Suid. *s. v.* κοτταβίζειν).

14. Consultation of Teraphim (Zech. x. 2; Ez. xxi. 21; ἐπερωτῆσαι ἐν τοῖς γλυπτοῖς; 1 Sam. xv. 23, תֹּרֶף = an inquirer [where the form is תְּרָפִים]). These were wooden images (1 Sam. xix. 13) consulted as "idols," from which the excited worshippers fancied that they received oracular responses. The notion that they were the embalmed heads of infants on a gold plate inscribed with the name of an unclean spirit, is Rabbi Eliezer's invention. Other Rabbis think that they may mean "astrolabes," &c. [TERAPHIM.]

15. Ἡπατοσκοπία, or *extispicium* (Ex. xxi. 21, κατασκοπησάσθαι al. ἧπατι κ., LXX., רְאֹת כָּבֵד). The liver was the most important part of the sacrifice (Artemid. *Oneirocr.* ii. 74: Suet. *Aug.* 95; Cic. *de Div.* ii. 13; Sen. *Œdip.* 360). Thus the deaths of both Alexander and Hephæstion were foretold ὅτι ἄλοβον τὸ ἧπαρ ἦν ἱερείου (Arrian., *Alex* vii. 18).

16. Ὀνειρομαντεία (Dout. xiii. 2, 3; Judg. vii. 13; Jer. xxiii. 32; Joseph. *Ant.* xvii. 6, 4). God frequently revealed himself by dreams when the soul was thought to be least debased by contact with the body (εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται. Æsch. *Eum.*). Many warnings occur in Scripture against the impostures attendant on the interpretation of dreams (Zech. x. 2, &c.). We find, however, no direct trace of *seeking* for dreams such as occurs in Virg. *Æn.* vii. 81; Plaut. *Curcul.* i. 1, 2, 61. [DREAMS.]

17. The consultation of oracles may be considered as another form of divination (Is. xli. 21–24, xliv. 7). The term oracle is applied to the Holy of Holies (1 K. vi. 16; Ps. xxviii. 2, דְּבִיר, ἄδυτον, ἅγιον, ἅβαθρον, τὰ ἅγια τῶν ἁγίων ὀνομάζει, Lex. Ms.; Hottinger, *Thes. Phil.* p. 366). That there were several oracles of heathen gods known to the Jews we may infer both from the mention of that of Baal-zebub at Ekron (2 K. i. 2–6), and from the towns named Debir. "Debir quod nos *oraculum* sive *responsum* possumus appellare, et ut contentiosius verbum exprimamus e verbo λαλητήριον, vel locutorium dicere" (Hieron. *ad Eph.* i.). The word "oracles" is applied in the N. T. to the Scriptures (Acts vii. 38; Rom. iii. 2, &c.). On the general subject of oracles see Anton. v. Dale *de Oraculis*; *Dict. of Ant.* art. *Oraculum*; Potter's *Antiq.* i. 286–326; Sir T. Browne, *Tract* xi., and *Vulg. Err.* vii. 12, &c.

18. It only remains to allude to the fact that superstitious importance was peculiarly attached to the words of dying men. And although the observed fact that "men sometimes at the hour of their departure do speak and reason above themselves" (*Relig. Medici*, xi.) does not of course take away from the death-bed prophecies of Scripture their supernatural character (Gen. xlix.; 2 K. xiii., &c.), yet it is interesting to find that there are analogies which resemble them (*Il.* xxii. 355; and the story of Calanus; Cic. *de Div.* i. 30; Shakesp. *Rich. II.*, ii. 1; Daniell, *Civil Wars*, iii. 62, &c.).

Moses forbade every species of divination (cf. *Koran*, ch. v.; Cato, *de Re Rust.* 5, "vanâ superstitione rudes animos infestant," Columell. ii. 1), because a prying into the future clouds the mind with superstition, and because it would have been (as indeed it proved to be, Is. ii. 6; 2 K. xxi. 6) an incentive to idolatry; indeed the frequent denunciations of the sin in the prophets tend to prove that these forbidden arts presented peculiar temptations to apostate Israel (Hottinger, *Jur. Heb. Lex.* pp. 253, 254). But God supplied his people with substitutes for divination, which would have rendered it superfluous, and left them in no doubt as to his will in circumstances of danger, had they continued faithful. It was only when they were unfaithful that the revelation was withdrawn (1 Sam. xxviii. 6; 2 Sam. ii. 1, v. 23, &c.). According to the Rabbis the Urim and Thummim lasted until the Temple; the spirit of prophecy until Malachi; and the Bath Kol, as the sole means of guidance, from that time downwards (Lightfoot, *l. c.*; Maimonides, *de Fundam. Leg.* cap. 7; Abarbanel, *Prolegg. in Daniel.*).

How far Moses and the prophets believed in the *reality* of necromancy, &c., as distinguished from various forms of imposture, is a question which at present does not concern us. But even if, in those times, they did hold such a belief, no one will now urge that we are bound to do so at the present day. And yet such was the opinion of Bacon, Bp. Hall, Baxter, Sir Thomas Browne, Lavater, Glanville, Henry More, and numberless other eminent men. Such also was the opinion which led Sir M. Hale

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to burn Amy Duny and Rose Cullenden at Bury in 1664: and caused even Wesley to say, that "to give up a belief in witchcraft was to give up the Bible." We recommend this statement, in contrast with the all but universal disbelief in such superstitions now, to thoughtful consideration. For a curious statute against witchcraft (5 Eliz. cap. 15), see Collier's *Eccl. Hist.* vi. 366.

Superstition not unfrequently goes hand in hand with skepticism, and hence, amid the general infidelity prevalent through the Roman empire at our Lord's coming, imposture was rampant, as a glance at the pages of Tacitus will suffice to prove. Hence the lucrative trades of such men as Simon Magus (Acts viii. 9), Bar-jesus (Acts xiii. 6, 8), the slave with the spirit of Python (Acts xvi. 16), the vagabond Jews, exorcists (Luke xi. 19; Acts xix. 13), and other γόητες (2 Tim. iii. 13; Rev. xix. 20, &c.), as well as the notorious dealers in magical βίβλοι (Ἐφέσια γράμματα) and περίεργα at Ephesus (Acts xix. 19). Among the Jews these flagrant impostors (ἀγυρτῶντες, Joseph.) had become dangerously numerous, especially during the Jewish war; and we find them constantly alluded to in Josephus (*B. J.* vi. 5, § 1, 2; *Ant.* xx. 5, § 1, &c.; cf. Matt. xxiv. 23–24; Tac. *Hist.* v. 12). As was natural, they, like most Orientals, especially connected the name of Solomon with their spells and incantations (Joseph. *Ant.* viii. 2). The names of the main writers on this wide and interesting subject will be found mentioned in the course of the article, and others are referred to in Fabricius *Bibl. Antiq.* cap. xii., and Buttcher, *de Inferis*, pp. 101 ff. F. W. F.

DIVORCE. The law regulating this subject is found Deut. xxiv. 1–4, and the cases in which the right of a husband to divorce his wife was lost, are stated *ib.* xxii. 19, 29. The ground of divorce was what the text calls a עֶרְוַת דָּבָר, on the meaning of which the Jewish doctors of the period of the N. T. widely differed; the school of Shammai seeming to limit it to a moral delinquency in the woman, whilst that of Hillel extended it to trifling causes, *e. g.*, if the wife burnt the food she was cooking for her husband.[a] The Pharisees wished perhaps to embroil our Saviour with these rival schools by their question (Matt. xix. 3); by his answer to which, as well as by his previous maxim (v. 31), he declares that but for their hardened state of heart, such questions would have no place. Yet from the distinction made, "but I say unto you," vv. 31, 32, it seems to follow, that he regarded all the lesser causes than "fornication" as standing on too weak ground, and declined the question of how to interpret the words of Moses. It would be unreasonable, therefore, to suppose that by עֶרְוַת דָּבָר, to which he limited the remedy of divorce, Moses meant "fornication," *i. e.* adultery, for that would have been to stultify the law "that such should be stoned" (John viii. 5; Lev. xx 10). The practical difficulty, however, which attends on the doubt which is *now* found in interpreting Moses' words will be lessened if we consider, that the mere giving "a bill (or rather 'book,' סֵפֶר) of divorcement" (comp. Is. l. 1; Jer. iii. 8), would in ancient times require the intervention of a Levite, not only to secure the formal correctness of the instrument, but because the art of writing was then generally unknown. This would bring the matter under the cognizance of legal authority, and tend to check the rash exercise of the right by the husband. Traditional opinion and prescriptive practice would probably fix the standard of the עֶרְוָה, and doubtless with the lax general morality which marks the decline of the Jewish polity, that standard would be lowered (Mal. ii. 14–16). Thus the Gemar. Babyl. *Gittin*, 9 (ap. Selden, *de Ux. Heb.* iii. 17) allows divorce for a wife's spinning in public or going out with head uncovered or clothes so torn as not properly to conceal her person from sight. But the absence of any case in point in the period which lay nearest to the lawgiver himself, or in any save a much more recent one, makes the whole question one of great uncertainty. The case of Phalti and Michal is not in point, being merely an example of one arbitrary act redressed by another (1 Sam. xxv. 44; comp. 2 Sam. iii. 14–16). Selden, quoting (*de Ux. Heb.* iii. 19) Zohar, *Præf.* p. 8 b, &c., speaks of an alleged custom of the husband, when going to war, giving the wife the *libellus divortii*; but the authority is of slight value, and the fact improbable. It is contrary to all known oriental usage to suppose that the right of quitting their husband and choosing another was allowed to women (Joseph. *Ant.* xv. 7, § 10). Salome is noted (*ibid.*) as the first example of it — one, no doubt, derived from the growing prevalence of heathen laxity. Hence also, probably, the caution given 1 Cor. vii. 10. Winer is surely mistaken (s. v. *Ehescheidung*) in supposing that a man might take back as wife her whom he had divorced, except in the cases when her second husband had died or had divorced her. Such resumption is contemplated by the lawgiver as only possible in those two cases, and therefore is in them only expressly forbidden (Jer. iii. 1).

For the view taken among later Jews on this subject, see Joseph. *Ant.* iv. 8, § 23, xvi. 7, § 3; *Vit.* 76, a writer whose practice seems to have been in accordance with the views of Hillel. On the general subject, Buxtorf, *de Sponsal. et Divort.* pp 82–85; Selden, *Ux. Heb.* iii. 17 ff.; and Michaelis, *Laws of Moses*, ii. 336, may be consulted. H. H.

* *Divorce in the New Testament.* The passages treating of divorce are found in Matt. v. 31, 32, xix. 3–9, Mark x. 2–12, Luke xvi. 18, 1 Cor. vii. 10–16, and perhaps Rom. vii. 2, 3, which however has little or no bearing on our subject. If our Lord, as is probable, spoke of divorce more than once, the passage in Luke harmonizes with that in Matt. v., — as the comparison of Matt. v. 18 with Luke xvi. 17 shows, — and the passage in Mark with that in Matt. xix.

In the Gospels only ἀπολύω, in 1 Cor. vii. χωρίζομαι and ἀφίημι denote separation of married parties. All three are used of an act proceeding from either sex, but the second, and probably the third, is used in a wider sense than the first. In classical Greek ἀποπέμπω said of the husband's act, and ἀπολείπω chiefly but not exclusively of the wife's act, are the terms in best use, but ἀπολύω and perhaps other words are to be met with.

Our Lord's declarations may be summed up under the following heads. (1.) The practice allowed by the Mosaic law of putting away a wife without crime on her part, and on the ground of

[a] Mishna, *Gittin*, ix. 10 R Akibah allows divorce if the husband merely saw a wife whose appearance pleased him better.

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some personal dislike or disgust, is opposed to the original, divine idea of marriage, according to which a man and his wife are joined together by God to be one flesh, and are not to be put asunder by man. (2.) He, therefore, who puts away his wife by a bill of divorce without her crime, causes her to commit adultery by placing it within her power to marry another man (Matt. v. 32). Thus even the party who *suffers* the divorce is criminal in marrying again. (3.) A man or a woman who *procures* a divorce, except on account of the adultery of the other party, and marries another person, commits adultery. (4.) The same crime rests on one who contracts marriage with the divorced person. In explanation of these ordinances of Christ, we remark *first*, that the passages in Matthew alone contain qualifications of the absolute unlawfulness of divorce, — παρεκτὸς λόγου πορνείας, and μὴ ἐπὶ πορνείᾳ, — where a more general word πορνεία is used for a more special one, μοιχεία, and with it can, *a fortiori*, include certain rare, more heinous, sexual crimes. A similar qualification must doubtless be understood in Mark x., Luke xvi., and 1 Cor. vii. 10, as being too obvious to be expressed, since the act referred to in Matthew was by the law punishable with death, and actually destroyed the first union by a new union (1 Cor. vi. 16). *Secondly*, Christ's words go no further than to say that a man who marries a divorced woman commits adultery; but the opposite case, that of a woman marrying a divorced man, is evidently implied. *Thirdly*, it may excite surprise that, when a wife had no power of legal repudiation, Mark should speak of a woman putting away her husband. But Salome, Herod's sister, did this half a century before our Lord's ministry began, and doubtless without formal divorce women often forsook their husbands. The case then needed to be provided for. *Fourthly*, with "her who is divorced" in Matt. v. 32, παρεκτὸς λόγου πορνείας is not to be understood, and consequently marriage with a woman divorced on account of adultery is not expressly noticed. Such a case under the law could not occur, as such a person would suffer death. (Comp. Meyer *in loc.*)

In 1 Cor. vii. two cases are contemplated by Paul. The first, where *both the parties are believers* (vv. 10, 11), is a case for which our Lord had already provided, and in regard to which the Apostle considers himself as merely repeating some precept of Christ, such as we find in the Gospels. Neither husband nor wife is to separate from the other. If however the wife — for some reason short of her husband's crime, we must suppose — should be separated from him, she is to remain unmarried or seek reconciliation to him, no third step being allowable. And the same rule must hold good if the husband should separate himself from the wife. Thus the Apostle conceives of a separation which is not divorce with liberty of remarriage. In the other case (vv. 12–16), *one of the parties is a heathen* — a case for which Christ had made no provision. Here separation must proceed from the heathen party, the Christian party must be passive. The Christian party must not regard such a union with a heathen as unclean, and therefore seek to dissolve it, for the marriage relation is more hallowed by the faith of the believing, than profaned by the unbelief of the heathen party, as is evident from the fact that the children are holy. But if the heathen party withdraw from such a union, let him not be hindered from so doing. A believer in such circumstances is not constrained to endeavor to keep up the union. For it might involve endless discords, whereas God's call to believers contemplated a state of peace. Nor is the probability of conversion so strong that the believing party, against the other's will, should feel an urgency to keep up the union in the hope of such an event (ver. 16, to which another turn is generally given).

Here the important question arises, whether the Apostle's words allow the Christian, thus separated from a heathen, to marry again. The Catholic Church, although disliking divorce, gives in this specific case an affirmative answer: many Protestants are on the same side, and by this analogy protect remarriage in cases of willful desertion. On the interpretation of the passage we remark *first*, that χωρίζομαι, being used in ver. 11 to denote a separation without remarriage, and possibly temporary, settles nothing. *Secondly*, δουλόω is not decisive, since the extent and nature of the constraint are not clearly specified (comp. Meyer *in loc.*). The meaning may be this: that the believing party can regard the heathen partner's act as final, and so need not feel constrained to seek to live with or even to be reconciled to him, while yet the Apostle in such a case would disapprove of remarriage. This indeed is all that can be inferred from the next words, "God has called us in peace." Therefore you need not feel bound to live with one whose difference of religion or disaffection may produce continual jars. "For what knowest thou, O wife, whether thou shalt save thy husband?" etc., *i. e.* the possibility of something so desirable is not enough to constrain you to keep his society. Thus there is no trace of the thought of remarriage in the context. Meyer, De Wette, Neander, Stanley on this passage, and Tholuck on the Sermon on the Mount, unite in the opinion that the words of the Apostle do not necessarily imply remarriage. And yet, on the other hand, there is some ground for the opinion that Paul contemplated the liberty of marrying again. For otherwise there is not enough of difference between the Apostle's two cases. In the first, the wife is to remain unmarried or be reconciled to her husband. In the second, she is to remain unmarried — according to the supposition — without seeking to be reconciled. Is this enough to constitute a new case, or would the Apostle, regarding this as something novel and outside of Christ's direction, make so little change in the requirements? We admit the force of these considerations, yet cleave on the whole to the explanation first given, which allows our Lord's idea of marriage to stand with regard to all classes of persons, does honor in conformity with the Apostle's spirit to the natural relations, and yet contemplates in certain cases an entire and final separation *a mensa et thoro*.

The phrase "husband of one wife" in 1 Tim. iii. 2, Titus i. 6, is probably to be understood of successive marriages, and not of simultaneous polygamy, as is shown by 1 Tim. v. 9. This rule fixing a qualification for the office of elders must have been based on the frequency of divorce and of marriage with divorced women, which to a Christian would appear scandalous, and on the ground of right no better than polygamy itself. Some persons, who had remarried after divorcing their wives in their state of heathenism, must have entered the Christian church, and there might be no reparation of the evil, but this rule, preventing them from as

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uming the office of elder, was a protest in behalf of the sanctity of marriage.

Our Lord, who had the correction of one enormous practical evil before his eyes, has not noticed many questions concerning marriage, as for instance certain disqualifications which would render it void *ab initio*, but has left these to the practical wisdom of the Christian Church and the Christian State.

T. D. W.

* See further on this subject, Prof. Alvah Hovey, *The Scriptural Doctrine of Divorce*, Boston, 1866, 16mo; Rev. Joseph Tracy, *The Bible Doctrine of Divorce*, in the *Bibl. Sacra* for July, 1866; and Pres. T. D. Woolsey in the *New Englander* for January, April, and July, 1867. A.

DIZ'AHAB (זָהָב דִּי: Καταχρύσεα: *ubi auri est plurimum*), a place in the Arabian Desert, mentioned Deut. i. 1, as limiting the position of the spot in which Moses is there represented as addressing the Israelites. It is by Robinson (i. 147, ii. 187, note) identified with *Dhahab*, a cape on the W. shore of the *Gulf of Akabah* about two-thirds down its length: see further under WILDERNESS. The name seems to mean "lord," *i. e.* "possessor of (Arab. ذُو and ذِي = Heb. בַּעַל) gold;" [or perh. דִּי = *where is*] probably given from that metal having been there found. See Gesen. *s. v.*

H. H.

* **DOCTOR** (διδάσκαλος), Luke ii. 46, or "doctor of the LAW" (νομοδιδάσκαλος), Luke v. 17; Acts v. 34. [LAWYER; RABBI; SCRIBES.]

A.

DO'CUS[a] (Δώκ; [Ald. Δῶκος;] Joseph. Δαγών: *Doch*: Syr. ܕܘܟ, *Doak*), a "little hold" (τὸ ὀχυρωμάτιον: *munitiunculum*) near Jericho (1 Macc. xvi. 15, comp. verse 14) built by Ptolemæus the son of Abubus, and in which he entertained and murdered his father-in-law Simon Maccabæus, with his two sons. By Josephus (*Ant.* xiii. 8, 1; *B. J.* i. 2, 3) it is called Dagon, and is said to have been "one of the fortresses" (ἐρυμάτων) above Jericho. The name still remains in the neighborhood, attached to the copious and excellent springs of *Ain-Dûk*, which burst forth in the *Wady Nawâ'imeh*, at the foot of the mountain of Quarantania (*Kuruntul*), about 4 miles N. W. of Jericho. Above the springs are traces of ancient foundations, which may be those of Ptolemy's castle, but more probably of that of the Templars, one of whose stations this was: it stood as late as the latter end of the 13th century, when it was visited by Brocardus. (See Rob. i. 571, and the quotations in 572, note [and also his *Phys. Geogr.* p. 255].) G.

DO'DAI [2 syl.] (הוֹדָי [*amatory*]: Δωδία; [Vat. Δωδεια; Alex. Δωαΐα; Comp. Ald. with 17 MSS. Δωδαΐ:] *Dudia*), an Ahohite who commanded the course of the 2d month (1 Chr. xxvii. 4). It is probable that he is the same as Dodo, whose name in the *Cetib* and in the LXX. is Dodai, and that the words "Eleazar son of" have been omitted from the above passage in Chronicles. [DODO, 2.]

DOD'ANIM (דֳּדָנִים: Ῥόδιοι: *Dodanim*), Gen. x. 4: 1 Chr. i. 7 (in some copies [of the Hebrew] and in marg. of A. V. 1 Chr. i. 7, RODANIM, רֳדָנִים), a family or race descended from Javan, the son of Japhet (Gen. x. 4; 1 Chr. i. 7). Authorities vary as to the form of the name: the Hebrew text has both. Dodanim appears in the Syriac, Chaldee, Vulgate, Persian, and Arabic versions, and in the Targum of Onkelos; Rodanim is supported by the LXX., the Samaritan version, and some early writers, as Eusebius and Cosmas. The weight of authority is in favor of the former; the substitution of Ῥόδιοι in the LXX. may have arisen from familiarity with that name (comp. Ez. xxvii. 15, where it is again substituted for Dedan). Dodanim is regarded as identical with Dardani (Gesen. *Thes.* p. 1266), the latter, which is the original form, having been modified by the change of the liquid *r* into *o*, as in Barmilcar and Bomilcar, Hamilcar and Hamilco. Thus the Targum of Jonathan, that on Chronicles, and the Jerusalem Talmud give Dardania for Dodanim. The Dardani were found in historical times in Illyricum and Troy: the former district was regarded as their original seat. They were probably a semi-Pelasgic race, and are grouped with the Chittim in the genealogical table, as more closely related to them than to the other branches of the Pelasgic race (Knobel, *Völkertafel*, pp. 104 ff.). The similarity of the name Dodona in Epirus has led to the identification of Dodanim with that place; but a mere *local* designation appears too restricted for the general tenor of Gen. x. Kalisch (*Comm. on Gen.*) identifies Dodanim with the Daunians, who occupied the coast of Apulia; he regards the name as referring to Italy generally. The wide and unexplained difference of the names, and the comparative unimportance of the Daunians, form objections to this view. W. L. B.

DODA'VAH (acc. DODAVA'HU; הוֹדָוָהוּ [*love of Jehovah*]: Δωδία; [Vat. Ωδεια;] Alex. Ωδια: *Dodavu*), a man of Maresha in Judah, father of Eliezer who denounced Jehoshaphat's alliance with Ahaziah (2 Chr. xx. 37). In the Jewish traditions Dodavah is the son of Jehoshaphat, who was also his uncle (Jerome, *Qu. Heb.* ad loc.).

DO'DO. 1. (דּוֹדוֹ [*amatory*, or possibly *his uncle*]: Δουδί [Vat. Δουδει; Alex. Λουδει] and Δωδωέ [Alex. Δωδωαι]: *patruus ejus*), a man of Bethlehem, father of Elhanan, who was one of David's "thirty" captains (2 Sam. xxiii. 24; 1 Chr. xi. 26). He is a different person from

2. [In 2 Sam., Δουδί; Vat. -δει; Alex. Σωσει in 1 Chr. xi. 12, Δωδαΐ: *patruus ejus.*] DODO THE AHOHITE, father of Eleazar, the 2d of the three "mighty men" who were over the "thirty" (2 Sam. xxiii. 9; 1 Chr. xi. 12). He, or his son — in which case we must suppose the words "Eleazar son of" to have escaped from the text — probably had the command of the second monthly course (1 Chr. xxvii. 4). In the latter passage the name is DODAI (דּוֹדָי: Δωδία, Alex. Δωαΐα [see in full under DODAI]); but this form occurs in the Hebrew text (*Cetib*) of 2 Sam xxiii. 9 (הַדּוֹי), and in the LXX. of all; and in Josephus (*Ant.* vii. 12, § 4, Δωδεΐος); and is be-

[a] It would be interesting to know whence the form of the name used in the A. V. was derived. [Evidently from the Aldine edition, or one founded on it, as that of Wechel, Francof. 1597, which also has the reading Δῶκος. — A.]

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loved by Kennicott (*Dissertation*, &c. p. 134), who has examined these lists with great minuteness, to be the correct one. The Jewish tradition (Jerome, *Qu. Heb.* on 1 Chr. xi. 12) was, that Dodo was the brother of Jesse.

3. A man of Issachar, forefather of Tola the Judge (Judg. x. 1). The LXX. and Vulg. renderings are remarkable; *πατραδέλφου αὐτοῦ*: *patrui Abimelech*. G.

* The "remarkable renderings" referred to make דּוֹדוֹ = "his uncle" (not a proper name). This is the only instance (Judg. x. 1) in which the father and grandfather of a judge are both mentioned. Hence an early Jewish interpretation referred דּוֹדוֹ to Abimelech, and made Puah, Tola's father, the son of some brother or sister of Gideon, the father of Abimelech. But such a relationship is impossible; for Tola was "a man of Issachar," while Gideon was a Manassite (Judg. vi. 15). Even supposing there was a sister who married out of her tribe, it would be very strange to have the descent traced through that line instead of the father's (see Cassel, *Richter und Ruth*, p. 97). H.

DOEG (דֹּאֵג [*fearful*, Gesen. and Fürst]: Δωήκ; [in 1 Sam. xxii. 9, Alex. Δωηγ:] *Doeg*), an Idumean (LXX. and Joseph. *Ant.* vi. 12, § 1, *ὁ Σύρος*) chief of Saul's herdmen ("having charge of the mules"). He was at Nob when Ahimelech gave David the sword of Goliath, and not only gave information to Saul, but when others declined the office, himself executed the king's order to destroy the priests of Nob with their families, to the number of 85 persons, together with all their property (1 Sam. xxi. 7, xxii. 9, 18, 22; Ps. lii.). A question has arisen on the nature of the business by which he was "detained before the Lord" (נֶעְצָר *συνεχόμενος* Νεεσσαρὰν: *intus in tabernaculo Domini*). The difficulty which lies in the idea that Doeg was a foreigner, and so incapable of a Nazarite vow (Mishn. *de Votis*, ix. 1, Surenh.), is explained by the probable supposition that he was a proselyte, attending under some vow or some act of purification at the Tabernacle (1 Sam. xx. 18; *Ant. Sacr.* Patrick, Calmet; Gesen. p. 1059; Winer, s. v. *Doeg*; Thenius, *ad loc.* in *Kurzg. exeg. Handb.*). H. W. P.

DOG (כֶּלֶב: *κυών, κυνάριον*: *canis*), an animal frequently mentioned in Scripture. It was used by the Hebrews as a watch for their houses (Is. lvi. 10), and for guarding their flocks (Job xxx. 1). Then also, as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1 K. xiv. 11, xvi. 4, xxi. 19, 23, xxii. 38; 2 K. ix. 10, 36; Jer. xv. 3; Ps. lix. 6, 14), and thus became such objects of dislike that fierce and cruel enemies are poetically styled dogs in Ps. xxii. 16, 20. Moreover the dog being an unclean animal (Is. lxvi. 3; Hor. *Ep.* i. 2, 26, "canis immundus et amica luto sus"), the terms *dog*, *dead dog*, *dog's head*, were used as terms of reproach, or of humility in speaking of one's self (1 Sam. xxiv. 14; 2 Sam. iii. 8, ix. 8, xvi. 9; 2 K. viii. 13). Knox relates a story of a nobleman of Ceylon who being asked by the king how many children he had, replied — "Your Majesty's dog has three puppies." Throughout the whole East "dog" is a term of reproach for impure and profane persons, and in this sense is used by the Jews respecting the Gentiles (Rev. xxii. 15; comp. Schöttgen, *Hor. Hebr.* i. 1145), and by Mohammedans respecting Christians. The wanton nature of the dog is another of its characteristics, and there can be no doubt that כֶּלֶב in Deut. xxiii. 18 means *scortum virile*, i. q. קָדֵשׁ; comp. Ecclus. xxvi. 25, "A shameless woman shall be counted as a dog,' Hesych. *Κυνές ἀναιδεῖς*. Stanley (*S. & P.* p. 350) mentions to have seen on the very site of Jezreel the descendants of the dogs that devoured Jezebel, prowling on the mounds without the walls for offal and carrion thrown out to them to consume: and Wood, in his Journal to the source of the Oxus, complains that the dog has not yet arrived at his natural position in the social state. We still use the name of one of the noblest creatures in the world as a term of contempt. To ask an Uzbek to sell his wife would be no affront, but to ask him to sell his dog an unpardonable insult — *Suggeeferosh* or dog-seller being the most offensive epithet that one Uzbek can apply to another. The addition of the article (*τοῖς κυναρίοις*, Matt. xv. 26; Mark vii. 27) implies that the presence of dogs was an ordinary feature of Eastern life in our Saviour's time.

As to the etymology of the word, Bochart thinks that it has reference to the firmness and tenacity of a dog's bite, and compares كَلَبَة = *forcipes*; but this word is more probably itself derived from كَلْب, a dog.

The root of כֶּלֶב is an unused verb כָּלַב, *to strike* = Germ. *klappen*; and thence *to bark* = Germ. *klaffen*, Fr. *clapir*. W. D.

* Dietrich assigns a different meaning to כָּלַב: *to take, seize*, and hence, as applied to the dog, "the seizer" (*harpax*). See his addition in Ges. *Hebr. und Chald. Handw.* p. 409 (6te Aufl.). H.

DOORS. [GATES.]

DOPHKAH (דָּפְקָה [*cattle-driving*, place of, Fürst]: Ῥαφακά [Alex. Ραφακαν], the LXX. apparently reading ר for ד: *Daphca*), a place mentioned Num. xxxiii. 12, as a station in the Desert where the Israelites encamped; see WILDERNESS. H. H.

DOR (דּוֹר and דֹּאר [*a habitation*], Josh xvii. 11; 1 K. iv. 11; [In Judg. i. 27 and 1 Chr vii. 29, Δώρ; in Josh. and 1 Kings, Φενεδδώρ, Νεφθαδδώρ, etc.;] 1 Macc. xv. 11, [13,] Δωρᾶ), an ancient royal city of the Canaanites (Josh. xii. 23), whose ruler was an ally of Jabin, king of Hazor, against Joshua (Josh. xi. 1, 2). It was probably the most southern settlement of the Phœnicians on the coast of Syria (Joseph. *Vit.* 8; *Ant.* xv. 9, § 8). Josephus describes it as a maritime city, on the west border of Manasseh and the north border of Dan (*Ant.* v. 1, § 22, viii. 2, § 3; *B. J.* i. 7, § 7), near Mount Carmel (*c. Apion.* ii. 10). One old author tells us that it was founded by Dorus, a son of Neptune, while another affirms that it was built by the Phœnicians, because the neighboring rocky shore abounded in the small shell-fish from which they got the purple dye (Steph. B. *s. v.*; Reland. *Palestina*, p. 739). It appears to have been within the territory of the tribe of Asher, though allotted

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to Manasseh (Josh. xvii. 11; Judg. i. 27). The original inhabitants were never expelled; but during the prosperous reigns of David and Solomon they were made tributary (Judg. i. 27, 28), and the latter monarch stationed at Dor one of his twelve purveyors (1 K. iv. 11). Tryphon, the murderer of Jonathan Maccabæus and usurper of the throne of Syria, having sought an asylum in Dor, the city was besieged and captured by Antiochus Sidetes (1 Macc. xv. 11). It was subsequently rebuilt by Gabinius the Roman general, along with Samaria, Ashdod, and other cities of Palestine (Joseph. *Ant.* xiv. 5, § 3), and it remained an important place during the early years of the Roman rule in Syria. Its coins are numerous, bearing the legend Δωρᾶ *lepά* (Vaillant, *Num. Impp.*). It became an episcopal city of the province of *Palæstina Prima*, but was already ruined and deserted in the fourth century (Hieron. *in Epitaph. Paulæ*).

Of the site of Dor there can be no doubt. The descriptions of Josephus and Jerome are clear and full. The latter places it on the coast, "in the ninth mile from Cæsarea, on the way to Ptolemais" (*Onom.* s. v. *Dora*). Just at the point indicated is the small village of *Tantûra*, probably an Arab corruption of *Dora*, consisting of about thirty houses, wholly constructed of ancient materials. Three hundred yards north are low rocky mounds projecting into the sea, covered with heaps of rubbish, massive foundations, and fragments of columns. The most conspicuous ruin is a section of an old tower, 30 ft. or more in height, which forms the landmark of *Tantûra*. On the south side of the promontory, opposite the village, is a little harbor, partially sheltered by two or three small islands. A spur of Mount Carmel, steep and partially wooded, runs parallel to the coast line, at the distance of about a mile and a half. Between its base and the sandy beach is a rich and beautiful plain — this is possibly the "border," "coast," or "region" of Dor (גְּבוּל in Hebrew, Josh. xi. 2, xii. 23; 1 K. iv. 11) referred to in Scripture. The district is now almost wholly deserted, being exposed to the raids of the wild Bedawîn who pasture their flocks on the rich plain of Sharon.

J. L. P.

DO'RA (Δωρᾶ: *Dora*). 1 Macc. xv. 11, 13, 25. [DOR.]

DOR'CAS. [TABITHA.]

DORYM'ENES (Δορυμένης [*Doryminus*]), father of Ptolemy, surnamed Macron (1 Macc. iii. 38; 2 Macc. iv. 45). As this Ptolemy was in the service of Ptolemy Philometor, king of Egypt, before he deserted to Antiochus Epiphanes, it is probable that his father Dorymenes is the same Dorymenes who fought against Antiochus the Great (Polyb. v. 61).

DOSITH'EUS (Δωσίθεος: *Dositheus*). 1. One of the captains of Judas Maccabæus in the battle against Timotheus (2 Macc. xii. 19, 24).

2. A horse-soldier of Bacenor's company, a man of prodigious strength, who, in attempting to capture Gorgias, was cut down by a Thracian (2 Macc. xii. 35).

3. The son of Drimylus, a Jew, who had renounced the law of his fathers, and was in the camp of Ptolemy Philopator at Raphia (3 Macc. i. 3). He appears to have frustrated the attempt of Theodotus to assassinate the king. According to the Syriac Version he put in the king's tent a man of low rank (ἄσημόν τινα), who was slain instead of his master. Polybius (v. 81) tells us it was the king's physician who thus perished. Dositheus was perhaps a chamberlain. W. A. W.

4. (Δοσίθεος [Alex. Δωσιθεος; FA.[1] Δωσεισθε, FA.[3] Δωσειθεος: *Dositheus*].) "A priest and Levite," who carried the translation of Esther to Egypt (Esth. xi. 1). It is scarcely likely that he is identical with the Dositheus who is mentioned by Josephus (*c. Apion.* ii. 5) as one of the "commanders of the forces" of Ptol. VI. Philometor, though he probably lived in the reign of that monarch. B. F. W

DOTHA'IM. [DOTHAN.]

DO'THAN (once דֹּתָיִן, DOTHA'IN, and in contracted form דֹּתָן; possibly = *two wells* — Gesen. pp. 332, 568; [Vat. Alex. Sin.] Δωθαειμ, [Rom.] Δωθαΐμ [exc. in Gen., where it has Δωθαειμ]: *Dothaïn* [in 2 K. *Dothan*, but ed. 1590 *Dothain*]), a place first mentioned (Gen. xxxvii. 17), in connection with the history of Joseph, and apparently as in the neighborhood of Shechem. It next appears as the residence of Elisha (2 K. vi. 13), and the scene of a remarkable vision of horses and chariots of fire surrounding "the mountain" (הָהָר), on which the city stood. It is not again mentioned in the O. T.; but later still we encounter it — then evidently well known — as a landmark in the account of Holofernes' campaign against Bethulia (Jud. iv. 6, vii. 3, 18, viii. 3). The change in the name DOTHAIM is due to the Greek text, from which this book is translated. In the Vat. and Alex. and Vulg. text — it is also mentioned in Jud. iii. 9, where the A. V. has "Judea" ('Ιουδαίας for Δωταίας),[a] and all these passages testify to its situation being in the centre of the country near the southern edge of the great plain of Esdraelon.

Dothain was known to Eusebius (*Onomasticon*), who places it 12 miles to the N. of Sebaste (Samaria); and here it has been at length discovered in our own times[b] by Mr. Van de Velde (i. 364, &c.) and Dr. Robinson (iii. 122), still bearing its ancient name unimpaired, and situated at the south end of a plain of the richest pasturage, 4 or 5 miles S. W. of *Jenîn*, and separated only by a swell or two of hills from the plain of Esdraelon. The *Tell* or mound on which the ruins stand is described as very large ("huge," Van de Velde, i. 364); at its southern foot is still a fine spring. Close to it is

[a] This passage was a great puzzle to the old geographers, not only from the corrupt reading, Ἰουδαίας, mentioned above [which the A. V. derived from the Aldine edition; Rom Vat. Sin. read Δωταιας, Alex. Δωτεας], but also from the expression still found in the text, τοῦ πρίονος τοῦ μεγάλου; A. V. "the great flint:" literally, "the great saw." The knot was cut by Reland, who conjectured most ingeniously that πρίων was the translation of מַשּׂוֹר *Massor* = a saw, which was a corruption of מִישׁוֹר *Mishor* = "the plain" (Reland, pp. 742, 743).

[b] It is right to say that the true site of Dothan was known to the Jewish traveller Rabbi ha-Parchi, A. D. 1300 (see Zunz's extract in notes to Benjamin of Tudela, Asher's ed. ii. 424), and to Schwarz, A. D. 1845 (p. 168); but neither of these travellers gives any account of the site.

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an ancient road, running N. and S., the remains of the massive (Jewish?) pavement of which are still distinguishable (Van de Velde, pp. 369, 370). The great road from *Beisân* to Egypt also passes near *Dothân* (Rob. iii. 122). The traditional site was at the *Khan Jubb Yûsuf* near *Tell Hûm*, at the N. of the Sea of Galilee. (See the quotations in Rob. ii. 419.) It need hardly be said that this position is not in accordance with the requirements of the narrative. G.

* It shows the tenacity of the ancient names that the name of *Dothân* still clings to this site, though no village exists or has existed there for a long period. Near the ruins are now large cisterns (from which no doubt the name was derived), such as in that country are liable at times to be left dry, as happened to be true of the one into which Joseph was put by his brothers (Porter, in Kitto's *Daily Bibl. Illustr.* i. 345, ed. 1866). Its situation on the present line of travel from East-Jordan to Egypt confirms the truth of the Biblical history; for it is implied (Gen. xxxvii. 28) that the Dothan of Moses was on the great thoroughfare which led from Gilead beyond the Jordan to the great centre of traffic in the valley of the Nile. Mr. Tristram (*Land of Israel*, p. 134, 2d ed.) speaks of meeting there "a long caravan of mules and asses laden" (like the Ishmaelites of old), "on their way from Damascus to Egypt." See also Asher's *Itinerary of Benjamin of Tudela*, ii. 434, and *Bibl. Sacra*, x. 122. Precisely here is found at the present day "the best pasturage in all that region," and thus, though the narrative is silent as to the reason why the sons of Jacob went from Shechem to Dothan, we see that it is the very place which herdsmen, such as they were, would naturally seek after having exhausted the supplies of their previous pasture-ground. It is distant from Shechem about 12 miles northward, and could be easily reached. The *Tell* or hill on which the ruins are now seen shows itself twice in the brief account of Elisha: it enables us to see how the king of Syria could station his forces so as to "compass the city," and how "the mountain" could appear to the prophet's servant "full of horses and chariots of fire" (2 K. vi. 15, 17). H.

* DO TO WIT (A. V. 2 Cor. viii. 1), is a phrase now wholly obsolete, meaning *to make known*. "Do" was formerly used with other verbs in the same way, in the sense of "to make," "to cause." See Eastwood and Wright's *Bible Word-Book*, pp. 162, 163. A.

DOVE (*Yônâh*, יוֹנָה: περιστερά: *columba*). The first mention of this bird occurs in Gen. viii., where it appears as Noah's second messenger sent forth from the ark to ascertain if the waters had abated, and returns from its second mission with an olive leaf in its mouth. The dove's rapidity of flight is alluded to in Ps. lv. 6; the beauty of its plumage in Ps. lxviii. 13; its dwelling in the rocks and valleys in Jer. xlviii. 28 and Ez. vii. 16; its mournful voice in Is. xxxviii. 14, lix. 11; Nah. ii. 7; its harmlessness in Matt. x. 16; its simplicity in Hos. vii. 11, and its amativeness in Cant. i. 15, ii. 14, &c.* The last characteristic, according to Gesenius, is the origin of the Hebrew word, from an unused root יוּן (יָנַן), to grow warm (comp. Arab وحن, to burn with anger, and Gr. *laíno*) None of the other derivations proposed for the word are at all probable; nor can we with Winer regard a word of this form as primitive. It is similar to מוֹנָה, from the root מוּב. Doves are kept in a domesticated state in many parts of the East. The pigeon-cot is an universal feature in the houses of Upper Egypt. In Persia pigeon-houses are erected at a distance from the dwellings for the purpose of collecting the dung as manure. There is probably an allusion to such a custom in Is. lx. 8. Stanley (*S. & P.* p. 257), speaking of Ascalon as the haunt of the Syrian Venus, says: "Her temple is destroyed, but the sacred doves — sacred by immemorial legends on the spot, and celebrated there even as late as Eusebius — still fill with their cooings the luxuriant gardens which grow in the sandy hollows within the ruined walls." It is supposed that the dove was placed upon the standards of the Assyrians and Babylonians in honor of Semiramis. Tibullus (i. 7) says: —

"Quid referam ut volitet crebras intacta per urbes
Alba Palaestino sancta columba Syro."

This explains the expression in Jer. xxv. 38, מִפְּנֵי חֲרוֹן הַיּוֹנָה, "from before the fierceness of the dove," i. e. the Assyrian (comp. Jer. xlvi. 16, l. 16). There is, however, no representation of the dove among the sculptures of Nineveh, so that it could hardly have been a common emblem of the nation at the time when they were executed; and the word in the above three passages of Jeremiah admits another interpretation. (See Gesen. *Thes.* p. 601 a.)

In 2 K. vi. 25, in describing the famine in Samaria, it is stated that "the fourth part of a cab of dove's dung was sold for five pieces of silver" (חֲרִיּוֹנִים, Keri דְּבְיוֹנִים: κόπρου περιστερῶν: *stercoris columbarum*). חֲרִיּוֹנִים, *i. e.* חֲרֵי יוֹנִים, is from a root signifying to deposit ordure. There seems good reason for taking this as a literal statement, and that the straits of the besieged were such that they did not hesitate even to eat such revolting food as is here mentioned (comp. Cels. *Hierobot.* ii. 32; Maurer on 2 K. vi. 25). The notion that some vegetable production is meant which was called by this name, may be compared with the fact that the Arabs call the herb Kali خرو العصافير = sparrows' dung, and in German the *asafoetida* is called *Teufelsdreck*. W. D.

DOVE'S DUNG (חֲרִיּוֹנִים, *chiryónim*; Keri, דְּבְיוֹנִים, *dibyónim*: κόπρος περιστερῶν: *stercus columbarum*). Various explanations have been given of the passage in 2 K. vi. 25, which describes the famine of Samaria to have been so excessive, that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." The old ver-

* Thomson (*Land and Book*, i. 415–418) describes very fully the habits of the Eastern dove, and shows how exactly they illustrate the Scripture allusions to this bird. The Psalmist in lxviii. 13 "refers to a kind found at Damascus, whose feathers, all except the wings, are literally as yellow as gold; they are very small, and [often] kept in cages." H.

dents and very many ancient commentators are in favor of a literal interpretation of the Hebrew word. Bochart (*Hieroz.* ii. 572) has labored to show that it denotes a species of *cicer*, "chick-pea," which he says the Arabs call *usnân* (أُسْنَان), and sometimes improperly, dove's or sparrow's dung. Linnæus suggested that the *chirydnim* may signify the *Ornithogalum umbellatum*, "Star of Bethlehem." On this subject the late Dr. Edward Smith remarks (*English Botany*, iv. 130, ed. 1814): "If Linnæus is right, we obtain a sort of clew to the derivation of *ornithogalum* (birds' milk), which has puzzled all the etymologists. May not this observation apply to the white fluid which always accompanies the dung of birds, and is their urine? One may almost perceive a similar combination of colors in the green and white of this flower, which accords precisely in this respect with the description which Dioscorides gives of his ornithogalum." (See also Linnæus, *Prælectiones*, ed. P. D. Giseke, p. 287.) Sprengel (*Comment.* on Dioscorides, ii. 173) is inclined to adopt the explanation of Linnæus. Fuller (*Miscell. Sacr.* vi. 2, p. 724) understood by the term the crops of pigeons with their undigested contents. Josephus (*Ant.* ix. 4) thought that dove's dung might have been used instead of salt. Harmer (*Observat.* iii. 185) was of opinion, that as pigeon's dung was a valuable manure for the cultivation of melons, it might have been needed during the siege of Samaria for that purpose. Most of these interpretations have little to recommend them, and have been refuted by Bochart and others. With regard to Bochart's own opinion, Celsius (*Hierob.* ii. 30) and Rosenmüller (*Not. ad* Bocharti *Hieroz.* ii. 582) have shown that it is founded on an error, and that he confuses the Arabic حمّص, the name of some species of saltwort (*Salsola*) with حمّص, *cicer*, a "vetch," or chick-pea. The explanation of Linnæus appears to us to be far-fetched; and there is no evidence whatever to show that the Arabs ever called this plant by a name equivalent to dove's dung. On the other hand, it is true that the Arabs apply this or a kindred expression to some plants. Thus it was sometimes used to denote a kind of moss or lichen (*Kuz-kendem*, Arabicè); also some alkali-yielding plant, perhaps of the genus *Salsola* (*ashnan*, or *usnân*, Arab.). In favor of this explanation, it is usual to compare the German *Teufelsdreck* ("devil's dung") as expressive of the odor of *asafœtida* (see Gesenius, *Thes.* p. 516). The advocates for the literal meaning of the expression, namely, that dove's dung was absolutely used as food during the siege, appeal to the following reference in Josephus (*B. J.* v. 13, 7): "Some persons were driven to that terrible distress as to search the common sewers and old dunghills of cattle, and to eat the dung which they got there, and what they of old could not endure so much as to look upon they now used for food;" see also Eusebius (*Eccles. Hist.* iii. 6): "Indeed necessity forced them to apply their teeth to every thing; and gathering what was no food even for the filthiest of irrational animals, they devoured it." Celsius, who is strongly in favor of the literal meaning, quotes the following passage from Brusoni (*Memorabil.* ii. c. 41): "Cretenses, obsidente Metello, ob penuriam vini aquarumque jumentorum urina sitim sedasse;" and one much to the point from a Spanish writer, who states that in the year 1316 so great a famine distressed the English, that "men ate their own children, dogs, mice, and *pigeon's dung*." Lady Calcott (*Script. Herb.* p. 130) thinks that by the pigeon's dung is meant the *Ornithogalum umbellatum*. We cannot allow this explanation; because if the edible and agreeable bulb of this plant was denoted, it is impossible it should have been mentioned by the Spanish chronicler along with dogs, mice, &c. As an additional argument in favor of the literal interpretation of the passage in question may be adduced the language of Rabshakeh to the Jews in the time of Hezekiah (2 K. xviii. 27; Is. xxxvi. 12). Still it must be confessed there is difficulty in believing that so vile a substance should ever, even in the extremities of a horrible famine, have been *sold* at the rate of about one pint for six shillings and four pence. We adopt, therefore, the cautious language of Keil (*Comment.* l. c.): "The above-stated facts prove no doubt the possibility, even the probability, of the literal meaning, but not its necessity; for which reason we refrain, with Gesenius, from deciding." W. H.

* Dr. Thomson agrees with those who think some species of vegetable food may be meant, which of course to be so designated must have been very coarse and cheap. "The whimsical title may have been given to a kind of bean, on account of some fancied resemblance between the two. This would not be at all surprising, for the Arabs give the most quaint, obscure, and ridiculous names to their extraordinary edible mixtures." See *Land and Book*, ii. 200. H.

DOWRY. [MARRIAGE.]

DRACHMA (δραχμή: *drachma*; [Tob. v. 15:] 2 Macc. iv. 19, x. 20, xii. 43;[a] [3 Macc. iii. 28;] Luke xv. 8, 9), a Greek silver coin, varying in weight on account of the use of different talents. The Jews must have been acquainted with three talents, the Ptolemaic, used in Egypt and at Tyre, Sidon, and Berytus, and adopted for their own shekels; the Phœnician, used at Aradus and by the Persians; and the Attic, which was almost universal in Europe, and in great part of Asia. The drachmæ of these talents weigh respectively, during the period of the Maccabees, about 55 grs. troy, 58·5, and 66. The drachms mentioned in 2 Macc. are probably of the Seleucidæ, and therefore of the Attic standard; but in Luke denarii seem to be intended, for the Attic drachma had been at that time reduced to about the same weight as the Roman denarius as well as the Ptolemaic drachma, and was wholly or almost superseded by it. This explains the remark of Josephus, ὁ σίκλος . . . Ἀττικὰς δέχεται δραχμὰς τέσσαρας (*Ant.* iii. 8 § 2), for the four Ptolemaic drachmæ of the shekel, as equal to four denarii of his time, were also equal to four Attic drachmæ [MONEY; SILVER, PIECE OF]. R. S. P.

DRAGON. The translators of the A. V., apparently following the Vulgate, have rendered by the same word "dragon" the two Hebrew words *Tan*, תַּן, and *Tannin*, תַּנִּין. The similarity of the forms of the words may easily account for this confusion, especially as the masculine plural of the former, *Tanním*, actually assumes (in Lam. iv. 3) the form *Tannín*, and, on the other hand, *Tannim* is evidently written for the singular *Tan*

[a] In the first and second of these passages the Vulg. has *didrachma*.

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ans in Ex. xxix. 3, xxxii. 2. But the words appear to be quite distinct in meaning; and the distinction is generally, though not universally, preserved by the LXX.

I. The former is used, always in the plural, in Job xxx. 29; Is. xxxiv. 13, xliii. 20 (σειρῆνες); in Is. xiii. 22 (ἐχῖνοι); in Jer. x. 22, xlix. 33 (στρουθοί); in Ps. xliv. 19 (τόπῳ κακώσεως); and in Jer. ix. 11, xiv. 6, li. 37; Mic. i. 8 (δράκοντες). The feminine plural תַּנּוֹת is found in Mal. i. 3; a passage altogether differently translated by the LXX. It is always applied to some creatures inhabiting the desert, and connected generally with the words יַעֲנָה ("ostrich") and אִי ("jackal"?). We should conclude from this that it refers rather to some wild beast than to a serpent, and this conclusion is rendered almost certain by the comparison of the *tannim* in Jer. xiv. 6, to the wild asses snuffing the wind, and the reference to their "wailing" in Mic. i. 8, and perhaps in Job xxx. 29. The Syriac (see Winer, *Realw.* s. v. *Schakal*) renders it by a word which, according to Pococke, means a "jackal" (a beast whose peculiarly mournful howl in the desert is well known), and it seems most probable that this or some cognate species is to be understood whenever the word *tan* occurs.

II. The word *tannin*, תַּנִּין (plur. תַּנִּינִים), is always rendered as δράκων in the LXX., except in Gen. i. 21, where we find κῆτος. It seems to refer to any great monster, whether of the land or the sea,[a] being indeed more usually applied to some kind of serpent or reptile, but not exclusively restricted to that sense. When referring to the sea it is used as a parallel to לִוְיָתָן ("Leviathan"), as in Is. xxvii. 1; and indeed this latter word is rendered in the LXX. by δράκων in Ps. lxxiv. 14, civ. 26; Job xl. 20; Is. xxvii. 1; and by μέγα κῆτος in Job iii. 8. When we examine special passages we find the word used in Gen. i. 21 of the great sea-monsters, the representatives of the inhabitants of the deep. The same sense is given to it in Ps. lxxiv. 13 (where it is again connected with "Leviathan"), Ps. cxlviii. 7, and probably in Job vii. 12 (Vulg. *cetus*). On the other hand, in Ex. vii. 9, 10, 12; Deut. xxxii. 33; Ps. xci. 13, it refers to land-serpents of a powerful and deadly kind. It is also applied metaphorically to Pharaoh or to Egypt (Is. li. 9; Ez. xxix. 3, xxxii. 2; perhaps Ps. lxxiv. 13), and in that case, especially as feet are attributed to it, it most probably refers to the crocodile as the well-known emblem of Egypt. When, however, it is used of the king of Babylon, as in Jer. li. 34, the same propriety would lead us to suppose that some great serpent, such as might inhabit the sandy plains of Babylonia, is intended.[b]

Such is the usage of the word in the O. T. In the N. T. it is only found in the Apocalypse (Rev. xii. 3, 4, 7, 9, 16, 17, &c.), as applied metaphorically to "the old serpent, called the Devil, and Satan," the description of the "dragon" being dictated by the symbolical meaning of the image rather than by any reference to any actually existing creature. Of similar personification, either of an evil spirit or of the powers of material Nature as distinct from God, we have traces in the extensive prevalence of dragon-worship, and existence of dragon-temples of peculiar serpentine form, the use of dragon-standards, both in the East, especially in Egypt (see also the apocryphal history of Bel and the Dragon), and in the West, more particularly among the Celtic tribes. The most remarkable of all, perhaps, is found in the Greek legend of Apollo as the slayer of the Python, and the supplanter of the serpent-worship by a higher wisdom. The reason, at least of the Scriptural symbol, is to be sought not only in the union of gigantic power with craft and malignity, of which the serpent is the natural emblem, but in the record of the serpent's agency in the temptation (Gen. iii.). [SERPENT.]

A. B.

* **DRAGON-WELL** (Neh. ii. 13, A. V., but more correctly FOUNTAIN (עַיִן). It is mentioned in the account of Nehemiah's night-excursion around Jerusalem (see Neh. as above). It is one of the uncertain points in the topography of the ancient city. Robinson assigns reasons for supposing it was a later name for the GIHON, which Hezekiah stopped up or concealed at the time of the Assyrian invasion (2 Chr. xxxii. 3, 4, 30), near the head of the valley on the west of Jerusalem (*Bibl. Res.* i. 473, 514, 1st ed.). Barclay (*City of the Great King*, p. 315, 1st ed.) also places it there, and conjectures, among other explanations, that the name may have come from the figure of a dragon sculptured on the trough or curb-stone. The LXX. substitutes Fountain of Figs for the Biblical designation. Sepp maintains (*Jerusalem u. das heil. Land*, i. 272) that the Dragon-well of Nehemiah was the Bethesda of the N. T. (John v. 2), and that Bethesda is the present *Hammâm esh-Shefa* (Bath of Healing), near one of the western avenues to the mosque of Omar. But in that case the Well falls within Jerusalem, and not outside of it so as to be within the path of Nehemiah's circuit, whose object evidently was to survey the ruins of the entire city, and not merely those of Mount Zion or the City of David in its more restricted sense. [JERUSALEM, III.] Sepp traces the name to a popular notion of some connection of a dragon with the intermittent waters. He gives some curious proofs of the prevalence of such a superstition among various nations. (See also Rob. *Bibl. Res.* i. 507, 1st ed.) In regard to *Hammâm esh-Shefa* it may be mentioned that Dr. Wolcott was the first modern traveller who explored this remarkable well. See an interesting account of the adventure in the *Bibl. Sacra*, 1843, pp. 24–28. Tobler (*Denkblätter*, p. 73 ff.) and Barclay (*City of the Great King*, p. 531 ff.) have repeated the examination. H.

* **DRAM.** [DARIC.]

DREAMS (חֲלוֹמוֹת: ἐνύπνια: *somnia*; κατ' ὄναρ in LXX., and κατ' ὄναρ in St. Matthew, are generally used for "in a dream"). The Scriptural record of God's communication with man by dreams has been so often supposed to involve much difficulty, that it seems not out of place to refer briefly to the nature and characteristics of dreams generally, before enumerating and classifying the dreams recorded in Scripture.

1. The main difference between our sleeping and waking thoughts appears to lie in this, — that, in

[a] Gesenius derives it from an obsolete root תָּנַן, "to extend."

[b] The application of Is. xxvii. 1 appears more uncertain.

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the former case, the perceptive faculties of the mind (the sensational powers,[a] and the imagination which combines the impressions derived from them) are active, while the reflective powers (the reason or judgment by which we control those impressions, and distinguish between those which are imaginary or subjective and those which correspond to, and are produced by, objective realities) are generally asleep. Milton's account of dreams (in *Par. Lost*, book v. 100–113) seems as accurate as it is striking: —

> "But know, that in the soul
> Are many lesser faculties, that serve
> Reason as chief: among these Fancy next
> Her office holds; of all external things
> Which the five watchful senses represent
> She forms imaginations, aery shapes,
> Which Reason joining or disjoining, frames
> All what we affirm or what deny, and call
> Our knowledge or opinion; then retires
> Into her private cell, when nature rests."

Thus it is that the impressions of dreams are in themselves vivid, natural, and picturesque, occasionally gifted with an intuition beyond our ordinary powers, but strangely incongruous and often grotesque; the emotion of surprise or incredulity, which arises from a sense of incongruity, or of unlikeness to the ordinary course of events, being in dreams a thing unknown. The mind seems to be surrendered to that power of association by which, even in its waking hours, if it be inactive and inclined to "musing," it is often carried through a series of thoughts connected together by some vague and accidental association, until the reason, when it starts again into activity, is scarcely able to trace back the slender line of connection. The difference is, that, in this latter case, we are aware that the connection is of our own making, while in sleep it appears to be caused by an actual succession of events.

Such is usually the case, yet there is a class of dreams, seldom noticed and indeed less common, but recognized by the experience of many, in which the reason is not wholly asleep. In these cases it seems to look on, as it were, from without, and so to have a double consciousness: on the one hand we enter into the events of the dream, as though real; on the other we have a sense that it is but a dream, and a fear lest we should awake and its pageant should pass away.

In either case the ideas suggested are accepted by the mind in dreams at once and inevitably, instead of being weighed and tested, as in our waking hours. But it is evident that the method of such suggestion is still undetermined, and in fact is no more capable of being accounted for by any single cause than the suggestion of waking thoughts. The material of these latter is supplied either by ourselves, through the senses, the memory, and the imagination, or by other men, generally through the medium of words, or lastly by the direct action of the Spirit of God, or of created spirits of orders superior to our own, or the spirit within us. So also it is in dreams. In the first place, although memory and imagination supply most of the material of dreams, yet physical sensations of cold and heat, of pain or of relief, even actual impressions of sound or of light, will often mould or suggest dreams, and the physical organs of speech will occasionally be made use of to express the emotions of the dreamer. In the second place, instances have been known where a few words whispered into a sleeper's ear have produced a dream corresponding to their subject. On these two points experience gives undoubted testimony; as to the third, it can, from the nature of the case, speak but vaguely and uncertainly. The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts. It declares that God communicates with the spirit of man directly in dreams, and also that he permits created spirits to have a like communication with it. Its declaration is to be weighed, not as an isolated thing, but in connection with the general doctrine of spiritual influence; because any theory of dreams must be regarded as a part of the general theory of the origination of all thought.

II. It is, of course, with this last class of dreams that we have to do in Scripture. The dreams of memory or imagination are indeed referred to in Eccl. v. 3; Is. xxix. 8; but it is the history of the Revelation of the Spirit of God to the spirit of man, whether sleeping or waking, which is the proper subject of Scripture itself.

It must be observed that, in accordance with the principle enunciated by St. Paul in 1 Cor. xiv. 15, dreams, in which the understanding is asleep, are recognized indeed as a method of divine revelation, but placed below the visions of prophecy, in which the understanding plays its part.[b] It is true that the book of Job, standing as it does on the basis of "natural religion," dwells on dreams and "visions in deep sleep" as the chosen method of God's revelation of himself to man (see Job iv. 13, vii. 14, xxxiii. 15). But in Num. xii. 6; Deut. xiii. 1, 3, 5; Jer. xxvii. 9; Joel ii. 28, &c., dreamers of dreams, whether true or false, are placed below "prophets," and even below "diviners;" and similarly in the climax of 1 Sam. xxviii. 6, we read that "the Lord answered Saul not, neither by dreams, nor by Urim [by symbol], nor by prophets." Under the Christian dispensation, while we read frequently of trances (*ἐκστάσεις*) and visions (*ὀπτασίαι, ὁράματα*), dreams are never referred to as vehicles of divine revelation. In exact accordance with this principle are the actual records of the dreams sent by God. The greater number of such dreams were granted, for prediction or for warning, to those who were aliens to the Jewish covenant. Thus we have the record of the dreams of Abimelech (Gen. xx. 3–7); Laban (Gen. xxxi. 24); of the chief butler and baker (Gen. xl. 5); of Pharaoh (Gen. xli. 1–8); of the Midianite (Judg. vii. 13); of Nebuchadnezzar (Dan. ii. 1, &c., iv. 10–18); of the Magi (Matt. ii. 12), and of Pilate's wife (Matt. xxvii. 19). Many of these dreams, moreover, were symbolical and obscure, so as to require an interpreter. And, where dreams are recorded as means of God's revelation to his chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of him. So it is in the case of Abraham (Gen. xv. 12, and perhaps 1–9), of Jacob (Gen. xxviii. 12–15), of

[a] These *powers* are to be carefully distinguished as in Butler's *Analogy*, part i. c. 1) from the *organs* through which they are exercised when we are awake.

[b] The same order, as being the natural one, is found in the earliest record of European mythology —

> Ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν, ἢ ἱερῆα
> Ἢ καὶ ὀνειροπόλον, καὶ γὰρ τ' ὄναρ ἐκ Διός ἐστι.
>
> Hom. *Il.* i. 62

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Joseph (Gen. xxxvii. 5–10), of Solomon (1 K. iii. 5), and, in the N. T., of Joseph (Matt. i. 20, ii. 13, 19, 22). It is to be observed, moreover, that they belong especially to the earliest age, and become less frequent as the revelations of prophecy increase. The only exception to this is found in the dreams and "visions of the night" given to Daniel (ii. 19, vii. 1), apparently in order to put to shame the falsehoods of the Chaldæan belief in prophetic dreams and in the power of interpretation, and yet to bring out the truth latent therein (comp. St. Paul's miracles at Ephesus, Acts xix. 11, 12, and their effect, 18–20).

The general conclusion therefore is, first, that the Scripture claims the dream, as it does every other action of the human mind, as a medium through which God may speak to man either directly, that is, as we call it, "providentially," or indirectly in virtue of a general influence upon all his thoughts; and secondly, that it lays far greater stress on that divine influence by which the understanding also is affected, and leads us to believe that as such influence extends more and more, revelation by dreams, unless in very peculiar circumstances, might be expected to pass away.

A. B.

DRESS. This subject includes the following particulars: — 1. Materials. 2. Color and decoration. 3. Name, form, and mode of wearing the various articles. 4. Special usages relating thereto.

1. The *materials* were various, and multiplied with the advance of civilization. The earliest and simplest robe was made out of the leaves of a tree (תְּאֵנָה, A. V. "fig-tree" — and comp. the present Arabic name for the fig, *tîn*, or *teen*), portions of which were sewn together, so as to form an apron (Gen. iii. 7). Ascetic Jews occasionally used a similar material in later times. Josephus (*Vit.* § 2) records this of Banus (*ἐσθῆτι μὲν ἀπὸ δένδρων χρώμενον*); but whether it was made of the leaves, or the bark, is uncertain. After the Fall, the skins of animals supplied a more durable material (Gen. iii. 21), which was adapted to a rude state of society, and is stated to have been used by various ancient nations (Diod. Sic. i. 43, ii. 38; Arrian, *Ind.* cap. 7, § 3). Skins were not wholly disused at later periods: the *addereth* (אַדֶּרֶת) worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on: in the LXX. the word is rendered *μηλωτή* (1 K. xix. 13, 19; 2 K. ii. 13), *δορά* (Gen. xxv. 25), and *δέῤῥις* (Zech. xiii. 4); and it may be connected with *δορά* etymologically (Saalschütz, *Archäol.* i. 19); Gesenius, however, prefers the notion of *amplitude*, אָדַר, in which case it = אֶדֶר (Mic. ii. 8; *Thesaur.* p. 29). The same material is implied in the description (אִישׁ בַּעַל שֵׂעָר: *ἀνὴρ δασύς*. LXX.: A. V. "hairy man," 2 K. i. 8), though these words may also be understood of the hair of the prophet; and in the comparison of Esau's skin to such a robe (Gen. xxv. 25). It was characteristic of a prophet's office from its mean appearance (Zech. xiii. 4; cf. Matt. vii. 15). Pelisses of sheep-skin[a] still form an ordinary article of dress in the East (Burckhardt's *Notes on Bedouins*, i. 50). The *addereth* worn by the king of Nineveh (Jon. iii. 6) and the "goodly Babylonish garment" found at Ai (Josh. vii. 21), were of a different character, either robes trimmed with valuable furs, or the skins themselves ornamented with embroidery. The art of weaving hair was known to the Hebrews at an early period (Ex. xxvi. 7, xxxv. 6); the sackcloth used by mourners was of this material [SACKCLOTH], and by many writers the *addereth* of the prophets is supposed to have been such. John the Baptist's robe was of camel's hair (Matt. iii. 4), and a similar material was in common use among the poor of that day (Joseph. *B. J.* i. 24, § 3), probably of goats' hair, which was employed in the Roman *cilicium*. At what period the use of wool and of still more artificial textures, such as cotton and linen, became known is uncertain: the first of these, we may presume, was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen. xxxviii. 12): it was at all times largely employed, particularly for the outer garments (Lev. xiii. 47; Deut. xxii. 11, Ez. xxxiv. 3; Job xxxi. 20; Prov. xxvii. 26, xxxi. 13). [WOOL.] The occurrence of the term *cethoneth* in the book of Genesis (iii. 21, xxxvii. 3, 23) seems to indicate an acquaintance, even at that early day, with the finer materials; for that term, though significant of a particular robe, originally appears to have referred to the material employed (the root being preserved in our *cotton*; cf. Bohlen's *Introd.* ii. 51; Saalschütz, *Archäol.* i. 8), and was applied by the later Jews to flax or linen, as stated by Josephus (*Ant.* iii. 7, § 2, *Χεθωμένη μὲν καλεῖται Λίνεον τοῦτο σημαίνει, χέθον γὰρ τὸ λίνον ἡμεῖς καλοῦμεν*). No conclusion, however, can be drawn from the use of the word: it is evidently applied generally, and without any view to the material, as in Gen. iii. 21. It is probable that the acquaintance of the Hebrews with linen, and perhaps cotton, dates from the period of the captivity in Egypt, when they were instructed in the manufacture (1 Chr. iv. 21). After their return to Palestine we have frequent notices of linen, the finest kind being named *shêsh* (שֵׁשׁ), and at a later period *bûts* (בּוּץ), the latter a word of Syrian, and the former of Egyptian origin, and each indicating the quarter whence the material was procured: the term *chûr* (חוּר) was also applied to it from its brilliant appearance (Is. xix. 9; Esth. i. 6, viii. 15). It is the *βύσσος* of the LXX, and the N. T. (Luke xvi. 19: Rev. xviii. 12, 16), and the "fine linen" of the A. V. It was used in the vestments of the high-priests (Ex. xxviii. 5 ff.), as well as by the wealthy (Gen. xli. 42; Prov. xxxi. 22; Luke xiv. 19).

[LINEN.] A less costly kind was named *bad* (בַּד *λίνεος*), which was used for certain portions of the high-priest's dress (Ex. xxviii. 42; Lev. xvi. 4, 23, 32), and for the ephods of Samuel (1 Sam. ii. 18) and David (2 Sam. vi. 14): it is worthy of notice in reference to its quality and appearance, that it is the material in which angels are represented (Ez. ix. 3, 11, x. 2, 6, 7; Dan. x. 5, xii. 6; Rev. xv. 6) A coarser kind of linen, termed *ὠμόλινον* (Ecclus. xl. 4), was used by the very poor [LINEN]. The Hebrew term *sâdîn* (סָדִין) = *σινδών*, and *satin*

[a] The sheep-skin coat is frequently represented in the sculptures of Khorsabad: it was made with sleeves, and was worn over the tunic: it fell over the back, and terminated in its natural state. The people wearing it have been identified with the Sagartii (Botta's *Nineveh*, p. 193).

expresses a fine kind of linen, especially adapted for summer wear, as distinct from the *sarabalà*, which was thick (Talmud, *Menach.* p. 41, 1). What may have been the distinction between *shésh* and *sádin* (Prov. xxxi. 22, 24) we know not: the probability is that the latter name passed from the material to a particular kind of robe. Silk was not introduced until a very late period (Rev. xviii. 12): the term *meshi* (מֶשִׁי: τρίχαπτον; Ez. xvi. 10) is of doubtful meaning [SILK]. The use of a mixed material (שַׁעַטְנֵז: κίβδηλον, i. e. *spurious*, LXX.; ἀντιδιακείμενον, Aquil.; ἐριόλινον, Gr. Ven.), such as wool and flax, was forbidden (Lev. xix. 19; Deut. xxii. 11), on the ground, according to Josephus (*Ant.* iv. 8, § 11), that such was reserved for the priests, or as being a practice usual among idolaters (Spencer, *Leg. Heb. Rit.* ii. 32), but more probably with the view of enforcing the general idea of purity and simplicity.

2. *Color and decoration.* The prevailing color of the Hebrew dress was the natural white of the materials employed, which might be brought to a high state of brilliancy by the art of the fuller (Mark ix. 3). Some of the terms applied to these materials (*e. g.* שֵׁשׁ, בּוּץ, חוּר) are connected with words significant of whiteness, while many of the allusions to garments have special reference to this quality (Job xxxviii. 14; Ps. civ. 1, 2; Is. lxiii. 3): white was held to be peculiarly appropriate to festive occasions (Eccl. ix. 8; cf. Hor. *Sat.* ii. 2, 60), as well as symbolical of purity (Rev. iii. 4, 5, iv. 4, vii. 9, 13). It is uncertain when the art of dyeing became known to the Hebrews; the *cethoneth passim* worn by Joseph (Gen. xxxvii. 3, 23) is variously taken to be either a "coat of divers colors" (ποικίλος: *polymita*, Vulg.; comp. the Greek πάσσειν, *Il.* iii. 126, xxii. 441), or a tunic furnished with sleeves and reaching down to the ankles, as in the versions of Aquila, ἀστραγάλειος, καρπωτός, and Symmachus, χειριδωτός, and in the Vulg. (2 Sam. xiii. 18), *talaris*, and as described by Josephus (*Ant.* vii. 8, § 1). The latter is probably the correct sense, in which case we have no evidence of the use of variegated robes previously to the sojourn of the Hebrews in Egypt, though the notice of scarlet thread (Gen. xxxviii. 28) implies some acquaintance with dyeing, and the light summer robe (צָעִיף: θέριστρον: *veil*, A. V.) worn by Rebecca and Tamar (Gen. xxiv. 65, xxxviii. 14, 19) was probably of an ornamental character. The Egyptians had carried the art of weaving and embroidery to a high state of perfection, and from them the Hebrews learned various methods of producing decorated stuffs. The elements of ornamentation were — (1) weaving with threads previously dyed (Ex. xxxv. 25; cf. Wilkinson's *Egyptians*, iii. 125); (2) the introduction of gold thread or wire (Ex. xxviii. 6 ff.); (3) the addition of figures, probably of animals and hunting or battle scenes (cf. Layard, ii. 287), in the case of garments, in the same manner as the cherubim were represented in the curtains of the tabernacle (Ex. xxvi. 1, 31, xxxvi. 8, 35). These devices may have been either woven into the stuff, or cut out of other stuff and afterwards attached by needlework: in the former case the pattern would appear only on one side, in the latter the pattern might be varied. Such is the distinction, according to Talmudical writers, between *cunning-work* and *needlework*, or as marked by the use of the singular and dual number, רִקְמָה, *needlework*, and רִקְמָתַיִם, *needlework on both sides* (Judg. v. 30, A. V.), though the latter term may after all be accepted in a simple way as a dual = *two embroidered robes* (Bertheau, *Comm.* in l. c.). The account of the corslet of Amasis (Her. iii. 47) illustrates the processes of decoration described in Exodus. Robes decorated with gold (מְשֻׁבָּצוֹת, Ps. xlv. 13), and at a later period with silver thread (Joseph. *Ant.* xix. 8, § 2; cf. Acts xii. 21), were worn by royal personages: other kinds of embroidered robes were worn by the wealthy both of Tyre (Ez. xvi. 13) and Palestine (Judg. v. 30; Ps. xlv. 14). The art does not appear to have been maintained among the Hebrews: the Babylonians and other eastern nations (Josh. vii. 21; Ez. xxvii. 24), as well as the Egyptians (Ez. xxvii. 7), excelled in it. Nor does the art of dyeing appear to have been followed up in Palestine: dyed robes were imported from foreign countries (Zeph. i. 8), particularly from Phœnicia, and were not much used on account of their expensiveness: purple (Prov. xxxi. 22; Luke xvi. 19) and scarlet (2 Sam. i. 24) were occasionally worn by the wealthy. The surrounding nations were more lavish in their use of them: the wealthy Tyrians (Ez. xxvii. 7), the Midianitish kings (Judg. viii. 26), the Assyrian nobles (Ez. xxiii. 6), and Persian officers (Est. viii. 15), are all represented in purple. The general hue of the Persian dress was more brilliant than that of the Jews: hence Ezekiel (xxiii. 12) describes the Assyrians as לְבֻשֵׁי מִכְלוֹל, lit. *clothed in perfection*; according to the LXX. ἐμπάρυφα, wearing robes with *handsome borders*. With regard to the head-dress in particular, described as צָנִיפֹת מִבְהָלִים (τιάραι βαπταί; A. V. "dyed attire [Ez xxiii. 15];" cf. Ov. *Met.* xiv. 654, *mitra picta*), some doubt exists whether the word rendered dyed does not rather mean *flowing* (Gesen. *Thesaur.* p 542; Layard, ii. 308).

3. *The names, forms, and mode of wearing the robes.* It is difficult to give a satisfactory account of the various articles of dress mentioned in the Bible: the notices are for the most part incidental, and refer to a lengthened period of time, during which the fashions must have frequently changed: while the collateral sources of information, such as sculpture, painting, or contemporary records, are but scanty. The general characteristics of oriental dress have indeed preserved a remarkable uniformity in all ages: the modern Arab dresses much as the ancient Hebrew did; there are the same flowing robes, the same distinction between the outer and inner garments, the former heavy and warm, the latter light, adapted to the rapid and excessive changes of temperature in those countries; and there is the same distinction between the costume of the rich and the poor, consisting in the multiplication of robes of a finer texture and more ample dimensions. Hence the numerous illustrations of ancient costume, which may be drawn from the usages of modern Orientals, supplying in great measure the want of contemporaneous representations. With regard to the figures which some have identified as Jews in Egyptian paintings and Assyrian sculptures, we cannot but consider the evidence insufficient. The figures in the painting of

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Beni Hassan, delineated by Wilkinson (*Anc. Egypt.* ii. 296), and supposed by him to represent the arrival of Joseph's brethren, are dressed in a manner at variance with our ideas of Hebrew costume: the more important personages wear a double tunic, the upper one constructed so as to pass over the left shoulder and under the right arm, leaving the right shoulder exposed; the servants wear nothing more than a skirt or kilt, reaching from the loins to the knee. Wilkinson suggests some collateral reasons for doubting whether they were really Jews: to which we may add a further objection that the presents which these persons bring with them are not what we should expect from Gen. xliii. 11. Certain figures inscribed on the face of a rock at *Behistun*, near Kermanshah, were supposed by Sir R. K. Porter to represent Samaritans captured by Shalmaneser: they are given in Vaux's *Nineveh*, p. 372. These sculptures are now recognized as of a later date, and the figures evidently represent people of different nations, for the tunics are alternately short and long. Again, certain figures discovered at Nineveh have been pronounced to be Jews: in one instance the presence of hats and boots is the ground of identification (Bonomi, *Nineveh*, p. 197; comparing Dan. iii. 21); but if, as we shall hereafter show, the original words in Dan. have been misunderstood by our translators, no conclusion can be drawn from the presence of these articles. In another instance the figures are simply dressed in a short tunic, with sleeves reaching nearly to the elbow, and confined at the waist by a girdle, a style of dress which was so widely spread throughout the East that it is impossible to pronounce what particular nation they may have belonged to: the style of head-dress seems an objection to the supposition that they are Jews. These figures are given in Bonomi's *Nineveh*, p. 381.

The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages (כְּלִי: σκεύη), such as the staff, signet-ring, and other ornaments, or, according to Josephus (*Ant.* iv. 8, § 43), the weapons of a man; as well as to a man to wear the outer robe (שִׂמְלָה) of a woman (Deut. xxii. 5); the reason of the prohibition, according to Maimonides (*Mor. Neboch.* iii. 37), being that such was the practice of idolaters (cf. Carpzov, *Appar.* p. 514); but more probably it was based upon the general principle of propriety. We shall first describe the robes which were common to the two sexes, and then those which were peculiar to women.

(1.) The *cethoneth* (כְּתֹנֶת, whence the Greek χιτών) was the most essential article of dress. It was a closely fitting garment, resembling in form and use our *shirt*, though unfortunately translated *coat* in the A. V. The material of which it was made was either wool, cotton, or linen. From Josephus's observation (*Ant.* iii. 7, § 4) with regard to the *me'il*, that it was οὐκ ἐκ δυοῖν περιτμημάτων, we may probably infer that the ordinary *cethoneth* or tunic was made in two pieces, which were sewn together at the sides. In this case the χιτὼν ἄρραφος worn by our Lord (John xix. 23) was either a singular one, or, as is more probable, was the upper tunic or *me'il*. The primitive *cethoneth* was without sleeves and reached only to the knee, like the Doric χιτών; it may also have been, like the latter, partially opened at one side, so that a person in rapid motion was exposed (2 Sam. vi. 20). Another kind, which we may compare with the Ionian χιτών, reached to the wrists and ankles: such was probably the *cethoneth passim* worn by Joseph (Gen. xxxvii. 3, 23), and Tamar (2 Sam. xiii. 18), and that which the priests wore (Joseph. *Ant.* iii. 7, § 2). It was in either case kept close to the body by a girdle [GIRDLE], and the fold formed by the overlapping of the robe served as an inner pocket, in which a letter or any other small article might be carried (Joseph. *Ant.* xvii. 5, § 7). A person wearing the *cethoneth* alone was described



Fig. 1. An Egyptian. (Lane's *Modern Egyptians.*)

as עָרֹם, *naked*, A. V.: we may compare the use of the term γυμναί as applied to the Spartan virgins (Plut. *Lyc.* 14), of the Latin *nudus* (Virg. *Georg.* i. 299), and of our expression *stripped*. Thus it is said of Saul after having taken off his *upper* garments (בְּגָדָיו, 1 Sam. xix. 24); of Isaiah (Is. xx. 2) when he had put off his sackcloth, which was usually worn over the tunic (cf. Jon. iii. 6), and only on special occasions next the skin (2 K. vi. 30); of a warrior who has cast off his military cloak (Am. ii. 16; cf. Liv. iii. 23, *inermes nudique*); and of Peter without his fisher's coat (John xxi. 7). The same expression is elsewhere applied to the poorly clad (Job xxii. 6; Is. lviii. 7; James ii. 15).

The above wood-cut (fig. 1) represents the simplest style of Oriental dress, a long loose shirt or *cethoneth* without a girdle, reaching nearly to the ankle. The same robe, with the addition of the girdle, is shown in fig. 4.

In fig. 2 we have the ordinary dress of the modern Bedouin: the tunic overlaps the girdle at the waist, leaving an ample fold, which serves as a pocket. Over the tunic he wears the *abba*, or striped plaid, which completes his costume.

(2.) The *sâdîn* (סָדִין) appears to have been a wrapper of fine linen (σινδών, LXX.), which might be used in various ways, but especially as a night-shirt (Mark xiv. 51; cf. Her. ii. 95; Schleusner's *Lex. in N. T.* s. v.). The Hebrew term is given in the Syriac N. T. as = σουδάριον (Luke xix. 20) and λέντιον (John xiii. 4). The material or robe

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a mentioned in Judg. xiv. 12, 13 (*sheet, shirt*, A. V.), Prov. xxxi. 24, and Is. iii. 23 (*fine linen*, A. V.); but in none of these passages is there anything to decide its specific meaning. The Talmudical writers occasionally describe the *talith*



Fig. 2. A Bedouin. (Lynch, *Dead Sea.*)

[*tallîth*, or *tallêth*] under that name, as being made of fine linen: hence Lightfoot (*Exercitations* on Mark xiv. 51) identifies the σινδών worn by the young man as a *talith*, which he had put on in his haste without his other garments.

(3.) The *me'il* (מְעִיל) was an upper or second tunic, the difference being that it was longer than the first. It is hence termed in the LXX. ὑποδύτης ποδήρης, and probably in this sense the term is applied to the *cethoneth passim* (2 Sam. xiii. 18), implying that it reached down to the feet. The sacerdotal *me'il* is elsewhere described. [PRIEST.] As an article of ordinary dress it was worn by kings (1 Sam. xxiv. 4), prophets (1 Sam. xxviii. 14), nobles (Job i. 20), and youths (1 Sam. ii. 19). It may, however, be doubted whether the term is used in its specific sense in these passages, and not rather in its broad etymological sense (from מָעַל, *to cover*), for any robe that chanced to be worn over the *cethoneth*. In the LXX. the renderings vary between ἐπενδύτης (1 Sam. xviii. 4; 2 Sam. xiii. 18; 1 Sam. ii. 19, Theodot.), a term properly applied to an upper garment, and specially used in John xxi. 7 for the linen coat worn by the Phœnician and Syrian fishermen (Theophyl. in *l. c.*), διπλοΐς (1 Sam. ii. 19, xv. 27, xxiv. 4, 11, xxviii. 14; Job xxix. 14), ἱμάτια (Job i. 20), στολή (1 Chr. xv. 27; Job ii. 12), and ὑποδύτης (Ex. xxxix. 21; Lev. viii. 7), showing that generally speaking it was regarded as an upper garment. This further appears from the passages in which notice of it occurs: in 1 Sam. xviii. 4 it is the "robe" which Jonathan first takes off; in 1 Sam. xxviii. 14 it is the "mantle" in which Samuel is enveloped; in 1 Sam. xv. 27, it is the "mantle," the skirt of which is rent (cf. 1 K. xi. 30, where the שַׂלְמָה is similarly treated); in 1 Sam. xxiv. 4, it is the "robe," under which Saul slept (generally the יְרִיעָה was so used); and in Job i. 20 ii. 12, it is the "mantle" which he rends (cf. Exr. ix. 3, 5); in these passages it evidently describes an outer robe, whether the *simlâh*, or the *me'il* itself used as a *simlâh*. Where two tunics are mentioned (Luke iii. 11) as being worn at the same time, the second would be a *me'il*; travellers generally wore two (Joseph. *Ant.* xvii. 5, § 7), but the practice was forbidden to the disciples (Matt. x. 10; Luke ix. 3).

The dress of the middle and upper classes in modern Egypt (fig. 3) illustrates the customs of the Hebrews. In addition to the shirt, they wear a long vest of striped silk and cotton, called *kaftân*, descending to the ankles, and with ample sleeves, so that the hands may be concealed at pleasure The girdle surrounds this vest. The outer robe consists of a long cloth coat, called *gibbeh*, with sleeves reaching nearly to the wrist. In cold weather the *abba* is thrown over the shoulders.



Fig. 3. An Egyptian of the upper classes. (Lane.)

(4.) The ordinary outer garment consisted of a quadrangular piece of woolen cloth, probably resembling in shape a Scotch plaid. The size and texture would vary with the means of the wearer. The Hebrew terms referring to it are — *simlâh* (שִׂמְלָה, occasionally שַׂלְמָה), which appears to have had the broadest sense, and sometimes is put for clothes generally (Gen. xxxv. 2, xxxvii. 34; Ex iii. 22, xxii. 9; Deut. x. 18; Is. iii. 7, iv. 1), though once used specifically of the warrior's cloak (Is. ix. 5); *beged* (בֶּגֶד), which is more usual in speaking of robes of a handsome and substantial character (Gen. xxvii. 15, xli. 42; Ex. xxviii. 2; 1 K. xxii. 10; 2 Chr. xviii. 9; Is. lxiii. 1); *cesûth* (כְּסוּת), appropriate to passages where covering or protection is the prominent idea (Ex. xxii. 26; Job xxvi. 6, xxxi. 19); and lastly *lebûsh* (לְבוּשׁ), usual in poetry, but specially applied to a warrior's cloak (2 Sam. xx. 8), priests' vestments (2 K. x 22), and royal apparel (Esth. vi. 11, viii. 15). A cognate term (*malbûsh* (מַלְבּוּשׁ) describes specifically a state-dress, whether as used in a royal household (1 K. x. 5; 2 Chr. ix. 4), or for religious festivals (2 K. x. 22): elsewhere it is used generally for robes of a handsome character (Job xxvii. 16; Is. lxiii. 3; Ez. xvi. 13; Zeph. i. 8). Another

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term, *mad* (מַד), with its derivatives מִדָּה (Ps. xxxiii. 2), and מְדֻי (2 Sam. x. 4; 1 Chr. xix. 4), is expressive of the *length* of the Hebrew garments (1 Sam. iv. 12, xviii. 4), and is specifically applied to a long cloak (Judg. iii. 16; 2 Sam. xx. 8), and to the priest's coat (Lev. vi. 10). The Greek terms ἱμάτιον and στολή express the corresponding idea, the latter being specially appropriate to robes of more than ordinary grandeur (1 Macc. x. 21, xiv. 9; Mark xii. 38, xvi. 5; Luke xv. 22, xx. 46; Rev. vi. 11, vii. 9, 13); the χιτών and ἱμάτιον (*tunica, pallium*, Vulg.; *coat, cloak*, A. V.) are brought into juxtaposition in Matt. v. 40 and Acts ix. 39. The *beged* might be worn in various ways, either wrapped round the body, or worn over the shoulders, like a shawl, with the ends or "skirts" (כְּנָפַיִם: πτερύγια: *anguli*) hanging down in front; or it might be thrown over the head, so as to conceal the



Figs. 4, 5. Egyptians of the lower orders. (Lane.)

face (2 Sam. xv. 30; Esth. vi. 12). The ends were skirted with a fringe and bound with a dark purple ribbon (Num. xv. 38). It was confined at the waist by a girdle, and the fold (חֵיק: κόλπος: *sinus*), formed by the overlapping of the robe, served as a pocket in which a considerable quantity of articles might be carried (2 K. iv. 39; Ps. lxxix. 12; Hag. ii. 12; Niebuhr, *Description*, p. 56), or as a purse (Prov. xvii. 23, xxi. 14; Is. lxv. 6, 7; Jer. xxxii. 18; Luke vi. 38).

The ordinary mode of wearing the outer robe, called *abba* or *abáyeh*, at the present time, is exhibited in figs. 2 and 5. The arms, when falling down, are completely covered by it, as in fig. 5: but in holding any weapon, or in active work, the lower part of the arm is exposed, as in fig. 2.

The dress of the women differed from that of the men in regard to the outer garment, the *cethoneth* being worn equally by both sexes (Cant. v. 3). The names of their distinctive robes were as follows: — (1) *mitpachath* (מִטְפַּחַת: περίζωμα: *pallium, linteamen: veil, wimple*, A. V.), a kind of shawl (Ruth iii. 15; Is. iii. 22); (2) *ma'atáphâh* (מַעֲטָפָה: *palliolum: mantle*, A. V.), another kind of shawl (Is. iii. 22), but how differing from the one just mentioned, we know not; the etymological meaning of the first name is *expansion*, of the second, *enveloping*: (3) *tsá'îph* (צָעִיף: θέριστρον: *veil*, A. V.), a robe worn by Rebecca on approaching Isaac (Gen. xxiv. 65), and by Tamar when she assumed the guise of a harlot (Gen. xxxviii. 14, 19); it was probably, as the LXX. represents it, a light summer dress of handsome appearance (περιέβαλε τὸ θέριστρον καὶ ἐκαλλωπίσατο, Gen. xxxviii. 14), and of ample dimensions, so that it might be thrown over the head at pleasure; (4) *rádîd* (רָדִיד: A. V. "veil"), a similar robe (Is. iii. 23; Cant. v. 7), and substituted for the *tsá'îph* in the Chaldee version: we



Fig. 6. An Egyptian Woman. (Lane.)

may conceive of these robes as resembling the *peplum* of the Greeks, which might be worn over the head, as represented in *Dict. of Ant.* p. 885, or again as resembling the *habarah* and *mildyeh* of the modern Egyptians (Lane, i. 73, 75); (5) *pethîgil* (פְּתִיגִיל: χιτὼν μεσοπόρφυρος: *stomacher*, A. V.), a term of doubtful origin, but probably significant of a gay holiday dress (Is. iii. 24); to the various explanations enumerated by Gesenius (*Thes.* p. 1137), we may add one proposed by Saalschütz (*Archäol.* i. 31), פֶּתִי, *wide* or *foolish*, and גִּיל, *pleasure*, in which case it = *unbridled pleasure*, and has no reference to dress at all; (6) *gilyônim* (גִּלְיֹנִים, Is. iii. 23), also a doubtful word, explained in the LXX. as a transparent dress, *i. e.* of gauze (διαφανῆ Λακωνικά); Schroeder (*de Vest. Mul. Heb.* p. 311) supports this view, but more probably the word means, as in the A. V., *glasses*. The garments of females were terminated by an ample border or fringe (שׁוּל, שֻׁלַּי: ὀπίσθια: *skirts*), which concealed the feet (Is. xlvii. 2; Jer. xiii. 22).

Figs. 6 and 7 illustrate some of the peculiarities of female dress: the former is an Egyptian woman (in her walking dress): the latter represents a dress probably of great antiquity, still worn by the peasants in the south of Egypt: the outer robe, or *hulaleeyeh*, is a large piece of woolen stuff wound

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round the body, the upper parts being attached at the shoulders: another piece of the same stuff is used for the head-veil, or *tarhah*.



fig. 7. A woman of the southern province of Upper Egypt. (Lane.)

Having now completed our description of Hebrew dress, we add a few remarks relative to the selection of equivalent terms in our own language. It must at once strike every Biblical student as a great defect in our Authorized Version that the same English word should represent various Hebrew words; *e. g.* that "veil" should be promiscuously used for *rádíd* (Is. iii. 23), *tsá'iph* (Gen. xxiv. 65), *mitpachath* (Ruth iii. 15), *masveh* (Ex. xxxiv. 33): "robe" for *me'il* (1 Sam. xviii. 4), *cethoneth* (Is. xxii. 21), *addereth* (Jon. iii. 6), *salmâh* (Mic. ii. 8): "mantle" for *me'il* (1 Sam. xv. 27), *addereth* (1 K. xix. 13), *ma'atâphâh* (Is. iii. 22); and "coat" for *me'il* (1 Sam. ii. 19), *cethoneth* (Gen. iii. 21): and conversely that different English words should be promiscuously used for the same Hebrew one, as *me'il* is translated "coat," "robe," "mantle;" *addereth* "robe," "mantle." Uniformity would be desirable, in as far as it can be attained, so that the English reader might understand that the same Hebrew term occurred in the original text, where the same English term was found in the translation. Beyond uniformity, correctness of translation would also be desirable: the difficulty of attaining this in the subject of dress, with regard to which the customs and associations are so widely at variance in our own country and in the East, is very great. Take, for instance, the *cethoneth*: at once an undergarment, and yet not unfrequently worn without anything over it: a *shirt*, as being worn next the skin; and a *coat*, as being the upper garment worn in a house: deprive the Hebrew of his *cethoneth*, and he was positively naked; deprive the Englishman of his *coat*, and he has under-garments still. The *beged* again: in shape probably like a Scotch *plaid*, but the use of such a term would be unintelligible to the minds of English peasantry: in use unlike any garment with which we are familiar, for we only wear a *great-coat* or a *cloak* in bad weather, whereas the Hebrew and his *beged* were inseparable. With such difficulties attending the subject, any attempt to render the Hebrew terms must be, more or less, a *compromise* between correctness and modern usage; and the English terms which we are about to propose must be regarded merely in the light of suggestions. *Cethoneth* answers in many respects to "frock:" the sailor's "frock" is constantly worn next the skin, and either with or without a coat over it; the "smock-frock" is familiar to us as an upper garment, and still as a kind of undress. In shape and material these correspond with *cethoneth*, and like it, the term "frock" is applied to both sexes. In the sacerdotal dress a more technical term might be used: "vestment," in its specific sense as = the chasuble, or *casula*, would represent it very aptly. *Me'il* may perhaps be best rendered "gown," for this too applies to both sexes, and, when to men, always in an official sense, as the academic gown, the alderman's gown, the barrister's gown, just as *me'il* appears to have represented an official, or, at all events, a special dress. In sacerdotal dress "alb" exactly meets it, and retains still, in the Greek church, the very name, *ποδήρης*, by which the *me'il* is described in the LXX. The sacerdotal ephod approaches, perhaps, most nearly to the term "pall," the *ὠμοφόριον* of the Greek church, which we may compare with the *ἐπωμίς* of the LXX. *Addereth* answers in several respects to "pelisse," although this term is now applied almost exclusively to female dress. *Sâdîn* = "linen wrapper." *Simlâh* we would render "garment," and in the plural "clothes," as the broadest term of the kind; *beged*, "vestment," as being of superior quality; *lebûsh*, "robe," as still superior; *mad*, "cloak," as being long; and *malbûsh*, "dress," in the specific sense in which the term is not unfrequently used as = *fine* dress. In female costume *mitpachath* might be rendered "shawl," *ma'atâphâh* "mantle," *tsá'iph* "handsome dress," *rádíd* "cloak."

In addition to these terms, which we have thus far extracted from the Bible, we have in the Talmudical writers an entirely new nomenclature. The *talith* [*tallith* or *tallèth*] (טלית) is frequently noticed; it was made of fine linen, and had a fringe attached to it, like the *beged;* it was of ample dimensions, so that the head might be enveloped in it, as was usual among the Jews in the act of prayer. The *kólbin* (קולבין) was probably another name for the *talith*, derived from the Greek κολόβιον; Epiphanius (i. 15) represents the στολαί of the Pharisees as identical with the *Dalmatica* or the *Colobium;* the latter, as known to us, was a close tunic without sleeves. The *châlûk* (חלוק) was a woolen shirt, worn as an under tunic. The *mactóren* (מקטורן) was a mantle or outer garment (cf. Lightfoot, *Exercitations* on Matt. v. 40; Mark xiv. 51; Luke ix. 3, &c.) Gloves (קסיה or כף) are also noticed (*Celim*, xvi. 6, xxiv. 15, xxvi. 3), not, however, as worn for luxury, but for the protection of the hands in manual labor.

With regard to other articles of dress, see Girdle; Handkerchief; Headdress; Hem of Garment; Sandals; Shoes; Veil.

The dresses of foreign nations are occasionally referred to in the Bible; that of the Persians is described in Dan. iii. 21 in terms which have been variously understood, but which may be identified with the statements of Herodotus (i. 195, vii. 61) in the following manner: — (1) The *sarâbâlis*

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סַרְבָּלִין: A. V. "coats") = *ἀναξυρίδες* or *trousers*, which were the distinctive feature in the Persian as compared with the Hebrew dress; (2) the *pattîsh* (פַּטִּישׁ: A. V. "hosen") = *κιθὼν ποδηνεκὴς λίνεος* or inner tunic; (3) the *carbelâ* (כָּרְבְּלָא: A. V. "hat") = *ἄλλος εἰρίνεος κιθών* or upper tunic, corresponding to the *me'îl* of the Hebrews; (4) the *lebûsh* (לְבוּשׁ: A. V. "garment") = *χλανίδιον λευκόν* or cloak, which was worn, like the *beged*, over all. In addition to these terms, we have notice of a robe of state of fine linen, *tacrîc* (תַּכְרִיךְ): *διάδημα*: *sericum pallium*), so called from its ample dimensions (Esth. viii. 15). The same expression is used in the Chaldee for *purple garments* in Ez. xxvii. 16.

The references to Greek or Roman dress are few: the *χλαμύς* (2 Macc. xii. 35; Matt. xxvii. 28) was either the *paludamentum*, the military scarf of the Roman soldiery, or the Greek *chlamys* itself, which was introduced under the Emperors (*Dict. of Ant.* art. *Chlamys*); it was especially worn by officers. The travelling *cloak* (*φελόνης*) referred to by St. Paul (2 Tim. iv. 13) is generally identified with the Roman *pænula*, of which it may be a corruption; the Talmudical writers have a similar name (פליון or פלוניא). It is, however, otherwise explained as a travelling case for carrying clothes or books (Conybeare, *St. Paul*, ii. 499)

4. The customs and associations connected with dress are numerous and important, mostly arising from the peculiar form and mode of wearing the outer garments. The *beged*, for instance, could be applied to many purposes besides its proper use as a vestment; it was sometimes used to carry a burden (Ex. xii. 34; Judg. viii. 25; Prov. xxx. 4), as Ruth used her shawl (Ruth iii. 15); or to wrap up an article (1 Sam. xxi. 9); or again as an *impromptu* saddle (Matt. xxi. 7). Its most important use, however, was a coverlet at night (Ex. xxii. 27; Ruth iii. 9; Ez. xvi. 8), whence the word is sometimes taken for bed-clothes (1 Sam. xix. 13; 1 K. i. 1): the Bedouin applies his *abba* to a similar purpose (Niebuhr, *Description*, p. 56). On this account a creditor could not retain it after sunset (Ex. xxii. 26; Deut. xxiv. 12, 13; cf. Job xxii. 6, xxiv. 7; Am. ii. 8). The custom of placing garments in pawn appears to have been very common, so much so that עָבוֹט, *pledge* = a garment (Deut. xxiv. 12, 13); the accumulation of such pledges is referred to in Hab. ii. 6 (*that loadeth himself with* עַבְטִים, i. e. *pledges*; where the A. . following the LXX. and Vulg. reads עָב, טִיט, thick clay"); this custom prevailed in the time f our Lord, who bids his disciples give up the *ἱμάτιον* = *beged*, in which they slept, as well as the *χιτών* (Matt. v. 40). At the present day it is not unusual to seize the *abba* as compensation for an injury: an instance is given in Wortabet's *Syria*, . 293.

The loose, flowing character of the Hebrew robes admitted of a variety of symbolical actions; rending them was expressive of various emotions, as grief (Gen. xxxvii. 29, 34; Job i. 20; 2 Sam. i. 2) [MOURNING], fear (1 K. xxi. 27; 2 K. xxii. 11, 19), indignation (2 K. v. 7, xi. 14; Matt. xxvi. 65), or despair (Judg. xi. 35; Esth. iv. 1): generally the outer garment alone was thus rent (Gen. xxxvii. 34; Job i. 20, ii. 12), occasionally the inner (2 Sam. xv. 32), and occasionally both (Ezr. ix 3; Matt. xxvi. 65, compared with Mark xiv. 63) Shaking the garments, or shaking the dust off them, was a sign of renunciation (Acts xviii. 6) spreading them before a person, of loyalty and joyous reception (2 K. ix. 13; Matt. xxi. 8); wrapping them round the head, of awe (1 K. xix. 13), or of grief (2 Sam. xv. 30; Esth. vi. 12; Jer. xiv. 3, 4); casting them off, of excitement (Acts xxii. 23); laying hold of them, of supplication (1 Sam. xv. 27; Is. iii. 6, iv. 1; Zech. viii. 23).

The length of the dress rendered it inconvenient for active exercise: hence the outer garments were either left in the house by a person working close by (Matt. xxiv. 18), or were thrown off when the occasion arose (Mark x. 50; John xiii. 4: Acts vii. 58); or, if this was not possible, as in the case of a person travelling, they were girded up (1 K. xviii 46; 2 K. iv. 29, ix. 1; 1 Pet. i. 13); on entering a house the upper garment was probably laid aside and resumed on going out (Acts xii. 8). In a sitting posture the garments concealed the feet; this was held to be an act of reverence (Is. vi. 2; see Lowth's note). The proverbial expression in 1 Sam. xxv. 22; 1 K. xiv. 10, xxi. 21; 2 K. ix. 8, probably owes its origin to the length of the garments, which made another habit more natural (cf. Her. ii. 35; Xen. *Cyrop.* i. 2, § 16; Ammian. Marcell. xxiii. 6); the expression is variously understood to mean the *lowest* or the *youngest* of the people (Gesen. *Thes.* p. 1397; Jahn, *Archæol.* i. 8, § 120). To cut the garments short was the grossest insult that a Jew could receive (2 Sam. x. 4; the word there used, מְדֵן, is peculiarly expressive of the length of the garments). To raise the border or skirt of a woman's dress was a similar insult, implying her unchastity (Is. xlvii. 2; Jer. xiii. 22, 26; Nah. iii. 5).

The putting on and off of garments, and the ease with which it was accomplished, are frequently referred to; the Hebrew expressions for the first of these operations, as regards the outer robe, are לָבַשׁ, *to put on*, עָטָה, כָּסָה, and עָטַף, lit. *to cover*, the three latter having special reference to the amplitude of the robes; and for the second פָּשַׁט, lit. *to expand*, which was the natural result of taking off a wide, loose garment. The ease of these operations forms the point of comparison in Ps. cii. 26; Jer. xliii. 12. In the case of closely fitting robes the expression is חָגַר, lit. *to gird*, which is applied to the ephod (1 Sam. ii. 18; 2 Sam. vi. 14), to sackcloth (2 Sam. iii. 31; Is. xxxii. 11; Jer. iv. 8); the use of the term may illustrate Gen. iii. 7, where the garments used by our first parents are called חֲגֹרֹת (A. V. "aprons"), probably meaning such as could be wound round the body. The converse term is פָּתַח, *to loosen*, or *unbind* (Ps. xxx. 11; Is. xx. 2).

The number of suits possessed by the Hebrews was considerable. A single suit consisted of an under and upper garment, and was termed עֵרוּךְ תְּנָדִים (*στολὴ ἱματίων*, i. e. *apparatus vestium* LXX.; Judg. xvii. 10). Where more than one is

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spoken of, the suits are termed חֲלִיפוֹת (ἀλλασσόμεναι στολαί; cf. Hom. *Od.* viii. 249, εἵματα ἐξημοιβά: *changes of raiment*, A. V.). These formed in ancient times one of the most usual presents among Orientals (Harmer, *Observations*, ii. 379 ff.); five (Gen. xlv. 22) and even ten changes (2 K. v. 5) were thus presented, while as many as thirty were proposed as a wager (Judg. xiv. 12, 19). The highest token of affection was to present the robe actually worn by the giver (1 Sam. xviii. 4; cf. Hom. *Il.* vi. 230; Harmer, ii. 388). The presentation of a robe in many instances amounted to installation or investiture (Gen. xli. 42; Esth. viii. 15; Is. xxii. 21; cf. Morier, *Second Journey*, p. 93); on the other hand, taking it away amounted to dismissal from office (2 Macc. iv. 38). The production of the best robe was a mark of special honor in a household (Luke xv. 22). The number of robes thus received or kept in store for presents was very large, and formed one of the main elements of wealth in the East (Job xxvii. 16; Matt. vi. 19; James v. 2), so that *to have clothing* = to be wealthy and powerful (Is. iii. 6, 7). On grand occasions the entertainer offered becoming robes to his guests (Trench on *Parables*, p. 231). Hence in large households a wardrobe (מֶלְתָּחָה) was required for their preservation (2 K. x. 22; cf. Harmer, ii. 382), superintended by a special officer named שֹׂמֵר הַבְּגָדִים, *keeper of the wardrobe* (2 Chr. xxxiv. 22). Robes reserved for special occasions are termed מַחֲלָצוֹת (A. V. "changeable suits"; Is. iii. 22; Zech. iii. 4), because laid aside when the occasion was past.

The color of the garment was, as we have already observed, generally white; hence a spot or stain readily showed itself (Is. lxiii. 3; Jude 23; Rev. iii. 4); reference is made in Lev. xiii. 47 ff. to a greenish or reddish spot of a leprous character. Jahn (*Archæol.* i. 8, § 135) conceives this to be not the result of leprosy, but the depredations of a small insect; but Schilling (*de Lepra*, p. 192) states that leprosy taints clothes, and adds "sunt maculæ omnino indelebiles et potius incrementum capere quam minui sub his lavationibus videntur" (Knobel, *Comm.* in l. c.). Frequent washings and the application of the fuller's art were necessary to preserve the purity of the Hebrew dress. [SOAP; FULLER.]

The business of making clothes devolved upon women in a family (Prov. xxxi. 22; Acts ix. 39); little art was required in what we may term the tailoring department: the garments came forth for the most part ready-made from the loom, so that one weaver supplanted the tailor. The references to sewing are therefore few: the term תָּפַר (Gen. iii. 7; Job xvi. 15; Eccl. iii. 7; Ez. xiii. 18) was applied by the later Jews to *mending* rather than making clothes.

The Hebrews were liable to the charge of extravagance in dress; Isaiah in particular (iii. 16 ff.) dilates on the numerous robes and ornaments worn by the women of his day. The same subject is referred to in Jer. iv. 30; Ez. xvi. 10; Zeph. i. 8, and Ecclus. xi. 4, and in a later age 1 Tim. ii. 9; 1 Pet. iii. 3. W. L. B.

DRINK, STRONG (שֵׁכָר: σίκερα, [μέθη; μέθυσμα; οἶνος: *sicera; ebrietas; omne quod inebriare potest; potio*]). The Hebrew term *shécâr*, in its etymological sense, applies to any beverage that had *intoxicating* qualities. It is generally found connected with wine, either as an exhaustive expression for all other liquors (*e. g.* Judg. xiii. 4; Luke i. 15), or as parallel to it, particularly in poetical passages (*e. g.* Is. v. 11; Mic. ii. 11); in Num. xxviii. 7 and Ps. lxix. 12, however, it stands by itself and must be regarded as including wine. The Bible itself throws little light upon the nature of the mixtures described under this term. We may infer from Cant. viii. 2 that the Hebrews were in the habit of expressing the juice of other fruits besides the grape for the purpose of making wine: the pomegranate, which is there noticed, was probably one out of many fruits so used. In Is. xxiv. 9 there may be a reference to the *sweetness* of some kind of strong drink. In Num. xxviii. 7 *strong drink* is clearly used as equivalent to wine, which was ordered in Ex. xxix. 40. With regard to the application of the term in later times we have the explicit statement of Jerome (*Ep. ad Nepot.*[a]), as well as other sources of information, from which we may state that the following beverages were known to the Jews: (1.) *Beer*, which was largely consumed in Egypt under the name of *zythus* (Herod. ii. 77; Diod. Sic. i. 34), and was thence introduced into Palestine (Mishn. *Pesach.* 3, § 1). It was made of barley; certain herbs, such as lupin and skirrett, were used as substitutes for hops (Colum. x. 114). The *boozah* of modern Egypt is made of barley-bread, crumbled in water, and left until it has fermented (Lane, i. 131): the Arabians mix it with spices (Burckhardt's *Arabia*, i. 213), as described in Is v. 22. The Mishna (*l. c.*) seems to apply the term *shécâr* more especially to a Median drink, probably a kind of beer made in the same manner as the modern *boozah*; the Edomite *chomets*, noticed in the same place, was probably another kind of beer, and may have held the same position among the Jews that bitter beer does among ourselves. (2.) *Cider*, which is noticed in the Mishna (*Terum.* 11, § 2) as *apple-wine*. (3.) *Honey-wine*, of which there were two sorts, one like the οἰνόμελι of the Greeks, which is noticed in the Mishna (*Shabb.* 20, § 2; *Terum.* 11, § 1) under a Hebraized form of that name, consisting of a mixture of wine, honey, and pepper; the other a decoction of the juice of the grape, termed *debash* (honey) by the Hebrews, and *dibs* by the modern Syrians, resembling the ἕψημα of the Greeks and the *defrutum* of the Romans, and similarly used, being mixed either with wine milk, or water. (4.) *Date-wine*, which was also manufactured in Egypt (οἶνος φοινικήιος, Herod. ii. 86, iii. 20). It was made by mashing the fruit in water in certain proportions (Plin. xiv. 19, § 3). A similar method is still used in Arabia, except that the fruit is not mashed (Burckhardt's *Arabia*, ii. 264): the palm-wine of modern Egypt is the sap of the tree itself, obtained by making an incision into its heart (Wilkinson, ii. 174). (5.) Various other fruits and vegetables are enumerated by Pliny (xiv. 19) as supplying materials for *factitious* or home-made wine, such as figs, millet, the

[a] "Sicera Hebræo sermone omnis potio nuncupatur, quæ inebriare potest, sive illa, quæ frumento conficitur sive pomorum succo, aut cum favi decoquuntur in dulcem et barbaram potionem, aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur"

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carob fruit, &c. It is not improbable that the Hebrews applied *raisins* to this purpose in the simple manner followed by the Arabians (Burckhardt, ii. 377), namely, by putting them in jars of water and burying them in the ground until fermentation takes place. W. L. B.

DROMEDARY. The representative in the A. V. of the Heb. words *bêcer* or *bicrâh*, *recesh* and *rammâc*. As to the two former terms, see under CAMEL.[a]

1. *Recesh* (רֶכֶשׁ: ἱππεῖων, ἅρμα: *jumenta, veredarii*) is variously interpreted in our version by "dromedaries" (1 K. iv. 28), "mules" (Esth. viii. 10, 14), "swift beasts" (Mic. i. 13). There seems to be no doubt that *recesh* denotes "a superior kind of horse," such as would be required when dispatch was necessary. See Gesenius (*Thes.* s. v.).

2. *Rammâc* (רַמָּךְ: LXX. and Vulg. omit) occurs only in plur. form in Esth. viii. 10, in connection with *benê*, "sons;" the expression *benê rammâchîm* being an epexegesis of the Heb. word *achashterânîm*, "mules, the sons of mares." The Heb. רַמָּךְ, "a mare," which the A. V. renders incorrectly "dromedary," is evidently allied to the Arab. رَمَكَة, "a brood-mare." W. H.

* **DROPPING, A CONTINUAL.** It is said in Prov. xxvii. 15, that "a continual dropping in a very rainy day and a contentious woman are alike." The LXX. gives as the sense of this: "Drops of rain in a wintry day drive a man out of his house; in the same manner also does an abusive woman." The force of this comparison becomes evident when we know something of the construction of ordinary houses in the East. Many of them have mud-covered roofs; and hence the rains, especially if violent and protracted, are liable to loosen such coverings and allow the water, according to the extent of the injury, to drop or pour down upon the hapless inmates. Mr. Hartley (*Travels in Asia Minor*), relates an experience of his own which illustrates this inconvenience: "Last night, we retired to rest in what appeared to be one of the best rooms which we have occupied during the journey; but at midnight we were roused by the rain descending through the roof; and were obliged to rise and seek shelter from the incessant dropping, in the corridor, which was better protected."

On the roofs of many houses (the writer observed this most frequently in northern Syria) they keep a cylindrical rolling-stone which the people employ, especially after a shower, for the purpose of smoothing and hardening the softened earth through which the rain so easily penetrates. This precaution will sometimes aggravate the evil. Dr. Lepsius relates (*Briefe aus Ægypten*, &c. (p. 393) 1852) that, being overtaken by a sudden shower at night, he took refuge in a house near *Deir el-Kamar*, on Mount Lebanon. Ere long the rain softened the mud on the roof and began to pour down on his bed. The family sent out one of their number to fill up the crevices and draw about the stone-roller. But in addition to the rain, heaps of stone and rubbish were precipitated on him, and he was compelled to beg his host to forego the well meant kindness. He passed a sleepless night, and hailed the earliest dawn as the signal for departure.

We see therefore how much the proverb expressed, when it says, that "a continual dropping in a very rainy day and a contentious woman are alike." H.

DRUSILLA (Δρουσίλλη), daughter of Herod Agrippa I. (Acts xii. 1, 19 ff.) and Cypros; sister of Herod Agrippa II. She was at first betrothed to Antiochus Epiphanes, prince of Commagene, but, he refusing to become a Jew, she was married to Azizus, king of Emesa, who complied with that condition (*Ant.* xx. 7, § 1). Soon after, Felix, procurator of Judæa, brought about her seduction by means of the Cyprian sorcerer Simon, and took her as his wife (*ib.* 7, § 2). In Acts xxiv. 24, we find her in company with Felix at Cæsarea, on occasion of St. Paul being brought before the latter; and the narrative implies that she was present at the Apostle's preaching. Felix had by Drusilla a son named Agrippa, who, together with his mother, perished in the eruption of Vesuvius under Titus (Joseph. *l. c.*; comp. Tac. *Hist.* v. 9). H. A.

* **DUKE** (from the Latin *dux*) as employed in the English Bible (Gen. xxxvi. 15, 40; Ex. xv. 15; Josh. xiii. 21, &c.) differs widely from the present usage. In the older English writers it often meant simply leader, chieftain, and is so used (A. V.) of the heads or *sheiks* of Arab clans which come forward so often in the earlier Hebrew history. See Eastwood and Wright's *Bible Word-Book*. H.

DULCIMER (*Symphoniah*, סומפוניה: [συμφωνία: *symphonia*]), a musical instrument, not in use amongst the Jews of Palestine, but mentioned in Daniel, iii. 5, 15, and at ver. 10 under the shorter form of סיפניא, along with several other instruments, which Nebuchadnezzar ordered to be sounded before a golden image set up for national worship during the period of the captivity of Judah. Luther translates it *lute*. Grotius adopts the view of Servius, who considers *symphonia* to be the same with *tibia obliqua* (πλαγίαυλος); he also quotes Isidorus (ii. 22), who speaks of it as a long drum. Rabbi Saadia Gaon (*Comm. on Dan.*) describes the *sumphoniah* as the bag-pipe, an opinion adopted by the author of *Shilte hag-Gibborim* (Joel Brill's Preface to Mendelssohn's version of the Psalms), by Kircher, Bartoloccius, and the majority of Biblical critics. The same instrument is still in use amongst peasants in the N. W. of Asia and in Southern Europe, where it is known by the similar name *sampogna* or *zampogna*. With respect to the etymology of the word a great difference of opinion prevails. Some trace it to the Greek συμφωνία, and Calmet, who inclines to this view, expresses astonishment that a pure Greek word should have made its way into the Chaldee tongue: it is probable, he thinks, that the instrument Dulcimer (A. V.) was introduced into Babylon by some Greek or Western-Asiatic musician who was taken prisoner by Nebuchadnezzar during one of his campaigns on the coast of the Mediterranean. Others, with far greater probability, regard it as a Semitic word and connect it with סמפן, "a tube" (Fürst,)

[a] * To what is said under CAMEL (Amer. ed.) respecting the obstinacy and moroseness of this animal, the reader may add Dr. Robinson's statement, *Bib. Res.* ii. 632–635, 1st ed. E

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The word סמפון, occurs in the Talmud (*Succa*, 56a), where it evidently has the meaning of an air-pipe. Landau (*Aruch*, art. סמפון) considers it synonymous with siphon. Ibn Yahia, in his commentary on Dan. iii. 5, renders it by אורגאנוש (ὄργανα), organ, the well-known powerful musical instrument, composed of a series of pipes. Rabb. Elias, whom Buxtorf quotes (*Lexic. Talmud.* col. 1504), translates it by the German word *Leier* (lyre).

The old-fashioned spinet, the precursor of the harpsichord, is said to have resembled in tone the ancient dulcimer. The modern dulcimer is described by Dr. Busby (*Dict. of Music*) as a triangular instrument, consisting of a little chest, strung with about fifty wires cast over a bridge fixed at each end; the shortest wire is 18 inches in length, the longest 36: it is played with two small hammers held in the hands of the performer.

D. W. M.

DU'MAH (דּוּמָה [*silence*]: [in Gen.,] Δουμά [Alex. Ιδουμα: in 1 Chr.,] Ἰδουμά [Comp. Δουμά; in Is.,] Ἰδουμαία: *Duma*), a son of Ishmael, most probably the founder of an Ishmaelite tribe of Arabia, and thence the name of the principal place, or district, inhabited by that tribe. In Gen. xxv. 14, and 1 Chr. i. 30, the name occurs in the list of the sons of Ishmael; and in Isaiah (xxi. 11), in the "burden of Dumah," coupled with Seir, the forest of Arabia, and Kedar. The name of a town in the northwestern part of the peninsula, *Doomat-el-Jendel*,[a] is held by Gesenius, and other European authorities, to have been thus derived; and the opinion is strengthened by Arab traditionists, who have the same belief (*Mir-át ez-Zemán*). The latter, however, err in writing "*Dáwmat-el-Jendel*" (دَوْمَة الجَنْدَل); while the lexicographers and geographers of their nation expressly state that it is correctly "*Doomat-el-Jendel*," or "*Doomá-el-Jendel*" (دُومَة الجَنْدَل, or دُومَاء الجَنْدَل), signifying "Dumah of the stones or blocks of stone," of which it is said to have been built (*Sihák*, MS., *Marásid*, and *Mushtarak*, s. v.); not the "stony Dumah," as Europeans render it. *El-Jendel* is said by some to mean "stones such as a man can lift" (*Kámoos*), and seems to indicate that the place was built of unhewn or Cyclopean masonry, similar to that of very ancient structures. The town itself, which is one of the "*Kureiyát*" of *Wádi-l-Kurà*[b] (*Marásid*, s. v. *Doomah*), appears to be called "*Doomat-el-Jendel*;" and the fortress which it contains, to have the special appellation of "*Márid*" (مَارِد).

It should be observed that there are two "*Doomahs*;" that named in this article, and *D. el-Erák*. The chief of one, a contemporary of Mohammed, is said to have founded the other, or to have given it the name of D.; but most Arab authorities, and probability also, are in favor of the prior antiquity of the former. E. S. P.

DU'MAH (דּוּמָה [*silence*, i. e. *land of*]: Ῥεμά; Alex. [Comp. Ald.] Ῥουμα: *Ruma*), a city in the mountainous district of Judah, near Hebron (Josh. xv. 52). In the *Onomasticon* of Eusebius and Jerome it is named as a very large place (κώμη μεγίστη), 17 miles from Eleutheropolis, in the district of Daroma (*i. e.* "the south," from the Hebrew דָּרוֹם). Eleutheropolis not being certainly known, this description does not afford much clew. Robinson passed the ruins of a village called *ed-Daumeh*, 6 miles southwest of Hebron (Rob. i. 212), and this may possibly be Dumah. (See also Kiepert's *Map*, 1856; and Van de Velde's Memoir, 308).[c] G.

DUNG (גֶּלֶל, גֵּלֶל, גֵּלָל, יָאֹה, the latter always, and the two former generally, applied to men; פֶּרֶשׁ, דֹּמֶן, יָצִיעַ, to brute animals, the second exclusively to animals offered in sacrifice, and the third to the dung of cows or camels). The uses of dung were twofold, as manure, and as fuel. The manure consisted either of straw steeped in liquid manure (מֵי מַדְמֵנָה, lit. *in dung water*, Is. xxv. 10), or the *sweepings* (סְחָרָה, Is. v. 25) of the streets and roads, which were carefully removed from about the houses and collected in heaps (אַשְׁפֹּת) outside the walls of the towns at fixed spots (hence the dung-gate at Jerusalem, Neh. ii. 13), and thence removed in due course to the fields (Mishn. *Sheb.* 3, § 1–3). To sit on a dung-heap was a sign of the deepest dejection (1 Sam. ii. 8; Ps. cxiii. 7; Lam. iv. 5; cf. Job ii. 8, LXX. and Vulg.). The mode of applying manure to trees was by digging holes about their roots and inserting it (Luke xiii. 8), as still practiced in Southern Italy (Trench, *Parables*, p. 356). In the case of sacrifices the dung was burnt outside the camp (Ex. xxix. 14; Lev. iv. 11, viii. 17; Num. xix. 5); hence the extreme opprobrium of the threat in Mal. ii. 3. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure (Deut. xxiii. 12 ff.): it was the grossest insult to turn a man's house into a receptacle for it (מַחֲרָאָה, 2 K. x. 27; גֵּלָל, Ezr. vi. 11; Dan. ii. 5, iii. 29, "dunghill" A. V.); public establishments of that nature are still found in the large towns of the East (Russell's *Aleppo*, i. 34). The expression to "cast out as dung" implied not only the offensiveness of the object, but also the ideas of *removal* (1 K. xiv. 10), and still more *exposure* (2 K. ix. 37; Jer. viii. 2). The reverence of the later Hebrews would not permit the pronunciation of some of the terms used in Scripture, and accordingly more delicate words were substituted in the margin (2 K. vi. 25, x. 27, xviii. 27; Is. xxxvi. 12). The occurrence of such names as Gilalai, Dimnah, Madmenah, and Madmannah, shows that these ideas of delicacy did not extend to ordinary matters. The term σκύβαλα ("dung,"

[a] The "h" in Doomat is thus written for "h" by grammatical construction.

[b] Winer, in his art. *Duma*, quoting Hitzig (Zeller's Archiv. 1848), has complicated the question by making D. *el-Jendel* distinct from *D.* of *Wádi-l-Kurá*.

[c] Keil (*Josua*, p. 125) and Knobel (*Josua*, p. 437 recognise Dumah in this *ed-Daumeh*, though Robinson (i. 212, 2d ed.) expresses no opinion. Raumer (*Palästina*, p. 184, 4te Aufl.) adopts this identification. H

A. V., Phil. iii. 8) applies to refuse of any kind (cf. Ecclus. xxvii. 4).

The difficulty of procuring fuel in Syria, Arabia, and Egypt, has made dung in all ages valuable as a substitute: it was probably used for heating ovens and for baking cakes (Ez. iv. 12, 15), the equable heat which it produced adapting it peculiarly for the latter operation. Cow's and camel's dung is still used for a similar purpose by the Bedouins (Burckhardt's *Notes*, i. 57): they even form a species of pan for frying eggs out of it (Russell, i. 39): in Egypt the dung is mixed with straw and formed into flat round cakes, which are dried in the sun (Lane, i. 252, ii. 141). W. L. B.

DUNGEON. [PRISON.]

* DUNG-PORT (Neh. ii. 13). [JERUSALEM, VIII.] H.

DU'RA (דּוּרָא: [Theodot.] Δεειρά; [LXX. ὁ περίβολος:] *Dura*), the plain where Nebuchadnezzar set up the golden image (Dan. iii. 1), has been sometimes identified with a tract a little below *Tekrit*, on the left bank of the Tigris (Layard, *Nin. & Bab.* p. 469), where the name *Dur* is still found. But (1) this tract probably never belonged to Babylon; (2) at any rate it is too far from the capital to be the place where the image was set up; for the plain of Dura was in the *province* or *district* of Babylon (בִּמְדִינַת בָּבֶל), and therefore in the vicinity of the city; (3) the name *Dur*, in its modern use, is applicable to any plain. M. Oppert places the plain (or, as he calls it, the "valley") of Dura to the south-east of Babylon, in the vicinity of the mound of *Dowair* or *Diwir*. He has discovered on this site the pedestal of a colossal statue, and regards the modern name as a corruption of the ancient appellation. G. R.

* DUST shaken off from one's sandals (Acts xiii. 51), or his garments (Acts xviii. 6) was a symbolic act, expressive of disapprobation and renunciation. Its significancy lay in the idea that those against whom the act was directed were so unworthy that it was defiling to one to allow so much as a particle of the soil to cleave to his garments (see Wetstein's *Nov. Test.* i. 370). For other references to this custom, see Matt. x. 14; Mark vi. 11; Luke ix. 5, x. 11.

Dust thrown into the air by an excited crowd, as in the case of the mob at Jerusalem on hearing Paul's declaration that the heathen were to share in the blessings of the Messiah's kingdom (Acts xxii. 23), was an expression of rage and menace, while at the same time it inflamed still further the passion already excited. The oriental traveller, Sir John Chardin (Harmer's *Observations*, iv. 203) states that this form of popular outbreak is not uncommon among the Persians at the present day. The peasants there when they have a grievance to redress, collect at the palace-gate, howl, rend their garments and throw dust into the air, in order to enforce by such frantic violence their demand for justice. In like manner Shimei, as he cursed David (2 Sam. xvi. 13), "threw stones at him and cast dust" (according to the Hebrew, and as in the margin of the A. V., "dusted him with dust").

Panting "after the dust of the earth on the head of the poor" is mentioned in Amos ii. 7 as a mark of avarice. Even those who were so wretched as to have nothing but the dust and ashes, which, in token of their misery, they had spread upon their heads, were still objects of the rapacity of the merciless miser. With an approach to this sarcasm, it is said in the old ballad of Gernutus the Jew (*Connoisseur*, No. xvi.) who, in default of the payment of his bond, insisted on having "his pound of flesh":—

> "His heart doth thinke on many a wile,
> How to deceive the poore;
> His mouth is almost full of mucke,
> Yet still he gapes for more."

See under MOURNING in regard to the custom of sprinkling ashes on the head or person as a badge of sorrow. See SERPENT for what is meant by the tempter's being doomed to "eat dust all the days of his life" (Gen. iii. 14). H.

E.

EAGLE (נֶשֶׁר, *nesher*: ἀετός: *aquila*). The Hebrew word, which occurs frequently in the O. T., may denote a particular species of the *Falconidæ*, as in Lev. xi. 13, Deut. xiv. 12, where the *nesher* is distinguished from the *ossifrage*, *osprey*, and other raptorial birds; but the term is used also to express the griffon vulture (*Vultur fulvus*) in two or three passages.

At least four distinct kinds of eagles have been observed in Palestine, namely, the golden eagle (*Aquila chrysaëtus*), the spotted eagle (*A. nævia*), the commonest species in the rocky districts (see *Ibis*, i. 23), the imperial eagle (*Aquila Heliaca*), and the very common *Circaëtos gallicus*, which preys on the numerous *reptilia* of Palestine (for a figure of this bird see OSPREY). The Hebrew *nesher* may stand for any of these different species, though perhaps more particular reference to the golden and imperial eagles and the griffon vulture may be intended.[a]

The eagle's swiftness of flight is the subject of frequent allusion in Scripture (Deut. xxviii. 49, 2 Sam. i. 23; Jer. iv. 13, xlix. 22; Lam. iv. 19, &c.); its mounting high into the air is referred to (in Job xxxix. 27; Prov. xxiii. 5, xxx. 19; Is. xl. 31; Jer. xlix. 16); its strength and vigor (in Ps. ciii. 5); its predaceous habits (Job ix. 26; Prov. xxx. 17); its setting its nest in high places (in Jer. xlix. 16); the care in training its young to fly (in Ex. xix. 4; Deut. xxxii. 11); its powers of vision (in Job xxxix. 29).

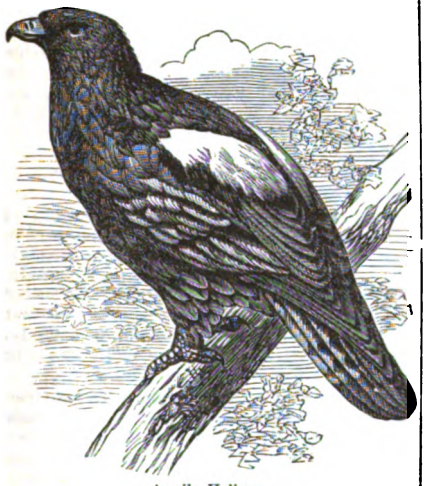
The passage in Mic. i. 16, "Enlarge thy baldness as the eagle," has been understood by Bochart (*Hieroz.* ii. 744) and others to refer to the eagle at the time of its moulting in the spring. Oedmann (*Vermisch. Samm.* i. 64) erroneously refers [?] the baldness spoken of by the prophet to point to the

[a] The modern Arabic term for the Griffon Vulture, including the *V. auricularis* and *V. cinereus*, is *Nisr*. This word is never applied to the *Neophron percnopterus* or "Rachmah." The Eagles are designated collectively by *ôgab* with a specific adjective for various species. I am inclined, therefore, to restrict the Heb. *Nesher* to the majestic *Vultur*, every Scriptural characteristic of the *Nesher* being more true of the Griffon Vulture than of any Eagle. H. B. T.

The reader will find the vernacular Arabic names of different species of Vulturidæ and Falconidæ in Loche's *Catalogue des Oiseaux observ. en Algérie* and in *Ibis*, vols. i., ii., Tristram's papers on the Ornithology of North Africa.

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Vultur barbatus (*Gypaëtus*), the bearded vulture or lammergyer, which he supposed was bald. It appears to us to be extremely improbable that there is any reference in the passage under consideration to eagles moulting. Allusion is here made to the custom of shaving the head as a token of mourning; but there would be little or no appropriateness in the comparison of a shaved head with an eagle at the time of moulting. But if the *nesher* is supposed to denote the griffon vulture (*Vultur fulvus*), the simile is peculiarly appropriate; it may be remarked that the Hebrew verb *kârach* (קָרַח) signifies "to make bald on the back part of the head;" the notion here conveyed is very applicable to the whole head and neck of this bird, which is destitute of true feathers.



Aquila Heliaca.

With reference to the texts referred to above, which compare the watchful and sustaining care of his people by the Almighty with that exhibited by the eagle in training its young ones to fly, we may quote a passage from Sir Humphry Davy, who says, "I once saw a very interesting sight above one of the crags of Ben Nevis, as I was going in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the top of the mountain, in the eye of the sun. It was about midday, and bright for this climate. They at first made small circles, and the young birds imitated them. They paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration: always rising towards the sun, and enlarging their circle of flight so as to make a gradually ascending spiral. The young ones still and slowly followed, apparently flying better as they mounted; and they continued this sublime exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterwards their parents, to our aching sight." The expression in Ex. and Deut. (*ll. cc.*), "beareth them on her wings," has been understood by Rabbinical writers and others to mean that the eagle does actually carry her young ones on her wings and shoulders. This is putting on the words a construction which they by no means are intended to convey; at the same time, it is not improbable that the parent bird assists the first efforts of her young by flying under them, thus sustaining them for a moment, and encouraging them in their early lessons.

In Ps. ciii. 5 it is said, "Thy youth is renewed like the eagle's" (see also Is. xl. 31). Some Jewish interpreters have illustrated this passage by a reference to the old fables about the eagle being able to renew his strength when very old (see Bochart, *Hieroz.* ii. 747). Modern commentators for the most part are inclined to think that these words refer to the eagle after the moulting season, when the bird is more full of activity than before. We much prefer Hengstenberg's explanation on Ps. ciii. 5, "Thy youth is renewed, so that in point of strength thou art like the eagle."

The *âetol* of Matt. xxiv. 28, Luke xvii. 37, may include the *Vultur fulvus* and *Neophron percnopterus*; though, as eagles frequently prey upon dead bodies, there is no necessity to restrict the Greek word to the *Vulturidæ*.[a] The figure of an eagle is now and has been long a favorite military ensign. The Persians so employed it; which fact illustrates the passage in Is. xlvi. 11, where Cyrus is alluded to under the symbol of an "eagle" (עַיִט) or "ravenous bird" (comp. Xenoph. *Cyrop.* vii. 4). The same bird was similarly employed by the Assyrians and the Romans. Eagles are frequently represented in Assyrian sculptures attending the soldiers in their battles; and some have hence supposed that they were trained birds Considering, however, the wild and intractable nature of eagles, it is very improbable that this was the case. The representation of these birds was doubtless intended to portray the common feature in Eastern battle-field scenery, of birds of prey awaiting to satisfy their hunger on the bodies of the slain.

W. H.

E'ANES (Μάνης; [Ald. Ἁάνης:] *Esses*), 1 Esdr. ix. 21, a name which stands in the place of HARIM, MAASEIAH, and ELIJAH, in the parallel list of Ezra x. It does not appear whence the translators obtained the form of the name given in the A. V.

* Here, as in many other instances in the Apocrypha, the form of the name in the A. V. is derived, either directly or indirectly, from the Aldine edition. A.

* **EAR** used as a verb (from the Lat. *arare* through the Anglo-Saxon *erian*) in Deut. xxi. 4; 1 Sam. viii. 12; Is. xxx. 24 (A. V.), meant "to plough" or "till," at the time when our English version was made. So in Shakespeare (*Rich. II.*, iii. 2): —

> "And let them go
> To *ear* the land that hath some hope to grow"

See Eastwood and Wright's *Bible Word-Book*, p. 168 (Lond. 1866). H.

* **EARING** (from the Anglo-Saxon *eriung*) occurs in Gen. xlv. 6 and Ex. xxxiv. 21 (A. V.), where, according to the present English usage, we should write "ploughing" for "earing," and "ploughing-time" for "earing-time." Thus "earing" at present (so liable to be taken in the sense of putting forth ears) suggests almost the opposite of the true meaning. H.

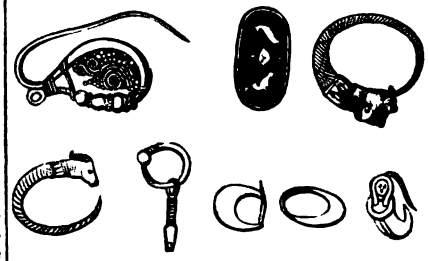
[a] It is necessary to remember that no true eagle will kill for himself if he can find dead flesh.

H. B. T.

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EARNEST. This term occurs only thrice in the A. V. (2 Cor. i. 22, v. 5; Eph. i. 14). The equivalent in the original is ἀρραβών, a Grecized form of עֵרָבוֹן, which was introduced by the Phœnicians into Greece, and also into Italy, where it reappears under the forms *arrhabo* and *arrha*. It may again be traced in the French *arrhes*, and in the old English expression *Earl's* or *Arle's* money. The Hebrew word was used generally for *pledge* (Gen. xxxviii. 17), and in its cognate forms for *surety* (Prov. xvii. 18) and *hostage* (2 K. xiv. 14). The Greek derivative, however, acquired a more technical sense as signifying the *deposit* paid by the purchaser on entering into an agreement for the purchase of anything (Suid. *Lex.* s. v.). A similar legal and technical sense attaches to *earnest*, the payment of which places both the vendor and the purchaser in a position to enforce the carrying out of the contract (Blackstone, ii. 30 [which see]). There is a marked distinction between *pledge* and *earnest* in this respect, that the latter is a *part-payment*, and therefore implies the *identity* in kind of the deposit with the future full payment; whereas a pledge may be something of a totally different nature, as in Gen. xxxviii., to be resumed by the depositor when he has completed his contract. Thus the expression "*earnest* of the Spirit" implies, beyond the idea of security, the *identity* in kind, though not in degree, and the *continuity* of the Christian's privileges in this world and in the next. The payment of earnest-money under the name of *arrabon* is still one of the common occurrences of Arab life.[a] W. L. B.

EAR-RINGS. The word נֶזֶם, by which these ornaments are usually described, is unfortunately ambiguous, originally referring to the nose-ring (as its root indicates), and thence transferred to the ear-ring. The full expression for the latter is נֶזֶם אֲשֶׁר בְּאָזְנִים (Gen. xxxv. 4), in contradistinction to נֶזֶם עַל־אַף (Gen. xxiv. 47). In the majority of cases, however, the kind is not specified, and the only clew to the meaning is the context. The term occurs in this undefined sense in Judg. viii. 24; Job xlii. 11; Prov. xxv. 12; Hos. ii. 13. The material of which the ear-ring was made was generally gold (Ex. xxxii. 2), and its form circular, as we may infer from the name עָגִיל, by which it is described (Num. xxxi. 50; Ex. xvi. 12): such was the shape usual in Egypt (Wilkinson's *Egyptians*, iii. 370). They were worn by women and by youth of both sexes (Ex. *l. c.*). It has been inferred from the passage quoted, and from Judg. viii. 24, that they were not worn by men: these passages are, however, by no means conclusive. In the former an order is given to the men in such terms that they could not be mentioned, though they might have been implicitly included; in the latter the *amount of the gold* is the peculiarity adverted to, and not the character of the ornament, a peculiarity which is still noticeable among the inhabitants of southern Arabia (Wellsted's *Travels*, i. 321). The mention of the *sons* in Ex. xxxii. 2 (which, however, is omitted in the LXX.) is in favor of their having been worn; and it appears unlikely that the Hebrews presented an exception to the almost universal practice of Asiatics, both in ancient and modern times (Winer, *Realwört.* s. v. *Ohrringe*). The ear-ring appears to have been regarded with superstitious reverence as an amulet: thus it is named in the Chaldee and Samaritan versions קְדִישָׁא, *a holy thing*; and in Is. iii. 20 the word לְחָשִׁים, properly *amulets*, is rendered in the A. V., after the LXX. and Vulg., *earrings*. [AMULET.] On this account they were surrendered along with the idols by Jacob's household (Gen. xxxv. 4). Chardin describes ear-rings,



Egyptian Ear-rings, from Wilkinson.

with talismanic figures and characters on them, as still existing in the East (Brown's *Antiquities*, ii. 305). Jewels were sometimes attached to the rings: they were called נְטִיפוֹת (from נָטַף, *to drop*), a word rendered in Judg. viii. 26, δρμίσκοι: *monilia: collars* or *sweet jewels*, A. V., and in Is. iii. 19, κάθεμα: *torques: chains* or *sweet balls*, A. V. The size of the ear-rings still worn in eastern countries far exceeds what is usual among ourselves (Harmer's *Observations*, iv. 311, 314); hence they formed a handsome present (Job xlii. 11), or offering to the service of God (Num. xxxi. 50). W. L. B.

EARTH. This term is used in two widely different senses: (1) for the material of which the earth's surface is composed; (2) as the name of the planet on which man dwells. The Hebrew language discriminates between these two by the use of separate terms, *Adamah* (אֲדָמָה) for the former, *Erets* (אֶרֶץ) for the latter. As the two are essentially distinct, we shall notice them separately.

I. *Adamah* is the *earth* in the sense of soil or ground, particularly as being susceptible of cultivation; hence the expression *ish adamah* for an agriculturist (Gen. ix. 20). The *earth* supplied the elementary substance of which man's body was formed, and the terms *adam* and *adamah* are brought into juxtaposition, implying an etymological connection (Gen. ii. 7). [ADAM.] The opinion that man's body was formed of earth prevailed among the Greeks (Hesiod, *Op. et Di.* 61, 70; Plat. *Rep.* p. 269), the Romans (Virg. *Georg.* ii. 341; Ovid, *Met.* i. 82), the Egyptians (Diod. Sic. i. 10), and other ancient nations. It is evidently based on the observation of the material into which the body is resolved after death (Job x. 9; Eccl. xii. 7). The law prescribed earth as the material out of which altars were to be raised (Ex. xx. 24). Bähr (*Symb.* i. 488) sees in this a reference to the name *adam*: others with more reason compare the *ara de cespite* of the Romans (Ov. *Trist.* v. 5, 9 Hor. *Od.* iii. 8, 4, 5), and view it as a precept of simplicity. Naaman's request for two mules' bur-

[a] * In regard to the uncertain etymology of "earnest," see Eastwood and Wright's *Bible Word-Book*, p. 169. H.

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lan of earth (2 K. v. 17) was based on the idea that Jehovah, like the heathen deities, was a local god, and could be worshipped acceptably only on his own soil.

II. *Erets* is explained by Von Bohlen (*Introd. to Gen.* ii. 6) as meaning etymologically the *low* in opposition to the *high*, i. e. the heaven. It is applied in a more or less extended sense: (1) to the whole world (Gen. i. 1); (2) to land as opposed to sea (Gen. i. 10); (3) to a country (Gen. xxi. 32); (4) to a plot of ground (Gen. xxiii. 15); and (5) to the ground on which a man stands (Gen. xxxiii. 3). The two former senses alone concern us, the first involving an inquiry into the opinions of the Hebrews on Cosmogony, the second on Geography.

I. COSMOGONY. — The views of the Hebrews on this subject are confessedly imperfect and obscure. This arises partly from the ulterior objects which led them to the study of natural science, and still more from the poetical coloring with which they expressed their opinions. The books of Genesis, Job, and Psalms supply the most numerous notices. Of these, the two latter are strictly poetical works, and their language must be measured by the laws of poetical expression; in the first alone have we anything approaching to an historical and systematic statement, and even this is but a sketch — an outline — which ought to be regarded at the same distance, from the same point of view, and through the same religious medium as its author regarded it. The act of creation itself, as recorded in the first chapter of Genesis, is a subject beyond and above the experience of man; human language, derived, as it originally was, from the sensible and material world, fails to find an adequate term to describe the act; for our word "create" and the Hebrew *bara*, though most appropriate to express the idea of an original creation, are yet applicable and must necessarily be applicable to other modes of creation; nor does the addition of such expressions as "out of things that were not" (ἐξ οὐκ ὄντων, 2 Macc. vii. 28), or "not from things which appear" (μὴ ἐκ φαινομένων, Heb. xi. 3) contribute much to the force of the declaration. The absence of a term which shall describe exclusively an original creation is a necessary infirmity of language: as the event occurred but once, the corresponding term must, in order to be adequate, have been coined for the occasion and reserved for it alone, which would have been impossible. The same observation applies, though in a modified degree, to the description of the various processes subsequent to the existence of original matter. Moses viewed matter and all the forms of matter in their relations primarily to God, and secondarily to man — as manifesting the glory of the former, and as designed for the use of the latter. In relation to the former, he describes creation with the special view of illustrating the Divine attributes of power, goodness, wisdom, and accordingly he throws this narrative into a form which impresses the reader with the sense of these attributes. In relation to the latter, he selects his materials with the special view of illustrating the subordination of all the orders of material things to the necessities and comforts of man. With these objects in view, it ought not to be a matter of surprise, if the simple narrative of creation omits much that scientific research has since supplied, and appears in a guise adapted to those objects. The subject itself is throughout one of a transcendental character; it should consequently be subjected to the same standard of interpretation as other passages of the Bible descriptive of objects which are entirely beyond the experience of man, such as the day of judgment, the states of heaven and hell, and the representations of the Divine Majesty. The style of criticism applied to Gen. i. by the opponents, and not unfrequently by the supporters of Revelation, is such as would be subversive of many of the most noble and valuable portions of the Bible. With these prefatory remarks we proceed to lay down what appear to us to be the leading features of Hebrew cosmogony.

1. The earth was regarded not only as the central point of the universe, but as the universe itself, every other body — the heavens, sun, moon, and stars — being subsidiary to, and, as it were, the complement of the earth. The Hebrew language has no expression equivalent to our *universe:* "the heavens and the earth" (Gen. i. 1, xiv. 19; Ex. xxxi. 17) has been regarded as such; but it is clear that the heavens were looked upon as a necessary adjunct of the earth — the curtain of the tent in which man dwells (Is. xl. 22), the sphere above which fitted the sphere below (comp. Job xxii. 14, and Is. xl. 22) — designed solely for purposes of beneficence in the economy of the earth. This appears from the account of its creation and offices: the existence of the heaven was not prior to or contemporaneous with that of the earth, but subsequent to it; it was created on the second day (Gen. i. 6). The term under which it is described, *rakia* (רָקִיעַ) is significant of its *extension*, that it was *stretched out* as a curtain (Ps. civ. 2) over the surface of the earth. Moreover it depended upon the earth; it had its "foundations" (2 Sam. xxii. 8) on the edges of the earth's circle, where it was supported by the mountains as by massive pillars (Job xxvi. 11). Its offices were (1) to support the waters which were above it (Gen. i. 7; Ps. cxlviii. 4), and thus to form a mighty reservoir of rain and snow, which were to pour forth through its windows (Gen. vii. 11; Is. xxiv. 18) and doors (Ps. lxxviii. 23), as through opened sluice-gates, for the fructification of the earth; (2) to serve as the *substratum* (στερέωμα or "*firmament*") in which the celestial bodies were to be fixed. As with the heaven itself, so also with the heavenly bodies; they were regarded solely as the ministers of the earth. Their offices were (1) to give light; (2) to separate between day and night; (3) to be for *signs*, as in the case of eclipses or other extraordinary phenomena; for *seasons*, as regulating seedtime and harvest, summer and winter, as well as religious festivals; and for *days* and *years*, the length of the former being dependent on the sun, the latter being estimated by the motions both of sun and moon (Gen. i. 14–18); so that while it might truly be said that they held "dominion" over the earth (Job xxxviii. 33), that dominion was exercised solely for the convenience of the tenants of earth (Ps. civ. 19–23). So entirely indeed was the existence of heaven and the heavenly bodies designed for the earth, that with the earth they shall simultaneously perish (2 Pet. iii. 10): the curtain of the tent shall be rolled up and the stars shall of necessity drop off (Is. xxxiv. 4; Matt. xxiv. 29) — their sympathy with earth's destruction being the counterpart of their joyous song when its foundations were laid (Job xxxviii. 7).

2. The earth was regarded in a twofold aspect.

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in relation to God, as the manifestation of his infinite attributes; in relation to man, as the scene of his abode. (1.) The Hebrew cosmogony is based upon the leading principle that the universe exists, not independently of God, by any necessity or any inherent power, nor yet contemporaneously with God, as being co-existent with him, nor yet in opposition to God, as a hostile element, but dependently upon him, subsequently to him, and in subjection to him. The opening words of Genesis express in broad terms this leading principle: however difficult it may be, as we have already observed, to express this truth adequately in human language, yet there can be no doubt that the subordination of matter to God in every respect is implied in that passage, as well as in other passages, too numerous to quote, which comment upon it. The same great principle runs through the whole history of creation: matter owed all its forms and modifications to the will of God: in itself dull and inert, it received its first vivifying capacities from the influence of the Spirit of God brooding over the deep (Gen. i. 2); the progressive improvements in its condition were the direct and miraculous effects of God's will; no interposition of secondary causes is recognized: "He spake and it was" (Ps. xxxiii. 9); and the pointed terseness and sharpness with which the writer sums up the whole transaction in the three expressions "God said," "it was so," "God saw that it was good" — the first declaring the divine volition, the second the immediate result, the third the perfectness of the work — harmonizes aptly with the view which he intended to express. Thus the earth became in the eyes of the pious Hebrew the scene on which the Divine perfections were displayed: the heavens (Ps. xix. 1), the earth (Ps. xxiv. 1, civ. 24), the sea (Job xxvi. 10; Ps. lxxxix. 9; Jer. v. 22), "mountains and hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl" (Ps. cxlviii. 9, 10), all displayed one or other of the leading attributes of His character. So also with the ordinary operations of nature — the thunder was His voice (Job xxxvii. 5), the lightnings His arrows (Ps. lxxvii. 17), wind and storm His messengers (Ps. cxlviii. 8), the earthquake, the eclipse, and the comet, the signs of His presence (Joel ii. 10; Matt. xxiv. 29; Luke xxi. 25).

(2.) The earth was regarded in relation to man, and accordingly each act of creation is a preparation of the earth for his abode — light, as the primary condition of all life; the heavens, for purposes already detailed; the dry land, for his home; "grass for the cattle and herb for the service of man" (Ps. civ. 14); the alternations of day and night, the one for his work and the other for his rest (Ps. civ. 23); fish, fowl, and flesh for his food; the beasts of burden, to lighten his toil. The work of each day of creation has its specific application to the requirements and the comforts of man, and is recorded with that special view.

3. Creation was regarded as a progressive work — a gradual development from the inferior to the superior orders of things. Thus it was with the earth's surface, at first a chaotic mass, *waste and empty*, well described in the paronomastic terms *tohu, bohu*, overspread with waters and enveloped in darkness (Gen. i. 2), and thence gradually brought into a state of order and beauty so conspicuous, as to have led the Latins to describe it by the name *Mundus*. Thus also with the different portions of the universe, the earth before the light, the light before the firmament, the firmament before the dry land. Thus also with light itself, at first the elementary principle, separated from the darkness, but without defined boundaries; afterwards the illuminating bodies with their distinct powers and offices — a progression that is well expressed in the Hebrew language by the terms *ôr* and *mâôr* (מָאוֹר, אוֹר). Thus also with the orders of living beings; firstly, plants; secondly, fish and birds; thirdly, cattle; and lastly, man. From "good" in the several parts to "very good" as a whole (Gen. i. 31), such was its progress in the judgment of the Omnipotent workman.

4. Order involves time; a succession of events implies a succession of periods; and accordingly Moses assigns the work of creation to six days, each having its specific portion — light to the first, the firmament to the second, the dry land and plants to the third, the heavenly bodies to the fourth, fish and fowl to the fifth, beasts and man to the sixth. The manner, in which these acts are described as having been done, precludes all idea of time in relation to their performance: it was miraculous and instantaneous: "God said" and then "it was." But the progressiveness, and consequently the individuality of the acts, does involve an idea of time as elapsing between the completion of one and the commencement of another; otherwise the work of creation would have resolved itself into a single continuous act. The period assigned to each individual act is a day — the only period which represents the entire cessation of a work through the interposition of night. That a natural day is represented under the expression "evening was and morning was," admits, we think, of no doubt; the term "day" alone may refer sometimes to an indefinite period contemporaneous with a single event; but when the individual parts of a day "evening and morning" are specified, and when a series of such days are noticed in their numerical order, no analogy of language admits of our understanding the term in anything else than its literal sense. The Hebrews had no other means of expressing the civil day of 24 hours than as "evening, morning" (עֶרֶב בֹּקֶר, Dan. viii. 14), similar to the Greek νυχθήμερον, and although the alternation of light and darkness lay at the root of the expression, yet the Hebrews in their use of it no more thought of those elements than do we when we use the terms *fortnight* or *se'nnight*; in each case the lapse of a certain time, and not the elements by which that time is calculated, is intended; so that, without the least inconsistency either of language or of reality, the expression may be applied to the days previous to the creation of the sun. The application of the same expressions to the events subsequent to the creation of the sun, as well as the use of the word "day" in the 4th commandment without any indications that it is used in a different sense, or in any other than the literal acceptation of Gen. i. 5 ff., confirm the view above stated. The interpretation that "evening and morning" = *beginning* and *end*, is opposed not only to the order in which the words stand, but to the sense of the words elsewhere.

5. The Hebrews, though regarding creation as the immediate act of God, did not ignore the evident fact that existing materials and intermediate agencies were employed both then and in the subsequent operations of nature. Thus the simple fact

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"God created man" (Gen. i. 27) is amplified by the subsequent notice of the material substance of which his body was made (Gen. ii 7); and so also of the animals (Gen. i. 24, ii. 19). The separation of sea and land, attributed in Gen. i. 6 to the Divine fiat, was seen to involve the process of partial elevations of the earth's surface (Ps. civ. 8, "the mountains ascend, the valleys descend;" comp. Prov. viii. 25–28). The formation of clouds and the supply of moisture to the earth, which in Gen. i. 7 was provided by the creation of the firmament, was afterwards attributed to its true cause in the continual return of the waters from the earth's surface (Eccl. i. 7). The existence of the element of light, as distinct from the sun (Gen. i. 3, 14; Job xxxviii. 19), has likewise been explained as the result of a philosophically correct view as to the nature of light; more probably, however, it was founded upon the incorrect view that the light of the moon was independent of the sun.

6. With regard to the earth's body, the Hebrews conceived its surface to be an immense disc, supported like the flat roof of an Eastern house by pillars (Job ix. 6; Ps. lxxv. 3), which rested on solid foundations (Job xxxviii. 4, 6; Ps. civ. 5; Prov. viii. 29); but where those foundations were on which the "sockets" of the pillars rested, none could tell (Job xxxviii. 6). The more philosophical view of the earth being suspended in free space seems to be implied in Job xxvi. 7; nor is there any absolute contradiction between this and the former view, as the pillars of the earth's surface may be conceived to have been founded on the deep bases of the mountains, which bases themselves were unsupported. Other passages (Ps. xxiv. 2, cxxxvi. 6) seem to imply the existence of a vast subterraneous ocean; the words, however, are susceptible of the sense that the earth was elevated above the level of the seas (Hengstenberg, *Comm.* in loc.), and, that this is the sense in which they are to be accepted, appears from the converse expression "water under the earth" (Ex. xx. 4), which, as contrasted with "heaven above" and "earth beneath," evidently implies the comparative elevation of the three bodies. Beneath the earth's surface was *sheol* (שְׁאוֹל), the *hollow* place, "*hell*" (Num. xvi. 30; Deut. xxxii. 22; Job xi. 8), the "house appointed for the living" (Job xxx. 23), a "land of darkness" (Job x. 21), to which were ascribed in poetical language gates (Is. xxxviii. 10) and bars (Job xvii. 16), and which had its valleys or deep places (Prov. ix. 18). It extended beneath the sea (Job xxvi. 5, 6), and was thus supposed to be conterminous with the upper world.

II. GEOGRAPHY. — We shall notice (1) the views of the Hebrews as to the form and size of the earth, its natural divisions, and physical features; (2) the countries into which they divided it and their progressive acquaintance with those countries. The world in the latter sense was sometimes described by the poetical term *tébel* (תֵּבֵל), corresponding to the Greek *οἰκουμένη* (Is. xiv. 21).

(1.) In the absence of positive statements we have to gather the views of the Hebrews as to the form of the earth from scattered allusions, and these for the most part in the poetical books, where it is difficult to decide how far the language is to be regarded as literal, and how far as metaphorical. There seem to be traces of the same ideas as prevailed among the Greeks, that the world was a disk (Is. xl. 22; the word חוּג, *circle*, is applied exclusively to the circle of the horizon, whether bounded by earth, sea or sky), bordered by the ocean (Deut. xxx. 13; Job xxvi. 10; Ps. cxxxix. 9; Prov. viii. 27), with Jerusalem as its centre (Ez. v. 5), which was thus regarded, like Delphi, as the *navel* (טַבּוּר, Judg. ix. 37; Ez. xxxviii. 12; LXX.; Vulg.), or, according to another view (Gesen. *Thesaur.* s. v.), the highest point of the world. The passages quoted in support of this view admit of a different interpretation; Jerusalem might be regarded as the centre of the world, not only as the seat of religious light and truth, but to a certain extent in a geographical sense; for Palestine was situated between the important empires of Assyria and Egypt; and not only between them but above them, its elevation above the plains on either side contributing to the appearance of its centrality. A different view has been gathered from the expression "four corners" (כַּנְפוֹת, generally applied to the skirts of a garment), as though implying the quadrangular shape of a garment stretched out, according to Eratosthenes' comparison; but the term "corners" may be applied in a metaphorical sense for the extreme ends of the world (Job xxxvii. 3, xxxviii. 13; Is. xi. 12, xxiv 16; Ez. vii. 2). Finally, it is suggested by Bähr (*Symbolik*, i. 170) that these two views may have been held together, the former as the actual and the latter as the symbolical representation of the earth's form. As to the size of the earth, the Hebrews had but a very indefinite notion; in many passages the "earth," or "whole earth," is used as co-extensive with the Babylonian (Is. xiii. 5, xiv. 7 ff., xxiv. 17), or Assyrian empires (Is. x. 14, xiv. 26, xxxvii. 18), just as at a later period the Roman empire was styled *orbis terrarum;* the "ends of the earth" (קְצוֹת) in the language of prophecy applied to the nations on the border of these kingdoms, especially the Medes (Is. v. 26, xiii. 5) in the east, and the islands and coasts of the Mediterranean in the west (Is. xli. 5, 9); but occasionally the boundary was contracted in this latter direction to the eastern shores of the Mediterranean (Is. xxiv. 16; Zech. ix. 10; Ps. lxxii. 8). Without unduly pressing the language of prophecy, it may be said that the views of the Hebrews as to the size of the earth extended but little beyond the nations with which they came in contact; its solidity is frequently noticed, its dimensions but seldom (Job xxxviii. 18; Is. xlii. 5). We shall presently trace the progress of their knowledge in succeeding ages.

The earth was divided into four quarters or regions corresponding to the four points of the compass; these were described in various ways, sometimes according to their positions relatively to a person facing the east, *before* (קֶדֶם), *behind* (אָחוֹר), the *right* hand (יָמִין), and the *left* hand (שְׂמֹאל), representing respectively E., W., S., and N. (Job xxiii. 8, 9); sometimes relatively to the sun's course, the *rising* (מִזְרָח), the *setting* (מִבוֹא, Ps. l. 1) the *brilliant* quarter (דָּרוֹם, Ez. xl. 24), and the *dark* quarter (צָפוֹן, Ex. xxvi. 20 comp. the Greek *ζόφος*, Hom. *Il.* xii. 240); sometimes as the seat of the four winds (Ez. xxxvii. 9); and sometimes according to the physical char-

asteristics, the *sea* (יָם) for the W. (Gen. xxviii. 14), the *parched* (נֶגֶב) for the S. (Ex. xxvii. 9), and the mountains (הָרִים) for the N. (Is. xiii. 4). The north appears to have been regarded as the highest part of the earth's surface, in consequence perhaps of the mountain ranges which existed there, and thus the heaviest part of the earth (Job xxvi. 7). The north was also the quarter in which the Hebrew *el-Dorado* lay, the land of gold mines (Job xxxvii. 22; *margin*; comp. Her. iii. 116).

These terms are very indistinctly used when applied to special localities; for we find the north assigned as the quarter of Assyria (Jer. iii. 18), Babylonia (Jer. vi. 22), and the Euphrates (Jer. xlvi. 10), and more frequently Media (Jer. l. 3; comp. li. 11), while the south is especially represented by Egypt (Is. xxx. 6; Dan. xi. 5). The Hebrews were not more exact in the use of terms descriptive of the physical features of the earth's surface; for instance, the same term (יָם) is applied to the sea (Mediterranean), to the lakes of Palestine, and to great rivers, such as the Nile (Is. xviii. 2), and perhaps the Euphrates (Is. xxvii. 1): mountain (הָר) signifies not only high ranges, such as Sinai or Ararat, but an elevated region (Josh. xi. 16); river (נָהָר) is occasionally applied to the sea (Jon. ii. 3; Ps. xxiv. 2) and to canals fed by rivers (Is. xliv. 27). Their vocabulary, however, was ample for describing the special features of the lands with which they were acquainted, the terms for the different sorts of valleys, mountains, rivers, and springs being very numerous and expressive. We cannot fail to be struck with the adequate ideas of descriptive geography expressed in the directions given to the spies (Num. xiii. 17–20), and in the closing address of Moses (Deut. viii. 7–9); nor less, with the extreme accuracy and the variety of almost technical terms, with which the boundaries of the various tribes are described in the book of Joshua, warranting the assumption that the Hebrews had acquired the art of surveying from the Egyptians (Jahn, i. 6, § 104).

(2.) We proceed to give a brief sketch of the geographical knowledge of the Hebrews down to the period when their distinctive names and ideas were superseded by those of classical writers. The chief source of information open to them, beyond the circle of their own experience, was their intercourse with the Phœnician traders. While the first made them acquainted with the nations from the Tigris to the African desert, the second informed them of the coasts of the Mediterranean, the regions of the north, and the southern districts of Arabia. From the Assyrians and Babylonians they gained some slight knowledge of the distant countries of India, and perhaps even China.[a]

Of the physical objects noticed we may make the following summary, omitting of course the details of the geography of Palestine: (1.) *Seas* — the Mediterranean, which was termed the "*Great* Sea" (Num. xxxiv. 6), the "Sea of the Philistines" (Ex. xxiii. 31), and the "Western Sea" (Deut. xi. 24); the Red Sea, under the names of the "Sea of Suph," *sedge* (Ex. x. 19), and the "Egyptian Sea" (Is. xi. 15); the Dead Sea, under the names "Salt Sea" (Gen. xiv. 3), "Eastern Sea" (Joel ii. 20) and "Sea of the Desert" (Deut. iv. 49); and the Sea of Chinnereth, or Galilee (Num. xxxiv. 11). (2.) *Rivers* — the Euphrates, which was specifically "*the* river" (Gen. xxxi. 21), or "the great river" (Deut. i. 7); the Nile, which was named either Yor (Gen. xli. 1), or Sihor (Josh. xiii. 3); the Tigris, under the name of Hiddekel (Dan. x. 4); the Chebar, *Chaboras*, a tributary to the Euphrates (Ez. i. 3); the Habor, probably the same, but sometimes identified with the *Chaboras* that falls into the Tigris (2 K. xvii. 6); the river of Egypt (Num. xxxiv. 5); and the rivers of Damascus. Abana (*Barada*), and Pharpar (2 K. v. 12). For the Gihon and Pison (Gen. ii. 11, 13), see EDEN. (3.) *Mountains* — Ararat or Armenia (Gen. viii. 4); Sinai (Ex. xix. 2); Horeb (Ex. iii. 1); Hor (Num. xx. 22) near Petra; Lebanon (Deut. iii. 25); and Sephar (Gen. x. 30) in Arabia.

The distribution of the nations over the face of the earth is systematically described in Gen. x., to which account subsequent, though not very important, additions are made in chaps. xxv. and xxxvi., and in the prophetical and historical books. Although the table in Gen. x. is essentially ethnographical, yet the geographical element is also strongly developed: the writer had in his mind's eye not only the descent but the *residence* of the various nations. Some of the names indeed seem to be purely geographical designations; Aram, for instance, means *high lands*; Canaan, *low lands*; Eber, the land *across*, or *beyond*; Sidon, *fishing* station; Madai, *central* land; Tarshish, probably *conquered*; Mizraim, still more remarkably from its dual form, the *two* Egypts; Ophir, the *rich* land. It has indeed been surmised that the names of the three great divisions of the family of Noah are also in their origin geographical terms; Japhet, the *widely extended* regions of the north and west; Ham, the country of the *black* soil, Egypt; and Shem the *mountainous* country; the last is, however, more than doubtful.

In endeavoring to sketch out a map of the world as described in Gen. x., it must be borne in mind that, in cases where the names of the races have not either originated in or passed over to the lands they occupied, the locality must be more or less doubtful. For the migrations of the various tribes in the long lapse of ages led to the transfer of the name from one district to another, so that even in Biblical geography the same name may at different periods indicate a widely different locality. Thus Magog in the Mosaic table may have been located south of the Caucasus, and in Ezekiel's time, north of that range; Gomer at the former period in Cappadocia, at the latter in the *Crimea*. Again, the terms may have varied with the extending knowledge of the earth's surface; Chittim, originally Cyprus, was afterwards applied to the more westerly lands of Macedonia in the age of the Maccabees, if not even to Italy in the prophecies of Daniel, while Tarshish may without contradiction have been the sea-coast of Cilicia in the Mosaic table, and the coast of Spain in a later age. Possibly a solution may be found for the occurrence of more than one Dedan, Sheba, and Havilah, in the fact that these names represent districts of a certain character, of which several might exist in different parts. From the above remarks it will appear how numerous are the elements of uncertainty introduced into this

[a] The geographical questions arising out of the description of the garden of Eden are discussed in a separate article. [EDEN.]

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subject; unanimity of opinion is almost impossible; nor need it cause surprise, if even in the present work the views of different writers are found at variance. The principle on which the following statement has been compiled is this — to assign to the Mosaic table the narrowest limits within which the nations have been, according to the best authorities, located, and then to trace out, as far as our means admit, the changes which those nations experienced in Biblical times.

Commencing from the west, the "isles of the Gentiles," *i. e.* the coasts and islands of the Mediterranean sea, were occupied by the Japhetites in the following order: Javan, the *Ionians*, in parts of Greece and Asia Minor; Elishah, perhaps the *Æolians*, in the same countries; Dodanim, the *Dardani*, in Illyricum; Tiras in Thrace; Kittim, at *Citium*, in Cyprus; Ashkenaz in Phrygia; Gomer in Cappadocia, and Tarshish in Cilicia. In the north, Tubal, the *Tibareni*, in Pontus; Meshech, the *Moschici*, in Colchis; Magog, *Gogarene*, in northern Armenia; Togarmah in Armenia; and Madai in Media. The Hamites represent the southern parts of the known world; Cush, probably an appellative similar to the Greek *Æthiopia*, applicable to all the dark races of Arabia and eastern Africa; Mizraim in Egypt; Phut in Libya; Naphtuhim and Lehabim, on the coast of the Mediterranean, west of Egypt; Caphtorim, in Egypt; Casluhim from the Nile to the border of Palestine; Pathrusim in Egypt; Seba in Meroë; Sabtah, on the western coast of the straits of *Bab-el-mandeb*; Havilah, more to the south; and Sabtechah in the extreme south, where the *Somauli* now live; Nimrod in Babylonia; Raamah and Dedan on the southwestern coast of the Persian gulf. In the central part of the world were the Shemites: Elam, *Elymais*, in Persia; Asshur in *Assyria*; Arphaxad, *Arrapachitis*, in northern Assyria; Lud in *Lydia*; Aram in Syria and Mesopotamia, and the descendants of Joktan in the peninsula of Arabia.

This sketch is filled up, as far as regards northern Arabia, by a subsequent account, in ch. xxv., of the settlement of the descendants of Abraham by Keturah and of Ishmael; the geographical position of many is uncertain; but we are acquainted with that of the Midianites among the sons of Abraham, and of Nebaioth, *Nabatæa*; Kedar, *Kedrei* (Plin. v. 12); Dumah, *Dumaitha* (Ptol. v. 19), among the sons of Ishmael. Some of the names in this passage have a geographical origin, as Mibsam, a *spice-bearing* land, Tema, an *arid* or *southern* land. Again, in ch. xxxvi. we have some particulars with regard to the country immediately to the south of Palestine, where the aboriginal Horites, the *Troglodytes* of the mountainous districts in the eastern part of Arabia Petræa, were displaced by the descendants of Esau. The narrative shows an intimate acquaintance with this district, as we have the names of various towns, Dinhabah, Bozrah, Avith, Masrekah, Rehoboth, and Pau, few of which have any historical importance. The peninsula of Sinai is particularly described in the book of Exodus.

The countries, however, to which historical interest attaches are Mesopotamia and Egypt. The hereditary connection of the Hebrews with the former of these districts, and the importance of the dynasties which bore sway in it, make it by far the most prominent feature in the map of the ancient world; its designation in the book of Genesis is Padan aram, or Aram-Naharaim; in the north was Ur of the Chaldees, and the Haran to which Terah migrated; in the south was the plain of Shinar, and the seat of Nimrod's capital, Babel; on the banks of the Tigris were the cities of Accad Calneh, Nineveh, Calah, and Resen; and on the banks of the Euphrates, Erech and Rehoboth (Gen. x. 10–12). From the same district issued the warlike expedition headed by the kings of Shinar, Ellasar, Elam, and Tidal, the object of which apparently was to open the commercial route to the Ælanitic gulf (Gen. xiv.), and which succeeded in the temporary subjection of all the intervening nations, the Rephaim in Ashteroth-Karnaim (Bashan), the Zusim in Ham (between the Arnon and Jabbok), the Emim in Shaveh (near the Arnon), and the district of the Amalekites (to the south of Palestine). It is, in short, to the early predominance of the eastern dynasties that we are indebted for the few geographical details which we possess regarding those and the intervening districts. The Egyptian captivity introduces to our notice some of the localities in Lower Egypt, namely, the province of Goshen, and the towns Rameses (Gen. xlvii. 11); On, *Heliopolis* (Gen. xli. 45); Pithom, *Patumus?* (Ex. i. 11); and Migdol, *Magdolum?* (Ex. xiv. 2).

During the period of the Judges the Hebrews had no opportunity of advancing their knowledge of the outer world; but with the extension of their territory under David and Solomon, and the commercial treaties entered into by the latter with the Phœnicians in the north and the Egyptians in the south, a new era commenced. It is difficult to estimate the amount of information which the Hebrews derived from the Phœnicians, inasmuch as the general policy of those enterprising traders was to keep other nations in the dark as to the localities they visited; but there can be no doubt that it was from them that the Hebrews learned the route to Ophir, by which the trade with India and South Africa was carried on, and that they also became acquainted with the positions and productions of a great number of regions comparatively unknown. From Ez. xxvii. we may form some idea of the extended ideas of geography which the Hebrews had obtained: we have notice of the mineral wealth of Spain, the dyes of the Ægean Sea, the famed horses of Armenia, the copper-mines of Colchis, the yarns and embroideries of Assyria, the cutlery of South Arabia, the spices and precious stones of the *Yemen*, and the caravan trade which was carried on with India through the entrepots on the Persian Gulf. As the prophet does not profess to give a systematical enumeration of the places, but selects some from each quarter of the earth, it may fairly be inferred that more information was obtained from that source. Whether it was from thence that the Hebrews heard of the tribes living on the northern coasts of the Euxine — the Scythians (Magog), the Cimmerians (Gomer), and the Roxolani (?), or perhaps *Russians* (Rosch, Ez. xxxviii. 2, *Hebrew text*) — is uncertain: the inroad of the northern hordes, which occurred about Ezekiel's time, may have drawn attention to that quarter.

The progress of information on the side of Africa is clearly marked: the distinction between Upper and Lower Egypt is shown by the application of the name Pathros to the former (Ez. xxix. 14) Memphis, the capital of lower Egypt, is first mentioned in Hosea (ix. 6) under the name Moph, and afterwards frequently as Noph (Is. xix. 13); Thebes, the capital of Upper Egypt, at a later period, as

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No-Ammon (Nah. iii. 8) and No (Jer. xlvi. 25); and the distant Syene (Ez. xxix. 10). Several other towns are noticed in the Delta; Sin, *Pelusium* (Ez. xxx. 15); Pibeseth, *Bubastis* (Ez. xxx. 17); Zoan, *Tanis* (Is. xix. 11); Tahapanes, or Tahpanhes, *Daphne* (Jer. ii. 16); *Heliopolis*, under the Hebraised form Beth-shemesh (Jer. xliii. 13); and, higher up the Nile, Hanes, *Heracleopolis* (Is. xxx. 4). The position of certain nations seems to have been better ascertained. Cush (*Æthiopia*) was fixed immediately to the south of Egypt, where Tirhakah held sway with *Napata* for his capital (2 K. xix. 9); the Lubim (*Libyans*, perhaps rather *Nubians*, who may also be noticed under the corrupted form Chub, Ez. xxx. 5) appear as allies of Egypt; and with them a people not previously noticed, the Sukkiim, the *Troglodytes* of the western coast of the Red Sea (2 Chr. xii. 3); the Ludim and Phut are mentioned in the same connection (Ez. xxx. 5).

The wars with the Assyrians and Babylonians, and the captivities which followed, bring us back again to the geography of the East. Incidental notice is taken of several important places in connection with these events: the capital of Persia, Shushan, *Susa* (Dan. viii. 2); that of Media, Achmetha, *Ecbatana* (Ezr. vi. 2); Hena, Ivah, and Sepharvaim, on the Euphrates (2 K. xviii. 34); Carchemish, *Circesium*, on the same river (Is. x. 9); Gozan and Halah, on the borders of Media (2 K. xvii. 6); Kir, perhaps on the banks of the Cyrus (2 K. xvi. 9). The names of Persia (2 Chr. xxxvi. 20) and India (Esth. i. 1), now occur: whether the far-distant *China* is noticed at an earlier period under the name Sinim (Is. xlix. 12) admits of doubt.

The names of Greece and Italy are hardly noticed in Hebrew geography: the earliest notice of the former, subsequently to Gen. x., occurs in Is. lxvi. 19, under the name of Javan; for the Javan in Joel iii. 6 is probably in South Arabia, to which we must also refer Ez. xxvii. 13, and Zech. ix. 13. In Dan. viii. 21, the term definitely applies to Greece, whereas in Is. lxvi. it is indefinitely used for the Greek settlements. If Italy is described at all, it is under the name Chittim (Dan. xi. 30).

In the Maccabæan era the classical names came into common use: Crete, Sparta, Delos, Sicyon, Caria, Cilicia, and other familiar names, are noticed (1 Macc. x. 67, xi. 14, xv. 23); Asia, in a restricted sense, as = the Syrian empire (1 Macc. viii. 3); Hispania and Rome (1 Macc. viii. 1–3). Henceforward the geography of the Bible, as far as foreign lands are concerned, is absorbed in the wider field of classical geography. It is hardly necessary to add that the use of classical designations in our Authorized Version is in many instances a departure from the Hebrew text: for instance, *Mesopotamia* stands for Aram-Naharaim (Gen. xxiv. 10); *Æthiopia* for Cush (2 K. xix. 9); the *Chaldæans* for Chasdim (Job i. 17); *Græcia* for Javan (Dan. viii. 21); *Egypt* for Mizraim (Gen. xiii. 10); *Armenia* for Ararat (2 K. xix. 37); *Assyria* for Asshur (Gen. ii. 14); *Idumæa* for Edom (Is. xxxiv 5), and *Syria* for Aram. Arabia, it may be observed, does occur as an original Hebrew name in the later books (Is. xxi. 13), but probably in a restricted sense as applicable to a single tribe.

W. L. B.

EARTHENWARE. [Pottery.]

EARTHQUAKE (רַעַשׁ [*a trembling*])

Earthquakes, more or less violent, are of frequent occurrence in Palestine, as might be expected from the numerous traces of volcanic agency visible in the features of that country. The recorded instances, however, are but few; the most remarkable occurred in the reign of Uzziah (Am. i. 1; Zech. xiv. 5), which Josephus (*Ant.* ix. 10, § 4) connected with the sacrilege and consequent punishment of that monarch (2 Chr. xxvi. 16 ff.). From Zech. xiv. 4 we are led to infer that a great convulsion took place at this time in the Mount of Olives, the mountain being split so as to leave a valley between its summits. Josephus records something of the sort, but his account is by no means clear, for his words (τοῦ ὄρους ἀποῤῥαγῆναι τὸ ἥμισυ τοῦ κατὰ τὴν δύσιν) can hardly mean the *western half of the mountain*, as Whiston seems to think, but the *half of the western mountain*, i. e., of the Mount of Evil Counsel, though it is not clear why this height particularly should be termed the *western* mountain. We cannot but think that the two accounts have the same foundation, and that the Mount of Olives was really affected by the earthquake. Hitzig (*Comm. in Zech.*) suggests that the name מַשְׁחִית, "*corruption*," may have originated at this time, the rolling down of the side of the hill, as described by Josephus, entitling it to be described as the *destroying mountain*, in the sense in which the term occurs in Jer. li. 25. An earthquake occurred at the time of our Saviour's crucifixion (Matt. xxvii. 51–54), which may be deemed miraculous rather from the conjunction of circumstances than from the nature of the phenomenon itself, for it is described in the usual terms (ἡ γῆ ἐσείσθη). Josephus (*Ant.* xv. 5, § 2) records a very violent earthquake, that occurred B. C. 31, in which 10,000 people perished.[a] Earthquakes are not unfrequently accompanied by fissures of the earth's surface; instances of this are recorded in connection with the destruction of Korah and his company (Num. xvi. 32; cf. Joseph. *Ant.* iv. 3, § 3), and at the time of our Lord's death (Matt. xxvii. 51); the former may be paralleled by a similar occurrence at Oppido in Calabria A. D. 1783, where the earth opened to the extent of 500, and a depth of more than 200 feet; and again by the sinking of the bed of the Tagus at Lisbon, in which the quay was swallowed up (Pfaff, *Schöpfungsgesch.* p. 115). These depressions are sometimes on a very large scale; the subsidence of the valley of Siddim at the southern extremity of the Dead Sea may be attributed to an earthquake; similar depressions have occurred in many districts,

[a] * For a tragic account of the great earthquake in 1837, which was so destructive in Galilee, especially in the loss of life at Tiberias and *Safed*, see Robinson's *Bibl. Res.* iii. 321 ff., and Thomson's *Land and Book*, i. 428–433. On the general subject of the frequency of earthquakes in the East, we have copious information in Dr. Pusey's *Minor Prophets* (Am. i. 1). See also Rob *Phys. Geogr* p. 284 ff. It is remarkable that though the figurative allusions to earthquakes are so numerous in the Bible, we read of but two instances mentioned as occurring in Palestine, namely that in the days of Uzziah (Am. i. 1 and Zech. xiv. 5 and the one in connection with the Saviour's death. Earthquakes are not uncommon in the Arabian peninsula (comp. Ex. xix. 18 and 1 K. xix. 11). H.

the most remarkable being the submersion and subsequent re-elevation of the temple of Serapis at Puteoli. The frequency of earthquakes about the Dead Sea is testified in the name Bela (Gen. xiv. 2; comp. Jerome *ad Is.* xv.). Darkness is frequently a concomitant of earthquake. [DARKNESS.] The awe, which an earthquake never fails to inspire, "conveying the idea of some universal and unlimited danger" (Humboldt's *Kosmos*, i. 212), rendered it a fitting token of the presence of Jehovah (1 K. xix. 11); hence it is frequently noticed in connection with his appearance (Judg. v. 4; 2 Sam. xxii. 8; Ps. lxxvii. 18, xcvii. 4, civ. 32; Am. viii. 8; Hab. iii. 10). W. L. B.

EAST (קֶדֶם: מִזְרָח). The Hebrew terms descriptive of the *east* differ in idea, and, to a certain extent, in application; (1) *kedem* properly means that which is *before* or *in front of* a person, and was applied to the east from the custom of turning in that direction when describing the points of the compass, *before*, *behind*, the *right* and the *left*, representing respectively E., W., S., and N. (Job xxiii. 8, 9); (2) *mizrâch* means the place of the *sun's rising*, and strictly answers to the Greek ἀνατολή and the Latin *oriens*; sometimes the full expression מִזְרַח־שֶׁמֶשׁ is used (Judg. xi. 18; Is. xli. 25), and sometimes *kedem* and *mizrâch* are used together (*e. g.* Ex. xxvii. 13; Josh. xix. 12), which is after all not so tautologous as it appears to be in our translation "on the east side eastward." Bearing in mind this etymological distinction, it is natural that *kedem* should be used when the *four* quarters of the world are described (as in Gen. xiii. 14, xxviii. 14; Job xxiii. 8, 9; Ez. xlvii. 18 ff.), and *mizrâch* when the east is only distinguished from the *west* (Josh. xi. 3; Ps. l. 1, ciii. 12, cxiii. 3; Zech. viii. 7), or from some other one quarter (Dan. viii. 9, xi. 44; Am. viii. 12); exceptions to this usage occur in Ps. cvii. 3, and Is. xliii. 5, each, however, admitting of explanation. Again, *kedem* is used in a strictly geographical sense to describe a spot or country immediately *before* another in an easterly direction; hence it occurs in such passages as Gen. ii. 8, iii. 24, xi. 2, xiii. 11, xxv. 6; and hence the subsequent application of the term, as a proper name (Gen. xxv. 6, *eastward, unto the land of Kedem*), to the lands lying immediately eastward of Palestine, namely, Arabia, Mesopotamia, and Babylonia [BENE-KEDEM]; on the other hand *mizrâch* is used of the *far* east with a less definite signification (Is. xli. 2, 25, xliii. 5, xlvi. 11). In describing *aspect* or *direction* the terms are used indifferently (compare *kedem* in Lev. i. 16 and Josh. vii. 2 with *mizrâch* in 2 Chr. v. 12, and 1 Chr. v. 10). The east seems to have been regarded as symbolical of *distance* (Is. xlvi. 11), as the land stretched out in these directions without any known limit. In Is. ii. 6 it appears as the seat of witchery and similar arts (comp. Job xv. 2); the correct text may, however, be מִקֶּסֶם, which gives a better sense (Gesen. *Thesaur.* p. 1193). In the LXX. ἀνατολαί is used both for *kedem* and *mizrâch*. It should be observed that the expression is, with but few exceptions (Dan. viii. 9; Rev. xxi. 13; comp. vii. 2, xvi. 12, from which it would seem to have been St. John's usage to insert ἡλίου), ἀνατολαί (Matt. ii. 1, viii. 11, xxiv. 27; Luke xiii. 29), and not ἀνατολή. It is hardly possible that St. Matthew would use the two terms indifferently in succeeding verses (ii. 1, 2), particularly as he adds the article to ἀνατολή, which is invariably absent in other cases (cf. Rev. xxi. 13). He seems to imply a definiteness in the locality — that it was the country called קֶדֶם, or ἀνατολή (comp. the modern *Anatolia*) as distinct from the quarter or point of the compass (ἀνατολαί) in which it lay. In confirmation of this it may be noticed that in the only passage where the article is prefixed to *kedem* (Gen. x. 30), the term is used for a definite and restricted locality, namely, Southern Arabia. W. L. B.

EASTER (πάσχα: *pascha*). The occurrence of this word in the A. V. of Acts xii. 4 — "Intending after Easter to bring him forth to the people" — is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions Easter had been frequently used as the translation of πάσχα. At the last revision Passover was substituted in all passages but this. It would seem from this, and from the use of such words as "robbers of churches" (Acts xix. 37), "town-clerk" (xix. 35), "serjeants" (xvi. 35), "deputy" (xiii. 7, &c.), as if the Acts of the Apostles had fallen into the hands of a translator who acted on the principle of choosing, not the most correct, but the most familiar equivalents. (Comp. Trench, *On the Authorized Version of the N. T.* p. 21 [2d ed. p. 49].) For all that regards the nature and celebration of the Feast thus translated, see PASSOVER. E. H. P.

* In Christian antiquity the joyful remembrance of our Lord's resurrection was intimately associated, as it has ever since been, with the mournful recollection of his death. The allusions in the New Testament are not indeed so distinct (cf. 1 Cor. v. 7) that any positive evidence can be drawn from them; yet the resurrection of Christ was so connected in the teaching of the Apostles with his death (*e. g.* Rom. vi. 9; 1 Cor. xv. 20, &c.) that it is difficult to conceive in the early churches of an annual festival to commemorate the latter apart from all reference to the former.[a] As the two events however took place on different days, and as they called up in the mind different sides of Christ's work upon earth, and along with these different sets of thoughts and emotions, it became easy to observe them in close connection with each other, and yet with a marked separation between them. Such an arrangement probably was recognized under Anicetus at Rome (A. D. 170) by the keeping of Friday in commemoration of the death, and of the following Lord's day as the anniversary of the resurrection, although the decree to this effect ascribed to him cannot be considered genuine. (Cf. Suicer, *Thes.* s. v. πάσχα, II. 625.) Towards the close of the second century, the notices of directions for the observance of the "Passover" or the "Lord's Resurrection" only on the Lord's day become very numerous in the western church. The two names seem to be used indifferently in the admonitions of bishops and the determinations of councils; but in either case it is spoken of as a joyful festival and the termination of the preceding solemn fast.

a * Steitz indeed (in Herzog's *Real-Encycl.* s. v. *Pascha*) has supposed that such a separation existed, and that the event commemorated throughout the first three centuries was only the *death* of Christ; but the notices of antiquity do not seem to support this conclusion. F. G.

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(See the citations in Suicer, *ubi supra.*) In the Eastern Church, when the fast was terminated and the festival kept on the day of the Jewish Passover, it does not so clearly appear how the distinction was drawn between the two events; but that both were in remembrance cannot be doubted in view of the fact that there were no recriminations upon this point in the sharp and bitter controversy between the East and the West as to the proper time of celebration.

This controversy was at first conducted in a kindly and fraternal spirit. Polycarp visited Rome (A. D. 164) for the express purpose, among other objects, of bringing about an agreement. He was unsuccessful, but separated from Anicetus in peace and in full communion. The same spirit animated the successors of Anicetus down to the time of Victor I. who excommunicated the "quarto-decimans" and threw into the controversy that element of bitterness from which it was never after wholly free. The council of Arles (A. D. 314) finally decided the dispute, now so prolonged and so acrimonious, in favor of the Western practice, and this decision was reaffirmed at Nice. The decision however, seems hardly to have been received in the more distant parts of the empire, as is evidenced by the famous conferences between St. Augustine and the Anglican Christians at the close of the sixth century. The decision of Nice required the festival to be celebrated on the Lord's day following the full moon next succeeding the Vernal Equinox. This still left the question open as to what should be done when that full moon itself fell on a Sunday; and here again the East and West divided, the former in such case following their old custom and celebrating on the same day with the Jews, while the latter deferred their festival to the following Lord's day. This controversy likewise travelled to England and was then settled in favor of the Western practice at the council of Whitby (A. D. 664) after a sharp dispute between Ailbert of Paris and Colman Bp. of Northumbria.

Such controversies, perhaps all the more from the earnestness with which they were conducted, testify to the importance attached to this festival from the earliest antiquity. Had there ever been any disposition among Christians to forget the annual return of the time of the Redeemer's suffering and resurrection, the recurrence of the Jewish Passover must have been a sufficient reminder, and when the Christian Church had outgrown such influence, the observance of the festival had become fixed. Its early name continued to be "the Pass-over," as at once continuing the Jewish festival, and in itself deeply significant. Substantially the same name is still preserved throughout a large part of Christendom. The English name of *Easter* and the German *Ostern* have direct reference rather to the season of the year, the Spring, at which the festival occurs, than to its subject matter; while yet that season itself has always been considered as suggestive of the resurrection. Indeed the names themselves are supposed to be derived from the old word *oster, osten*, = rising, "because nature arises anew in spring." There was a Teutonic goddess *Ostera*, whose festival was celebrated early in the Spring by the Saxons, and the occurrence of the Easter festival at the same season made it easier for them to give up their heathen feast, and perhaps led to their attaching thereto a name to which they were already accustomed. F. G.

* **EAST SEA, THE,** Ezek. xlvii. 18; Joel ii. 20; Zech. xiv. 8, marg. [SEA, THE SALT.]

EAST WIND. [WINDS.]

* **EATING, CUSTOMS RELATING TO.** [FOOD; MEALS; WASHING.]

EBAL (עֵיבָל [*stone*]: Γαιβήλ, Ταιβήλ [Vat. Γαιβηλ]; Alex. Γαοβηλ in 1 Chr.: *Ebal*). 1. One of the sons of Shobal the son of Seir (Gen. xxxvi. 23; 1 Chr. i. 40).

2. (Om. in Vat. MS.; Alex. Γεμιαν; [Comp Ηβήλ:] *Hebul.*) OBAL the son of Joktan (1 Chr. i. 22; comp. Gen. x. 28). Eleven of Kennicott's MSS. [with the Syriac and Arabic versions] read עובל in 1 Chr. as in Gen.

EBAL, MOUNT (הַר עֵיבָל [*mount of stone*]: ὄρος Γαιβάλ; Joseph. Γιβάλος: *Mons Hebal*), a mount in the promised land, on which, according to the command of Moses, the Israelites were, after their entrance on the promised land, to "put" the curse which should fall upon them if they disobeyed the commandments of Jehovah. The blessing consequent on obedience was to be similarly localized on Mount Gerizim (Deut. xi. 26–29). This was to be accomplished by a ceremonial in which half the tribes stood on the one mount and half on the other; those on Gerizim responding to and affirming blessings, those on Ebal curses, as pronounced by the Levites, who remained with the ark in the centre of the interval (comp. Deut. xxvii. 11–26 with Josh. viii. 30–35, with Joseph. *Ant.* iv. 8, § 44, and with the comments of the Talmud (*Sota*, vii. § 5), quoted in Herxheimer's Pentateuch). But notwithstanding the ban thus apparently laid on Ebal, it was further appointed to be the site of the first great altar to be erected to Jehovah; an altar of large unhewn stones plastered with lime and inscribed with the words of the law (Deut. xxvii. 2–8). On this altar peace-offerings were to be offered, and round it a sacrificial feast was to take place, with other rejoicings (ver. 6, 7). Scholars disagree as to whether there were to be two erections — a kind of cromlech and an altar — or an altar only, with the law inscribed on its stones. The latter was the view of Josephus (*Ant.* iv. 8, § 44, v. 1, § 19), the former is unhesitatingly adopted by the latest commentator (Keil, on Josh. viii. 32). The words themselves may perhaps bear either sense.

The terms of Moses' injunction seem to infer that no delay was to take place in carrying out this symbolical transaction. It was to be "on the day" that Jordan was crossed (xxvii. 1), before they "went in unto the land flowing with milk and honey" (ver. 3). And accordingly Joshua appears to have seized the earliest practicable moment, after the pressing affairs of the siege of Jericho, the execution of Achan, and the destruction of Ai had been despatched, to carry out the command (Josh. viii. 30–35). After this Ebal appears no more in the sacred story.

The question now arises, where were Ebal and Gerizim situated? The all but unanimous reply to this is, that they are the mounts which form the sides of the fertile valley in which lies *Nablûs*, the ancient SHECHEM — Ebal on the north and Gerizim on the south.

(1.) It is plain from the passages already quoted that they were situated near together, with a valley between.

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(S.) Gerizim was very near Shechem (Judg. ix. 7) and in Josephus's time their names appear to have been attached to the mounts, which were then, as now, Ebal on the north and Gerizim on the south. Since that they have been mentioned by Benjamin of Tudela (Asher, i. 66), and Sir John Maundeville, and among modern travellers by Maundrell (*Mod. Trav.* p. 432).

The main impediment to our entire reception of this view rests in the terms of the first mention of the place by Moses in Deut. xi. 30: A. V. "Are they not on the other side of Jordan, by the way where the sun goeth down in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?" Here the mention of Gilgal, which was in the valley of the Jordan near Jericho, of the valley itself (*Arabah*, mistranslated here only, "champaign"), and of the Canaanites who dwelt there, and also the other terms of the injunction of Moses, as already noticed, seem to imply that Ebal and Gerizim were in the immediate neighborhood of Jericho. And this is strengthened by the narrative of Joshua, who appears to have carried out the prescribed ceremonial on the mounts while his camp was at Gilgal (comp. vii. 2, ix. 6), and before he had (at least before any account of his having) made his way so far into the interior of the country as Shechem.

This is the view taken by Eusebius (*Onomasticon*, Γεβάλ). He does not quote the passage in Deut., but seems to be led to his opinion rather by the difficulty of the mountains at Shechem being too far apart to admit of the blessings and cursings being heard, and also by his desire to contradict the Samaritans; add to this that he speaks from no personal knowledge, but simply from hearsay (λέγεται), as to the existence of two such hills in the Jordan valley. The notice of Eusebius is merely translated by Jerome, with a shade more of animosity to the Samaritans (*vehementer errant*), and expression of difficulty as to the distance, but without any additional information. Procopius and Epiphanius also followed Eusebius, but their mistakes have been disposed of by Reland (*Pal.* pp. 503, 504; *Miscell.* pp. 129–133).

With regard to the passage in Deut., it will perhaps assume a different aspect on examination. (1.) Moses is represented as speaking from the east side of the Jordan, before anything was known of the country on the west, beyond the exaggerated reports of the spies, and when everything there was wrapped in mystery, and localities and distances had not assumed their due proportions. (2.) A closer rendering of the verse is as follows: "Are they not on the other side the Jordan, beyond — (אַחֲרֵי), the word rendered "the *backside* of the desert," in Ex. iii. 1) — the way of the sunset, in the land of the Canaanite who dwells in the Arabah over against Gilgal, near the terebinths of Moreh." If this rendering is correct, a great part of the difficulty has disappeared. Gilgal no longer marks the site of Ebal and Gerizim, but of the dwelling of the Canaanites, who were, it is true, the first to encounter the Israelites on the other side the river, in their native lowlands, but who, we have it actually on record, were both in the time of Abraham (Gen. xii. 6) and of the conquest (Josh. xvii. 18) located about Shechem. The word now rendered "beyond" is not represented at all in the A. V., and it certainly throws the locality much further back; and lastly there is the striking landmark of the trees of Moreh, which were standing by Shechem when Abraham first entered the land, and whose name probably survived in Morthia, or Mamortha, a name of Shechem found on coins of the Roman period (Reland, *Miscell.* pp. 137, 139).

In accordance with this is the addition in the Samaritan Pentateuch, after the words "the terebinths of Moreh," at the end of Deut. xi. 30, of the words "over against Shechem." This addition is the more credible because there is not, as in the case noticed afterwards, any apparent motive for it If this interpretation be accepted, the next verse (31) gains a fresh force: "*For* ye shall pass over Jordan [not only to meet the Canaanites immediately on the other side, but] to go in to possess the land [the whole of the country, even the heart of it, where these mounts are situated (glancing back to ver. 29)], the land which Jehovah your God giveth you; and ye shall possess it, and dwell therein." And it may also be asked whether the significance of the whole solemn ceremonial of the blessing and cursing is not missed if we understand it as taking place directly a footing had been obtained on the outskirts of the country, and not as acted in the heart of the conquered land, in its most prominent natural position, and close to its oldest city — Shechem.

This is evidently the view taken by Josephus. His statement (*Ant.* v. 1, § 19) is that it took place after the subjugation of the country and the establishment of the Tabernacle at Shiloh. *He* has no misgivings as to the situation of the mountains. They were at Shechem (ἐπὶ Σικίμων), and from thence, after the ceremony, the people returned to Shiloh.

The narrative of Joshua is more puzzling. But even with regard to this something may be said. It will be at once perceived that the book contains no account of the conquest of the centre of the country, of those portions which were afterwards the mountain of Ephraim, Esdraelon, or Galilee. We lose Joshua at Gilgal, after the conquest of the south, to find him again suddenly at the waters of Merom in the extreme north (x. 43, xi. 7). Of his intermediate proceedings the only record that seems to have escaped is the fragment contained in viii. 30–35. Nor should it be overlooked that some doubt is thrown on this fragment by its omission in both the Vat. and Alex. MSS. of the LXX.

The distance of Ebal and Gerizim from each other is not such a stumbling-block to us as it was to Eusebius; though it is difficult to understand how he and Jerome should have been ignorant of the distance to which the voice will travel in the clear, elastic atmosphere of the East. Prof. Stanley has given some instances of this (*S. & P.* p. 13); others equally remarkable were observed by the writer; and he has been informed by a gentleman long resident in the neighborhood that a voice can be heard without difficulty across the valley separating the two spots in question (see also Bonar, p. 371).

It is well known that one of the most serious variations between the Hebrew text of the Pentateuch and the Samaritan text, is in reference to Ebal and Gerizim. In Deut. xxvii. 4, the Samaritan has Gerizim, while the Hebrew (as in A. V.) has Ebal, as the mount on which the altar to Jehovah and the inscription of the law were to be erected. Upon this basis they ground the sanctity of Gerizim and the authenticity of the temple and

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holy place, which did exist and still exist there The arguments upon this difficult and hopeless question will be found in Kennicott (*Dissert.* 2), and in the reply of Verschuir (Leovard. 1775; quoted by Gesenius, *de Pent. Sam.* p. 61). Two points may merely be glanced at here which have apparently escaped notice. (1.) Both agree that Ebal was the mount on which the cursings were to rest, Gerizim that for the blessings. It appears inconsistent, that Ebal, the mount of cursing, should be the site of the altar and the record of the law, while Gerizim, the mount of blessing, should remain unoccupied by sanctuary of any kind. (2.) Taking into account the known predilection of Orientals for ancient sites on which to fix their sanctuaries, it is more easy to believe (in the absence of any evidence to the contrary) that in building their temple on Gerizim, the Samaritans were making use of a spot already enjoying a reputation for sanctity, than that they built on a place upon which the curse was laid in the records which they received equally with the Jews. Thus the very fact of the occupation of Gerizim by the Samaritans would seem an argument for its original sanctity.

Ebal is rarely ascended by travellers, and we are therefore in ignorance as to how far the question may be affected by remains of ancient buildings thereon. That such remains do exist is certain, even from the very meagre accounts published (Bartlett, *Walks about Jerusalem*, App. 251, 252; and Narrative of Rev. J. Mills in *Trans. Pal. Archæol. Assoc.* 1855), while the mountain is evidently of such extent as to warrant the belief that there is a great deal still to discover. [See also Mills's *Three Months' Residence at Nablus* (Lond. 1864).]

The report of the old travellers was that Ebal was more barren than Gerizim (see Benjamin of Tudela, &c.), but this opinion probably arose from a belief in the effects of the curse mentioned above. At any rate, it is not borne out by the latest accounts, according to which there is little or no perceptible difference. Both mountains are terraced, and Ebal is "occupied from bottom to top by beautiful gardens" (Mills; see also Porter, *Handbook*, p. 332). The slopes of Ebal towards the valley appear to be steeper than those of Gerizim (Wilson, *Lands*, ii. 45, 71). It is also the higher mountain of the two. There is some uncertainty about the measurements, but the following are the results of the latest observations (Van de Velde, *Memoir*, p. 178).

Nablûs above sea,		1672 ft.			
Gerizim	do.	2600 "	. . above *Nablûs*,		928 ft.
Ebal	do. about	2700 "	. . do.		1028 "

According to Wilson (*Lands*, ii. 71, — but see Rob. ii. 277, 280, note) it is sufficiently high to shut out Hermon from the highest point of Gerizim. The structure of Gerizim is nummulitic limestone with occasional outcrops of igneous rock (Poole, in *Geogr. Journ.* xxvi. 56), and that of Ebal is probably similar. At its base above the valley of *Nablûs* are numerous caves and sepulchral excavations. The modern name of Ebal is *Sitti Salumiyah*, from a Mohammedan female saint, whose tomb is standing on the eastern part of the ridge, a little before the highest point is reached (Wilson, ii. 71, note). By others, however, it is reported to be called '*Imád-ed-Deen*, "the pillar of the religion" (Stanley, p. 238, note). The tomb of another saint called *Amád* is also shown (Ritter, p. 641), with whom the latter name may have some connection. On the southeast shoulder is a ruined site bearing the name of '*Askar* (Rob. iii. 132) [SYCHAR.] G.

E'BED. 1. (עֶבֶד = "slave:" but many MSS., and the Syr. and Arab. versions, have עבר, EBER: Ἰωβήλ; Alex. Αβεδ; [exc. ver. 35, Σαβεr:] *Ebed* [?] and *Obed*), father of GAAL, who with his brethren assisted the men of Shechem in their revolt against Abimelech (Judg. ix. 26, 28, 30, 31, 35).

2. (עֹבֵד: Ὠβήθ; Alex. Ὠβηv; [Comp. Ὠβήδ:] *Abed*), son of Jonathan; one of the Bene-Adin [sons of Adin] who returned from Babylon with Ezra (Exr. viii. 6). In 1 Esdras the name is given OBETH.

It would add greatly to the force of many passages in the O. T. if the word "slave" or "bondman" were appropriated to the Hebrew term *Ebed*, while "servant," "attendant," or "minister," were used to translate *Na'ar*, *Mesharet*, &c. In the addresses of subjects to a ruler, the oriental character of the transaction would come home to us at once if we read "what saith my lord to his slave" — the very form still in use in the East, and familiar to us all in the *Arabian Nights* and other oriental works — instead of "his servant." G.

E'BED-ME'LECH (עֶבֶד־מֶלֶךְ [see below]: Αβδεμέλεχ: *Abdemelech*), an Æthiopian eunuch in the service of king Zedekiah, through whose interference Jeremiah was released from prison, and who was on that account preserved from harm at the taking of Jerusalem (Jer. xxxviii. 7 ff., xxxix. 15 ff.). His name seems to be an official title = *king's slave*, i. e. *minister*.

* Out of the hints in Jer. xxxviii. 7–13 (very imperfectly unfolded in the A. V.) Stanley draws the following scene: "Ebed-melech found the king sitting in the great northern entrance of the Temple, and obtained a revocation of the order [by which Jeremiah had been put into the dungeon]; and then, under the protection of a strong guard, proceeded with a detailed care, which the prophet seems gratefully to record, to throw down a mass of soft rags from the royal wardrobe to ease the rough ropes with which he drew him out of the well." (*Lectures on the Jewish Church*, ii. 603.) The Æthiopian's escape amid the disasters which fell on the nation (as the prophet foretold) is recorded as exemplifying the truth that those who put their trust in God shall be saved (Jer. xxxix. 18). H.

EBEN-E'ZER (אֶבֶן הָעֵזֶר. *the stone of help*: Αβενέζερ; [Vat. 1 Sam. v. 1, Αβεννηρ; Alex. iv. 1, v. 1, Αβεννεζερ:] Joseph. Λίθος ἰσχυρός: *lapis adjutorii*), a stone set up by Samuel after a signal defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah (1 Sam. vii. 12). "He called the name of it Eben-ezer, saying, 'hitherto hath Jehovah helped us'" (*azárânú*, אֲזָרָנוּ). Its position is carefully defined as between MIZPEH — "the watch-tower," one of the conspicuous eminences a few miles north of Jerusalem — and SHEN, "the tooth" or "crag." Neither of these points, how-

a For a peculiarity in the Hebrew name in iv. 1 — the definite article to both words, — see Ewald *Ausführl. Lehrb.* § 290 d.

ever, have been identified with any certainty — the latter not at all.[a] According to Josephus's record of the transaction (*Ant.* vi. 2, 2), the stone was erected to mark the limit of the victory, a spot which he calls Korraia, but in the Hebrew BETH-CAR. It is remarkable that of the occurrences of the name Eben-ezer, two (1 Sam. iv. 1, v. 1) are found in the order of the narrative before the place received its title. But this would not unnaturally happen in a record written after the event, especially in the case of a spot so noted as Eben-ezer must have been. G.

* Though Eben-ezer is mentioned twice before Samuel's victory (see above), it was on the same occasion, namely, when the Hebrews fought at that place with the Philistines. Rüetschi suggests (Herzog's *Real-Encyk.* iii. 618) that possibly there may have been a village Eben-ezer, near which Samuel's "stone," taking the same name, was afterwards set up. But there is no difficulty in supposing a case of *prolepsis*. [See DAN.] H.

EBER (עֵבֶר [*beyond*]: Ἔβερ, Ἔβερ: *Heber* [in Num. xxiv. 24, Ἔβραῖοι, Vulg. *Hebræi*]). 1. Son of Salah, and great-grandson of Shem (Gen. x. 24, [xi. 14–17;] 1 Chr. i. 19). For confusion between Eber and Heber see HEBER; and for the factitious importance attached to this patriarch, and based upon Gen. x. 21, Num. xxiv. 24, see HEBREW. T. E. B.

2. (עֵבֶר: Ὀβήδ; [Ald. Ἔβερ:] *Heber*). Son of Elpaal and descendant of Shaharaim of the tribe of Benjamin (1 Chr. viii. 12). He was one of the founders of Ono and Lod with their surrounding villages.

3. (Ἀβέδ; [Vat. Alex. omit.]) A priest, who represented the family of Amok, in the days of Joiakim the son of Jeshua (Neh. xii. 20). W. A. W.

EBI'ASAPH (אֶבְיָסָף: Ἀβιασάφ and [1 Chr. vi. 23,] Ἀβιασάφ; [1 Chr. vi. 23, Vat. Ἀβιαθαρ; vi. 37, Ἀβιασαρ, 2. m. -σαφ; Alex.[1] vi. 23, Ἀβισαφ, 2. m. Ἀβιασαφ:] *Abiasaph*), a Kohathite Levite of the family of Korah, one of the forefathers of the prophet Samuel and of Heman the singer (1 Chr. vi. 23, 37). The same man is probably intended in ix. 19. The name appears also to be identical [as a contracted form] with ABIASAPH (which see), and in one passage (1 Chr. xxvi. 1) to be abbreviated to Asaph.

EBONY (הָבְנִים, *hobnim*: καὶ τοῖς ἐλεφαντόδοντας;[b] ἐβένους, Symm.: (*dentes*) *hebeninos*) occurs only in Ez. xxvii. 15, as one of the valuable commodities imported into Tyre by the men of Dedan. [DEDAN.] It is mentioned together with "horns of ivory," and it may hence be reasonably conjectured that ivory and ebony came from the same country. The best kind of ebony is yielded by the *Diospyros ebenum*, a tree which grows in Ceylon and Southern India: but there are many trees of the natural order *Ebenaceæ* which produce this material. Ebony is also yielded by trees belonging to different natural families in other parts of the world, as in Africa. The ancients held the black heart-wood in high esteem. Herodotus (iii. 97) mentions ebony (φάλαγγας ἐβένου) as one of the precious substances presented by the people of Ethiopia to the king of Persia. Dioscorides (i. 130) speaks of two kinds of ebony, an Indian and an Ethiopian; he gives the preference to the latter kind. It is not known what tree yielded the Ethiopian ebony. Royle says, "No Abyssinian ebony is at present imported. This, however, is more likely to be owing to the different routes which commerce has taken, but which is again returning to its ancient channels, than to the want of ebony in ancient Ethiopia." There can be little doubt that the tree



Diospyros Ebenum.

which yielded Ethiopian ebony is distinct from the *Diospyros ebenum*, and probably belongs to another genus altogether. Virgil (*Georg.* ii. 116) says that "India alone produces the black ebony;" and Theophrastus (*Hist. Plant.* iv. 4, § 6) asserts that "ebony is peculiar to India." The Greek word ἔβενος, the Latin *ebenus*, our "ebony," have all doubtless their origin in the Hebrew *hobnim*, a term which denotes "wood as hard as stone" (comp the German *Steinholz*, "fossil-wood;" see Gesenius, *Thes.* s. v., and Fürst, *Heb. Concord.*). It is probable that the plural form of this noun is used to express the *billets* into which the ebony was cut previous to exportation, like our "log-wood." There is every reason for believing that the ebony afforded by the *Diospyros ebenum* was imported from India or Ceylon by Phœnician traders; though it is equally probable that the Tyrian merchants were supplied with ebony from trees which grew in Ethiopia. See full discussions on the ebony of the ancients in Bochart, *Hieroz.* ii. 714, and Salmasius, *Plin. Exercitat.* p. 735 c; comp. also Royle in Kitto's *Cycl.*, art. *Hobnim*. According to Sir E. Tennent (*Ceylon*, i. 116) the following trees yield ebony: *Diospyros ebenum*, *D. reticulata*, *D. ebenaster*, and *D. hirsuta*. The wood of the first-named tree, which is abundant throughout all the flat country to the west of Trincomalee, "excels all others in the evenness and intensity of its color, The centre of the trunk is the only portion which furnishes the extremely black part which is the ebony of commerce; but the trees are of such magnitude that reduced logs of two feet in diameter,

[a] * Shen was probably not so much the name of a place, as a solitary "tooth" or crag which served as a landmark. H.

[b] For the Hebrew word used by the LXX., see Rosenmüller's *Schol. ad* Ez. xxvii. 15.

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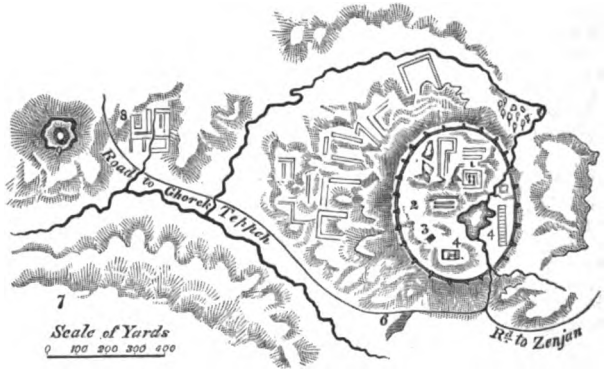
and varying from 10 to 15 feet in length, can be readily procured from the forests at Trincomalee" (*Ceylon*, l. c.). W. H.

EBRO'NAH. [ABRONAH.]

ECA'NUS, one of the five swift scribes who attended on Esdras (2 Esdr. xiv. 24).

ECBATA'NA (אַחְמְתָא: Ἀμαθά, Ἐκβάτανα: *Ecbatana*). It is doubtful whether the name of this place is really contained in the Hebrew Scriptures. Many of the best commentators understand the expression בְּאַחְמְתָא, in Ezra vi. 2, differently, and translate it *in arcâ*, "in a coffer" (see Buxtorf and others, and so our English Bible, *in the margin*). The LXX., however, give ἐν πόλει, "in a city," or (in some MSS. [*e. g.* Alex.]) ἐν Ἀμαθὰ ἐν πόλει [Comp. Ald. ἐν Ἀμαθὰ πόλει], which favors the ordinary interpretation. If a city is meant, there is little doubt of one of the two Ecbatanas being intended, for except these towns there was no place in the province of the Medes "which contained a palace" (בִּירָה), or where records are likely to have been deposited. The name *'Achmetha*, too, which at first sight seems somewhat remote from Ecbatana, wants but one letter of *Hagmatana*, which was the native appellation. In the apocryphal books Ecbatana is frequently mentioned (Tob. iii. 7, xiv. 12, 14; Jud. i. 1, 2; 2 Macc. ix. 3, &c.); and uniformly with the later and less correct spelling of Ἐκβάτανα, instead of the earlier and more accurate form, used by Herodotus, Æschylus, and Ctesias, of Ἀγβάτανα.

Two cities of the name of Ecbatana seem to have existed in ancient times, one the capital of Northern Media, the Media Atropatênê of Strabo, the other the metropolis of the larger and more important province known as Media Magna (see Sir H. Rawlinson's paper on the Atropatenian Ecbatana, in the 10th volume of the *Journal of the Geographical Society*, art. ii.). The site of the former appears to be marked by the very curious ruins at *Takht-i-Suleïman* (lat. 36° 28′, long. 47° 9′); while that of the latter is occupied by *Hamadan*, which is one of the most important cities of modern Persia. There is generally some difficulty in determining, when Ecbatana is mentioned, whether the northern or the southern metropolis is intended. Few writers are aware of the existence of the two cities, and they lie sufficiently near to one another for geographical notices in most cases to suit either site. The northern city was the "seven-walled town" described by Herodotus, and declared by him to have been the capital of Cyrus (Herod. i. 98, 99, 153; comp. Mos. Choren. ii. 84); and it was thus most probably there that the roll was found which proved to Darius that Cyrus had really made a decree allowing the Jews to rebuild their Temple.



Plan of Ecbatana.

EXPLANATION.

1. Remains of a Fire-Temple.
2. Ruined Mosque.
3. Ancient buildings with shafts and capitals.
4. Ruins of the Palace of Abakai Khan.
5. Cemetery.
6. Ridge of Rock called "the Dragon."
7. Hill called "Tawilah," or "the Stable."
8. Ruins of Kalisiah.
9. Rocky hill of Zindani-Soleïman.

Various descriptions of the northern city have come down to us, but none of them is completely to be depended on. That of the Zendavesta (Vendidad, Fargard II.) is the oldest, and the least exaggerated. "Jemshid," it is said, "erected a *Var*, or fortress, sufficiently large, and formed of squared blocks of stone; he assembled in the place a vast population and stocked the surrounding country with cattle for their use. He caused the water of the great fortress to flow forth abundantly. And within the var, or fortress, he erected a lofty palace, encompassed with walls, and laid it out in many separate divisions, and there was no place, either in front or rear, to command and overawe the fortress." Herodotus, who ascribes the foundation of the city to his king Deïoces, says: "The Medes were obedient to Deïoces, and built the city now called Agbatana, the walls of which are of great size and strength, rising in circles, one within the other. The plan of the place is that each of the walls should out-top the one beyond it by the battlements. The nature of the ground, which is a gentle hill, favors this arrangement in some degree, but it was mainly effected by art. The number of the circles is seven, the royal palace and the treasuries standing within the last. The circuit of the outer wall is nearly the same with that of Athens. Of this outer wall the battlements are white, of the

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next black, of the third scarlet, of the fourth blue, of the fifth orange: all these are colored with paint. The two last have their battlements coated respectively with silver and gold. All these fortifications Deioces caused to be raised for himself and his own palace. The people were required to build their dwellings outside the circuit of the walls" (Herod. i. 98, 99). Finally, the book of Judith, probably the work of an Alexandrian Jew, professes to give a number of details, which appear to be drawn chiefly from the imagination of the writer (Jud. i. 2–4).

The peculiar feature of the site of *Takht-i-Suleïman*, which it is proposed to identify with the northern Ecbatana, is a conical hill rising to the height of about 150 feet above the plain, and covered both on its top and sides with massive ruins of the most antique and primitive character. A perfect enceinte, formed of large blocks of squared stone, may be traced round the entire hill along its brow; within, there is an oval enclosure about 800 yards in its greatest and 400 in its least diameter, strewn with ruins, which cluster round a remarkable lake. This is an irregular basin, about 300 paces in circuit, filled with water exquisitely clear and pleasant to the taste, which is supplied in some unknown way from below, and which stands uniformly at the same level, whatever the quantity taken from it for irrigating the lands which lie at the foot of the hill. This hill itself is not perfectly isolated, though it appears so to those who approach it by the ordinary route. On three sides — the south, the west, and the north — the acclivity is steep and the height above the plain uniform, but on the east it abuts upon a hilly tract of ground, and here it is but slightly elevated above the adjacent country. It cannot therefore have ever answered exactly to the description of Herodotus, as the eastern side could not anyhow admit of seven walls of circumvallation. It is doubted whether even the other sides were thus defended. Although the flanks on these sides are covered with ruins, "no traces remain of any *wall* but the upper one" (*As. Journ.* x. 52). Still, as the nature of the ground on three sides would allow this style of defense, and as the account in Herodotus is confirmed by the Armenian historian, writing clearly without knowledge of the earlier author, it seems best to suppose, that in the peaceful times of the Persian empire it was thought sufficient to preserve the upper enceinte, while the others were allowed to fall into decay, and ultimately were superseded by domestic buildings. With regard to the coloring of the walls, or rather of the battlements, which has been considered to mark especially the fabulous character of Herodotus' description, recent discoveries show that such a mode of ornamentation was actually in use at the period in question in a neighboring country. The temple of the Seven Spheres at Borsippa was adorned almost exactly in the manner which Herodotus assigns to the Median capital [BABEL, TOWER OF]; and it does not seem at all improbable that, with the object of placing the city under the protection of the Seven Planets, the seven walls may have been colored nearly as described. Herodotus has a little deranged the order of the hues, which should have been either black, orange, scarlet, gold, white, blue, silver — as at the Borsippa temple, — or black white, orange, blue, scarlet, silver, gold — if the order of the days dedicated to the planets were followed. Even the use of silver and gold in external ornamentation — which seems at first sight highly improbable — is found to have prevailed. Silver roofs were met with by the Greeks at the southern Ecbatana (Polyb. x. 27, §§ 10–12); and there is reason to believe that at Borsippa the gold and silver stages of the temple were actually coated with those metals.

The northern Ecbatana continued to be an important place down to the 13th century after Christ By the Greeks and Romans it appears to have been known as Gaza, Gazaca, or Canzaca, "the treasure city," on account of the wealth laid up in it, while by the Orientals it was termed *Shiz*. Its decay is referable to the Mogul conquests, ab. A. D. 1200; and its final ruin is supposed to date from about the 15th or 16th century (*As. Soc. Journ.* vol. x. part i. p. 49).

In the 2d book of Maccabees (ix. 3, &c.) the Ecbatana mentioned is undoubtedly the southern city, now represented both in name and site by *Hamadán*. This place, situated on the northern flank of the great mountain called formerly Orontes, and now *Elwend*, was perhaps as ancient as the other, and is far better known in history. If not the Median capital of Cyrus, it was at any rate regarded from the time of Darius Hystaspis as the chief city of the Persian *satrapy* of Media, and as such it became the summer residence of the Persian kings from Darius downwards. It was occupied by Alexander soon after the battle of Arbela (Arr. *Exp. Alex.* iii. 19), and at his decease passed under the dominion of the Seleucidæ. In the wars between his successors it was more than once taken and retaken, each time suffering largely at the hands of its conquerors (Polyb. x. 27). It was afterwards recognized as the metropolis of their empire by the Parthians (Oros. vi. 4). During the Arabian period, from the rise of Baghdad on the one hand and of Isfahan on the other, it sank into comparative insignificance; but still it has never descended below the rank of a provincial capital, and even in the present depressed condition of Persia, it is a city of from 20,000 to 30,000 inhabitants. The Jews, curiously enough, regard it as the residence of Ahasuerus (Xerxes?) — which is in Scripture declared to be Susa (Esth. i. 2, ii. 3 &c.) — and show within its precincts the tombs of Esther and Mordecai (Ker Porter, vol. ii. pp. 105-110). It is not distinguished by any remarkable peculiarities from other oriental cities of the same size.

The Ecbatana of the book of Tobit is thought by Sir H. Rawlinson to be the *northern* city (see *As. Soc. Journ.* x. pt. i. pp. 137–141). G. R.

ECCLESIASTES (קֹהֶלֶת, *Koheleth*: Ἐκκλησιαστής: *Ecclesiastes*). I. *Title.* — The title of this book is taken from the name by which the son of David, or the writer who personates him, speaks of himself throughout it. The apparent anomaly of the feminine termination ת indicates that the abstract noun has been transferred from the office to the person holding it (Gesen. *s. v.*), and has thus become capable of use as a masculine proper name, a change of meaning of which we find other instances in *Sophereth* (Neh. vii. 57), *Pochereth* (Ezr. ii. 57); and hence, with the single exception of Eccl. vii. 27, the noun, notwithstanding its form, is used throughout in the masculine. Ewald, however (*Poet. Bücher.* iv. 189), connects the feminine termination with the noun חָכְמָה

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(wisdom), understood, and supposes a poetic license in the use of the word as a kind of symbolic proper name, appealing to Prov. xxx. 1, xxxi. 1, as examples of a like usage. As connected with the root קָהַל, "to call together," and with קָהָל, "assembly," the word has been applied to one who speaks publicly in an assembly, and there is, to say the least, a tolerable agreement in favor of this interpretation. Thus we have the comment of the Midrash, stating that the writer thus designates himself, "because his words were spoken in the assembly" (quoted in Preston's *Ecclesiastes*, note on i. 1); the rendering Ἐκκλησιαστής by the LXX.; the adoption of this title by Jerome (*Præf. in Eccl.*), as meaning "qui cœtum, *i. e.* ecclesiam congregat quem nos nuncupare possumus Concionatorem;" the use of "Prediger" by Luther, of "Preacher" in the Authorized Version. On the other hand, taking קָהַל in the sense of collecting things, not of summoning persons, and led perhaps by his inability to see in the book itself any greater unity of design than in the chapters of Proverbs, Grotius (*in Eccles.* i. 1) has suggested Συναθροιστής (*compiler*) as a better equivalent. In this he has been followed by Herder and Jahn, and Mendelssohn has adopted the same rendering (notes on i. 1, and vii. 27, in Preston), seeing in it the statement partly that the writer had compiled the sayings of wise men who had gone before him, partly that he was, by an inductive process, gathering truths from the facts of a wide experience.

II. *Canonicity.* — In the Jewish division of the books of the Old Testament, Ecclesiastes ranks as one of the five Megilloth or Rolls [BIBLE], and its position, as having canonical authority, appears to have been recognized by the Jews from the time in which the idea of a canon first presented itself. We find it in all the Jewish catalogues of the sacred books, and from them it has been received universally by the Christian Church. Some singular passages in the Talmud indicate, however, that the recognition was not altogether unhesitating, and that it was at least questioned how far the book was one which it was expedient to place among the Scriptures that were read publicly. Thus we find the statements (Mishna, *Shabbas*, c. x., quoted by Mendelssohn in Preston, p. 74; Midrash, fol. 114 a; Preston, p. 13) that "the wise men sought to secrete the book *Koheleth*, because they found in it words tending to heresy," and "words contradictory to each other;" that the reason they did not secrete it was "because its beginning and end were consistent with the law;" that when they examined it more carefully they came to the conclusion, "We have looked closely into the book *Koheleth*, and discovered a meaning in it." The chief interest of such passages is of course connected with the inquiry into the plan and teaching of the book, but they are of some importance also as indicating that it must have commended itself to the teachers of an earlier generation, either on account of the external authority by which it was sanctioned, or because they had a clearer insight into its meaning, and were less startled by its apparent difficulties. Traces of this controversy are to be found in a singular discussion between the schools of Shammai and Hillel, turning on the question whether the book Koheleth were inspired, and in the comments on that question by R. Ob. de Bartenora and Maimonides (Surenhus iv. 349).

III. *Author and Date.* — The questions of the authorship and the date of this book are so closely connected that they must be treated of together and it is obviously impossible to discuss the points which they involve without touching also on an inquiry into the relation in which it stands to Hebrew literature generally.

The hypothesis which is naturally suggested by the account that the writer gives of himself in ch. i. and ii. is that it was written by the only "son of David" (i. 1), who was "king over Israel in Jerusalem" (i. 12). According to this notion we have in it what may well be called the Confessions of King Solomon, the utterance of a repentance which some have even ventured to compare with that of the 51st Psalm. Additional internal evidence has been found for this belief in the language of vii. 26–28, as harmonizing with the history of 1 K. xi. 3, and in an interpretation (somewhat forced perhaps) which refers iv. 13–15 to the murmurs of the people against Solomon and the popularity of Jeroboam as the leader of the people, already recognized as their future king (Mendelssohn and Preston *in loc.*). The belief that Solomon was actually the author was, it need hardly be said, received generally by the Rabbinic commentators and the whole series of Patristic writers. The apparent exceptions to this in the passages by Talmudic writers which ascribe it to Hezekiah (*Baba Bathra*, c. i. fol. 15), or Isaiah (*Shalsh. Hakkab.* fol. 66 *b*, quoted by Michaelis), can hardly be understood as implying more than a share in the work of editing, like that claimed for the "men of Hezekiah" in Prov. xxv. 1. Grotius (*Præf. in Eccles.*) was indeed almost the first writer who called it in question, and started a different hypothesis. It can hardly be said, however, that this consensus is itself decisive. In questions of this kind the later witnesses add nothing to the authority of the earlier, whose testimony they simply repeat, and unless we had clearer knowledge than we have as to the sources of information or critical discernment of those by whom the belief was adopted, we ought not to look on their acceptance of it as closing all controversy. The book which bears the title of the "Wisdom of Solomon" asserts, both by its title and its language (vii. 1–21), a claim to the same authorship, and, though the absence of a Hebrew original led to its exclusion from the Jewish canon, the authorship of Solomon was taken for granted by all the early Christian writers who quote it or refer to it, till Jerome had asserted the authority of the Hebrew text as the standard of canonicity, and by not a few afterwards. It may seem, however, as if the whole question were settled for all who recognise the inspiration of Scripture by the statement, in a canonical and inspired book, as to its own authorship. The book purports, it is said (Preston, *Proleg. in Eccles.* p. 5), to be written by Solomon, and to doubt the literal accuracy of this statement is to call in question the truth and authority of Scripture. It appears questionable, however, whether we can admit an *a priori* argument of this character to be decisive. The hypothesis that every such statement in a canonical book must be received as literally true, is, in fact, an assumption that inspired writers were debarred from forms of composition which were open, without blame, to others. In the literature of every other nation the form of personated

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authorship, where there is no *animus decipiendi*, has been recognized as a legitimate channel for the expression of opinions, or the quasi-dramatic representation of character. Why should we venture on the assertion that if adopted by the writers of the Old Testament it would have made them guilty of a falsehood, and been inconsistent with their inspiration? The question of authorship does not involve that of canonical authority. A book written by Solomon would not necessarily be inspired and canonical. There is nothing that need startle us in the thought that an inspired writer might use a liberty which has been granted without hesitation to the teachers of mankind in every age and country.

The preliminary difficulty being so far removed, we can enter on the objections which have been urged against the traditional belief by Grotius and later critics, and the hypotheses which they have substituted for it. In the absence of adequate external testimony, these are drawn chiefly from the book itself.

1. The language of the book is said to be inconsistent with the belief that it was written by Solomon. It belongs to the time when the older Hebrew was becoming largely intermingled with Aramaic forms and words (Grotius, De Wette, Ewald, and nearly the whole series of German critics), and as such takes its place in the latest group of books of the Old Testament, along with Ezra, Nehemiah, Daniel, Esther: it is indeed more widely different from the language of the older books than any of them (Ewald). The prevalence of abstract forms again, characteristic of the language of Ecclesiastes, is urged as belonging to a later period than that of Solomon in the development of Hebrew thought and language. The answers given to these objections by the defenders of the received belief are (Preston, *Eccles.* p. 7), (*a*) that many of what we call Aramaic or Chaldee forms may have belonged to the period of pure Hebrew, though they have not come down to us in any extant writings; and (*b*) that so far as they are foreign to the Hebrew of the time of Solomon, he may have learnt them from his "strange wives," or from the men who came as ambassadors from other countries.

2. It has been asked whether Solomon would have been likely to speak of himself as in i. 12, or to describe with bitterness the misery and wrong of which his own misgovernment had been the cause, as in iii. 16, iv. 1 (Jahn, *Einl.* ii. p. 840). On the hypothesis that he was the writer, the whole book is an acknowledgment of evils which he had occasioned, while yet there is no distinct confession and repentance. The question here raised is, of course, worth considering, but it can hardly be looked on as leading in either direction to a conclusion. There are forms of satiety and self-reproach, of which this half-sad, half-scornful retrospect of a man's own life — this utterance of bitter words by which he is condemned out of his own mouth — is the most natural expression. Any individual judgment on this point cannot, from the nature of the case, be otherwise than subjective, and ought therefore to bias our estimate of other evidence as little as possible.

3. It has been urged that the state of society indicated in this book leads to the same conclusion as its language, and carries us to a period after the return from the Babylonian Captivity, when the Jews were enjoying comparative freedom from invasion, but were exposed to the evils of misgovernment under the satraps of the Persian king (Ewald, *Poet. Bücher;* Keil, *Einl. in das A. T.* under *Eccles.*). The language is throughout that of a man who is surrounded by many forms of misery (iii. 16, iv. 1, *r.* 8, viii. 11, ix. 12). There are sudden and violent changes, the servant of to-day becoming the ruler of to-morrow (x. 5–7). All this, it is said, agrees with the glimpses into the condition of the Jews under the Persian empire in Ezra and Nehemiah, and with what we know as to the general condition of the provinces under its satraps. The indications of the religious condition of the people, their formalism, and much-speaking (v. 1, 2), their readiness to evade the performance of their vows by casuistic excuses (v. 5), represent in like manner the growth of evils, the germs of which appeared soon after the Captivity, and which we find in a fully developed form in the prophecy of Malachi. In addition to this general resemblance there is the agreement between the use of הַמַּלְאָךְ for the "angel" or priest of God (v. 6, Ewald, *in loc.*), and the recurrence in Malachi of the terms מַלְאַךְ יְהוָה, the "angel" or messenger of the Lord, as a synonym for the priest (Mal. ii. 7), the true priest being the great agent in accomplishing God's purposes. Significant, though not conclusive, in either direction, is the absence of all reference to any contemporaneous prophetic activity, or to any Messianic hopes. This might indicate a time before such hopes had become prevalent or after they were, for a time, extinguished. It might, on the other hand, be the natural result of the experience through which the son of David had passed, or fitly take its place in the dramatic personation of such a character. The use throughout the book of Elohim instead of Jehovah as the divine Name, though characteristic of the book as dealing with the problems of the universe rather than with the relations between the Lord God of Israel and his people, and therefore striking as an idiosyncrasy, leaves the question as to date nearly where it was. The indications of rising questions as to the end of man's life, and the constitution of his nature, of doubts like those which afterwards developed into Sadduceeism (iii. 19–21), of a copious literature connected with those questions, confirm, it is urged (Ewald), the hypothesis of the later date. It may be added too, that the absence of any reference to such a work as this in the enumeration of Solomon's writings in 1 K. iv. 32, tends, at least, to the same conclusion.

In this case, however, as in others, the arguments of recent criticism are stronger against the traditional belief than in support of any rival theory, and the advocates of that belief might almost be content to rest their case upon the discordant hypotheses of their opponents. On the assumption that the book belongs, not to the time of Solomon, but to the period subsequent to the Captivity, the dates which have been assigned to it occupy a range of more than 300 years. Grotius supposes Zerubbabel to be referred to in xii. 11, as the "One Shepherd" (*Comm. in Eccles.* in loc.), and so far agrees with Keil (*Einleitung in das A. T.*), who fixes it in the time of Ezra and Nehemiah. Ewald and De Wette conjecture the close of the period of Persian or the commencement of that of Macedonian rule; Bertholdt, the period between Alexander the Great and Antiochus Epiphanes; Hitzig, circ. 204

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B. C.; Hartmann, the time of the Maccabees. On the other hand it must be remembered in comparing these discordant theories that the main facts relied upon by these critics as fatal to the traditional belief are compatible with any date subsequent to the Captivity, while they are inconsistent, unless we admit the explanation, given as above, by Preston, with the notion of the Salomonic authorship.

IV. *Plan.* — The book of Ecclesiastes comes before us as being conspicuously, among the writings of the O. T., the great stumbling-block of commentators. Elsewhere there are different opinions as to the meaning of single passages. Here there is the widest possible divergence as to the plan and purpose of the whole book. The passages already quoted from the Mishna show that some, at least, of the Rabbinical writers were perplexed by its teaching — did not know what to make of it — but gave way to the authority of men more discerning than themselves. The traditional statement, however, that this was among the scriptures which were not read by any one under the age of thirty (*Cf. it. Sac., Amama in Eccles.*, but with a "nescio ubi" as to his authority), indicates the continuance of the old difficulty, and the remarks of Jerome (*Præf. in Eccles., Comm. in Eccles.* xii. 13) show that it was not forgotten. Little can be gathered from the series of Patristic interpreters. The book is comparatively seldom quoted by them. No attempt is made to master its plan and to enter into the spirit of its writer. The charge brought by Philastrius of Brescia (circ. 380) against some heretics who rejected it as teaching a false morality, shows that the obscurity which had been a stumbling-block to Jewish teachers was not removed for Christians. The fact that Theodore of Mopsuestia was accused at the Fifth General Council of calling in question the authority and inspiration of this book, as well as of the Canticles, indicates that in this respect as in others he was the precursor of the spirit of modern criticism. But with these exceptions, there are no traces that men's minds were drawn to examine the teachings of the book. When, however, we descend to the more recent developments of criticism, we meet with an almost incredible divergence of opinion. Luther, with his broad clear insight into the workings of a man's heart, sees in it (*Præf. in Eccles.*) a noble "Politica vel Œconomica," leading men in the midst of all the troubles and disorders of human society to a true endurance and reasonable enjoyment. Grotius (*Præf. in Eccles.*) gives up the attempt to trace in it a plan or order of thought, and finds in it only a collection of many maxims, connected more or less closely with the great problems of human life, analogous to the discussion of the different definitions of happiness at the opening of the Nicomachean Ethics. Some (of whom Warburton may be taken as the type, *Works*, vol. iv. p. 154) have seen in the language of iii. 18–21, a proof that the belief in the immortality of the soul was no part of the transmitted creed of Israel. Others (Patrick, Desvoeux, Davidson, Mendelssohn) contend that the special purpose of the book was to assert that truth against the denial of a sensual skepticism. Others, the later German critics, of whom Ewald may be taken as the highest and best type, reject these views as partial and one-sided, and while admitting that the book contains the germs of later systems, both Pharisaic and Sadducean, assert that the object of the writer was to point out the secret of a true blessedness in the midst of all the distractions and sorrows of the world as consisting in a tranquil, calm enjoyment of the good that comes from God (*Poet. Büch.* iv. 180).

The variety of these opinions indicates sufficiently that the book is as far removed as possible from the character of a formal treatise. It is that which it professes to be — the confession of a man of wide experience looking back upon his past life and looking out upon the disorders and calamities which surround him. Such a man does not set forth his premises and conclusions with a logical completeness. While it may be true that the absence of a formal arrangement is characteristic of the Hebrew mind in all stages of its development (Lowth, *de Sac. Poet. Heb.* Præl. xxiv.), or that it was the special mark of the declining literature of the period that followed the captivity (Ewald, *Poet. Büch.* iv. p. 177), it is also true that it belongs generally to all writings that are addressed to the spiritual rather than the intellectual element in man's nature, and that it is found accordingly in many of the greatest works that have influenced the spiritual life of mankind. In proportion as a man has passed out of the region of a traditional, easily-systematized knowledge, and has lived under the influence of great thoughts — possessed by them, yet hardly mastering them so as to bring them under a scientific classification — are we likely to find this apparent want of method. The true utterances of such a man are the records of his struggles after truth, of his occasional glimpses of it, of his ultimate discovery. The treatise *de Imitatione Christi*, the *Pensées* of Pascal, Augustine's *Confessions*, widely as they differ in other points, have this feature in common. If the writer consciously reproduces the stages through which he has passed, the form he adopts may either be essentially dramatic, or it may record a statement of the changes which have brought him to his present state, or it may repeat and renew the oscillations from one extreme to another which had marked that earlier experience. The writer of Ecclesiastes has adopted and interwoven both the latter methods, and hence, in part, the obscurity which has made it so preëminently the stumbling-block of commentators. He is not a didactic moralist writing a homily on Virtue. He is not a prophet delivering a message from the Lord of Hosts to a sinful people. He is a man who has sinned in giving way to selfishness and sensuality, who has paid the penalty of that sin in satiety and weariness of life; in whom the mood of spirit, over-reflective, indisposed to action, of which Shakespeare has given us in Hamlet, Jaques, Richard II., three distinct examples, has become dominant in its darkest form, but who has through all this been under the discipline of a divine education, and has learnt from it the lesson which God meant to teach him. What that lesson was will be seen from an examination of the book itself.

Leaving it an open question whether it is possible to arrange the contents of this book (as Köster and Vaihinger have done) in a carefully balanced series of strophes and antistrophes, it is tolerably clear that the recurring burden of "Vanity of vanities" and the teaching which recommends a life of calm enjoyment, mark, whenever they occur, a kind of halting-place in the succession of thoughts. It is the summing up of one cycle of experience; the sentence passed upon one phase of life. Taking this, accordingly, as our guide we may look on the

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whole book as falling into five divisions, each, to a certain extent, running parallel to the others in its order and results, and closing with that which, in its position no less than its substance, is "the conclusion of the whole matter."

(1.) Ch. i. and ii. This portion of the book more than any other has the character of a personal confession. The Preacher starts with reproducing the phase of despair and weariness into which his experience had led him (i. 2, 3). To the man who is thus satiated with life the order and regularity of nature are oppressive (i. 4–7); nor is he led, as in the 90th Psalm, from the things that are transitory to the thought of One whose years are from eternity. In the midst of the ever-recurring changes he finds no progress. That which seems to be new is but the repetition of the old (i. 8–11). Then, having laid bare the depth to which he had fallen, he retraces the path by which he had travelled thitherward. First he had sought after wisdom as that to which God seemed to call him (i. 13), but the pursuit of it was a sore travail, and there was no satisfaction in its possession. It could not remedy the least real evil, nor make the crooked straight (i. 15). The first experiment in the search after happiness had failed, and he tried another. It was one to which men of great intellectual gifts and high fortunes are continally tempted — to surround himself with all the appliances of sensual enjoyment and yet in thought to hold himself above it (ii. 1–9), making his very voluptuousness part of the experience which was to enlarge his store of wisdom. This — which one may perhaps call the Goethe idea of life — was what now possessed him. But this also failed to give him peace (ii. 11). Had he not then exhausted all human experience and found it profitless (ii. 12)? If for a moment he found comfort in the thought that wisdom excelleth folly, and that he was wise (ii. 13, 14), it was soon darkened again by the thought of death (ii. 15). The wise man dies as the fool (ii. 16). This is enough to make even him who has wisdom hate all his labor and sink into the outer darkness of despair (ii. 20). Yet this very despair leads to the remedy. The first section closes with that which, in different forms, is the main lesson of the book — to make the best of what is actually around one (ii. 24) — to substitute for the reckless feverish pursuit of pleasure the calm enjoyment which men may yet find both for the senses and the intellect. This, so far as it goes, is the secret of a true life; this is from the hand of God. On everything else there is written, as before, the sentence that it is vanity and vexation of spirit.

(2.) Ch. iii. 1–vi. 9. The order of thought in this section has a different starting-point. One who looked out upon the infinitely varied phenomena of man's life might yet discern, in the midst of that variety, traces of an order. There are times and seasons for each of them in its turn, even as there are for the vicissitudes of the world of nature (iii. 1–8). The heart of man with its changes is the mirror of the universe (iii. 11), and is, like that, inscrutable. And from this there comes the same conclusion as from the personal experience. Calmly to accept the changes and chances of life, entering into whatever joy they bring, as one accepts the order of nature, this is the way of peace (iii. 13). The thought of the ever-recurring cycle of nature, which had before been irritating and disturbing, now whispers the same lesson. If we suffer, others have suffered before us (iii. 15). God is seeking out the past and reproducing it. If men repeat injustice and oppression, God also in the appointed season repeats his judgments (iii. 16, 17). It is true that this thought has a dark as well as a bright side, and this cannot be ignored. If men come and pass away, subject to laws and changes like those of the natural world, then, it would seem, man has no preëminence above the beast (iii. 19). One end happens to all. All are of the dust and return to dust again (iii. 20). There is no immediate denial of that conclusion. It was to that that the preacher's experience and reflection had led him. But even on the hypothesis that the personal being of man terminates with his death, he has still the same counsel to give. Admit that all is darkness beyond the grave, and still there is nothing better on this side of it than the temper of a tranquil enjoyment (iii. 22). The transition from this to the opening thoughts of ch. iv. seems at first somewhat abrupt. But the Preacher is retracing the paths by which he had been actually led to a higher truth than that in which he had then rested, and he will not, for the sake of a formal continuity, smooth over its ruggedness. The new track on which he was entering might have seemed less promising than the old. Instead of the self-centred search after happiness he looks out upon the miseries and disorders of the world, and learns to sympathize with suffering (iv. 1). At first this does but multiply his perplexities. The world is out of joint. Men are so full of misery that death is better than life (iv. 2). Successful energy exposes men to envy (iv. 4). Indolence leads to poverty (iv. 5). Here too he who steers clear of both extremes has the best portion (iv. 6). The man who heaps up riches stands alone without kindred to share or inherit them, and loses all the blessings and advantages of human fellowship (iv. 8–12). And in this survey of life on a large scale, as in that of a personal experience, there is a cycle which is ever being repeated. The old and foolish king yields to the young man, poor and wise, who steps from his prison to a throne (iv. 13, 14). But he too has his successor. There are generations without limit before him, and shall be after him (iii. 15, 16). All human greatness is swallowed up in the great stream of time. The opening of ch. v. again presents the appearance of abruptness, but it is because the survey of human life takes a yet wider range. The eye of the Preacher passes from the dwellers in palaces to the worshippers in the Temple, the devout and religious men. Have they found out the secret of life, the path to wisdom and happiness? The answer to that question is that there the blindness and folly of mankind show themselves in their worst forms. Hypocrisy, unseemly prayers, idle dreams, broken vows, God's messenger, the Priest, mocked with excuses — that was what the religion which the Preacher witnessed presented to him (v. 1–6). The command "Fear thou God," meant that a man was to take no part in a religion such as this. But that command also suggested the solution of another problem, of that prevalence of injustice and oppression which had before weighed down the spirit of the inquirer. Above all the tyranny of petty governors, above the might of the king himself, there was the power of the Highest (v. 8); and his judgment was manifest even upon earth. Was there after all so great an inequality? Was God's purpose that the earth should be for all, really counteracted (v. 9)? Was the rich man with his cares and fears happier than

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the laboring man whose sleep was sweet without riches (v. 10–12)? Was there anything permanent in that wealth of his? Did he not leave the world naked as he entered it? And if so, did not all this bring the inquirer round to the same conclusion as before? Moderation, self-control, freedom from all disturbing passions, these are the conditions of the maximum of happiness which is possible for man on earth. Let this be received as from God. Not the outward means only, but the very capacity of enjoyment is his gift (v. 18, 19). Short as life may be, if a man thus enjoys, he makes the most of it. God approves and answers his cheerfulness. Is not this better than the riches or length of days on which men set their hearts (vi. 1–5)? All are equal in death; all are nearly equal in life (vi. 6). To feed the eyes with what is actually before them is better than the ceaseless wanderings of the spirit (vi. 9).

(3.) Ch. vi. 10–viii. 15. So far the lines of thought all seemed to converge to one result. The ethical teaching that grew out of the wise man's experience had in it something akin to the higher forms of Epicureanism. But the seeker could not rest in this, and found himself beset with thoughts at once more troubling and leading to a higher truth. The spirit of man looks before and after, and the uncertainties of the future vex it (vi. 12). A good name is better, as being more permanent, than riches (vii. 1); death is better than life, the house of mourning than the house of feasting (vii. 2). Self-command and the spirit of calm endurance are a better safeguard against vain speculations than any form of enjoyment (vii. 8, 9, 10). This wisdom is not only a defense, as lower things, in their measure may be, but it gives life to them that have it (vii. 12). So far there are signs of a clearer insight into the end of life. Then comes an oscillation which carries him back to the old problems (vii. 15). Wisdom suggests a half-solution of them (vii. 18), suggests also calmness, caution, humility in dealing with them (vii. 22); but this again is followed by a relapse into the bitterness of the sated pleasure-seeker. The search after wisdom, such as it had been in his experience, had led only to the discovery that though men were wicked, women were more wicked still (vii. 26–29). The repetition of thoughts that had appeared before, is perhaps the natural consequence of such an oscillation, and accordingly in ch. viii. we find the seeker moving in the same round as before. There are the old reflections on the misery of man (viii. 6), and the confusions in the moral order of the universe (viii. 10, 11), the old conclusion that enjoyment (such enjoyment as is compatible with the fear of God) is the only wisdom, iii. 15.

(4.) Ch. viii. 16–xii. 8. After the pause implied in his again arriving at the lesson of v. 15, the Preacher retraces the last of his many wanderings. This time the thought with which he started was a profound conviction of the inability of man to unravel the mysteries by which he is surrounded (viii. 17); of the nothingness of man when death is thought of as ending all things (ix. 3–6); of the wisdom of enjoying life while we may (ix. 7–10); of the evils which affect nations or individual man (ix. 11, 12). The wide experience of the Preacher suggests sharp and pointed sayings as to these evils (x. 1–20), each true and weighty in itself, but not leading him on to any firmer standing-ground or clearer solution of the problems which oppressed him. It is here that the traces of plan and method in the book seem most to fail us. Consciously or unconsciously the writer teaches us how clear an insight into the follies and sins of mankind may coexist with doubt and uncertainty as to the great ends of life, and give him no help in his pursuit after truth. In ch. xi., however, the progress is more rapid. The tone of the Preacher becomes more that of direct exhortation, and he speaks in clearer and higher notes. The conclusions of previous trains of thought are not contradicted, but are placed under a new law and brought into a more harmonious whole. The end of man's life is not to seek enjoyment for himself only, but to do good to others, regardless of the uncertainties or disappointments that may attend his efforts (xi. 1–4). His wisdom is to remember that there are things which he cannot know, problems which he cannot solve (xi. 5), to enjoy, in the brightness of his youth, whatever blessings God bestows on him (xi. 9). But beyond all these there lie the days of darkness, of failing powers and incapacity for enjoyment; and the joy of youth, though it is not to be crushed, is yet to be tempered by the thought that it cannot last for ever, and that it too is subject to God's law of retribution (xi. 9, 10). The secret of a true life is that a man should consecrate the vigor of his youth to God (xii. 1). It is well to do that before the night comes, before the slow decay of age benumbs all the faculties of sense (xii. 2, 6), before the spirit returns to God who gave it. The thought of that end rings out once more the knell of the nothingness of all things earthly (xii. 8); but it leads also to "the conclusion of the whole matter," to that to which all trains of thought and all the experiences of life had been leading the seeker after wisdom, that "to fear God and keep his commandments" was the highest good attainable; that the righteous judgment of God would in the end fulfill itself and set right all the seeming disorders of the world (xii. 13, 14).

If one were to indulge conjecture, there would perhaps be some plausibility in the hypothesis that xii. 8 had been the original conclusion, and that the epilogue of xii. 9–14 had been added, either by another writer, or by the same writer on a subsequent revision. The verses (9–12) have the character of a panegyric designed to give weight to the authority of the teacher. The two that now stand as the conclusion, may naturally have originated in the desire to furnish a clew to the perplexities of the book, by stating in a broad intelligible form, not easy to be mistaken, the truth which had before been latent.

If the representation which has been given of the plan and meaning of the book be at all a true one, we find in it, no less than in the book of Job, indications of the struggle with the doubts and difficulties which in all ages of the world have presented themselves to thoughtful observers of the condition of mankind. In its sharp sayings and wise counsels, it may present some striking affinity to the Proverbs, which also bear the name of the son of David, but the resemblance is more in form than in substance, and in its essential character it agrees with that great inquiry into the mysteries of God's government which the drama of Job brings before us. There are indeed characteristic differences. In the one we find the highest and boldest forms of Hebrew poetry, a sustained unity of design; in the other there are, as we have seen, changes and oscillations, and the style seldom rises

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above the rhythmic character of proverbial forms of speech. The writer of the book of Job deals with the great mystery presented by the sufferings of the righteous, and writes as one who has known those sufferings in their intensity. In the words of the Preacher, we trace chiefly the weariness or satiety of the pleasure-seeker, and the failure of all schemes of life but one. In spite of these differences, however, the two books illustrate each other. In both, though by very diverse paths, the inquirer is led to take refuge (as all great thinkers have ever done) in the thought that God's kingdom is infinitely great, and that man knows but the smallest fragment of it; that he must refrain from things which are too high for him and be content with that which it is given him to know, the duties of his own life and the opportunities it presents for his doing the will of God.

Literature. — Every commentary on the Bible as a whole, every introduction to the study of the O. T., contains of course some materials for the history and interpretation of this as of other books. It is not intended to notice these, unless they possess some special merit or interest. As having that claim may be specified the commentary by Jerome addressed to Paula and Eustochium, as giving an example of the Patristic interpretation of the book now before us; the preface and annotations of Grotius (*Opp.* vol. iii.) as representing the earlier, the translation and notes of Ewald (*Poet. Büch.* vol. iv.) as giving the later results of philosophical criticism. The *Critici Sacri* here, as elsewhere, will be found a great storehouse of the opinions of the Biblical scholars of the 16th and 17th centuries. The sections on Ecclesiastes in the Introductions to the O. T. by Eichhorn, De Wette, Jahn, Hävernick, Keil, Davidson, will furnish the reader with the opinions of the chief recent critics of Germany as to the authorship and meaning of the book. Among the treatises specially devoted to this subject may be mentioned the characteristic *Commentary* by Luther already referred to (*Opp.* vol. ii. Jena, 1580); that by Anton. Corranus in the 16th century, interesting as one of the earliest attempts to trace a distinct plan and order in it, and as having been adopted by Bishop Patrick as the basis of his interpretation; the *Annotationes in Koheleth* by J. Drusius, 1635; the *Translation and Notes* of Moses Mendelssohn, published in German by Rabe (Anspach, 1771); the *Philosophical and Critical Essay on Ecclesiastes* by Desvoeux (Lond. 1760), written chiefly to meet the attacks of skeptics, and to assert that *the* doctrine of the book is that of the Immortality of the Soul; the *Scholia* of Maldonatus, better known for his *Commentary on the Gospels* (Paris, 1767), the commentaries of Knobel (Leipzig, 1836), Zirkel (Würzb. 1792), Schmidt, J. E. Ch. (1794), Nachtigal, J. Ch. (Halle, 1798), Van der Palm (1784), Kaiser (Erlang. 1823), Köster (1831), Umbreit (Gotha, 1818); and the article by Vaihinger, in the *Stud. und Krit.* of 1848 [translated, with modification, in the *Methodist Quar. Rev.* for April and July, 1849]. English Biblical literature is comparatively barren in relation to this book, and the only noticeable recent contributions to its exegesis are the *Commentary* by Stuart, the translation of Mendelssohn with Prolegomena, &c., by Preston (Cambridge, 1853) and the *Attempt to illustrate the Book of Ecclesiastes* by Holden. As growing out of the attempt to fathom its meaning, though not taking the form of criticism or exegesis, may be mentioned the metrical paraphrases which are found among the works of the minor English poets of the 17th century, of which the most memorable are those by Quarles (1645) and Sandys (1648). E. H. P.

* *Other works or later editions.* — Prof. Stuart (*Commentary on Ecclesiastes*, edited and revised by R. D. C. Robbins, 1864), without admitting all the objections to Solomon's authorship of the book to be valid, regards the arguments urged for that view insufficient to establish the claim. He supposes the author of the book to be unknown, but maintains its canonicity to be unquestionable. "The book of Ecclesiastes . . . has a claim to the place which it holds as one of the inspired writings. . . . There the book is, in the midst of the Hebrew Scriptures; and there it has been, at least ever since the period when the Hebrew canon was closed. There at all events it was, when our Saviour and the Apostles declared the Jewish Scriptures to be of Divine origin and authority." For his views on this point expressed more fully, see his *Hist. of the O. T. Canon*, p. 138 ff.

We have commentaries also, in addition to those mentioned above, from Ewald, *Die Dichter des Alten Bundes*, Theil iv. (Götting. 1837, 2e Aufl. Theil ii., 1867), Herzfeld (1838), Hitzig (in the *Kurzgef. Exeg. Handb.* Lief. vii., 1847), Heiligstedt (continuation of Maurer, iv. sect. ii. 1848), Burger (1854), Philippson (*Die Israelitische Bibel*, iii. 1854), Elster (1855), Wangenmann (1856), Vaihinger (1858), Hengstenberg (1859, Eng. trans. in Clark's *For. Theol. Libr.* Edin. 1860), L. Young (Phila. 1866), D. Castelli (*Il libro del Cohelet, trad. dal testo ebraico con introd. crit. e note*, Pisa, 1866), and G. R. Noyes (*A New Trans. of Job, Ecclesiastes and Canticles, with Introductions and Notes*, 3d ed., Boston, 1867). The *Historical and Critical Commentary* of Ginsburg (Lond. 1861), a valuable work, contains a good history of the earlier and later literature of the book. Ginsburg writes also the article *Ecclesiastes* in Kitto's *Cycl. of Bibl. Literature* (3d ed., 1862). Vaihinger writes the article *Prediger Salomo* in Herzog's *Real-Encykl.* xii. 92–106, worthy of attention especially for its minute analysis of the contents of Koheleth. Bleek's section (*Einl. in das A. T.* p. 641 ff.) summarizes the results of a careful study of the questions relating to this book. (See also Herbst's *Einl. in die heil. Schriften*, ii. 241–254, edited by Welte, 1852.) Dr. Nordheimer has an elaborate article on the *Philosophy of Ecclesiastes* in the *Amer. Bibl. Repos.* for July 1838, xii. 197–219. See also Gurlitt, *Zur Erklärung des Buches Koheleth*, in the *Theol. Stud. u. Krit.*, 1865, pp. 321–343. The LXX. translation of Ecclesiastes, says Bleek, is remarkable for its literal adherence to the Hebrew text. It is so slavish at times in this respect (*e. g.* vii. 29) as to be ungrammatical and unintelligible. Such translations have a special value as vouchers for the condition of the text on which they are founded.

Dean Stanley's remarks on this composition evince his characteristic critical skill, as well as power of elegant expression. As to the author, he understands that the anonymous writer or "Preacher" in Ecclesiastes personates Solomon. "There can be no doubt that Ecclesiastes embodies the sentiments which were believed to have proceeded from Solomon at the close of his life, and therefore must be taken as the Hebrew, Scriptural representation of his last lessons to the world" (*History of the Jewish Church*, ii. 281). He

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characterizes the scope and structure of the writing thus: "As the book of Job is couched in the form of a dramatic argument between the patriarch and his friends — as the Song of Songs is a dramatic dialogue between the Lover and the Beloved One, so the book of Ecclesiastes is a drama of a still more tragic kind. It is an interchange of voices, higher and lower, mournful and joyful, within a single human soul. It is like the struggle between the two principles in the Epistle to the Romans. It is like the question and answer of the 'Two Voices' of our modern poet. It is like the perpetual strophe and antistrophe of Pascal's *Pensées*. . . . Every speculation and thought of the human heart is heard, and expressed, and recognized in turn. The conflicts which in other parts of the Bible (comp. especially Ps. lxxxviii. 5, 6, 12, 18, and lxxxix. 46–50) are confined to a single verse or a single chapter, are here expanded to a whole book" (pp. 282, 283). We have space only for the concluding paragraph. "There is a yet simpler and nobler summary of the wide and varied experience of the manifold forms of human life, as represented in the greatness and the fall of Solomon. It is not 'vanity of vanities,' it is not 'rejoice and be merry,' it is not even 'wisdom and knowledge, and many proverbs, and the words of the wise, even words of truth.' 'Of making many books there is no end, and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter.' For all students of ecclesiastical history, for all students of theology, for all who are about to be religious teachers of others, for all who are entangled in the controversies of the present, there are no better words to be remembered than these, viewed in their original and immediate application. They are the true answer to all perplexities respecting Ecclesiastes and Solomon; they are no less the true answer to all perplexities about human life itself. 'Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil' (Eccl. xii. 12–14)." H.

ECCLESIASTICUS, the title given in the Latin Version to the book which is called in the Septuagint THE WISDOM OF JESUS THE SON OF SIRACH (Σοφία Ἰησοῦ υἱοῦ Σιράχ [Sin. Σειραχ], A. C.; Σοφία Σειράχ, B. Rufinus, *Vers.* Orig. *Hom. in Num.* xviii. 3: "In libro, qui apud nos quidem inter Salomonis volumina haberi solet, et *Ecclesiasticus* dici, apud Græcos vero *Sapientia Jesu filii Sirach* appellatur, scriptum est . . ."). The word, like many others of Greek origin, appears to have been adopted in the African dialect (*e. g.* Tertull. *de Pudic.* c. 22, p. 435), and thus it may have been applied naturally in the *Vetus Latina* to a *church reading-book;* and when that translation was adopted by Jerome (*Præf. in Libro Sal. juxta LXX.* x. 404, ed. Migne), the local title became current throughout the West, where the LXX. was most used. The right explanation of the word is given by Rufinus, who remarks that "it does not designate the author of the book, but the character of the writing," as publicly used in the services of the Church (*Comm. in Symb.* § 38 "Sapientia, quæ dicitur filii Sirach . . . apud Latinos hoc ipso generali vocabulo *Ecclesiasticus* appellatur, quo vocabulo non auctor libelli seu scripturæ qualitas cognominata est"). The special application by Rufinus of the general name of the class (*ecclesiastici* as opposed to *canonici*) to the single book may be explained by its wide popularity. Athanasius, for instance, mentions the book (*Ep. Fest.* sub fin.) as one of those "framed by the fathers to be read by those who wish to be instructed (κατηχεῖσθαι) in the word of godliness." According to Jerome (*Præf. in Libr. Sal.* ix. 1242) the original Hebrew title was *Proverbs* (משלים, cf. inf. § 9); and the Wisdom of Sirach shared with the canonical book of Proverbs and the Wisdom of Solomon the title of *The Book of all Virtues* (ἡ πανάρετος σοφία, ἡ πανάρετος. Hieron. *l. c.* Cf. Routh, *Rell. Sacr.* i. 278). In the Syriac version the book is entitled *The Book of Jesus the son of Simeon Asiro* (i. e. the bound); *and the same book is called the Wisdom of the Son of Asiro.* In many places it is simply styled *Wisdom* (Orig. *in Matt.* xiii. § 4; cf. Clem. Al. *Pæd.* i. 8, §§ 69, 72, &c.), and *Jesus Sirach* (August. *ad Simplic.* i. 20).

2. The writer of the present book describes himself as *Jesus* (i. e. Jeshua) *the son of Sirach, of Jerusalem*[a] (ch. l. 27), but the conjectures which have been made to fill up this short notice are either unwarranted (*e. g.* that he was a physician from xxxviii. 1–15) or absolutely improbable. There is no evidence to show that he was of priestly descent; and the similarity of names is scarcely a plausible excuse for confounding him with the Hellenizing high-priest Jason (2 Macc. iv. 7–11; Georg. Sync. *Chronogr.* 276). In the Talmud the name of Ben Sira (בן סירא, for which סירוך is a late error, Jost, *Gesch. d. Judenth.* i. 311) occurs in several places as the author of proverbial sayings which in part are parallel to sentences in Ecclesiasticus (cf. § 4), but nothing is said as to his date or person [JESUS THE SON OF SIRACH], and the tradition which ascribes the authorship of the book to Eliezer (B. C. 260) is without any adequate foundation (Jost, *a. a. O.*; yet see note 1). The Palestinian origin of the author is, however, substantiated by internal evidence, *e. g.* xxiv. 10 f.

3. The language in which the book was originally composed was Hebrew (Ἑβραϊστί; this may mean, however, the vernacular *Aramæan* dialect, John v. 2, xix. 13, &c.).[b] This is the express statement of the Greek translator, and Jerome says (*Præf. in Libr. Sal.* l. c.) that he had met with the "Hebrew" text; nor is there any reason to doubt that he saw the book in its original form. The internal character of the present book bears witness to its foreign source. Not only is the style Hebraistic in general form (cf. Lowth, *de sacra Poesi*, xxiv.) and idiom (*e. g.* θεμέλιον αἰῶνος, i. 15; κτίσμα αἰῶνος xxxviii. 34; ἀπὸ προσώπου λόγου, xix. 11; cf. Eichhorn, *Einl. in d. Apok.* p. 57) as distinguished from the Greek of the Introduction, but in several instances it is possible to point out mistakes and

[a] The reading of Cod. A. and six other MSS. is remarkable: Ἰησοῦς νι. Σιρὰχ Ἐλεάζαρ (2 MSS Ἐλεάζαρος; Ald. 1 MS. Ἐλεαζάρου) ὁ Ἱερος. Cf. Eichh. p. 38, n. The words are wanting in the Syriac and Vulg., but are supported by all other authorities.

[b] That the work was written in Hebrew and not Aramæan is shown by the fact that the numerous quotations from it preserved in *Aramæan writings*, as the Talmud and Midrashim, are nearly all in pure Hebrew. See Zunz, *Gottesdienstl. Vortr. d. Juden*, § 104; Ginsburg, art. *Ecclesiasticus* in Kitto's *Cycl.* & *Bibl. Lit.*, 3d ed., i. 724.

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allusions which are cleared up by the reconstruction of the Hebrew phrases: *e. g.* xxiv. 25–27, ἐν φῶς, *i. e.* בְּיָאוֹר for בְּיָאוֹר, as Am. viii. 8; xliii. 8, יְרֵחַ, ὑήν, יֶרַח, σελήνη (cf. Eichhorn, *l. c.*; Ewald, *Gesch. d. Volkes Isr.* iv. 299 n.).

4. Nothing however remains of the original proverbs of Ben Sira except the few fragments in pure Hebrew (Jost, *Gesch. d. Judenth.* i. 311 n.) which occur in the Talmud and later Rabbinic writers; and even these may have been derived from tradition and not from any written collection.[a] The Greek translation incorporated in the LXX., which is probably the source from which the other translations were derived, was made by the grandson of the author in Egypt "in the reign of Euergetes,"[b] for the instruction of those "in a strange country (ἐν παροικίᾳ) who were previously prepared to live after the law." The date which is thus given is unfortunately ambiguous. Two kings of Egypt bore the surname Euergetes. Ptol. III., the son and successor of Ptol. II. Philadelphus, B. C. 247–222; and Ptol. VII. Physcon, the brother of Ptol. VI. Philometor, B. C. 170–117. And the noble eulogy on "Simon the son of Onias, the high-priest," who is described as the last of the great worthies of Israel (ch. l.), and apparently removed only by a short interval from the times of the author, is affected by a similar ambiguity, so that it cannot be used absolutely to fix the reign in which the translation was made. Simon I., the son of Onias, known by the title of *the Just*, was high-priest about 310–290 B. C., and Simon II., also the son of Onias, held the same office at the time when Ptol. IV. Philopator endeavored to force an entrance into the Temple, B. C. 217 (3 Macc. i. 2). Some have consequently supposed that the reference is to Simon the Just, and that the grandson of Ben Sirach, who is supposed to have been his younger contemporary, lived in the reign of Ptolemy III. (Jahn, Vaihinger in Herzog's *Encykl.* s. v.); others again have applied the eulogy to Simon II., and fixed the translation in the time of Ptolemy VII. (Eichhorn, *Einl.* p. 38). But both suppositions are attended with serious difficulties. The description of Simon can scarcely apply to one so little distinguished as the second high-priest of the name, while the first, a man of representative dignity, is passed over without notice in the list of the benefactors of his nation. And on the other hand the manner in which the translator speaks of the Alexandrine version of the Old Testament, and the familiarity which he shows with its language (*e. g.* xliv. 16, Ἐνὼχ μετετέθη, Gen. v. 24; cf. Linde, ap. Eichhorn, p. 41, 42) is scarcely consistent with a date so early as the middle of the third century. From these considerations it appears best to combine the two views. The grandson of the author was already past middle age when he came to Egypt, and if his visit took place early in the reign of Ptolemy Physcon, it is quite possible that the book itself was written while the name and person of the last of "the men of the great synagogue" were still familiar to his countrymen.[c] Even if the date of the book be brought somewhat lower, the importance of the position which Simon the Just occupied in the history of the Jews would be a sufficient explanation of the distinctness of his portraiture; and the political and social troubles to which the book alludes (li. 6, 12, xxxvi. ff.) seem to point to the disorders which marked the transference of Jewish allegiance from Egypt to Syria rather than to the period of prosperous tranquillity which was enjoyed during the supremacy of the earlier Ptolemies (c. B. C. 200).

5. The name of the Greek translator is unknown. He is commonly supposed to have borne the same name as his grandfather, but this tradition rests only on conjecture or misunderstanding (Jerome, l. c. *inf.* § 7; [*Pseud*-Athanasius,] *Synops. S. Script.* printed as a Prologue in the Comp. ed. and in A. V.).

6. It is a more important fact that the book itself appears to recognise the incorporation of earlier collections into its text. Jesus the son of Sirach, while he claims for himself the writing of the book (ἐχάραξα), characterizes his father as one "who poured forth a shower of wisdom (ἀνώμβρησε σοφίαν) from his heart;" and the title of the book in the Vatican MS. and in many others may be more than a familiar abbreviation (σοφία Σειράχ. Yet Cod. C has πρόλογος Σιράχ combined with the usual heading, Σοφ. Ἰησοῦ υἱ. Σ.). From the very nature of his work the author was like "a gleaner after the grape-gatherers" (xxxiii. 16), and Bretschneider has endeavored to show (p. 28 ff.) from internal discrepancies of thought and doctrine that he made use of several smaller collections,

[a] The "*Alphabet*," or "*Book of Ben Sira*," which exists at present, is a later compilation (Zunz, *Gottesd. Vortr. d. Juden*, pp. 100–106) of proverbs in Hebrew and Chaldee, containing some genuine fragments, among much that is worthless (Dukes, *Rabbinische Blumenlese*, p. 31 ff.). Ben Sira is called in the preface the son of Jeremiah. The sayings are collected by Dukes, *l. c.* p. 67 ff. They offer parallels to Ecclus. iii. 21, vi. 6, ix. 8 ff., xi. 1, xiii 15, xxv. 2, xxvi. 1, xxx. 23, xxxviii. 1, 4, 8, xlii. 9 f.

[b] Sirac. *Prol.* ἐν γὰρ τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως, παραγενηθεὶς εἰς Αἴγυπτον It is strange that any doubt should have been raised about the meaning of the words, which can only be, that the translator "in his thirty-eighth year came to Egypt during the reign of Euergetes," though it is impossible now to give any explanation of the specification of his age. The translation of Eichhorn (*l. c.* p. 40), and several others, "in the thirty-eighth year of the reign of Euergetes," is absolutely at variance with the grammatical structure of the sentence.

* The Septuagint furnishes abundant examples of the construction which is here pronounced impossible. The following list contains some which do not appear to have been hitherto noticed. See Hagg. i, 1, ἐν τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου βασιλέως; ii. 1 (i. 15), 11 (10); Zech. i. 1, ἐν τῷ ὀγδόῳ μηνὶ ἔτους δευτέρου ἐπὶ Δαρείου; i. 7; vii. 1, ἐν τῷ τετάρτῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως; Dan. ix. 1 (LXX.), ἔτους πρώτου ἐπὶ Δαρείου, where Theodotion has ἐν τῷ πρώτῳ ἔτει Δαρείου, though even here the Comp. edition and the Alex. MS. insert ἐπὶ before Δαρείου: 1 Macc. xiii. 42, ἔτους πρώτου ἐπὶ Σίμωνος ἀρχιερέως; xiv. 27; Jer. xlvi. [Heb. xxxix.] 2, Aldine ed. Comp. 1 Esdr. ii. 15 (16), ἐν δὲ τοῖς ἐπὶ Ἀρταξέρξου τῶν Περσῶν βασιλέως χρόνοις. As Mr Westcott admits that no reason can be given for the translator's specification of his own age, it is not surprising that Eichhorn's construction of the passage should be adopted by many recent writers, as Bruch (*Weisheits-Lehre der Hebraer*, p. 267), Palfrey, Davidson, Ewald, Fritzsche (*Exeg. Handb.* v. p. xiii.), and Horowitz (*Das Buch Jesus Sirach*, p. 20, n.). A.

[c] If indeed the inscription in B. "*The Wisdom of Sirach*" (so also Epiph. *Haer.* viii. ἡ σοφία τοῦ Σιράχ), as distinguished from the prayer in c. li. (Ἰησοῦ υἱ. Σ.) is based upon any historic tradition, another generation will be added to carry us back to the first elements of the book. See § 6.

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differing widely in their character, though all were purely Hebrew in their origin.

7. The Syriac and Old Latin versions, which latter Jerome adopted without alteration (*Præf. in Libr. Sal. juxta LXX.* l. c. . . . "in Ecclesiastico, quem esse Jesu filii Sirach nullus ignorat, calamo temperavi, tantummodo Canonicas scripturas emendare desiderans"), differ considerably from the present Greek text, and it is uncertain whether they were derived from some other Greek recension (Eichhorn, p. 84) or from the Hebrew original (Bertholdt, p. 2304 ff.).[a] The language of the Latin version presents great peculiarities. Even in the first two chapters the following words occur which are found in no other part of the Vulgate: *defunctio* (i. 13), *religiositas* (i. 17, 18, 26), *compartior* (i. 24), *inhonoratio* (i. 33), *obductio* (ii. 2, v. 1, 10), *receptibilis* (ii. 5) The Arabic version is directly derived from the Syriac (Bretschn. p. 702 f.).

8. The existing Greek MSS. present great discrepancies in order, and numerous interpolations. The arrangement of cc. xxx. 25 — xxxvi. 17 in the Vatican and Complutensian editions is very different. The English version follows the latter, which is supported by the Latin and Syriac versions against the authority of the Uncial MSS. The extent of the variation is seen in the following table: —

Ed. Comp. Lat. Syr. E. V.	*Ed. Vat. A. B. C.*
xxx. 25	xxxiii. 13, λαμπρὰ καρδία, κ. τ. λ.
xxxi., xxxii.	xxxiv., xxxv.
xxxiii. 1–16, ἠγρύπνησα .	xxxvi. 1–16.
xxxiii 17 ff. ὡς καλαμώμενος	xxx. 25 ff.
xxxiv., xxxv.	xxxi., xxxii.
xxxvi. 1–11, φυλὰς Ἰακώβ .	xxxiii. 1–13.
xxxvi. 12 ff. καὶ κατεκληρονόμησα.	xxxvi. 17 ff.

The most important interpolations are: i. 5, 7; 18*b*, 21; iii. 25; iv. 23*b*; vii. 26*b*; x. 21; xii. 6*c*; xiii. 25*b*; xvi. 15, 16, 22*c*; xvii. 5, 9, 16, 17*a*, 18, 21, 22*c*, 26*b*; xviii. 2*b*, 3, 27*c*, 33*c*; xix. 5*b*, 6*a*, 13*b*, 14*a*, 18, 19, 21, 25*c*; xx. 3, 14*b*, 17*b*, 32; xxii. 9, 10, 23*c*; xxiii. 3*c*, 4*c*, 5*b*, 28: xxiv. 18, 24; xxv. 12, 26*c*; xxvi. 19–27; l. 29*b*. All these passages, which occur in the A. V. and the Comp. texts, are wanting in the best MSS. The edition of the Syro-Hexaplaric MS. at Milan, which is at present reported to be in preparation (1858), will probably contribute much to the establishment of a sounder text.

9. It is impossible to make any satisfactory plan of the book in its present shape. The latter part, ch. xlii. 15–l. 21, is distinguished from all that precedes in style and subject; and "the praise of noble men" (πατέρων ὕμνος) seems to form a complete whole in itself (ch. xliv.–l. 24). The words of Jerome, *Præf. in Libr. Solom.* ("Quorum priorem [πανάρετον Jesu filii Sirach librum] Hebraicum reperi, non *Ecclesiasticum* ut apud Latinos, sed *Parabolas* prænotatum, cui juncti erant *Ecclesiastes* et *Canticum Canticorum*, ut similitudinem Salomonis non solum librorum numero, sed etiam materiarum genere cosequaret"), which do not appear to have received any notice, imply that the original text presented a triple character answering to the three works of Solomon, the Proverbs, Ecclesiastes, and Canticles; and it is, perhaps, possible to trace the prevalence of the diffbrent types of maxim, reflection, and song in successive parts of the present book. In the central portion of the book (xviii. 29, ἐγκράτεια ψυχῆς, xxxii. (xxxv. περὶ ἡγουμένων) several headings are introduced in the oldest MSS., and similar titles preface ch. xliv. (πατέρων ὕμνος) and ch li. (προσευχὴ Ἰησοῦ υἱοῦ Σειράχ). These sections may have contributed to the disarrangement of the text, but they do not offer any sufficient clue to its true subdivisions. Eichhorn supposed that the book was made up of three distinct collections which were afterwards united: i.–xxiii.; xxiv.–xlii. 14; xlii. 15–l. 24 (*Einl.* p. 50 ff.). Bretschneider sets aside this hypothesis, and at the same time one which he had formerly been inclined to adopt, that the recurrence of the same ideas in xxiv. 32 ff.; xxxiii. 16, 17 (xxx.); l. 27, mark the conclusion of three parts. The last five verses of ch. l. (l. 25–29) form a natural conclusion to the book: and the prayer, which forms the last chapter (li.), is wanting in two MSS. Some have supposed that it was the work of the translator; but it is more probable that he found it attached to the larger work, though it may not have been designed originally for the place which it occupies.

10. The earliest clear coincidence with the contents of the book occurs in the epistle of Barnabas (c. 19 = Ecclus. iv. 31; cf. *Const. Apost.* vii. 11), but in this case the parallelism consists in the thought and not in the words, and there is no mark of quotation. The parallels which have been discovered in the New Testament are too general to show that they were derived from the written text, and not from popular language; and the same remark applies to the other alleged coincidences with the Apostolic fathers (*e. g.* Ecclus. v. 13 = James i. 19; xi. 18, 19 = Luke xii. 19). There is no sign of the use of the book in Justin Martyr, which is the more remarkable as it offers several thoughts congenial to his style. The first distinct quotations occur in Clement of Alexandria; but from the end of the second century the book was much used and cited with respect, and in the same terms as the canonical Scriptures; and its authorship was often assigned to Solomon from the similarity which it presented to his writings (August. *De Cura pro Mort.* 18). Clement speaks of it continually as *Scripture* (*Pæd.* i. 8, § 62; ii. 2, § 34; 5, § 46; 8, § 69, &c.), as the work of Solomon (*Strom.* ii. 5, § 24), and as the voice of the great Master (παιδαγωγός, *Pæd.* ii. 10, § 98). Origen cites passages with the same formula as the canonical books (γέγραπται, *In Johann.* xxxii. § 14; *In Matt.* xvi. § 8), as *Scripture* (*Comm. in Matt.* §

a * That the Latin version was derived from the Greek Fritzsche (*Exeg. Handb.* v. p. xxiv.) regards as beyond all question. He justly remarks that the supposition that a Latin version was made from the *Hebrew* at so early a date (the second century) would be an anachronism, or at least without a parallel, and that all the internal evidence is against it. He considers the Syriac version, on the other hand, as a loose paraphrase of the Greek, with many arbitrary alterations, omissions, and additions. But Dr. J. Horowitz in a recent essay (see the addition to this article) maintains that the Syriac translator had a Hebrew text before him, though interpolated and corrupted, and finds in this version the means of restoring the original Hebrew, and of explaining the mistakes of the Greek translator, in not a few passages which, as they now stand, yield no good sense. Ginsburg takes the same view (art. *Ecclesiasticus* in Kitto's *Cycl. of Bibl. Lit.*, 3d ed.). A.

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44; *In Ep. ad Rom.* IX. § 17, &c.), and as the utterance of "*the divine word*" (*c. Cels.* viii. 50). The other writers of the Alexandrine school follow the same practice. Dionysius calls its words "*divine oracles*" (*Frag. de Nat.* iii. p. 1258, ed. Migne), and Peter Martyr quotes it as the work of "*the Preacher*" (*Frag.* i. § 5, p. 515, ed. Migne). The passage quoted from Tertullian (*de Exhort. Cast.* 2, "sicut scriptum est: *ecce posui ante te bonum et malum*; gustasti enim de arbore agnitionis " cf. Ecclus. xv. 17, Vulg.) is not absolutely conclusive [see Deut. xxx. 15]; but Cyprian constantly brings forward passages from the book as *Scripture* (*de Bono Pat.* 17; *de Mortalitate*, 9, § 13) and as the work of Solomon (*Ep.* lxv. 2). The testimony of Augustine sums up briefly the result which follows from these isolated authorities. He quotes the book constantly himself as the work of a *prophet* (*Serm.* xxxix. 1), the word of God (*Serm.* lxxxvii. 11), "*Scripture*" (*Lib. de Nat.* 33), and that even in controversy (*c. Jul. Pelag.* v. 36), but he expressly notices that it was not in the Hebrew Canon (*De Cura pro Mort.* 18) "though the Church, especially of the West, had received it into authority" (*De Civit.* xvii. 20, cf. *Speculum*, iii. 1127, ed. Paris). Jerome, in like manner (*l. c.* § 7), contrasts the book with "the Canonical Scriptures" as "doubtful," while they are "sure;" and in another place (*Prol. Galeat.*) he says that it "is not in the Canon," and again (*Prol. in Libr. Sal.*) that it should be read "for the instruction of the people (*plebis*), not to support the authority of ecclesiastical doctrines." The book is not quoted by Irenæus, Hippolytus, or Eusebius;[a] and is not contained in the Canon of Melito, Origen, Cyril, Laodicea, Hilary, or Rufinus. [CANON.] It was never included by the Jews among their Scriptures; for though it is quoted in the Talmud, and at times like the Kethubim, the study of it was forbidden, and it was classed among "*the outer books*" (סְפָרִים חִיצוֹנִים), that is probably, those which were not admitted into the Canon (Dukes, *Rabb. Blumenlese*, pp. 24, 25).

11. But while the book is destitute of the highest canonical authority, it is a most important monument of the religious state of the Jews at the period of its composition. As an expression of Palestinian theology it stands alone; for there is no sufficient reason for assuming Alexandrine interpolations or direct Alexandrine influence (Gfrörer, *Philo*, ii. 18 ff.). The translator may, perhaps, have given an Alexandrine coloring to the doctrine, but its great outlines are unchanged (cf. Daehne, *Relig.-Philos.* ii. 129 ff.). The conception of God as Creator, Preserver, and Governor is strictly conformable to the old Mosaic type; but at the same time his mercy is extended to all mankind (xviii. 11–13). Little stress is laid upon the spirit-world, either good (xlviii. 21, xlv. 2, xxxix. 28?) or evil (xxi. 27?); and the doctrine of a resurrection fades away (xiv. 16, xvii. 27, 28, xliv. 14, 15. Yet cf. xlviii. 11). In addition to the general hope of restoration (xxxvi. 1, &c.) one trait only of a Messianic faith is preserved in which the writer contemplates the future work of Elias (xlviii. 10). The ethical precepts are addressed to the middle class (Eichhorn, *Einl.* p. 44 ff.). The praise of agriculture (vii. 15) and medicine (xxxviii. 1 ff.), and the constant exhortations to cheerfulness, seem to speak of a time when men's thoughts were turned inwards with feelings of despondency and perhaps (Dukes, *l. c.* p. 27 ff.) of fatalism. At least the book marks the growth of that anxious legalism which was conspicuous in the sayings of the later doctors. Life is already imprisoned in rules; religion is degenerating into ritualism; knowledge has taken refuge in schools (cf. Ewald, *Gesch. d. Volkes Isr.* iv 298 ff.).

12. Numerous commentaries on Ecclesiasticus appeared in the 16th and 17th centuries (cf. Bretschneider, *Lib. Sirac.* Præf. x. note, for a list of these), of which the most important were those of Camerarius (*Lipsiæ*, 1570, 8vo), Corn. a Lapide (*Antverpiæ*, 1687, &c., fol.), and Drusius (*Franekeræ*, 1596, 4to); [Dav. Hoeschel's edition (Aug. Vind. 1604) was also of some importance for its large collection of various readings;] but nothing more was done for the criticism of the book till the editions of Linde (a German translation and notes, *Lipsiæ*, 1785, 1795, 8vo, followed by a Greek text, *Gedani*, 1795, 8vo). Linde's labors left much to be supplied, and in 1806 Bretschneider published his edition, which still remains the most complete (*Liber Jesu Siracidæ Græce ad fidem Codd. et vers. emend. et perpet. comm. illustratus a Car. Gottl. Bretschneider . . . Ratisbonæ*, MDCCCVI.); but this will probably be superseded by the promised (1858) Commentary of Fritzsche in the *Kurzg Exeg. Handbuch*, for both in style and scholarship it labors under serious defects. B. F. W.

* *Additional Literature.* — Besides the works already referred to in this article, or under the art. APOCRYPHA, as Arnald's *Commentary*, the following deserve notice: Jan van Gilse, *Commentatio de Libri qui Sap. Jes. Sirac. inscribitur Argumento et Doctrinæ Fonte*, Groning. 1832, 4to; J. F. Räbiger, *Ethica Librorum Apoc. V. T.*, Vratisl. 1838; J. F. Bruch, *Weisheits-Lehre der Hebräer*, Strassb. 1851, pp. 266–319; Ewald, in his *Jahrb. d. Bibl. wissensch.*, 1851, iii. 125–140, and *Gesch. d. Volkes Isr.*, 3e Aufl. (1864), iv. 340 ff.; Welte (Cath.), in Herbst's *Einl.* ii. pt. iii. pp. 203–237; Palfrey, *Lect. on the Jewish Scriptures*, iv. 343–350 (Bost. 1852); Geiger, *Warum gehört das Buch* Sirach *zu den Apokryphen*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, 1858, xii. 536–543; Davidson, *Introd. to the Old Test.* iii. 411–422. A translation of chapters i.–xxx. by the Rev. Thomas Hill, D. D., now President of Harvard College, was published in the *Monthly Religious Magazine* (Boston) for 1852 and 1853 Far the most important work on this book, however, is the Commentary and Translation of O. F. Fritzsche, with a full Introduction, forming the 5th *Lieferung* of the *Kurzgef. exeget. Handb. zu den Apok. des A. T.* (Leipz. 1859). A German translation of the Apocrypha by D. Cassel (*Die Apokryphen. Nach dem griech. Texte übersetzt*, u. s. w.) was published in Berlin, 1866.

An essay of some value has recently appeared by Dr. J. Horowitz (*Das Buch Jesus Sirach*, Breslau, 1865, first printed in Frankel's *Monatsschrift f. Gesch. u. Wiss. des Judenthums*), which discusses the principal questions respecting the original author and the different translations of the work. According to Horowitz, the Simon mentioned in

[a] * It *is* quoted by Hippolytus (*Opp.* p. 192, l. 12, ed. Lagarde), and by Eusebius (*De Eccles. Theol.* i. 12; *Dem. Evang.* i. 1, *Opp.* iv. 21 a, ed. Migne; *De Vita Const* i. 11; and *Comm. in Ps.* lvi. 2).

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ch. l. is the famous Simon the Just, and the description in that chapter is so vivid that it must represent what the writer had seen and heard; the book was probably composed at different periods during the long life of the author, the original conclusion being the last verse of ch. xlix.; chapters l., li. were added afterwards, possibly as late as B. C. 250, whence the strangely placed invective against the Samaritans (l. 25, 26), who about this time were harassing the Jews (Joseph. *Ant.* xii. 4, § 1). The translator came to Egypt in the 38th year of Ptolemy Euergetes II. (Physcon), that is, about 132 B. C. But how then could he call the author, who is supposed to have died about 120 years before, his *grandfather*? Horowitz meets this difficulty by taking πάππος in the wider sense of *ancestor*. Further, he does not regard the language in the Prologue respecting the books of the Old Testament as necessarily implying that the collection was then complete, and the Canon closed. The essay contains some happy conjectural restorations of the original text in corrupted passages, chiefly by the aid of the Syriac version. A.

ECLIPSE OF THE SUN. No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which contain manifest allusion to this phenomenon. They describe it in the following terms: "The sun goes down at noon," "the earth is darkened in the clear day" (Am. viii. 9), "the day shall be dark" (Mic. iii. 6), "the light shall not be clear nor dark" (Zech. xiv. 6), "the sun shall be dark" (Joel ii. 10, 31, iii. 15). Some of these notices probably refer to eclipses that occurred about the time of the respective compositions: thus the date of Amos coincides with a total eclipse, which occurred Feb. 9, B. C. 784, and was visible at Jerusalem shortly after noon (Hitzig, *Comm.* in Proph.); that of Micah with the eclipse of June 5, B. C. 716, referred to by Dionys. Hal. ii. 56, to which same period the latter part of the book of Zechariah may be probably assigned. A passing notice in Jer. xv. 9 coincides in date with the eclipse of Sept. 30, B. C. 610, so well known from Herodotus' account (i. 74, 103). The darkness that overspread the world at the crucifixion cannot with reason be attributed to an eclipse, as the moon was at the full at the time of the Passover. [DARKNESS.] The awe which is naturally inspired by an eclipse in the minds of those who are unacquainted with the cause of it, rendered it a token of impending judgment in the prophetical books. W. L. B.

ED, *i. e.* "witness," a word inserted in the A. V. of Josh. xxii. 34 [brought along from the earlier English versions] apparently on the authority of a few MSS., and also of the Syriac and Arabic Versions, but not existing in the generally-received Hebrew Text. The passage is literally as follows: 'And the children [sons] of Reuben and the children [sons] of Gad named (LXX. ἐπωνόμασεν) the altar: because that is a witness (Ed) between us that Jehovah is God." The rendering of the LXX., though in some respects differing materially from the present text, shows plainly that at that time the word Ed (עֵד) stood in the Hebrew in the present place. The word קָרָא, to call or proclaim, has not invariably (though generally) a transitive force, but is also occasionally an intransitive verb. (For a further investigation of this passage, see Keil, *Joshua*, ad loc.) G.

* The sense is better if we make עֵדִי in the last clause recitative like ὅτι, not causal, as above: "It (*i. e.* the altar) is a witness between us that Jehovah is God." The entire sentence and not "witness" merely (A. V.) was inscribed on the altar and formed its name. So in De Wette's *Uebersetzung* (1858) and in that of the *Société biblique Protestante de Paris* (1866). Ed therefore is not a proper name any more than the other words. H.

EDAR, TOWER OF (accus. EDER, מִגְדַּל עֵדֶר: Vat. omits; Alex. ["in charact. minore"] πύργος Γαδέρ: *turris gregis*), a place named only in Gen. xxxv. 21. Jacob's first halting-place between Bethlehem and Hebron was "beyond (מֵהֲלְאָה) the tower Eder." According to Jerome (*Onomasticon*, Bethlehem) it was 1000 paces from Bethlehem. The name signifies a "flock" or "drove," and is quite in keeping with the pastoral habits of the district.[a] Jerome sees in it a prophecy of the announcement of the birth of Christ to the shepherds; and there seems to have been a Jewish tradition that the Messiah was to be born there (Targum P's. Jon.). G.

EDDI'AS ('Ιεζίας; [Vat. -ζει-;] Alex. Ιεδδίας; [Ald. 'Εδδίας:] *Geddias*), 1 Esdr. ix. 26. [JEZIAH.]

EDEN (עֵדֶן [*pleasantness*]: 'Εδέμ [see below]), the first residence of man. It would be difficult, in the whole history of opinion, to find any subject which has so invited, and at the same time so completely baffled, conjecture, as the Garden of Eden. The three continents of the old world have been subjected to the most rigorous search; from China to the Canary Isles, from the Mountains of the Moon to the coasts of the Baltic, no locality which in the slightest degree corresponded to the description of the first abode of the human race has been left unexamined. The great rivers of Europe, Asia, and Africa, have in turn done service as the Pison and Gihon of Scripture, and there remains nothing but the New World wherein the next adventurous theorist may bewilder himself in the mazes of this most difficult question.

In order more clearly to understand the merit of the several conjectures, it will be necessary to submit to a careful examination the historic narrative on which they are founded. Omitting those portions of the text of Gen. ii. 8–14 which do not bear upon the geographical position of Eden, the description is as follows: "And the Lord God planted a garden in Eden eastward. . . . And a river goeth forth from Eden to water the garden; and from thence it is divided and becomes four heads (or arms). The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *is* the gold. And the gold of that land *is* good: there *is* the bdellium and the onyx stone. And the name of the second river *is* Gihon; that is it which compasseth the whole land of Cush.

[a] * This Eder may have been a well known watch-tower from which the shepherds overlooked their flocks. Bethlehem is famous at the present day for the number of similar structures in its neighborhood

And the name of the third river *is* Hiddekel; that *is* it which floweth before Assyria. And the fourth river, that *is* Euphrates." In the eastern portion then of the region of Eden was the garden planted. The river which flowed through Eden watered the garden, and thence branched off into four distinct streams. The first problem to be solved then is this: To find a river which, at some stage of its course, is divided into four streams, two of which are the Tigris and Euphrates. The identity of these rivers with the Hiddekel and P'rath has never been disputed, and no hypothesis which omits them is worthy of consideration. Setting aside minor differences of detail, the theories which have been framed with regard to the situation of the terrestrial paradise naturally divide themselves into two classes. The first class includes all those which place the garden of Eden below the junction of the Euphrates and Tigris, and interpret the names Pison and Gihon of certain portions of these rivers: the second, those which seek for it in the high table-land of Armenia, the fruitful parent of many noble streams. These theories have been supported by most learned men of all nations, of all ages, and representing every shade of theological belief; but there is not one which is not based in some degree upon a forced interpretation of the words of the narrative. Those who contend that the united stream of the Euphrates and Tigris is the "river" which "goeth forth from Eden to water the garden," have committed a fatal error in neglecting the true meaning of יָצָא, which is only used of the course of a river from its source *downwards* (cf. Ez. xlvii. 1). Following the guidance which this word supplies, the description in ver. 10 must be explained in this manner: the river takes its rise in Eden, flows into the garden, and from thence is divided into four branches, the separation taking place either in the garden or after leaving it. If this be the case, the Tigris and Euphrates before junction cannot, in this position of the garden, be two of the four branches in question. But, though they have avoided this error, the theorists of the second class have been driven into a Charybdis not less destructive. Looking for the true site of Eden in the highlands of Armenia, near the sources of the Tigris and Euphrates, and applying the names Pison and Gihon to some one or other of the rivers which spring from the same region, they have been compelled to explain away the meaning of נָהָר, the "river," and to give to רָאשִׁים a sense which is not supported by a single passage. In no instance is רֹאשׁ (lit. "head") applied to the *source* of a river. On several occasions (cf. Judg. vii. 16, Job i. 17, &c.) it is used of the detachments into which the main body of an army is divided, and analogy therefore leads to the conclusion that רָאשִׁים denotes "the branches" of the parent stream. There are other difficulties in the details of the several theories, which may be obstacles to their entire reception, but it is manifest that no theory which fails to satisfy the above-mentioned conditions can be allowed to take its place among things that are probable.

The old versions supply us with little or no assistance. The translators appear to have hesitated between a mystical and literal interpretation. The word עֵדֶן is rendered by the LXX. as a proper name in three passages only, Gen. ii. 8, 10, iv. 16 where it is represented by Ἐδέμ. In all others, with the exception of Is. li. 3, it is translated τρυφή. In the Vulgate it never occurs as a proper name, but is rendered "*voluptas*," "*locus voluptatis*," or "*delicia*." The Targum of Onkelos gives it uniformly עֵדֶן, and in the Peshito-Syriac it is the same, with the slight variation in two passages of ܥܕܢ for ܥܕܝ.

It would be a hopeless task to attempt to chronicle the opinions of all the commentators upon this question: their name is legion. Philo (*de Mundi Opif.* § 54) is the first who ventured upon an allegorical interpretation. He conceived that by paradise is darkly shadowed forth the governing faculty of the soul; that the tree of life signifies religion, whereby the soul is immortalized; and by the faculty of knowing good and evil the middle sense, by which are discerned things contrary to nature. In another passage (*de Plantat.* § 9) he explains Eden, which signifies "pleasure," as a symbol of the soul, that sees what is right, exults in virtue, and prefers one enjoyment, the worship of the Only Wise, to myriads of men's chief delights. And again (*Legum Allegor.* i. § 14) he says, "now virtue is tropically called paradise, and the site of paradise is Eden, that is, pleasure." The four rivers he explains (§ 19) of the several virtues of prudence, temperance, courage, and justice; while the main stream of which they are branches is the generic virtue, goodness, which goeth forth from Eden, the wisdom of God. The opinions of Philo would not be so much worthy of consideration, were it not that he has been followed by many of the Fathers. Origen, according to Luther (*Comm. in Gen.*), imagined paradise to be heaven, the trees angels, and the rivers wisdom. Papias, Irenæus, Pantænus, and Clemens Alexandrinus have all favored the mystical interpretation (Huet, *Origeniana*, ii. 167). Ambrosius followed the example of Origen, and placed the terrestrial paradise in the third heaven, in consequence of the expression of St. Paul (2 Cor. xii. 2, 4); but elsewhere he distinguishes between the terrestrial paradise and that to which the Apostle was caught up (*De Parad.* c. 3). In another passage (*Ep. ad Sabinum*) all this is explained as allegory. Among the Hebrew traditions enumerated by Jerome (*Trad. Hebr. in Gen.*) is one that paradise was created before the world was formed, and is therefore beyond its limits. Moses Bar Cepha (*De Parad.*) assigns it a middle place between the earth and the firmament. Some affirm that paradise was on a mountain, which reached nearly to the moon; while others, struck by the manifest absurdity of such an opinion, held that it was situated in the third region of the air, and was higher than all the mountains of the earth by twenty cubits, so that the waters of the flood could not reach it. Others again have thought that paradise was twofold, one corporeal and the other incorporeal: others that it was formerly on earth, but had been taken away by the judgment of God (Hopkinson, *Descr. Parad.* in Ugol. *Thes.* vii.). Among the opinions enumerated by Morinus (*Diss. de Parad. Terrest.* Ugol. *Thes.* vii.) is one, that, before the fall, the whole earth was paradise, and was really situated in Eden, in the midst of a kinds of delights. Ephraem Syrus (*Comm. in Gen.*, expresses himself doubtfully upon this point. Whether the trees of paradise, being spiritual, drank

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of spiritual water, he does not undertake to decide; but he seems to be of opinion that the four rivers have lost their original virtue in consequence of the curse pronounced upon the earth for Adam's transgression.

Conjectures with regard to the dimensions of the garden have differed as widely as those which assign its locality. Ephraem Syrus maintained that it surrounded the whole earth, while Johannes Tostatus restricted it to a circumference of thirty-six or forty miles, and others have made it extend over Syria, Arabia, and Mesopotamia. (Hopkinson, as above.) But of speculations like these there is no end.

What is the river which goes forth from Eden to water the garden? is a question which has been often asked, and still waits for a satisfactory answer. That the ocean stream which surrounded the earth was the source from which the four rivers flowed was the opinion of Josephus (*Ant.* i. 1, § 3) and Johannes Damascenus (*De Orthod. Fid.* ii. 9). It was the *Shat-el-Arab*, according to those who place the garden of Eden below the junction of the Tigris and Euphrates, and their conjecture would deserve consideration were it not that this stream cannot, with any degree of propriety, be said to rise in Eden. By those who refer the position of Eden to the highlands of Armenia, the "river" from which the four streams diverge is conceived to mean "a collection of springs," or a well-watered district. It is scarcely necessary to say that this signification of נָהָר (*nâhâr*) is wholly without a parallel; and even if it could, under certain circumstances, be made to adopt it, such a signification is, in the present instance, precluded by the fact that, whatever meaning we may assign to the word in ver. 10, it must be the same as that which it has in the following verses, in which it is sufficiently definite. Sickler (Augusti, *Theol. Monatsschrift*, i. 1, quoted by Winer), supposing the whole narrative to be a myth, solves the difficulty by attributing to its author a large measure of ignorance. The "river" was the Caspian Sea, which in his apprehension was an immense stream from the east. Bertheau, applying the geographical knowledge of the ancients as a test of that of the Hebrews, arrived at the same conclusion, on the ground that all the people south of the Armenian and Persian highlands place the dwelling of the gods in the extreme north, and the regions of the Caspian were the northern limit of the horizon of the Israelites (Knobel, *Genesis*). But he allows the four rivers of Eden to have been real rivers, and not, as Sickler imagined, oceans which bounded the earth east and west of the Nile.

That the Hiddekel [a] is the Tigris, and the Phrath the Euphrates, has never been denied, except by those who assume that the whole narrative is a myth which originated elsewhere, and was adapted by the Hebrews to their own geographical notions. As the former is the name of the great river by which Daniel sat (Dan. x. 4), and the latter is the term uniformly applied to the Euphrates in the Old Testament, there seems no reason to suppose that the appellations in Gen. ii. 14 are to be understood in any other than the ordinary sense. One circumstance in the description is worthy of observation. Of the four rivers, one, the Euphrates, is mentioned by name only, as if that were sufficient to identify it. The other three are defined according to their geographical positions, and it is fair to conclude that they were therefore rivers with which the Hebrews were less intimately acquainted. If this be the case, it is scarcely possible to imagine that the Gihon, or, as some say, the Pison, is the Nile, for that must have been even more familiar to the Israelites than the Euphrates, and have stood as little in need of a definition.

With regard to the Pison, the most ancient and most universally received opinion identifies it with the Ganges. Josephus (*Ant.* i. 1, § 3), Eusebius (*Onomast.* s. v.), Ambrosius (*de Parad.* c. 3), Epiphanius (*Ancor.* c. 58), Ephr. Syr. (*Opp. Syr.* i. 23), Jerome (Ep. 4 *ad Rust.* and *Quæst. Heb. in Gen.*), and Augustine (*de Gen. ad Lit.* viii. 7) held this. But Jarchi (on Gen. ii. 11), Saadiah Gaon, R. Moses ben Nachman, and Abr. Peritsol (Ugol. *Thes.* vii.), maintained that the Pison was the Nile. The first of these writers derives the word from a root which signifies "to increase," "to overflow" (cf. Hab. i. 8), but at the same time quotes an etymology given in *Bereshith rabbâ*, § 16, in which it is asserted that the river is called Pison "because it makes the flax (פִּשְׁתָּן) to grow." Josephus explains it by πλῆθος, Scaliger by πλῆμμυρα. The theory that the Pison is the Ganges is thought to receive some confirmation from the author of the book of Ecclesiasticus, who mentions (xxiv. 25, 27) in order the Pison, the Tigris, the Euphrates, Jordan, and Gihon, and is supposed to have commenced his enumeration in the east and to have terminated it in the west. That the Pison was the Indus was an opinion current long before it was revived by Ewald (*Gesch. d. Volk. Isr.* i. 331, note 2) and adopted by Kalisch (*Genesis*, p. 96). Philostorgius, quoted by Huet (Ugol. vol. vii.), conjectured that it was the Hydaspes; and Wilford (*As. Res.* vol. vi.), following the Hindoo tradition with regard to the origin of mankind, discovers the Pison in the Landi-Sindh, the Ganges of Isidorus, called also Nilâb from the color of its waters, and known to the Hindoos by the name of Nilá-Gangá or Gangá simply. Severianus (*de Mundi Creat.*) and Ephraem Syrus (*Comm. on Gen.*) agree with Cæsarius in identifying the Pison with the Danube. The last-mentioned father seems to have held, in common with others, some singular notions with regard to the course of this river. He believed that it was also the Ganges and Indus, and that, after traversing Ethiopia and Elymais, which he identified with Havilah, it fell into the ocean near Cadiz. Such is also the opinion of Epiphanius with regard to the course of the Pison, which he says is the Ganges of the Ethiopians and Indians and the Indus of the Greeks (*Ancor.* c. 58). Some, as Hopkinson (Ugol. vol. vii.), have found the Pison in the Naharmalca, one of the artificial canals which formerly joined the Euphrates with the Tigris. This canal is the *flumen regium* of Amm. Marc. (xxiii. 6, § 25, and xxiv. 6, § 1), and the *Armalchar* of Pliny (*H. N.* vi. 30). Grotius, on the contrary, considered it to be the Gihon. Even those commentators who agree in placing the terrestrial Paradise on the *Shat-el-Arab*, the stream formed by the junction of the Tigris and Euphrates, between Ctesiphon and Apamea, are by no means unanimous as to which of the branches, into

[a] This name is said to be still in use among the tribes who live upon its banks (Col. Chesney, *Exp. to Tigris and Euphrates*, i. 18).

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which this stream is again divided, the names Pison and Gihon are to be applied. Calvin (*Comm. in Gen.*) was the first to conjecture that the Pison was the most easterly of these channels, and in this opinion he is followed by Scaliger and many others. Huet, on the other hand, conceived that he proved beyond doubt that Calvin was in error, and that the Pison was the westernmost of the two channels by which the united stream of the Euphrates and Tigris falls into the Persian Gulf. He was confirmed by the authority of Bochart (*Hieroz.* pt. ii. l. 5, c. 5). Junius (*Præl. in Gen.*) and Rask discovered a relic of the name Pison in the Pasitigris. The advocates of the theory that the true position of Eden is to be sought for in the mountains of Armenia have been induced, from a certain resemblance in the two names, to identify the Pison with the Phasis, which rises in the elevated plateau at the foot of Mount Ararat, near the sources of the Tigris and Euphrates. Reland (*de Situ Paral. terr.* Ugol. vol. vii.), Calmet (*Dict.* s. v.), Link (*Urwelt*, i. 307), Rosenmüller (*Handb. d. Bibl. Alt.*), and Hartmann have given their suffrages in favor of this opinion. Raumer (quoted by Delitzsch, *Genesis*) endeavored to prove that the Pison was the Phasis of Xenophon (*Anab.* iv. 6), that is, the Aras or Araxes, which flows into the Caspian Sea. There remain yet to be noticed the theories of Le Clerc (*Comm. in Gen.*) that the Pison was the Chrysorrhoas, the modern Barada, which takes its rise near Damascus; and that of Buttmann (*Alt. Erdk.* p. 32) who identified it with the Besynga or Irabatti, a river of Ava. Mendelssohn (*Comm. on Gen.*) mentions that some affirm the Pison to be the Gozan of 2 K. xvii. 6 and 1 Chr. v. 26, which is supposed to be a river, and the same with the Kizil-Uzen in Hyrcania. Colonel Chesney, from the results of extensive observations in Armenia, was "led to infer that the rivers known by the comparatively modern names of Halys and Araxes are those which, in the book of Genesis, have the names of Pison and Gihon; and that the country within the former is the land of Havilah, whilst that which borders upon the latter is the still more remarkable country of Cush." (*Exp. to Euphr. and Tigris*, i. 267.)

Such, in brief, is a summary of the various conjectures which have been advanced, with equal degrees of confidence, by the writers who have attempted to solve the problem of Eden. The majority of them are characterized by one common defect. In the narrative of Genesis the river Pison is defined as that which surrounds the whole land of Havilah. It is, then, absolutely necessary to fix the position of Havilah before proceeding to identify the Pison with any particular river. But the process followed by most critics has been first to find the Pison and then to look about for the land of Havilah. The same inverted method is characteristic of their whole manner of treating the problem. The position of the garden is assigned, the rivers are then identified, and lastly the countries mentioned in the description are so chosen as to coincide with the rest of the theory.

With such diversity of opinion as to the river which is intended to be represented by the Pison, it was scarcely possible that writers on this subject should be unanimous in their selection of a country possessing the attributes of Havilah. In Gen. ii. 11, 12, it is described as the land where the best gold was found, and which was besides rich in the treasures of the *b'dolach* and the stone *shoham*. A country of the same name is mentioned as forming one of the boundaries of Ishmael's descendants (Gen. xxv. 18), and the scene of Saul's war of extermination against the Amalekites (1 Sam. xv. 7). In these passages Havilah seems to denote the desert region southeast of Palestine. But the word occurs also as the proper name of a son of Joktan, in close juxtaposition with Sheba and Ophir, also sons of Joktan and descendants of Shem (Gen. x. 29), who gave their names to the spice and gold countries of the south. Again, Havilah is enumerated among the Hamites as one of the sons of Cush; and in this enumeration his name stands in close connection with Seba, Sheba, and Dedan, the first founders of colonies in Ethiopia and Arabia which afterwards bore their names. If, therefore, the Havilah of Gen. ii. be identical with any one of these countries, we must look for it on the east or south of Arabia, and probably not far from the Persian Gulf. In other respects, too, this region answers to the conditions required. Bochart, indeed, thought the name survived in *Chaulan*, which was situated on the east side of the Arabian Gulf, and which he identified with the abode of the Shemitic Joktanites; but if his etymology be correct, in which he connects Havilah with the root חול "sand," the appellation of "the sandy" region would not necessarily be restricted to one locality. That the name is derived from some natural peculiarity is evident from the presence of the article. Whatever may be the true meaning of *b'dolach*, be it carbuncle, crystal, bdellium, ebony, pepper, cloves, beryl, pearl, diamond, or emerald, all critics detect its presence, under one or other of these forms, in the country which they select as the Havilah most appropriate to their own theory. As little difficulty is presented by the *shoham*: call it onyx, sardonyx, emerald, sapphire, beryl, or sardius, it would be hard indeed if some of these precious stones could not be found in any conceivable locality to support even the most far-fetched and improbable conjecture. That Havilah is that part of India through which the Ganges flows, and, more generally, the eastern region of the earth; that it is to be found in Susiana (Hopkinson), in Ava (Buttmann), or in the Ural region (Raumer), are conclusions necessarily following upon the assumptions with regard to the Pison. Hartmann, Reland, and Rosenmüller are in favor of Colchis, the scene of the legend of the Golden Fleece. The Phasis was said to flow over golden sands, and gold was carried down by the mountain-torrents (Strabo, xi. 2, § 19). The crystal (*b'dolach*) of Scythia was renowned (Solinus, c. xx.), and the emeralds (*shoham*) of this country were as far superior to other emeralds as the latter were to other precious stones (Plin. *H. N.* xxxvii. 17), all which proves, say they, that Havilah was Colchis. Rosenmüller argues, rather strangely, *if* the Phasis be the Pison, the land of Havilah *must* be Colchis, supposing that by this country the Hebrews had the idea of a Pontic or Northern India. In like manner Le Clerc, having previously determined that the Pison must be the Chrysorrhoas, finds Havilah not far from Cœle-Syria. Hasse (*Entdeck.* pp 49, 50, quoted by Rosenmüller) compares Havilah with the Τλαία of Herodotus (iv 9), in the neighborhood of the Arimaspians, and the dragon which guarded the land of gold. For all these hypotheses there is no more support than the merest conjecture.

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The second river of Paradise presents difficulties not less insurmountable than the Pison. Those who maintained that the Pison is the Ganges held also that the Gihon was the Nile. One objection to this theory has been already mentioned. Another, equally strong, is, that although in the books of the Old Testament frequent allusion is made to this river, it nowhere appears to have been known to the Hebrews by the name Gihon. The idea seems to have originated with the LXX. rendering of שִׁיחוֹר by Γηών in Jer. ii. 18; but it is clear from the manner in which the translators have given the latter clause of the same passage that they had no conception of the true meaning. Among modern writers, Bertheau (quoted by Delitzsch, *Genesis*) and Kalisch (*Genesis*) have not hesitated to support this interpretation, in accordance with the principle they adopt, that the description of the garden of Eden is to be explained according to the most ancient notions of the earth's surface, without reference to the advances made in later times in geographical knowledge. If this hypothesis be adopted, it certainly explains some features of the narrative; but, so far from removing the difficulty, it introduces another equally great. It has yet to be proved that the opinions of the Hebrews on these points were as contradictory to the now well-known relations of land and water as the recorded impressions of other nations at a much later period. At present we have nothing but categorical assertion. Pausanias (ii. 5), indeed, records a legend that the Euphrates, after disappearing in a marsh, rises again beyond Ethiopia, and flows through Egypt as the Nile. Arrian (*Exp. Alex.* vi. 1) relates that Alexander, on finding crocodiles in the Indus, and beans like those of Egypt on the banks of the Acesines, imagined that he had discovered the sources of the Nile; but he adds, what those who make use of this passage do not find it convenient to quote, that on receiving more accurate information Alexander abandoned his theory, and cancelled the letter he had written to his mother Olympias on the subject. It is but fair to say that there was at one time a theory afloat that the Nile rose in a mountain of Lower Mauritania (Plin. *H. N.* v. 10).

The etymology of Gihon (גִּיחוֹן, *to burst forth*) seems to indicate that it was a swiftly flowing, impetuous stream. According to Golius (*Lex. Arab.*), جيحون (*Jichoon*) is the name given to the Oxus, which has, on this account, been assumed by Rosenmüller, Hartmann, and Michaelis to be the Gihon of Scripture. But the Araxes, too, is called by the Persians *Jichoon ar-Ras*, and from this circumstance it has been adopted by Reland, Calmet, and Col. Chesney as the modern representative of the Gihon. It is clear, therefore, that the question is not to be decided by etymology alone, as the name might be appropriately applied to many rivers. That the Gihon should be one of the channels by which the united stream of the Tigris and Euphrates falls into the Persian Gulf, was essential to the theory which places the garden of Eden on the *Shat-el-Arab*. Bochart and Huet contended that it was the easternmost of these channels, while Calvin considered it to be the most westerly. Hopkinson and Junius, conceiving that Eden was to be found in the region of Auranitis (= *Audanitis, quasi Edenitis*) on the Euphrates, were compelled to make the Gihon coincide with the Naharsar, the Marses of Amm. Marc. (xxiii. 6, § 25). That it should be the Orontes (Le Clerc), the Ganges (Buttmann and Ewald), the Kur, or Cyrus, which rises from the side of the Saghanlou mountain, a few miles northward of the sources of the Araxes (Link), necessarily followed from the exigencies of the several theories. Rask and Verbrugge are in favor of the Gyndes of the ancients (Her. i. 189), now called the Diyálah, one of the tributaries of the Tigris. Abraham Peritsol (Ugol. vol. vii.) was of opinion that the garden of Eden was situated in the region of the Mountains of the Moon. Identifying the Pison with the Nile, and the Gihon with a river which his editor, Hyde, explains to be the Niger, he avoids the difficulty which is presented by the fact that the Hiddekel and P'rath are rivers of Asia, by conceiving it possible that these rivers actually take their rise in the Mountains of the Moon, and run underground till they make their appearance in Assyria. Equally satisfactory is the explanation of Ephraem Syrus that the four rivers have their source in Paradise, which is situated in a very lofty place, but are swallowed up by the surrounding districts, and after passing underneath the sea, come to light again in different quarters of the globe. It may be worth while remarking, by the way, that the opinions of this father are frequently misunderstood in consequence of the very inadequate Latin translation with which his Syriac works are accompanied, and which often does not contain even an approximation to the true sense. (For an example, see Kalisch, *Genesis*, p. 95.)

From etymological considerations, Huet was induced to place Cush in Chusistan (called Cutha, 2 K. xvii. 24), Le Clerc in Cassiotis in Syria, and Reland in the "regio Cossæorum." Bochart identified it with Susiana, Link with the country about the Caucasus, and Hartmann with Bactria or Bálkh, the site of Paradise being, in this case, in the celebrated vale of Kashmir. The term Cush is generally applied in the Old Testament to the countries south of the Israelites. It was the southern limit of Egypt (Ez. xxix. 10), and apparently the most westerly of the provinces over which the rule of Ahasuerus extended, "from India, even unto Ethiopia" (Esth. i. 1, viii. 9). Egypt and Cush are associated in the majority of instances in which the word occurs (Ps. lxviii. 31; Is. xviii. 1; Jer. xlvi. 9, &c.); but in two passages Cush stands in close juxtaposition with Elam (Is. xi. 11) and Persia (Ez. xxxviii. 5). The Cushite king, Zerah, was utterly defeated by Asa at Mareshah, and pursued as far as Gerar, a town of the Philistines, on the southern border of Palestine, which was apparently under his sway (2 Chr. xiv. 9, &c.). In 2 Chr. xxi. 16, the Arabians are described as dwelling "beside the Cushites," and both are mentioned in connection with the Philistines. The wife of Moses, who, we learn from Ex. ii., was the daughter of a Midianite chieftain, is in Num. xii. 1 denominated a Cushite. Further, Cush and Seba (Is. xliii. 3), Cush and the Sabæans (Is. xlv. 14) are associated in a manner consonant with the genealogy of the descendants of Ham (Gen. x. 7), in which Seba is the son of Cush. From all these circumstances it is evident that under the denomination Cush were included both Arabia and the country south of Egypt on the western coast of the Red Sea. It is possible, also, that the vast desert tracts west of Egypt were known to the Hebrews as the land of Cush, but of this we have no certain proof. The Targumist on Is. xi. 11 sharing the prevailing

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error of his time, translates Cush by India but that a better knowledge of the relative positions of these countries was anciently possessed is clear from Esth. i. 1. With all this evidence for the southern situation of Cush, on what grounds are Rosenmüller and others justified in applying the term to a more northern region on the banks of the Oxus? We are told that, in the Hindoo mythology, the gardens and metropolis of Indra are placed around the mountain Méru, the celestial north pole; that, among the Babylonians and Medo-Persians, the gods' mountain, Albordj, "the mount of the congregation," was believed to be "in the sides of the north" (Is. xiv. 13); that the oldest Greek traditions point northwards to the birthplace of gods and men; and that, for all these reasons, the Paradise of the Hebrews must be sought for in some far distant hyperborean region. Guided by such unerring indications, Hasse (*Entdeckungen*, pp. 49, 50 n.) scrupled not to gratify his national feeling by placing the garden of Eden on the coast of the Baltic; Rudbeck, a Swede, found it in Scandinavia, and the inhospitable Siberia has not been without its advocates (Morren, Rosenmüller's *Geog.* i. 96). But, with all this predilection in favor of the north, the Greeks placed the gardens of the Hesperides in the extreme west, and there are strong indications in the Puránas "of a terrestrial paradise, different from that of the general Hindu system, in the southern parts of Africa" (*As. Res.* iii. 300). Even Méru was no further north than the Himálayan range, which the Aryan race crossed in their migrations.

In the midst of this diversity of opinions, what is the true conclusion at which we arrive? Theory after theory has been advanced, with no lack of confidence, but none has been found which satisfies the required conditions. All share the inevitable fate of conclusions which are based upon inadequate premises. The problem may be indeterminate because the data are insufficient. It would scarcely, on any other hypothesis, have admitted of so many apparent solutions. Still it is one not easy to be abandoned, and the site of Eden will ever rank, with the quadrature of the circle and the interpretation of unfulfilled prophecy, among those unsolved, and perhaps insoluble, problems, which possess so strange a fascination.

It must not be denied, however, that other methods of meeting the difficulty, than those above mentioned, have been proposed. Some, ever ready to use the knife, have unhesitatingly pronounced the whole narrative to be a spurious interpolation of a later age (Granville Penn, *Min. and Mos. Geol.* p. 184). But, even admitting this, the words are not mere unmeaning jargon, and demand explanation. Ewald (*Gesch.* i. 331, note) affirms, and we have only his word for it, that the tradition originated in the far East, and that in the course of its wanderings the original names of two of the rivers at least were changed to others with which the Hebrews were better acquainted. Hartmann regards it as a product of the Babylonian or Persian period. Luther, rejecting the forced interpretations on which the theories of his time were based, gave it as his opinion that the garden remained under the guardianship of angels till the time of the deluge, and that its site was known to the descendants of Adam; but that by the flood all traces of it were obliterated. On the supposition that this is correct, there is still a difficulty to be explained. The narrative is so worded as to convey the idea that the countries and rivers spoken of were still existing in the time of the historian. It has been suggested that the description of the garden of Eden is part of an inspired antediluvian document (Morren, Rosenmüller's *Geogr.* i. 92). The conjecture is beyond criticism; it is equally incapable of proof or disproof, and has not much probability to recommend it. The effects of the flood in changing the face of countries, and altering the relations of land and water, are too little known at present to allow any inferences to be drawn from them. Meanwhile, as every expression of opinion results in a confession of ignorance, it will be more honest to acknowledge the difficulty than to rest satisfied with a fictitious solution.

The idea of a terrestrial paradise, the abode of purity and happiness, has formed an element in the religious beliefs of all nations. The image of "Eden, the garden of God," retained its hold upon the minds of the poets and prophets of Israel as a thing of beauty whose joys had departed (Ez. xxviii. 13; Joel ii. 3), and before whose gates the cherubim still stood to guard it from the guilty. Arab legends tell of a garden in the East, on the summit of a mountain of jacinth, inaccessible to man; a garden of rich soil and equable temperature, well watered, and abounding with trees and flowers of rare colors and fragrance. In the centre of Jambu-dwípa, the middle of the seven continents of the Puránas, is the golden mountain Méru, which stands like the seed-cup of the lotus of the earth. On its summit is the vast city of Brahmá, renowned in heaven, and encircled by the Ganges, which, issuing from the foot of Vishnu, washes the lunar orb, and falling thither from the skies, is divided into four streams, that flow to the four corners of the earth. These rivers are the Bhadrá, or Oby of Siberia; the Sítá, or Hoangho, the great river of China; the Alakanandá, a main branch of the Ganges; and the Chakshu, or Oxus. In this abode of divinity is the Nandana, or grove of Indra; there too is the Jambu tree, from whose fruit are fed the waters of the Jambu river, which give life and immortality to all who drink thereof. (*Vishnu Purána*, trans. Wilson, pp. 166–171.) The enchanted gardens of the Chinese are placed in the midst of the summits of Houanlun, a high chain of mountains further north than the Himálaya, and further east than Hindukush. The fountain of immortality which waters these gardens is divided into four streams, the fountains of the supreme spirit, Tychiu. Among the Medo-Persians the gods' mountain Albordj is the dwelling of Ormuzd, and the good spirits, and is called "the navel of the waters." The Zend books mention a region called *Heden*, and the place of Zoroaster's birth is called *Hedenesh*, or, according to another passage, *Airjana Veedjo* (Knobel, *Genesis*).

All these and similar traditions are but mere mocking echoes of the old Hebrew story, jarred and broken notes of the same strain; but, with all their exaggerations, "they intimate how in the background of man's visions lay a Paradise of holy joy, — a Paradise secured from every kind of profanation, and made inaccessible to the guilty; a Paradise full of objects that were calculated to delight the senses and to elevate the mind; a Paradise that granted to its tenant rich and rare immunities, and that fed with its perennial streams the tree of life and immortality" (Hardwick, *Christ and other Masters*, pt. ii. p. 133).

W. A. W.

* This difficult subject should not be dismissed without additional suggestions. 1. The statements

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of Genesis are to be interpreted in a manner consistent with themselves and with other known facts. We accept it as a true history. In so doing, we thereby set aside all theories which find here the Ganges, the Indus, or the Nile. All such interpretations come from men who regard the passage as a myth or saga. We get no help from them here. Known laws of hydrostatics and known facts concerning the Tigris and Euphrates also forbid our understanding that any one *river* in the elevated region where these streams rise, divided itself into four rivers, of which these were two. 2. "Eden" was a region or territory, we know not how extensive, *in which* God planted a garden, and from which went forth these waters. It was not the garden, but the region in which the garden lay. 3. It would not appear that the Deluge wholly changed the face of the country. The sacred writer was evidently describing a region that might be still recognized when he wrote, and he made specifications for the sake of recognition. Moreover, two of the rivers are now well known. 4. The general situation of the territory *is fixed* by the rising of the rivers Tigris and Euphrates, in the highlands of Armenia. It is generally conceded, as the result of ethnographical researches, that the early home (or one of the early homes of the nations) is to be sought around that region. 5. The writer seems to be describing the river-system of the territory and the four great rivers into which these various waters became united. No one Hebrew word would so well describe the case as נָהָר used collectively. The word עַיִן denotes a fountain; מַיִם bodies of water. But נָהָר is a stream, or used collectively, streams, the river-system. It is commonly employed in the plural when more than one stream is designated. Here however the whole are viewed together. A similar use is found in Jonah ii. 4, where the same word in the singular and connected with a singular verb, designates the ocean streams or floods that surrounded Jonah.

Now in the high regions of Armenia there are still to be found four great streams with numerous branches, rising within a short distance of each other and flowing into three different seas. Two of these rivers are unquestionably among the four mentioned in Genesis; and of these two the Tigris rises within four or five miles of the Euphrates. The latter is 1500 miles in length, and the former 1186 miles long before its junction with it. Now midway between the two main sources of the Euphrates, and about ten miles from each, rises the Araxes and flows a thousand miles to the Caspian Sea; while at no great distance from the Euphrates is the origin of the Halys (now *Kizil Irmak*), which runs a winding course of 700 miles northwesterly to the Black Sea. That the Gihon is the Araxes was long ago maintained by Reland and Rosenmüller; and the explorations of Col. Chesney, who adopts the same view, bring no little weight to the opinion. His suggestion that the Pison is the Halys is also favored by the relation of the several streams, and by the striking similarity of the names Havilah, חֲוִילָה, and Colchis, Κολχίς, the region of the Golden Fleece, which lay on the eastern end of the Black Sea. Reland, Rosenmüller and others saw the resemblance in the names of the country, but suggested the Phasis as the river. Its remoteness would seem to set it aside. The main objection to identifying the Araxes with the Gihon, lies in the statement that the river encompasses the whole land of Cush. But Gesenius himself was obliged to retract his statement that Cush was to be found only in Ethiopia, and to admit an Arabian Cush, while Rawlinson has shown (*Herod.* i. 353, Am. ed.) a remarkable connection between the Cushites of Ethiopia and the earlier inhabitants of Babylonia and Assyria. [CUSH.] Dr. Robinson has well said that "the Cushites occupied the immense region stretching from Assyria in the N. E. through eastern Arabia into Africa" (Gesen. *Heb. Lex.* כּוּשׁ). The Araxes thus apparently lay beyond or compassed "the *whole* land" of the Cushites in Asia. Without going into further details, or becoming responsible for this theory, we may say that it holds fast certain central facts of the narrative, offers a plausible solution of its chief statements, and introduces no mythic or impossible elements. The unsatisfactory state of our knowledge concerning the regions Havilah and Cush, with the reasons, by no means insuperable, for finding them elsewhere, are the chief objections. It deserves consideration in this, at least, that it treats the sacred narrative with respect. S. C. B.

EDEN, 1. (עֵדֶן [*pleasantness*]: Ἐδέμ; [Alex. Εδων:] *Eden*; omitted by LXX. in Is. xxxvii. 12, and Ez. xxvii. 23), one of the marts which supplied the luxury of Tyre with richly embroidered stuffs. It is associated with Haran, Sheba, and Asshur; and in Am. i. 5, Beth-Eden, or "the house of Eden," is rendered in the LXX. by Χαρράν. In 2 K. xix. 12, and Is. xxxvii. 12, "the sons of Eden" are mentioned with Gozan, Haran, and Rezeph, as victims of the Assyrian greed of conquest. Telassar appears to have been the head-quarters of the tribe; and Knobel's (*Comm. on Isaiah*) etymology of this name would point to the highlands of Assyria as their whereabouts. But this has no sound foundation, although the view which it supports receives confirmation from the version of Jonathan, who gives חדיב (*Chadib*) as the equivalent of Eden. Bochart proved (*Phaleg*, pt. i. p. 274) that this term was applied by the Talmudic writers to the mountainous district of Assyria, which bordered on Media, and was known as Adiabene. But if Gozan be Gausanitis in Mesopotamia, and Haran be Carrhæ, it seems more natural to look for Eden somewhere in the same locality. Keil (*Comm. on Kings*, ii. 97, English translation) thinks it may be ܒܝܬ ܥܕܢ (*Ma'don*), which Assemani (*Bibl. Or.* ii. 294) places in Mesopotamia, in the modern province of Diarbekr. Bochart, considering the Eden of Genesis and Isaiah as identical, argues that Gozan, Haran, Rezeph, and Eden, are mentioned in order of geographical position, from north to south; and, identifying Gozan with Gausanitis, Haran with Carrhæ, a little below Gausanitis on the Chaboras, and Rezeph with Resaipha, gives to Eden a still more southerly situation at the confluence of the Euphrates and Tigris, or even lower. According to him, it may be Addan, or Addana, which geographers place on the Euphrates. Michaelis (*Suppl.* No. 1836) is in favor of the modern Aden, called by Ptolemy Ἀραβίας ἐμπόριον, as the Eden of Ezekiel. In the absence of positive evidence, probability seems to point to the N. W. of Mesopotamia as the locality of this Eden.

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2. BETH-EDEN (בֵּית עֶדֶן, *house of pleasure* [*house of Eden*, A. V.]: οἶκος Χαρράν; [Comp. Ε. Ἁδάν:] *domus voluptatis*), probably the name of a country residence of the kings of Damascus (Am. i. 5). Michaelis (*Suppl. ad Lex. Hebr.* s. v.), following Laroque's description, and misled by an apparent resemblance in name, identified it with *Ehden*, about a day's journey from Baalbek, on the eastern slope of the Libanus, and near the old cedars of *Bshirrai*. Baur (*Amos*, p. 224), in accordance with the Mohammedan tradition, that one of the four terrestrial paradises was in the valley between the ranges of the Libanus and Anti-Libanus, is inclined to favor the same hypothesis. But Grotius, with greater appearance of probability, pointed to the παράδεισος of Ptolemy (v. 15) as the locality of Eden. The ruins of the village of *Jûsieh el-Kuftmeh*, now a paradise no longer, are supposed by Dr. Robinson to mark the site of the ancient Paradisus, and his suggestion is approved by Mr. Porter (*Hdmdb.* p. 577). Again, it has been conjectured that Beth-Eden is no other than *Beit-Jenn*, "the house of Paradise," not far to the southwest of Damascus, on the eastern slope of the Hermon, and a short distance from *Mejdel*. It stands on a branch of the ancient Pharpar, near its source (Rosenmüller, *Bibl. Alt.* ii. 291; Hitzig, *Amos*, in loc.; Porter, *Damascus*, i. 311). But all this is mere conjecture; it is impossible, with any degree of certainty, to connect the Arabic name, bestowed since the time of Mohammed, with the more ancient Hebrew appellation, whatever be the apparent resemblance. W. A. W.

EDEN (עֵדֶן [*pleasantness*]: Ἰωαδάμ; [Vat. M.] Ἰωαδαν; [Vat. H. Alex. Ἰωδαν; Comp. Ωδαδν:] *Eden*). 1. A Gershonite Levite, son of Joah, in the days of Hezekiah (2 Chr. xxix. 12). He was one of the two representatives of his family who took part in the purification of the Temple.

2. (Ὀδάμ; [Comp. Ἁδάν.]) Also a Levite, contemporary and probably identical with the preceding, who under Kore the son of Imnah was over the freewill offerings of God (2 Chr. xxxi. 15). W. A. W.

EDER (עֶדֶר, *a flock*: Vat. omits [rather, with Rom., reads Ἀρά]; Alex. Εδραιν; [Ald. with 20 MSS. Ἐδραΐ; Comp. Ἔδερ:] *Eder*), one of the towns of Judah in the extreme south, and on the borders of Edom (Josh. xv. 21). No trace of it has been discovered in modern times, unless, as has been suggested, it is identical with ARAD, by a transposition of letters.

2. (Ἐδέρ: *Eder*.) A Levite of the family of Merari, in the time of David (1 Chr. xxiii. 23, xxiv. 30). G.

EDES (Ἠδαΐς; [Vat., including the next word, Ηδσουηλ; Ald. Ἠδές: *Sedmi*] *Esmi* [?]), Esdr. ix. 35. [JADAU.]

EDNA (Ἔδνα, *i. e.* עֶדְנָה, *pleasure*: *Anna*), the wife of Raguel (Tob. vii. 2, 8, 14, 16, [viii. 2,] x. 12, xi. 1). B. F. W.

EDOM, IDUME'A, or IDUMÆ'A (אֱדוֹם, *red*: Ἐδώμ, [Ἰδουμαία:] N. T. Ἰδουμα'α, only in Mark iii. 8). The name Edom was given to Esau, the first-born son of Isaac, and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentile pottage. The peculiar color of the pottage gave rise to the name *Edom*, which signifies "red." "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; therefore was his name called Edom" (Gen. xxv. 29–34). The country which the Lord subsequently gave to Esau was hence called the "field of Edom" (שְׂדֵה אֱדוֹם, Gen. xxxii. 3) or "land of Edom" (אֶרֶץ אֱדוֹם, Gen. xxxvi 16; Num. xxxiii. 37). Probably its physical aspect may have had something to do with this. The Easterns have always been, and to the present day are, accustomed to apply names descriptive of the localities. The ruddy hue of the mountain-range given to Esau would at once suggest the word *Edom*, and cause it to be preferred to the better-known Esau. The latter was also occasionally used, as in Obad. 8, 9, 19; and in 21, we have "the Mount of Esau" (אֶת־הַר עֵשָׂו).

Edom was previously called *Mount Seir* (שֵׂעִיר, *rugged*; Gen. xxxii. 3, xxxvi. 8), from Seir the progenitor of the Horites (Gen. xiv. 6, xxxvi. 20–22). The name Seir was perhaps adopted on account of its being descriptive of the "rugged" character of the territory. Josephus (*Ant.* i. 18, § 1) confounds the words *Seir* and *Esau*, and seems to affirm that the name Seir was also derived from Isaac's son; but this idea is opposed to the express statement of Moses (Gen. xiv. 6). The original inhabitants of the country were called *Horites*, from *Hori*, the grandson of Seir (Gen. xxxvi. 20, 22), because that name was descriptive of their habits as "Troglodytes," or "dwellers in caves" (חֹרִי, HORITES). Timna, the daughter of Seir and aunt of Hori, became concubine to Eliphaz, Esau's oldest son, and bare to him Amalek, the progenitor of the *Amalekites* (Gen. xxxvi. 12, 20, 22). Immediately after the death of Isaac, Esau left Canaan and took possession of Mount Seir (Gen. xxxv. 28. xxxvi. 6, 7, 8). When his descendants increased they extirpated the Horites, and adopted their habits as well as their country (Deut. ii. 12; Jer. xlix. 16; Obad. 3, 4).

The boundaries of Edom, though not directly, are yet incidentally defined with tolerable distinctness in the Bible. The country lay along the route pursued by the Israelites from the peninsula of Sinai to Kadesh-barnea, and thence back again to Elath (Deut. i. 2, ii. 1–8); that is, along the *east* side of the great valley of Arabah. It reached southward as far as Elath, which stood at the northern end of the gulf of Elath, and was the seaport of the Edomites; but it does not seem to have extended further, as the Israelites on passing Elath struck out eastward into the desert, so as to pass round the land of Edom (Deut. ii. 8). On the north of Edom lay the territory of Moab, through which the Israelites were also prevented from going, and were therefore compelled to go from Kadesh by the southern extremity of Edom (Judg. xi. 17, 18; 2 K. iii. 6–9). The boundary between Moab and Edom appears to have been the "brook Zered" (Deut. ii. 13, 14, 18), probably the modern *Wady-el-Ahsy*, which still divides the provinces of *Kerak* (Moab) and *Jebâl* (Gebalene). But Edom was wholly a mountainous country. "Mount Seir" (Gen. xiv. 6, xxxvi. 8, 9; Deut. i. 2, ii. 1, 5, &c.) and "the Mount of Esau" (Obad. 8, 9, 19, 21) are names often given to it in the Bible, while Josephus and later writers called it *Gebalene* ("the mountainous"). This shows that it only embraced

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the narrow mountainous tract (about 100 miles long by 20 broad) extending along the eastern side of the Arabah from the northern end of the gulf of Elath to near the southern end of the Dead Sea. A glance at the more modern divisions and names corroborates this view. Josephus divides Edom, or Idumæa, into two provinces; the one he calls *Gobolitis* (Γοβολίτις), and the other *Amalekitis* (*Ant.* ii. 1, § 2). The former is Edom Proper, or Mount Seir; the latter is the region south of Palestine now called the desert of *et-Tîh*, or "Wandering," originally occupied by the Amalekites (Num. xiii. 29; 1 Sam. xv. 1–7, xxvii. 8), but afterwards, as we shall see, possessed by the Edomites. Eusebius also gives the name *Gabalene*, or *Gebalene*, as identical with Edom (*Onom.* s. v. *Seir*, *Idumæa*, *Allus*, &c.), and in the Samaritan Pentateuch the word *Gabla* is substituted for *Seir* in Deut. xxxiii. 2. Gebalene is the Greek form of the Hebrew *Gebâl* (גְּבָל, *mountain*), and it is still retained in the Arabic *Jebâl* (جِبَال, *mountains*). The mountain range of Edom is at present divided into two districts. The northern is called *Jebâl*. It begins at *Wady-el-Ahsy* (the ancient brook *Zered*), which separates it from *Kerak* (the ancient Moab), and it terminates at or near Petra. The southern district is called *esh-Shêrah*, a name which, though it resembles, bears no radical relation to the Hebrew Seir.

The physical geography of Edom is somewhat peculiar. Along the western base of the mountain-range are low calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry, over which lies red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between. The latter strata give the mountains their most striking features and remarkable colors. The average elevation of the summits is about 2000 feet above the sea. Along the eastern side runs an almost unbroken limestone ridge, a thousand feet or more higher than the other. This ridge sinks down with an easy slope into the plateau of the Arabian desert. While Edom is thus wild, rugged, and almost inaccessible, the deep glens and flat terraces along the mountain sides are covered with rich soil, from which trees, shrubs, and flowers now spring up luxuriantly. No contrast could be greater than that between the bare, parched plains on the east and west, and the ruddy cliffs, and verdant, flower-spangled glens and terraces of Edom. This illustrates Bible topography, and reconciles seemingly discordant statements in the sacred volume. While the posterity of Esau dwelt amid rocky fastnesses and on mountain heights, making their houses like the eyries of eagles, and living by their sword (Jer. xlix. 16; Gen. xxvii. 40), yet Isaac, in his prophetic blessing, promised his disappointed son that his dwelling should be "of the fatness of the earth, and of the dew of heaven from above" (Gen. xxvii. 39). Some other passages of Scripture are also illustrated by a glance at the towering precipices and peaks of Edom. The border of the Amorites was from "the ascent of scorpions (*Akrabbim*), from the rock" — that is, from the rocky boundary of Edom (Judg. i. 36). And we read that Amaziah, after the conquest of Seir, took ten thousand of the captives to the "top of the cliff," and thence cast them down, dashing them all to pieces (2 Chr. xxv. 11, 12).

The ancient capital of Edom was Bozrah [BOZRAH], the site of which is most probably marked by the village of *Buseireh*, near the northern border, about 25 miles south of Kerak (Gen. xxxvi 33; Is. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22). But Sela, better known by its Greek name Petra, appears to have been the principal stronghold in the days of Amaziah (B. C. 838; 2 K. xiv. 7; see PETRA). Elath, and its neighbor Ezion-geber, were the sea-ports; they were captured by king David, and here Solomon equipped his merchant-fleet (2 Sam. viii. 14; 1 K. ix. 26).

When the kingdom of Israel began to decline, the Edomites not only reconquered their lost cities, but made frequent inroads upon southern Palestine (2 K. xvi. 6; where *Edomites* and not Syrians (*Aramæans*) is evidently the true reading; 2 Chr. xxviii. 17). It was probably on account of these attacks, and of their uniting with the Chaldeans against the Jews, that the Edomites were so fearfully denounced by the later prophets (Obad. 1 ff.; Jer. xlix. 7 ff.; Ez. xxv. 12 ff., xxxv. 3 ff.). During the Captivity they advanced westward, occupied the whole territory of their brethren the Amalekites Gen. xxxvi. 12; 1 Sam. xv. 1 ff.; Joseph. *Ant.* ii. 1, § 2), and even took possession of many towns in southern Palestine, including Hebron (Joseph. *Ant.* xii. 8, § 6; *B. J.* iv. 9, § 7; *c. Apion.* ii. 10). The name Edom, or rather its Greek form, Idumæa, was now given to the country lying between the valley of Arabah and the shores of the Mediterranean. Thus Josephus writes (*Ant.* v. 1, § 22) — "the lot of Simeon included that part of Idumæa which bordered upon Egypt and Arabia;" and though this is true, it does not contradict the language of Scripture — "I will not give you of their land, no, not so much as a footbreadth, because I have given Mount Seir unto Esau for a possession" (Deut. ii. 5). Not a footbreadth of Edom Proper, or Mount Seir, was ever given to the Jews. Jerome also (*in Obad.*) says that the Edomites possessed the whole country from Eleutheropolis to Petra and Elath; and Roman authors sometimes give the name Idumæa to all Palestine, and even call the Jews Idumæans (Virg. *Georg.* iii. 12; Juven. viii. 160; Martial, ii. 2).

While Idumæa thus extended westward, Edom Proper was taken possession of by the Nabathæans, an Arabian tribe, descended from Nebaioth, Ishmael's oldest son and Esau's brother-in-law (Gen. xxv. 13; 1 Chr. i. 29; Gen. xxxvi. 3). The Nabathæans were a powerful people, and held a great part of southern Arabia (Joseph. *Ant.* i. 12, § 4). They took Petra and established themselves there at least three centuries before Christ, for Antigonus, one of the successors of Alexander the Great, after conquering Palestine, sent two expeditions against the Nabathæans in Petra (Diod. Sic. xix). This people, leaving off their nomad habits, settled down amid the mountains of Edom, engaged in commerce, and founded the little kingdom called by Roman writers *Arabia Petræa*, which embraced nearly the same territory as the ancient Edom. Some of its monarchs took the name Aretas (2 Macc. v. 8; Joseph. *Ant.* xiii. 15, § 1, 2; xiv. 5, § 1), and some Obodas (Joseph. *Ant.* xiii. 13, § 5). Aretas, king of Arabia, was father-in-law of Herod Antipas (Matt. xiv. 3, 4), and it was the same who captured the city of Damascus and held it at the time of Paul's conversion (2 Cor. xi. 32; Acts ix 25). The kingdom of Arabia was finally subdued by the Romans in A. D. 105. Under the Romans the transport trade of the Nabathæans increased Roads were constructed through the mountain-de

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files from Elath on the coast to Petra, and thence northward and westward. Traces of them still remain, with ruinous military stations at intervals, and fallen mile-stones of the times of Trajan and Marcus Aurelius (*Peutinger Tables;* Laborde's *Voyage;* Burckhardt's *Syria*, pp. 374, 419; Irby and Mangles' *Travels*, pp. 371, 377, 1st ed.). To the Nabathæans Petra owes those great monuments which are still the wonder of the world.

When the Jewish power revived under the warlike Asmonean princes, that section of Idumæa which lay south of Palestine fell into their hands. Judas Maccabæus captured Hebron, Marissa, and Ashdod; and John Hyrcanus compelled the inhabitants of the whole region to conform to Jewish law (Joseph. *Ant.* xii. 8, § 6, xiii. 9, § 2; 1 Macc. v. 65, 68). The country was henceforth governed by Jewish prefects; one of these, Antipater, an Idumæan by birth, became, through the friendship of the Roman emperor, procurator of all Judæa, and his son was Herod the Great, "King of the Jews" (Joseph. *Ant.* xiv. 1, § 3, 8, § 5, xv. 7, § 9, xvii. 11, § 4).

Early in the Christian era Edom Proper was included by geographers in Palestine, but in the fifth century a new division was made of the whole country into *Palæstina Prima, Secunda*, and *Tertia*. The last embraced Edom and some neighboring provinces, and when it became an ecclesiastical division its metropolis was Petra. In the seventh century the Mohammedan conquest gave a death-blow to the commerce and prosperity of Edom. Under the withering influence of Mohammedan rule the great cities fell to ruin, and the country became a desert. The followers of the false prophet were here, as elsewhere, the instruments in God's hands for the execution of his judgments. "Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will make thee most desolate. I will lay thy cities waste, and when the whole earth rejoiceth I will make thee desolate. . . . I will make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth. . . . I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord" (Ez. xxxv. 3, 4, 7, 9, 14).

The Crusaders made several expeditions into Edom, penetrating as far as Petra, to which they gave the name it still bears, *Wady Músa*, "Valley of Moses" (*Gesta Dei per Franc.* pp. 405, 518, 535, 581). On a commanding height about 12 miles north of Petra they built a strong fortress called Mons Regalis, now *Shôbek* (*Gesta Dei*, p. 811). At that time so little was known of the geography of the country that the Crusaders occupied and fortified *Kerak* (the ancient Kir Moab) under the impression that it was the site of Petra.

From that time until the present century Edom remained an unknown land. In the year 1812 Burckhardt entered it from the north, passed down through it, and discovered the wonderful ruins of Petra. In 1828 Laborde, proceeding northward from *Akabah* through the defiles of Edom, also visited Petra, and brought away a portfolio of splendid drawings, which proved that the descriptions of Burckhardt had not been exaggerated. Many have since followed the footsteps of the first explorers, and a trip to Petra now forms a necessary part of the eastern traveller's grand tour.

For the ancient geography of Edom consult *Reland Palæstina*, pp. 48, 66 ff., 78, 82; for the history and commerce of the Nabathæans, Vincent's *Commerce and Navigation of the Ancients*, vol. ii.; for the present state of the country and descriptions of Petra, Burckhardt's *Travels in Syria*, Laborde's *Voyage*, Robinson's *Biblical Researches*, Porter's *Handbook for Syria and Palestine*.

J. L. P.

EDOMITES (אֲדֹמִיִּים, אֱדֹמִי, pl.; and בְּנֵי עֵשָׂו [*sons of the hairy*], Deut. ii. 4: Ἰδουμαῖοι), the descendants of Esau or Edom. [EDOM]. Esau settled in Mount Seir immediately after the death of his father Isaac (Gen. xxxvi. 6, 8). Before that time, however, he had occasionally visited, and even resided in, that country; for it was to the "land of Seir" Jacob sent messengers to acquaint his brother of his arrival from Padan-aram (Gen. xxxii. 3). The Edomites soon became a numerous and powerful nation (Gen. xxxvi. 1 ff.). Their first form of government appears to have resembled that of the modern Bedawin; each tribe or clan having a petty chief or sheikh (אַלּוּף, "Duke" in the A. V., Gen. xxxvi. 15). The Horites, who inhabited Mount Seir from an early period, and among whom the Edomites still lived, had their sheikhs also (Gen. xxxvi. 29 ff.). At a later period, probably when the Edomites began a war of extermination against the Horites, they felt the necessity of united action under one competent leader, and then a king was chosen. The names of eight of their kings are given in the book of Genesis (xxxvi. 31–39), with their native cities, from which it appears that one of them was a foreigner ("Saul of Rehoboth-by-the river"), or, at least, that his family were resident in a foreign city. (See also 1 Chr. i. 43–50.) Against the Horites the children of Edom were completely successful. Having either exterminated or expelled them they occupied their whole country (Deut. ii. 12). A statement made in Gen. xxxvi. 31, serves to fix the period of the dynasty of the eight kings. They "reigned in the land of Edom before there reigned any king over the children of Israel;" that is, before the time of Moses, who may be regarded as the first virtual king of Israel (comp. Deut. xxxiii. 5; Ex. xviii. 16–19). Other circumstances, however, prove that though the Edomite kings had the chief command, yet the old patriarchal government by sheikhs of tribes was still retained. Most of the large tribes of Bedawin at the present day have one chief, with the title of *Emir*, who takes the lead in any great emergency; while each division of the tribe enjoys perfect independence under its own sheikh. So it would seem to have been with the Edomites. Lists of *dukes* (or *sheikhs*, אַלּוּפֵי) are given both before and after the kings (Gen. xxxvi. 15 ff.; 1 Chr. i. 51 ff.), and in the triumphant song of Israel over the engulfed host of Pharaoh, when describing the effect this fearful act of divine vengeance would produce on the surrounding nations, it is said: "Then the *dukes* of Edom shall be amazed" (Ex. xv. 15), while, only a few years afterwards, Moses "sent messengers from Kadesh unto the *king* (מֶלֶךְ) of Edom" to ask permission to pass through his country (Judg. xi. 17).

Esau's bitter hatred to his brother Jacob for fraudulently obtaining his blessing appears to have been inherited by his latest posterity. The Edomites peremptorily refused to permit the Israelites to pass through their land, though addressed in the most friendly terms — "thus saith thy brother

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Israel" (Num xx. 14) — and though assured that they would neither drink of their waters nor trespass on their fields or vineyards (ver. 17). The Israelites were expressly commanded by God neither to resent this conduct, nor even to entertain feelings of hatred to the Edomites (Deut. ii. 4, 5, xxiii. 7). The Edomites did not attempt actual hostilities, though they prepared to resist by force any intrusion (Num. xx. 20). Their neighbors and brethren (Gen. xxxvi. 12), the Amalekites, were probably urged on by them, and proved the earliest and most determined opponents of the Israelites during their journey through the wilderness (Ex. xvii. 8, 9).

For a period of 400 years we hear no more of the Edomites. They were then attacked and defeated by Saul (1 Sam. xiv. 47). Some forty years later David overthrew their army in the "Valley of Salt," and his general, Joab, following up the victory, destroyed nearly the whole male population (1 K. xi. 15, 16), and placed Jewish garrisons in all the strongholds of Edom (2 Sam. viii. 13, 14; in ver. 13 the Hebrew should evidently be אֲדֹם, instead of אֲרָם; comp. 14; 2 K. xiv. 7; and Joseph. *Ant.* vii. 5, § 4). In honor of that victory the Psalmist-warrior may have penned the words in Ps. lx. 8, "over Edom will I cast my shoe." Hadad, a member of the royal family of Edom, made his escape with a few followers to Egypt, where he was kindly received by Pharaoh. After the death of David he returned, and tried to excite his countrymen to rebellion against Israel, but failing in the attempt he went on to Syria, where he became one of Solomon's greatest enemies (1 K. xi. 14–22; Joseph. *Ant.* viii. 7, § 6). The Edomites continued subject to Israel from this time till the reign of Jehoshaphat (B. C. 914), when they attempted to invade Israel in conjunction with Ammon and Moab, but were miraculously destroyed in the valley of Berachah (2 Chr. xx. 22). A few years later they revolted against Jehoram, elected a king, and for half a century retained their independence (2 Chr. xxi. 8). They were then attacked by Amaziah, 10,000 were slain in battle, Sela, their great stronghold, was captured, and 10,000 more were dashed to pieces by the conqueror from the cliffs that surround the city (2 K. xiv. 7; 2 Chr. xxv. 11, 12). Yet the Israelites were never able again completely to subdue them (2 Chr. xxviii. 17). When Nebuchadnezzar besieged Jerusalem the Edomites joined him, and took an active part in the plunder of the city and slaughter of the poor Jews. Their cruelty at that time seems to be specially referred to in the 137th Psalm — "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof." As the first part of Isaac's prophetic blessing to Esau — "the elder shall serve the younger" — was fulfilled in the long subjection of the Edomites to the kings of Israel, so now the second part was also fulfilled — "It shall come to pass when thou shalt have the dominion that thou shalt break his yoke from off thy neck" (Gen. xxvii. 40). It was on account of these acts of cruelty committed upon the Jews in the day of their calamity that the Edomites were so fearfully denounced by the later prophets (Is. xxxiv. 5–8, lxiii. 1–4; Jer. xlix. 17; Lam. iv. 21; Ez. xxv. 13, 14; Am. i. 11, 12; Obad. 10 ff.).

On the conquest of Judah by the Babylonians, the Edomites, probably in reward for their services during the war, were permitted to settle in southern Palestine, and the whole plateau between it and Egypt; but they were about the same time driven out of Edom Proper by the Nabathæans. [EDOM: NEBAIOTH.] For more than four centuries they continued to prosper, and retained their new possessions with the exception of a few towns which the Persian monarchs compelled them to restore to the Jews after the Captivity. But during the warlike rule of the Maccabees they were again completely subdued, and even forced to conform to Jewish laws and rites (Joseph. *Ant.* xii. 8, § 6, xiii. 9, § 1; 1 Macc. v. 65), and submit to the government of Jewish prefects. The Edomites were now incorporated with the Jewish nation, and the whole province was often termed by Greek and Roman writers *Idumæa* (Ptol. *Geog.* v. 16; Mar. iii. 8). According to the ceremonial law an Edomite was received into "the congregation of the Lord" — that is, to all the rites and privileges of a Jew — "in the third generation" (Deut. xxiii. 8). Antipater, a clever and crafty Idumæan, succeeded, through Roman influence, in obtaining the government of Judæa (Joseph. *Ant.* xiv. 8, § 5). His oldest son, Phasaëlus, he made governor of Jerusalem, and to his second son Herod, then only in his 15th year, he gave the province of Galilee. Herod, afterwards named *the Great*, was appointed "king of the Jews" by a decree of the Roman senate (B. C. 37; Joseph. *Ant.* xiv. 14, § 5; Matt. ii. 1). Immediately before the siege of Jerusalem by Titus, in consequence of the influence of John of Gischala, 20,000 Idumæans were admitted to the Holy City, which they filled with robbery and bloodshed (Joseph. *B. J.* iv. 4 and 5). From this time the Edomites, as a separate people, disappear from the page of history, though the name Idumæa still continued to be applied to the country south of Palestine as late as the time of Jerome (*in Obad.*).

The character of the Edomites was drawn by Isaac in his prophetic blessing to Esau — "By thy sword shalt thou live" (Gen. xxvii. 40). War and rapine were the only professions of the Edomites By the sword they got Mount Seir — by the sword they exterminated the Horites — by the sword they long battled with their brethren of Israel, and finally broke off their yoke — by the sword they won southern Palestine — and by the sword they performed the last act in their long historic drama, massacred the guards in the temple, and pillaged the city of Jerusalem.

Little is known of their religion; but that little shows them to have been idolatrous. It is probable that Esau's marriage with the "daughters of Canaan," who "were a grief of mind" to his father and mother (Gen. xxvi. 34, 35), induced him to embrace their religion, and when Esau and his followers took possession of Mount Seir they seem to have followed the practice common among ancient nations of adopting the country's gods, for we read that Amaziah, king of Judah, after his conquest of the Edomites, "brought the gods of the children of Seir, and set them up to be his gods" (2 Chr. xxv. 14, 15, 20). Josephus also refers to both the idols and priests of the Idumæans (*Ant.* xv. 17 § 9).

The habits of the Idumæans were singular. The Horites, their predecessors in Mount Seir, were, as their name implies, *troglodytes*, or dwellers in caves and the Edomites seem to have adopted their dwellings as well as their country. Jeremiah and Obe

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diah both speak of them as "dwelling in the clefts of the rocks," and making their habitations high in the cliffs, like the eyries of eagles (Jer. xlix. 16; Obad. 3, 4), language which is strikingly illustrated by a survey of the mountains and glens of Edom. Everywhere we meet with caves and grottoes hewn in the soft sandstone strata. Those at Petra are well known. [PETRA.] Their form and arrangements show that most of them were originally intended for habitations. They have closets and recesses suitable for family uses, and many have windows. The nature of the rock and the form of the cliffs made excavation an easier work than erection, besides the additional security, comfort, and permanence of such abodes. Indeed there is reason to believe that the commercial Nabatheans were the first who introduced buildings into Edom. It is worthy of remark also that the Edomites, when they took possession of southern Palestine, followed even there their old mode of life, and excavated caves and grottoes everywhere through the country. So Jerome in his Commentary on Obadiah writes — "Omnis Australis regio Idumæorum de Eleutheropoli usque ad Petram et Ailam (hæc est possessio Esau) in specubus habitatiunculas habet: et propter nimios calores solis, quia meridiana provincia est, subterraneis tuguriis utitur." During a visit to this region in 1857, the writer of this article had an opportunity of inspecting a large number of these caverns, and has no hesitation in ranking them among the most remarkable of their kind in the world. [ELEUTHEROPOLIS.] The nature of the climate, the dryness of the soil, and their great size, render them healthy, pleasant, and commodious habitations, while their security made them specially suitable to a country exposed in every age to incessant attacks of robbers. J. L. P.

EDREI, 1. (אֶדְרֶעִי [*strong, mighty*]: [Rom. Εδραΐν, exc. Deut. iii. 1, 10, -ῖμ; Josh. xix. 37, Ασσαρί; Vat. Εδραειν, -ειμ, Ασσαρει; Alex. Εδραειν, -ειμ, -ιμ, in Josh. xiii. 12 corrupt, xix. 37, with Ald. Εδραει;] Euseb. *Onom.* Αδρασ: Arab. ادرع: [*Edrai*]), one of the two capital cities of Bashan (Num. xxi. 33; Deut. i. 4, iii. [1,] 10; Josh. xii. 4 [xiii. 12, 31, xix. 37]). In Scripture it is only mentioned in connection with the victory gained by the Israelites over the Amorites under Og their king, and the territory thus acquired. Not a single allusion is made to it in the subsequent history of God's people, though it was within the territory allotted to the half tribe of Manasseh (Num. xxxii. 33), and it continued to be a large and important city down to the seventh century of our era.

The ruins of this ancient city, still bearing the name *Edr'a*, stand on a rocky promontory which projects from the S. W. corner of the Lejah. [ARGOB.] The site is a strange one — without water, without access, except over rocks and through defiles all but impracticable. Strength and security seem to have been the grand objects in view. The rocky promontory is about a mile and a half wide by two miles and a half long; it has an elevation of from twenty to thirty feet above the plain, which spreads out from it on each side, flat as a sea, and of rare fertility. The ruins are nearly three miles in circumference, and have a strange wild look, rising up in black shattered masses from the midst of a wilderness of black rocks. A number of the old houses still remain; they are low, massive, and gloomy, and some of them are half buried beneath heaps of rubbish. In these the present inhabitants reside, selecting such apartments as are best fitted for comfort and security. The short Greek inscriptions which are here and there seen over the doors prove that the houses are at least as old as the time of Roman dominion. *Edr'a* was at one time adorned with a considerable number of public edifices, but time and the chances of war have left most of them shapeless heaps of ruin. Many Greek inscriptions are met with; the greater part of them are of the Christian age, and of no historic value.

The identity of this site with the Edrei of Scripture has been questioned by many writers, who follow the doubtful testimony of Eusebius (*Onom.* s. v. *Eadrei* and *Astaroth*), and place the capital of Bashan at the modern *Der'a*, a few miles further south. The following reasons have induced the present writer to regard *Edr'a* as the true site of Edrei. (1.) The situation is such as would naturally be selected for a capital city in early and troublous times by the rulers of a warlike nation The principles of fortification were then little known, and consequently towns and villages were built on the tops of hills or in the midst of rocky fastnesses. The advantages of *Edr'a* in this respect are seen at a glance. *Der'a*, on the other hand, lies in the open country, without any natural advantages, exposed to the attack of every invader. It is difficult to believe that the warlike Rephaim would have erected a royal city in such a position. (2.) The dwellings of *Edr'a* possess all the characteristics of remote antiquity — massive walls, stone roofs, stone doors. (3.) The name Edrei, "strength," is not only descriptive of the site, but it corresponds more exactly to the Arabic *Edr'a* than to *Der'a* In opposition to these we have the statement in Eusebius that Edrei was in his day called Adara, and was 24 Roman miles from Bostra. There can be no doubt that he refers to *Der'a*, which, as lying on a great road, was better known to him than *Edr'a*, and thus he was led hastily to identify it with Edrei.

It is probable that Edrei did not remain long in possession of the Israelites. May it not be that they abandoned it in consequence of its position within the borders of a wild region infested by numerous robber bands? The Lejah is the ancient Argob, and appears to have been the stronghold of the Geshurites; and they perhaps subsequently occupied Edrei (Josh. xii. 4, 5). The monuments now existing show that it must have been an important town from the time the Romans took possession of Bashan; and that it, and not *Der'a*, was the episcopal city of Adraa, which ranked next to Bostra (Reland, *Pal.* pp. 219, 223, 548). In A. D. 1142, the Crusaders under Baldwin III. made a sudden attack upon Adraa, then popularly called *Civitas Bernardi de Stampis*, but they encountered such obstacles in the difficult nature of the ground, the scarcity of water, and the valor of the inhabitants, that they were compelled to retreat. At the time of the visit of the present writer in 1854 the population amounted to about fifty families, of which some eight or ten were Christian, and the rest Mohammedan. A full account of the history and antiquities of Edrei is given in Porter's *Five Years in Damascus*, vol. ii. p. 220 ff., and *Handbook for Syria and Palestine*, p. 532 ff. See also Burckhardt's *Travels in Syria*, p. 57 ff.; Buckingham's *Travels among the Arab Tribes*, p. 274 [Porter's *Giant Cities of Bashan*, p. 94 ff.]

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2. A town of northern Palestine, allotted to the tribe of Naphtali, and situated near Kedesh. It is only once mentioned in Scripture (Josh. xix. 37). The name signifies "strength," or a "stronghold." About two miles south of Kedesh is a conical rocky hill called *Tell Khuraibeh*, the "Tell of the ruin;" with some remains of ancient buildings on the summit and a rock-hewn tomb in its side. It is evidently an old site, and it may be that of the long-lost Edrei. The strength of the position, and its nearness to Kedesh, give probability to the supposition. Dr. Robinson (*Bibl. Res.* vol. iii. p. 365) suggests the identity of *Tell Khuraibeh* with Hazor. For the objections to this theory see Porter's *Hand-book for Syria and Palestine*, p. 442.

J. L. P.

EDUCATION. Although nothing is more carefully inculcated in the Law than the duty of parents to teach their children its precepts and principles (Ex. xii. 26, xiii. 8, 14; Deut. iv. 5, 9, 10, vi. 2, 7, 20, xi. 19, 21; Acts xxii. 3; 2 Tim. iii. 15; Hist. of Susanna, 3; Joseph. *c. Ap.* ii. 16, 17, 25), yet there is little trace among the Hebrews in earlier times of education in any other subjects. The wisdom, therefore, and instruction, of which so much is said in the Book of Proverbs, is to be understood chiefly of moral and religious discipline, imparted, according to the direction of the Law, by the teaching and under the example of parents (Prov. i. 2, 8, ii. 2, 10, iv. 1, 7, 20, viii. 1, ix. 1, 10, xii. 1, xvi. 22, xvii. 24, xxxi.). Implicit exceptions to this statement may perhaps be found in the instances of Moses himself, who was brought up in all Egyptian learning (Acts vii. 22); of the writer of the book of Job, who was evidently well versed in natural history and in the astronomy of the day (Job xxxviii. 31, xxxix., xl, xli.); of Daniel and his companions in captivity (Dan. i. 4, 17); and above all, in the intellectual gifts and acquirements of Solomon, which were even more renowned than his political greatness (1 K. iv. 29, 34, x. 1–9; 2 Chr. ix. 1–8), and the memory of which has, with much exaggeration, been widely preserved in oriental tradition. The statement made above may, however, in all probability be taken as representing the chief aim of ordinary Hebrew education, both at the time when the Law was best observed, and also when, after periods of national decline from the Mosaic standard, attempts were made by monarchs, as Jehoshaphat or Josiah, or by prophets, as Elijah or Isaiah, to enforce, or at least to inculcate reform in the moral condition of the people on the basis of that standard (2 K. xvii. 13, xxii. 8–20; 2 Chr. xvii. 7, 9; 1 K. xix. 14; Is. i. ff.).

In later times the prophecies, and comments on them as well as on the earlier Scriptures, together with other subjects, were studied (Prol. to Ecclus., and Ecclus. xxxviii. 24, 26, xxxix. 1–11). St. Jerome adds that Jewish children were taught to say by heart the genealogies (Hieronym. *on Titus*, iii. 9; Calmet, *Dict.* art. *Généalogie*). Parents were required to teach their children some trade, and he who failed to do so was said to be virtually teaching his child to steal (Mishn. *Kiddush.* ii. 2, vol. iii. p. 413, Surenhus.; Lightfoot, *Chron. Temp.* on Acts xviii. vol. ii. p. 79).

The sect of the Essenes, though themselves abjuring marriage, were anxious to undertake, and careful in carrying out, the education of children, but confined its subject matter chiefly to morals and the Divine Law (Joseph. *B. J.* ii. 8, § 12; Philo. *Quod omnis probus liber*, vol. ii. p. 456, ed Mangey; § 12, Tanchn.).

Previous to the Captivity, the chief depositaries of learning were the schools or colleges, from which in most cases (see Am. vii. 14) proceeded that succession of public teachers, who at various times endeavored to reform the moral and religious conduct of both rulers and people. [PROPHET, II.] In these schools the Law was probably the chief subject of instruction; the study of languages was little followed by any Jews till after the Captivity, but from that time the number of Jews residing in foreign countries must have made the knowledge of foreign languages more common than before (see Acts xxi. 37). From the time of the outbreak of the last war with the Romans, parents were forbidden to instruct their children in Greek literature (Mishn. *Sotah*, c. ix. 15, vol. iii. pp. 307, 308, Surenh.).

Besides the prophetical schools, instruction was given by the priests in the Temple and elsewhere, but their subjects were doubtless exclusively concerned with religion and worship (Lev. x. 11; Ez. xliv. 23, 24; 1 Chr. xxv. 7, 8; Mal. ii. 7). Those sovereigns who exhibited any anxiety for the maintenance of the religious element in the Jewish polity, were conspicuous in enforcing the religious education of the people (2 Chr. xvii. 7, 8, 9, xix. 5, 8, 11; 2 K. xxiii. 2).

From the time of the settlement in Canaan there must have been among the Jews persons skilled in writing and in accounts. Perhaps the neighborhood of the tribe of Zebulun to the commercial district of Phœnicia may have been the occasion of their reputation in this respect. The "writers" of that tribe are represented (Judg. v. 14) by the same word סֹפֵר, used in that passage of the levying of an army, or, perhaps, of a military officer (Gesen. p. 966), as is applied to Ezra, in reference to the Law (Ezr. vii. 6); to Seraiah, David's scribe or secretary (2 Sam. viii. 17); to Shebna, scribe to Hezekiah (2 K. xviii. 37); Shemaiah (1 Chr. xxiv. 6); Baruch, scribe to Jeremiah (Jer. xxxvi. 32), and others filling like offices at various times. The municipal officers of the kingdom, especially in the time of Solomon, must have required a staff of well-educated persons in their various departments under the recorder (מַזְכִּיר) or historiographer, whose business was to compile memorials of the reign (2 Sam. viii. 16, xx. 24; 2 K. xviii. 18; 2 Chr. xxxiv. 8). Learning, in the sense above mentioned, was at all times highly esteemed, and educated persons were treated with great respect, and, according to Rabbinical tradition, were called "sons of the noble," and allowed to take precedence of others at table (Lightfoot, *Chr. Temp.* Acts xvii. vol. ii. p. 79, fol.; *Hor. Hebr.* Luke xiv. 8–24, ii. 540). The same authority deplores the degeneracy of later times in this respect (Mishn. *Sotah*, ix. 15, vol. iii. p. 308, Surenh.).

To the schools of the prophets succeeded, after the Captivity, the synagogues, which were either themselves used as schools or had places near them for that purpose. In most cities there was at least one, and in Jerusalem, according to some, 394, according to others, 460 (Calmet, *Dict.* art. *Ecoles*). It was from these schools and the doctrines of the various teachers presiding over them, of whom Gamaliel, Sammai, and Hillel were among the most famous, that many of those traditions and refinements proceeded by which the Law was at

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our Lord's time encumbered and obscured, and which may be considered as represented, though in a highly exaggerated degree, by the Talmud. After the destruction of Jerusalem, colleges inheriting and probably enlarging the traditions of their predecessors, were maintained for a long time at Japhne in Galilee, at Lydda, at Tiberias, the most famous of all, and Sepphoris. These schools in process of time were dispersed into other countries, and by degrees destroyed. According to the principles laid down in the Mishna, boys at five years of age were to begin the Scriptures, at ten the Mishna, at thirteen they became subject to the whole Law (see Luke ii. 46), at fifteen they entered the Gemara (Mishna, *Pirk. Ab.* iv. 20, v. 21, vol. iv. pp. 460, 482, 486, Surenhus.). Teachers were treated with great respect, and both pupils and teachers were exhorted to respect each other. Physical science formed part of the course of instruction (*ib.* iii. 18). Unmarried men and women were not allowed to be teachers of boys (*Kiddush.* iv. 13, vol. iii. p. 383). In the schools the Rabbins sat on raised seats, and the scholars, according to their age, sat on benches below or on the ground (Lightfoot on *Luke* ii. 46; Philo, *ibid.* 12, ii. 458, Mangey).

Of female education we have little account in Scripture, but it is clear that the prophetical schools included within their scope the instruction of females, who were occasionally invested with authority similar to that of the prophets themselves (Judg. iv. 4; 2 K. xxii. 14). Needle-work formed a large but by no means the only subject of instruction imparted to females, whose position in society and in the household must by no means be considered as represented in modern oriental — including Mohammedan — usage (see Prov. xxxi. 16, 26; Hist. of Sus. 3; Luke viii. 2, 3, x. 39; Acts xiii. 50; 2 Tim. i. 5).

Among modern Mohammedans, education, even of boys, is of a most elementary kind, and of females still more limited. In one respect it may be considered as the likeness or the caricature of the Jewish system, namely, that besides the most common rules of arithmetic, the Kurán is made the staple, if not the only subject of instruction. In oriental schools, both Jewish and Mohammedan, the lessons are written by each scholar with chalk on tablets which are cleaned for a fresh lesson. All recite their lessons together aloud; faults are usually punished by stripes on the feet. Female children are, among Mohammedans, seldom taught to read or write. A few chapters of the Kurán are learnt by heart, and in some schools they are taught embroidery and needle-work. In Persia there are many public schools and colleges, but the children of the wealthier parents are mostly taught at home. The Kurán forms the staple of instruction, being regarded as the model not only of doctrine but of style, and the text-book of all science. In the colleges, however, mathematics are taught to some extent (Jahn, *Arch. Bibl.* §§ 106, 166, Engl. Tr.; Shaw, *Travels*, p. 194; Rauwolff, *Travels*, c. vii. p. 60; Burckhardt, *Syria*, p. 326; *Travels in Arabia*, i. 275; Porter, *Damascus*, ii. 95; Lane, *Mod. Egypt.* i. 89, 93; *Englishw. in Egypt*, ii. 28, 31; Wellsted, *Arabia*, ii. 6, 395; Chardin, *Voyages*, iv 324 (Langlès); Olearius, *Travels*, pp. 214, 215; Pietro della Valle, *Viaggi*, ii. 188). [See Prophet, I.] H. W. P.

* **EGGS.** [Fowls; Ostrich.]

EGLAH (עֶגְלָה, *a heifer*: Αἰγλά and Ἀγλά [Vat. Αλα]; [Alex. in 2 Sam., Αγλαι; Comp. in 1 Chr. Εγλα:] *Egla*), one of David's wives during his reign in Hebron, and the mother of his son Ithream (2 Sam. iii. 5; 1 Chr. iii. 3). In both lists the same order is preserved, Eglah being the sixth and last, and in both is she distinguished by the special title of David's "wife." According to the ancient Hebrew tradition preserved by Jerome (*Quæst. Hebr.* on 2 Sam. iii. 5, vi. 23) she was Michal, the wife of his youth; and she died in giving birth to Ithream. A name of this signification is common amongst the Arabs at the present day.

EGLAIM (אֶגְלַיִם, *two ponds*: Αγαλείμ; [Alex. Αγαλλειμ; Sin. Αγαλλιμ:] *Gallim*), a place named only in Is. xv. 8, and there apparently as one of the most remote points on the boundary of Moab. It is probably the same as En-eglaim. A town of this name was known to Eusebius (*Onom.* Agallim), who places it 8 miles to the south of Areopolis, *i. e.* Ar-Moab (*Rabba*). Exactly in that position, however, stands *Kerak*, the ancient Kir Moab.

A town named Agalla is mentioned by Josephus with Zoar and other places as in the country of the Arabians (*Ant.* xiv. 1, § 4).

With most of the places on the east of the Dead Sea, Eglaim yet awaits further research for its identification.

EGLON (עֶגְלוֹן [*calf-like, vituline*]: Ἐγλών; [Comp.] Joseph. Ἐγλών: *Eglon*), a king of the Moabites (Judg. iii. 12 ff.), who, aided by the Ammonites and the Amalekites, crossed the Jordan and took "the city of palm-trees," or Jericho (Joseph.). Here he built himself a palace (Joseph. *Ant.* v. 4, § 1 ff.), and continued for eighteen years (Judg. and Joseph.) to oppress the children of Israel, who paid him tribute (Joseph.). Whether he resided at Jericho permanently, or only during the summer months (Judg. iii. 20; Joseph.), he seems to have formed a familiar intimacy (συνήθης, Joseph., not Judg.) with Ehud, a young Israelite (νεανίας, Joseph.), who lived in Jericho (Joseph., not Judg.), and who, by means of repeated presents, became a favorite courtier of the monarch. Josephus represents this intimacy as having been of long continuance; but in Judges we find no mention of intimacy, and only one occasion of a present being made, namely, that which immediately preceded the death of Eglon. The circumstances attending this tragical event are somewhat differently given in Judges and in Josephus. That Ehud had the *entrée* of the palace is implied in Judges (iii. 19), but more distinctly stated in Josephus. In Judges the Israelites send a present by Ehud (iii. 15); in Josephus Ehud wins his favor by repeated presents of his own. In Judges we have two scenes, the offering of the present and the death scene, which are separated by the temporary withdrawal of Ehud (18, 19); in Josephus there is but one scene. The present is offered, the attendants are dismissed, and the king enters into friendly conversation (ὁμιλίαν) with Ehud. In Judges the place seems to change from the reception-room into the "summer-parlor" [probably a cool room on the roof is meant], where Ehud found him upon his return (cf. 18, 20). In Josephus the entire action takes place in the summer-parlor (θωμάτιον). In Judges the king exposes himself to the dagger by rising apparently in respect for the divine message which Ehud professed

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to communicate (Patrick, *ad loc.*); in Josephus it is a *dream* which Ehud pretends to reveal, and the king, in delighted anticipation, springs up from his throne. The obesity of Eglon, and the consequent impossibility of recovering the dagger, are not mentioned by Josephus (vid. Judg. iii. 17, *fat*, ἀστεῖος, LXX.; but "crassus," Vulg., and so Gesen. *Lex.*).

After this desperate achievement Ehud repaired to Seirah (improp. Seirath; vid. Gesen. *Lex.* sub v.), in the mountains of Ephraim (iii. 26, 27), or Mount Ephraim (Josh. xix. 50). To this wild central region, commanding, as it did, the plains E. and W., he summoned the Israelites by sound of horn (a national custom according to Joseph.; A. V. "a trumpet"). Descending from the hills they fell upon the Moabites, dismayed and demoralized by the death of their king (Joseph., not Judg.). The greater number were killed at once, but 10,000 men made for the Jordan with the view of crossing into their own country. The Israelites, however, had already seized the *fords*, and not one of the unhappy fugitives escaped. As a reward for his conduct Ehud was appointed Judge (Joseph., not Judg.).

Note. — The "quarries that were by Gilgal" [A. V.] (iii. 19): in the margin better, as in Deut. vii. 25, "graven images" (Patrick *ad loc.*: cf. Gesen. *Heb. Lex.* sub v. פְּסִילִים). [See QUARRIES, Amer. ed.] T. E. B.

EG'LON (עֶגְלוֹן) [see above]: in Josh. x., [Rom.] Vat. and Alex. [Ὀδολλάμ; vv. 34, 36, 37, Comp. Ἐγλών; vv. 5, 23, 34, 37, Ald. Ἀγλών; ver. 3, Ὀδολάμ; Josh. xii. 12,] Αἰλάμ, [Alex. Ald. Comp.] Ἐγλάμ; [Josh. xv. 39, Rom. Vat. corrupt; Alex. Εγλωμ; Comp. with 17 MSS. Ἀγλών:] *Eglon*), a town of Judah in the *Shefelah* or low country (Josh. xv. 39). During the struggles of the conquest, Eglon was one of a confederacy of five towns, which under Jerusalem attempted resistance, by attacking Gibeon after the treaty of the latter with Israel. Eglon was then Amorite, and the name of its king Debir (Josh. x. 3–5). The story of the overthrow of this combination is too well known to need notice here (x. 23–25, &c.). Eglon was soon after visited by Joshua and destroyed (x. 34, 35, xii. 12). The name doubtless survives in the modern *Ajlan*, "a shapeless mass of ruins," "potsherds," and "scattered heaps of unhewn stone," covering a "round hillock" (Porter, *Handb.*; Van de Velde, ii. 188; Rob. ii. 49), about 10 miles from *Beit Jibrin* (Eleutheropolis) and 14 from Gaza, on the south of the great maritime plain.

In the Onomasticon it is given as *Eglon quæ et Adollam*; and its situation stated as 10 miles east of Eleutheropolis. The identification with Adullam arose no doubt from the reading of the LXX. in Josh. x., as given above; and it is to the site of that place, and not of Eglon, that the remarks of Eusebius and Jerome refer. This will be seen on comparing *Adollam*. No reason has been assigned for the reading of the LXX. G.

EGYPT (מִצְרַיִם, מִצְרָיִם, אֶרֶץ מִצְרַיִם, מָצוֹר, gent. n. מִצְרִי: Αἴγυπτος: *Ægyptus*), a country occupying the northeastern angle of Africa, and lying between N. lat. 31° 37′ and 24° 1′, and E. long. 27° 13′ and 34° 12′. Its limits appear to have been always very nearly the same. In Ezekiel (xxix. 10, xxx. 6), according to the obviously correct rendering [MIGDOL], the whole country is spoken of as extending from Migdol to Syene, which indicates the same limits to the east and the south as at present. Egypt seems, however, to have been always held, except by the modern geographers, to include no more than the tract irrigated by the Nile lying within the limits we have specified. The deserts were at all times wholly different from the valley, and their tribes, more or less independent of the rulers of Egypt.

Names. — The common name of Egypt in the Bible is "Mizraim," or more fully "the land of Mizraim." In form Mizraim is a dual, and accordingly it is generally joined with a plural verb. When, therefore, in Gen. x. 6, Mizraim is mentioned as a son of Ham, we must not conclude that anything more is meant than that Egypt was colonized by descendants of Ham. The dual number doubtless indicates the natural division of the country into an upper and a lower region, the plain of the Delta and the narrow valley above, as it has been commonly divided at all times. The singular Mazor also occurs, and some suppose that it indicates Lower Egypt, the dual only properly meaning the whole country (thus Gesenius, *Thes.* s. vv. מצור, מצרים), but there is no sure ground for this assertion. The mention of Mizraim and Pathros together (Is. xi. 11; Jer. xliv. 1, 15), even if we adopt the explanation which supposes Mizraim to be in these places by a late usage put for Mazor, by no means proves that since Pathros is a part of Egypt, Mizraim, or rather Mazor, is here a part also. The mention together of a part of a country as well as the whole is very usual in Hebrew phraseology. Gesenius thinks that the Hebrews supposed the word מצור to mean a limit, although he admits it may have had a different Egyptian origin. Since we cannot trace it to Egyptian, except as a translation, we consider it a purely Semitic word, as indeed would be most likely. Gesenius finds the signification "limit" in the Arabic name of Egypt, مِصر; but this word also means "red mud," the color intended being either red or reddish brown.

Egypt is also called in the Bible אֶרֶץ חָם, "the land of Ham" (Ps. cv. 23, 27; comp. lxxviii. 51), a name most probably referring to Ham the son of Noah [HAM]; and רַחַב, Rahab, "the proud" or "insolent" [RAHAB]: both these appear to be poetical appellations. The common ancient Egyptian name of the country is written in hieroglyphics KEM, which was perhaps pronounced Chem; the demotic form is KEMÉE[a] (Brugsch, *Geographische Inschriften*, i. p. 73. No 362); and the Coptic forms are ⲭⲏⲙⲓ, ⲭⲏⲙⲓ (M); ⲕⲏⲙⲉ, ⲕⲏⲙⲏ (S), and ⲕⲏⲙⲓ (B).[b] This name signifies, alike in the ancient language and in Coptic, "black," and may be supposed to have been given to the land on

[a] The system of transcribing ancient Egyptian is that given by the writer, in the *Encyclopædia Britannica*, 8th ed., art. *Hieroglyphics*.

[b] The letters M, S, and B denote here and elsewhere the Memphitic, Sahidic, and Bashmuric dialects

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account of the blackness of its alluvial soil (comp. Plut. *de Is. et Osir.* c. 33, ἔτι τὴν Αἴγυπτον ἐν τῇ μάλιστα μελάγγειον οὖσαν, ὥσπερ τὸ μέλαν τοῦ ὀφθαλμοῦ, Χημίαν καλοῦσι). It would seem, as thus descriptive of the physical character of the land, to be the Egyptian equivalent of Mazor, if the meaning we have assigned to that word be the true one. In this case it would appear strange that it should correspond in sound to Ham, and in sense to Mazor or Mizraim. It is probable, however (comp. Plut. *l. c.*), that it also corresponded in sense to Ham, implying warmth as well as darkness. In Arabic we find the cognate word حَمٌ, "black fetid mud" (*Kámoos*), or "black mud" (*Sihâh*, MS.), which suggests the identity of Ham and Mazor. Therefore we may reasonably conjecture that Kem is the Egyptian equivalent of Ham, and also of Mazor, these two words being similar or even the same in sense. The name Ham may have been prophetically given to Noah's son as the progenitor of the inhabitants of Egypt and neighboring hot or dark countries. The other hieroglyphic names of Egypt appear to be of a poetical character.

Under the Pharaohs Egypt was divided into Upper and Lower, "the two regions" TA-TEE? called respectively "the Southern Region" TA-RES, and "the Northern Region" TA-MEHEET. There were different crowns for the two regions, that of Upper Egypt being white, and that of Lower Egypt red, the two together composing the pschent. The sovereign had a special title as ruler of each region: of Upper Egypt he was SUTEN, "king," and of Lower Egypt SHEBT, "bee," the two combined forming the common title SUTEN-SHEBT. The initial sign of the former name is a bent reed, which illustrates what seems to have been a proverbial expression in Palestine as to the danger of trusting to the Pharaohs and Egypt (2 K. xviii. 21; Is. xxxvi. 6; Ez. xxix. 6); the latter name may throw light upon the comparison of the king of Egypt to a fly, and the king of Assyria to a bee (Is. vii. 18). It must be remarked that Upper Egypt is always mentioned before Lower Egypt, and that the crown of the former in the pschent rises above that of the latter. In subsequent times this double division obtained. Manetho speaks of τὴν τε ἄνω καὶ κάτω χώραν (ap. *Joseph. c. Apion.* i. 14), and under the Ptolemies βασιλεὺς τῶν τε ἄνω καὶ τῶν κάτω χωρῶν (Rosetta Stone) occurs, as equivalent to the title mentioned above. In the time of the Greeks and Romans Upper Egypt was divided into the Heptanomis and the Thebais, making altogether three provinces, but the division of the whole country into two was even then the most usual.

Superficies. — Egypt has a superficies of about 9582 square geographical miles of soil, which the Nile either does or can water and fertilize. This computation includes the river and lakes as well as sandy tracts which can be inundated, and the whole space either cultivated or fit for cultivation is no more than about 5626 square miles. Anciently 735 square miles more may have been cultivated, and now it would be possible at once to reclaim about 1295 square miles. These computations are those of Colonel Jacotin and M. Estève, given in the Memoir of the former in the great French work (*Description de l'Egypte*, 2d ed. xviii. pt ii. pp. 101 ff.). They must be very nearly true of the actual state of the country at the present time. Mr. Lane calculated the extent of the cultivated land in A. H. 777, A. D. 1375–6, to be 5500 square geographical miles, from a list of the cultivated lands of towns and villages appended to De Sacy's *Abd Allatif*. He thinks this list may be underrated. M. Mengin made the cultivated land much less in 1821, but since then much waste territory has been reclaimed (Mrs. Poole, *Englishwoman in Egypt*, i. 85). The chief differences in the character of the surface in the times before the Christian era were that the long valley through which flowed the canal between the Nile and the Red Sea was then cultivated, and that the Gulf of Suez extended much further north than at present.

Nomes. — From a remote period Egypt was divided into Nomes, HESPU, sing. HESP, each one of which had its special objects of worship. The monuments show that this division was as old as the earlier part of the Twelfth Dynasty, which began B. C. cir. 2082. They are said to have been at first 36 in number. Ptolemy enumerates 44, and Pliny 46; afterwards they were further increased. There is no distinct reference to them in the Bible. In the LXX. version indeed, מַמְלָכָה (Is. xix. 2) is rendered by νόμος, but we have no warrant for translating it otherwise than "kingdom." It is probable that at that time there were two, if not three, kingdoms in the country. Two provinces or districts of Egypt are mentioned in the Bible, Pathros and Caphtor; the former appears to have been part of Upper Egypt, the latter was certainly so, and must be represented by the Coptite Nome, although no doubt of greater extent. [PATHROS; CAPHTOR.]

General Appearance, Climate, &c. — The general appearance of the country cannot have greatly changed since the days of Moses. The Delta was always a vast level plain, although of old more perfectly watered than now by the branches of the Nile and numerous canals, while the narrow valley of Upper Egypt must have suffered still less alteration. Anciently, however, the rushes must have been abundant; whereas now they have almost disappeared, except in the lakes. The whole country is remarkable for its extreme fertility, which especially strikes the beholder when the rich green of the fields is contrasted with the utterly-bare yellow mountains or the sand-strewn rocky desert on either side. Thus the plain of Jordan before the cities were destroyed was, we read, "well watered every where" "[even] like a garden of the Lord, like the land of Egypt" (Gen. xiii. 10). The climate is equable and healthy. Rain is not very unfrequent on the northern coast, but inland very rare. Cultivation nowhere depends upon it. This absence of rain is mentioned in Deut. (xi. 10, 11) as rendering artificial irrigation necessary, unlike the case of Palestine, and in Zech. (xiv. 18) as peculiar to the country. Egypt has been visited in all ages by severe pestilence, but it cannot be determined that any of those of ancient times were of the character of the modern Plague. The plague with which the Egyptians are threatened in Zech. (*l. c.*) is described by a word, מַגֵּפָה, which is not specially applicable to a pestilence of their country (see ver. 12). Cutaneous disorders, which have always been very prevalent in Egypt, are distinctly mentioned as peculiar to the country (Deut. vii. 15, xxviii. 27, 35, 60, and perhaps Ex. xv. 26, though here the

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reference may be to the Plague of Boils), and as punishments to the Israelites in case of disobedience, whereas if they obeyed they were to be preserved from them. The Egyptian calumny that made the Israelites a body of lepers and unclean (Joseph. c. *Apion.*) is thus refuted, and the traditional tale as to the Exodus given by Manetho shown to be altogether wrong in its main facts, which depend upon the truth of this assertion. Famines are frequent, and one in the middle ages, in the time of the Fátimee Khaleefeh El-Mustansir-billah, seems to have been even more severe than that of Joseph. [FAMINE.]

Geology. — The fertile plain of the Delta and the valley of Upper Egypt are bounded by rocky deserts covered or strewn with sand. On either side of the plain they are low, but they overlook the valley, above which they rise so steeply as from the river to present the aspect of cliffs. The formation is limestone as far as a little above Thebes, where sandstone begins. The First Cataract, the southern limit of Egypt, is caused by granite and other primitive rocks, which rise through the sandstone and obstruct the river's bed. In Upper Egypt the mountains near the Nile rarely exceed 300 feet in their height, but far in the eastern desert they often attain a much greater elevation. The highest is *Gebel Ghárib*, which rises about 6000 feet above the sea. Limestone, sandstone, and granite were obtained from quarries near the river; basalt, breccia, and porphyry from others in the eastern desert between the Thebais and the Red Sea. An important geological change has in the course of centuries raised the country near the head of the Gulf of Suez, and depressed that on the northern side of the isthmus. Since the Christian era the head of the Gulf has retired southwards, as prophesied by Isaiah — "The Lord shall utterly destroy the tongue of the Egyptian sea" (xi. 15); "the waters shall fail from the sea" (xix. 5). The Delta is of a triangular form, its eastern and western limits being nearly marked by the courses of the ancient Pelusiac and Canopic branches of the Nile; Upper Egypt is a narrow winding valley, varying in breadth, but seldom more than 12 miles across, and generally broadest on the western side. Anciently there was a fertile valley on the course of the Canal of the Red Sea, the Land of Goshen, now called *Wádi-t Tumeylát:* this is covered with the sands of the desert. [GOSHEN.] To the south, on the opposite side, is the oasis now called the *Feiyoom*, the old Arsinoïte Nome, connected with the valley by a neck of cultivated land.

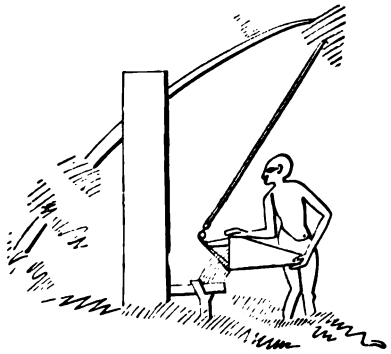
The Nile. — The Nile is called in the Bible *Shihor*, שִׁיחוֹר, or "the black (river);" *Ye'or*, יְאוֹר, יְאֹר, "the river," probably derived from the Egyptian ATUR, AUR; נְהַר מִצְרַיִם, "the river of Egypt;" and נַחַל מִצְרַיִם, either "the brook," if the first word be not a proper name, or else the "Nahal (Nile) of Egypt," to which, if the latter rendering be correct, נַחַל alone must be added. These names are discussed in another article. [NILE.] In Egyptian the Nile bore the sacred appellation HAPEE or HAPEE-MU, "the abyss," or "the abyss of waters." As Egypt was divided into two regions, we find two Niles, HAPEE-RES, "the Southern Nile," and HAPEE-MEHEET "the Northern Nile," the former name being given to the river in Upper Egypt and in Nubia. The common appellation is ATUR, or AUR, "the river," which may be compared to the Hebrew *Ye'or*. This word has been preserved in the Coptic appellation ⲉⲓⲉⲣⲟ, ⲓⲁⲣⲟ, ⲓⲁⲣⲱ (M), ⲓⲉⲣⲟ (S), which likewise also signifies "the river." The inundation, HAPEE-UR, "great Nile," or "high Nile," fertilizes and sustains the country, and makes the river its chief blessing; a very low inundation or failure of rising being the cause of famine. The Nile was on this account anciently worshipped, and the plague in which its waters were turned into blood, while injurious to the river itself and its fish (Ex. vii. 21; Ps. cv. 29), was a reproof to the superstition of the Egyptians. The rise begins in Egypt about the summer solstice, and the inundation commences about two months later. The greatest height is attained about or somewhat after the autumnal equinox. The inundation lasts about three months. During this time, and especially when near the highest, the river rapidly pours along its red turbid waters, and spreads through openings in its banks over the whole valley and plain. The prophet Amos, speaking of the ruin of Israel, metaphorically says that "the land . . . shall be drowned, as [by] the flood [river] of Egypt" (viii. 8, ix. 5). The rate at which the Nile deposits the alluvial soil of Egypt has been the subject of interesting researches, which have as yet led to no decisive result.

Cultivation, Agriculture, &c. — The ancient prosperity of Egypt is attested by the Bible as well as by the numerous monuments of the country. As early as the age of the Great Pyramid it must have been densely populated and well able to support its inhabitants, for it cannot be supposed that there was then much external traffic. In such a climate the wants of man are few, and nature is liberal in necessary food. Even the Israelites in their hard bondage did "eat freely" the fish and the vegetables and fruits of the country, and ever afterwards they longed to return to the idle plenty of a land where even now starvation is unknown. The contrast of the present state of Egypt to its former prosperity is more to be ascribed to political than to physical causes. It is true that the branches of the Nile have failed, the canals and the artificial lakes and ponds for fish are dried up; that the reeds and other water-plants which were of value in commerce, and a shelter for wild-fowl, have in most parts perished; that the land of Goshen, once, at least for pasture, "the best of the land" (Gen. xlvii. 6, 11), is now sand-strewn and unwatered so as scarcely to be distinguished from the desert around, and that the predictions of the prophets have thus received a literal fulfillment (see especially Is. xix. 5–10), yet this has not been by any irresistible aggression of nature, but because Egypt, smitten and accursed, has lost all strength and energy. The population is not large enough for the cultivation of the land now fit for culture, and long oppression has taken from it the power and the will to advance.

Egypt is naturally an agricultural country. As far back as the days of Abraham, we find that when the produce failed in Palestine, Egypt was the natural resource. In the time of Joseph it was evidently the granary — at least during famines — of the nations around. The inundation, as taking the place of rain, has always rendered the system of agriculture peculiar; and the artificial irrigation during the time of low Nile is necessarily on the

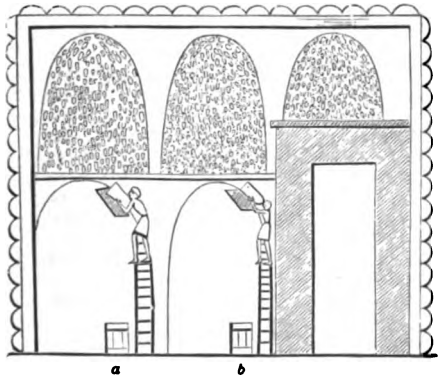
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same principle. We read of the Land of Promise that it is "not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst [it] with thy foot, as a garden of herbs: but the land whither thou goest in to possess it, [is] a land of hills and valleys, [and] drinketh water of the rain of heaven" (Deut. xi. 10, 11). Watering with the foot may refer to some mode of irrigation by a machine, but we are inclined to think that it is an idiomatic expression implying a laborious work. [FOOT, WATERING WITH.] The monuments do not afford a representation of the supposed machine. That now called the shádoof,



Shádoof, or pole and bucket, for watering the garden. (Wilkinson.)

which is a pole having a weight at one end and a bucket at the other, so hung that the laborer is aided by the weight in raising the full bucket, is depicted, and seems to have been the common means of artificial irrigation. There are detailed pictures of breaking up the earth, or plough-



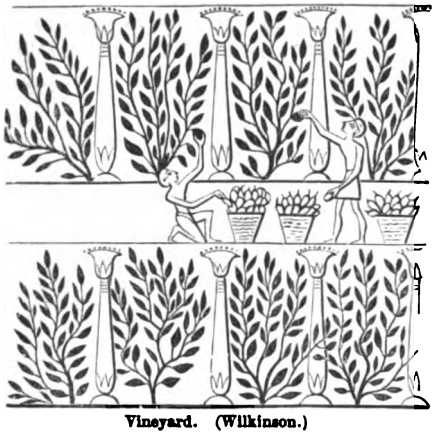
Granary, showing how the grain was put in, and that the doors *a b* were intended for taking it out. (Wilkinson.)

ing, sowing, harvest, thrashing, and storing the wheat in granaries. The thrashing was simply treading out by oxen or cows, unmuzzled (comp. Deut. xxv. 4). The processes of agriculture began as soon as the water of the inundation had sunk into the soil, about a month after the autumnal equinox, and the harvest time was about and soon after the vernal equinox (Ex. ix. 31, 32). Vines were extensively cultivated, and there were several different kinds of wine, one of which, the Mareotic, was famous among the Romans. Of other fruit-trees, the date-palm was the most common and valuable. The gardens resembled the fields, being watered in the same manner by irrigation. On the tenure of land much light is thrown by the history of Joseph. Before the famine each city and large village — for עִיר must be held to have a wider signification than our "city" — had its field (Gen. xli. 48); but Joseph gained for Pharaoh all the land, except that of the priests, in exchange for food, and required for the right thus obtained a fifth of the produce, which became a law (xlvii. 20–26). The evidence of the monuments, though not very explicit, seems to show that this law was ever afterwards in force under the Pharaohs. The earliest records afford no information as to the tenure of land; but about Joseph's time we find frequent mention of villages with their lands, the two being described under one designation, as held by the great officers of the crown, apparently by the royal gift. There does not seem to have been any hereditary aristocracy, except perhaps at an earlier time, and it is not impossible that these lands may have been held during tenure of office or for life. The temples had lands which of course were inalienable. Diodorus Siculus states that all the lands belonged to the crown except those of the priests and the soldiers (i. 73). It is probable that the latter, when not employed on active service, received no pay, but were supported by the crown-lands, and occupied them for the time as their own. [JOSEPH.] The great lakes in the north of Egypt were anciently of high importance, especially for their fisheries and the growth of the papyrus. Lake Menzeleh, the most eastern of the existing lakes, has still large fisheries, which support the people who live on its islands and shore, the rude successors of the independent Egyptians of the Bucolia. Lake Mœris, anciently so celebrated, was an artificial lake between Benee-Suweyf and Medeenet El-Feiyoom. It was of use to irrigate the neighboring country, and its fisheries yielded a great revenue. It is now entirely dried up. The canals are now far less numerous than of old, and many of them are choked and comparatively useless. The Bahr Yoosuf, or "river of Joseph" — not the patriarch, but the famous Sultán Yoosuf Saláh-eddeen, who repaired it — is a long series of canals, near the desert on the west side of the river, extending northward from Farshoot for about 350 miles to a little below Memphis. This was probably a work of very ancient times. There can be no doubt of the high antiquity of the Canal of the Red Sea, upon which the land of Goshen mainly depended for its fertility. It does not follow, however, that it originally connected the Nile and the Red Sea.

Botany. — The cultivable land of Egypt consists almost wholly of fields, in which are very few trees. There are no forests and few groves, except of date-palms, and in Lower Egypt a few of orange and lemon-trees. There are also sycamores, mulberry-trees, and acacias, either planted on the sides of roads or standing singly in the fields. The Theban palm grows in the Thebaïs, generally in clumps. These were all, except, perhaps, the mulberry-tree, of old common in the country. The two palms are represented on the monuments, and sycamore and acacia-wood are the materials of various objects made by the ancient inhabitants. The chief fruits are the date, grape, fig, sycamore-fig, pomegranate, banana, many kinds of melons, and the olive; and

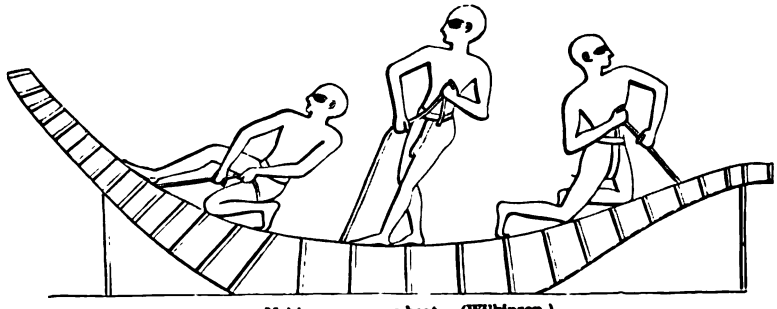
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there are many others less common or important. These were also of old produced in the country. Anciently gardens seem to have received great attention, to have been elaborately planned, and well

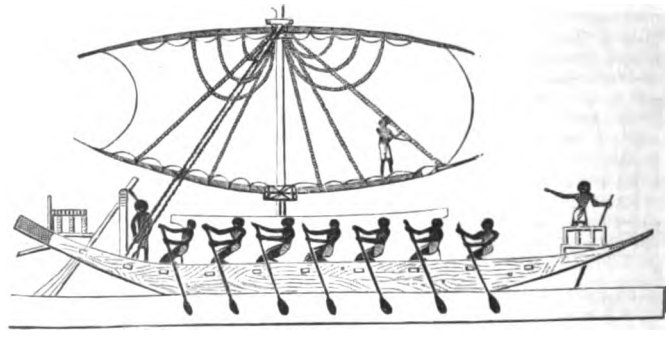


Vineyard. (Wilkinson.)

filled with trees and shrubs. Now horticulture is neglected, although the modern inhabitants are as fond of flowers as were their predecessors. The vegetables are of many kinds and excellent, and form the chief food of the common people. Anciently cattle seem to have been more numerous and their meat, therefore, more usually eaten, but never as much so as in colder climates. The Israelites in the desert, though they looked back to the time when they "sat by the flesh pots" (Ex. xvi 3), seem as much to have regretted the vegetables and fruits, as the flesh and fish of Egypt. "Who shall give us flesh to eat. We remember the fish which we did eat in Egypt freely, the cucumbers and the melons, and the leeks, and the onions, and the garlick" (Num. xi. 4, 5). The chief vegetables now are beans, peas, lentils, of which an excellent thick pottage is made (Gen. xxv. 34), leeks, onions garlic, radishes, carrots, cabbages, gourds, cucumbers, the tomato, and the egg-fruit. There are many besides these. The most important field-produce in ancient times was wheat;[a] after it must be placed barley, millet, flax, and among the vegetables, lentils, peas, and beans. At the present day the same is the case; but maize, rice, oats, clover, the sugar-cane, roses, the tobacco-plant, hemp, and cotton, must be added; some of which are not indigenous. In the account of the Plague of Hail



Making a papyrus boat. (Wilkinson.)



Boat of the Nile, showing how the sail was fastened to the yards, and the nature of the rigging. (Wilkinson.)

four kinds of field-produce are mentioned — flax, barley, wheat, and כֻּסֶּמֶת (Ex. ix. 31, 32), which is variously rendered in the A. V. "rye" (*l. c.*), "spelt" (Is. xxviii. 25), and "fitches" (Is. xxviii. 27). It is doubted whether the last be a cereal or a leguminous product: we incline to the former opinion. (See RYE.) It is clear from the evidence of the monuments and of ancient writers that, of old, reeds were far more common in Egypt than

[a] It may be well to mention that the writer knows no satisfactory instance of wheat found in ancient Egyptian tombs having germinated on being sown in our own time.

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now. The byblus or papyrus is almost or quite unknown. Anciently it was a common and most important plant: boats were made of its stalks, and of their thin leaves the famous paper was manufactured. It appears to be mentioned under two names in the Bible, neither of which, however, can be proved to be a peculiar designation for it. (1.) The mother of Moses made תֵּבַת גֹּמֶא, "an ark" or "skiff" "of papyrus" in which to put her child (Ex. ii. 3), and Isaiah tells of messengers sent apparently from furthest Ethiopia in כְּלֵי־גֹמֶא, "vessels of papyrus" (xviii. 2), in both which cases גֹּמֶא must mean papyrus, although it would seem in other places to signify "reeds" generically.[a] (2.) Isaiah prophesies "the papyrus-reeds (עָרוֹת) in the river (יְאוֹר), on the edge of the river, and everything growing [lit. sown] in the river shall be dried up, driven away [by the wind], and [shall] not be" (xix. 7). Gesenius renders עָרָה a naked or bare place, here grassy places on the banks of the Nile. Apart from the fact that little grass grows on the banks of the Nile, in Egypt, and that little only during the cooler part of the year, instead of those sloping meadows that must have been in the European scholar's mind, this word must mean some product of the river which with the other water-plants should be dried up, and blown away, and utterly disappear. Like the fisheries and the flax mentioned with it, it ought to hold an important place in the commerce of ancient Egypt. It can therefore scarcely be reasonably held to intend anything but the papyrus. The marine and fluvial product סוּף, from which the Red Sea was called יַם־סוּף, will be noticed in art. RED SEA. The lotus was anciently the favorite flower, and at feasts it took the place of the rose among the Greeks and Arabs: it is now very rare.

Zoölogy. — Of old, Egypt was far more a pastoral country than at present. The neat cattle are still excellent, but lean kine are more common among them than they seem to have been in the days of Joseph's Pharaoh (Gen. xli. 19). Sheep and goats have always been numerous. Anciently swine were kept, but not in great numbers; now there are none, or scarcely any, except a few in the houses of Copts and Franks."[b] Under the Pharaohs the horses of the country were in repute among the neighboring nations, who purchased them as well as chariots out of Egypt. Thus it is commanded respecting a king of Israel: "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way" (Deut. xvii. 16), — which shows that the trade in horses was with Egypt, and would necessitate a close alliance. "Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred [shekels] of silver, and an horse for an hundred and fifty; and so for all the kings of the Hittites and for the kings of Syria did they bring [them] out by their hand" (1 K. x. 28, 29). The number of horses kept by this king for chariots and cavalry was large (iv. 26, x. 26; 2 Chr. i. 14, ix. 25).[c] Some of these horses came as yearly tribute from his vassals (1 K. x. 25). In later times the prophets reproved the people for trusting in the help of Egypt, and relying on the aid of her horses and chariots and horsemen, that is, probably, men in chariots, as we shall show in speaking of the Egyptian armies. The kings of the Hittites, mentioned in the passage quoted above, and in the account of the close of the siege of Samaria by Benhadad, where we read — "The Lord hath made the host of the Syrians to hear a noise of chariots, and a noise of horses, [even] the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us" (2 K. vii. 6) — these kings ruled the Hittites of the valley of the Orontes, who were called by the Egyptians SHETA or KHETA. The Pharaohs of the XVIIIth, XIXth, and XXth dynasties waged fierce wars with these Hittites, who were then ruled by a great king and many chiefs, and whose principal arm was a force of chariots resembling those of the Egyptian army. Asses were anciently numerous: the breed at the present time is excellent. Dogs were formerly more prized than now, for being held by most of the Muslims to be extremely unclean, they are only used to watch the houses in the villages. The camel has nowhere been found mentioned in the inscriptions of Egypt, or represented on the monuments. In the Bible Abraham is spoken of as having camels when in Egypt, apparently as a gift from Pharaoh (Gen. xii. 16), and before the Exodus the camels of Pharaoh or his subjects were to be smitten by the murrain (Ex. ix. 3, comp. 6). Both these Pharaohs were probably Shepherds. The Ishmaelites or Midianites who took Joseph into Egypt, carried their merchandise on camels (Gen xxxvii. 25, 28, 36), and the land-traffic of the Arabs must always have been by caravans of camels; but it is probable that camels were not kept in Egypt, but only on the frontier. On the black obelisk from Nimrood, now in the British Museum, which is of Shalmanubar, king of Assyria, contemporary with Jehu and Hazael, camels are represented among objects sent as tribute by Egypt: They are of the two-humped sort, which, though perhaps then common in Assyria, has never, as far as is known, been kept in Egypt. The deserts have always abounded in wild animals, especially of the canine and antelope kinds. Anciently the hippopotamus was found in the Egyptian Nile, and hunted. This is a fact of importance for those who suppose it to be the behemoth of the book of Job, especially as that book shows evidence of a knowledge of Egypt. Now, this animal is rarely seen even

[a] In Job viii. 11, Ps. xxxv. 7, the word is probably used generically.

[b] In a tomb near the Pyramids of El-Geezeh, of the time of Shaf-ra, second King of the Vth dynasty, the flocks and herds of the chief occupant are represented and their numbers thus given: 835 oxen, 220 cows with their calves, 2234 goats, 760 asses with their young, and 974 sheep. Job had at the first 7000 sheep, 3000 camels, 500 yoke of oxen, 500 she-asses (i. 3), and afterwards double in each case (xlii. 12). The numbers are round, but must be taken as an estimate of a large property of this kind in the patriarchal times.

[c] The number of Solomon's chariots is given as 1400, and his horsemen 12,000. The stalls of horses are stated as 40,000 (1 K. iv. 26), or 4000 (2 Chr ix. 25); the former would seem to be the correct number.

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in Lower Nubia. The elephant may have been, in the remotest historical period, an inhabitant of Egypt, and, as a land animal, have been driven further south than his brother pachyderm, for the name of the Island of Elephantine, just below the first Cataract in hieroglyphics, AB . . "Elephant-land," seems to show that he was anciently found there. Bats abound in the temples and tombs, filling the dark and desecrated chambers and passages with the unearthly whir of their wings. Such desolation is represented by Isaiah when he says that a man shall cast his idols "to the moles and to the bats" (ii. 20).

The birds of Egypt are not remarkable for beauty of plumage: in so open a country this is natural. The *Rapaces* are numerous, but the most common are scavengers, as vultures and the kite. The *Grallatores* and *Anseres* abound on the islands and sandbanks of the river and in the sides of the mountains which approach or touch the stream.

Among the reptiles, the crocodile must be especially mentioned. In the Bible it is usually called תַּנִּין, תַּנִּים, "dragon," a generic word of almost as wide a signification as "reptile," and is used as a symbol of the king of Egypt.[a] Thus in Ezekiel, "Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river [is] mine own, and I have made [it] for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee [thrown] into the wilderness, thee and all the fish of thy rivers. . . . I have given thee for meat to the beasts of the field and to the fowls of the heaven" (xxix. 3, 4, 5). Here there seems to be a retrospect of the Exodus, which is thus described in Is. li. 9, 10, and 15? and with a more close resemblance in Ps. lxxiv. 13, 14, "Thou didst divide the sea by thy strength: thou brakest the heads of the dragons (תַּנִּינִים) in the waters. Thou brakest the heads of leviathan (לִוְיָתָן) in pieces, [and] gavest him [to be] meat to the dwellers in the wilderness" (צִיִּים, *i. e.* to the wild beasts, comp. Is. xiii. 21). The last passage is important as indicating that whereas תנין is the Hebrew generic name of reptiles, and therefore used for the greatest of them, the crocodile, לויתן is the special name of that animal. The description of leviathan in Job (xli.) fully bears out this opinion, and it is doubtful if any passage can be adduced in which a wider signification of the latter word is required.[b] In Job (xxvi. 12) also there is an apparent allusion to the Exodus in words similar to those in Isaiah (li. 9, 10, and 15?), but without a mention of the dragon. In this case the division of the sea and the smiting of רָהַב, the proud or insolent, are mentioned in connection with the wonders of creation (vv. 7-11, 13): so too in Is. (vv. 13, 15). The crossing of the Red Sea could be thus spoken of as a signal exercise of the Divine power. Frogs are very numerous in Egypt, and their loud and constant croaking in the autumn in "the streams," יְאֹרִים, "the rivers," נְהָרוֹת, and "the ponds" or "marshes," אֲגַמִּים[c] (Ex. viii. 1, A. V. 5) makes it not difficult to picture the Plague of Frogs. Serpents and snakes are also common, but the more venomous have their home, like the scorpion, in the desert (comp. Deut. viii. 15). The Nile and lakes have abundance of fishes; and although the fisheries of Egypt have very greatly fallen away, their produce is still a common article of food. Among the insects the locusts must be mentioned, which sometimes come upon the cultivated land in a cloud, and, as in the plague, eat every herb and fruit and leaf where they alight; but they never, as then, overspread the whole land (Ex. x. 3–6, 12–19). They disappear as suddenly as they come, and are carried away by the wind (ver. 19). As to the lice and flies, they are now plagues of Egypt; but it is not certain that the words כִּנָּם and עָרֹב designate them (Ex. viii. 16–31).

Ancient Inhabitants. — The old inhabitants of Egypt appear from their monuments and the testimony of ancient writers to have occupied in race a place between the Nigritians and the Caucasians. The constant immigrations of Arab settlers have greatly diminished the Nigritian characteristics in the generality of the modern Egyptians. The ancient dress was far more scanty than the modern and in this matter, as in manners and character, the influence of the Arab race is also very apparent. The ancient Egyptians in character were very religious and contemplative, but given to base superstition, patriotic, respectful to women, hospitable, generally frugal, but at times luxurious, very sensual, lying, thievish, treacherous, and cringing, and intensely prejudiced, through pride of race, against strangers, although kind to them. This is very much the character of the modern inhabitants, except that Mohammedanism has taken away the respect for women. The ancient Egyptians are indeed the only early eastern nation that we know to have resembled the modern westerns in this particular; but we find the same virtue markedly to characterize the Nigritians of our day. That the Egyptians, in general, treated the Israelites with kindness while they were in their country, even during the oppression, seems almost certain from

[a] It is supposed by commentators to mean the country also; but this cannot, we think, be proved.

[b] Gesenius (*Thes.* s. v.) would take לויתן for a serpent in Job iii. 8, Is. xxvii. 1, and in the latter case supposes the king of Babylon to be meant. In the first passage the meaning "crocodile" is, however, especially applicable. The patriarch speaks of desperate men as those "who are ready to stir up leviathan": comp. xli. 2; A. V. 10, "None [is so] fierce as to stir him up. Who then can stand before me?" The argument is, that if the creature be so terrible, who shall resist the Creator? The second passage seems to refer not to the king of Babylon, but to the enemies of God's people at a remote time (Is. xxiv., xxv., xxvi., esp. ver. 19, and xxvii. esp. vv. 12, 13: comp. the similar use of Egypt, &c., in Rev. xi. 8).

[c] Gesenius (*Thes.* s. v.) understands this word here and in Ex. vii. 19 to mean the stagnant pools left by the Nile after the inundation. At the season to which the narrative refers, these would have been dried up although there would be many marshy places, especially near the north coast and towards the ancient head of the Red Sea.

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the privilege of admission into the congregation in the third generation, granted to them in the Law, with the Edomites, while the Ammonites and Moabites were absolutely excluded, the reference in three out of the four cases being to the stay in Egypt and the entrance into Palestine (Deut. xxiii. 3–8). This supposition is important in its bearing on the history of the oppression.

Language. — The ancient Egyptian language, from the earliest period at which it is known to us, is an agglutinate monosyllabic form of speech. It is expressed by the signs which we call hieroglyphics. The character of the language is compound: it consists of elements resembling those of the Nigritian languages and the Chinese language, on the one hand, and those of the Semitic languages on the other. All those who have studied the African languages make a distinct family of several of those languages, spoken in the northeast quarter of the continent, in which family they include the ancient Egyptian; while every Semitic scholar easily recognizes in Egyptian Semitic pronouns and other elements, and a predominantly Semitic grammar. As in person, character, and religion, so in language we find two distinct elements, mixed but not fused, and here the Nigritian element seems unquestionably the earlier. Bunsen asserts that this language is "ante-historical Semitism;" we think it enough to say that no Semitic scholar has accepted his theory. For a full discussion of the question see *The Genesis of the Earth and of Man*, ch. vi. As early as the age of the XXVIth dynasty a vulgar dialect was expressed in the demotic or enchorial writing. This dialect forms the link connecting the old language with the Coptic or Christian Egyptian, the latest phasis. The Coptic does not very greatly differ from the monumental language, distinguished in the time of the demotic as the sacred dialect, except in the presence of many Greek words.

Religion. — The basis of the religion was Nigritian fetishism, the lowest kind of nature-worship, differing in different parts of the country, and hence obviously indigenous. Upon this were engrafted, first, cosmic worship, mixed up with traces of primeval revelation, as in Babylonia; and then, a system of personifications of moral and intellectual abstractions. The incongruous character of the religion necessitates this supposition, and the ease with which it admitted extraneous additions in the historical period confirms it. There were three orders of gods — the eight great gods, the twelve lesser, and the Osirian group. They were represented in human forms, sometimes having the heads of animals sacred to them, or bearing on their heads cosmic or other objects of worship. The fetishism included, besides the worship of animals, that of trees, rivers, and hills. Each of these creatures or objects was appropriated to a divinity. There was no prominent hero-worship, although deceased kings and other individuals often received divine honors — in one case, that of Sesertesen III., of the XIIth dynasty, the old Sesostris, of a very special character. Sacrifices of animals, and offerings of all kinds of food, and libations of wine, oil, and the like, were made. The great doctrines of the immortality of the soul, man's responsibility, and future rewards and punishments, were taught Among the rites circumcision is the most remarkable: it is as old as the time of the IVth dynasty

The Israelites in Egypt appear during the oppression, for the most part, to have adopted the Egyptian religion (Josh. xxiv. 14; Ex. xx. 7, 8). The golden calf, or rather steer, עֵגֶל, was probably taken from the bull Apis, certainly from one of the sacred bulls. Remphan and Chiun were foreign divinities adopted into the Egyptian Pantheon, and called in the hieroglyphics RENPU (probably pronounced REMPU) and KEN. It can hardly be doubted that they were worshipped by the Shepherds; but there is no satisfactory evidence that there was any separate foreign system of idolatry. [REMPHAN.] Ashtoreth was worshipped at Memphis, as is shown by a tablet of Amenoph II., B. C. cir. 1400, at the quarries of Turà, opposite that city (Vyse's *Pyramids*, iii. "Tourah tablet 2"), in which she is represented as an Egyptian goddess. The temple of "the Foreign Venus" in "the Tyrian camp" in Memphis (Herod. ii. 112) must have been sacred to her. Doubtless this worship was introduced by the Phœnician Shepherds.

As there are prominent traces of primeval revelation in the ancient Egyptian religion, we cannot be surprised at finding certain resemblances to the Mosaic Law, apart from the probability that whatever was unobjectionable in common belief and usages would be retained. The points in which the Egyptian religion shows strong traces of truth are, however, doctrines of the very kind that the Law does not expressly teach. The Egyptian religion, in its reference to man, was a system of responsibility, mainly depending on future rewards and punishments. The Law, in its reference to man, was a system of responsibility mainly depending on temporal rewards and punishments. All we learn, but this is of the utmost importance, is that every Israelite who came out of Egypt must have been fully acquainted with the universally-recognized doctrines of the immortality of the soul, man's responsibility, and future rewards and punishments, truths which the Law does not, and of course could not, contradict. The idea that the Law was an Egyptian invention is one of the worst examples of modern reckless criticism.

Laws. — We have no complete account of the laws of the ancient Egyptians either in their own records or in works of ancient writers. The passages in the Bible which throw light upon the laws in force during the sojourn of the Israelites in Egypt most probably do not relate to purely native law, nor to law administered to natives, for during that whole period they appear to have been under Shepherd rulers, and in any case it cannot be doubted that they would not be subject to absolutely the same system as the Egyptians. The paintings and sculptures of the monuments indicate a very high degree of personal safety, showing us that the people of all ranks commonly went unarmed, and without military protection. We must therefore infer that the laws relating to the maintenance of order were sufficient and strictly enforced. The punishments seem to have been lighter than those of the Mosaic Law, and very different in their relation to crime and in their nature. Capital punishment appears to have been almost restricted, in practice, to murder. Crimes of violence were more severely treated than offenses against religion and morals. Popular feeling seems to have taken the duties of the judge upon itself in the case of impiety alone. That in early times the Egyptian populace acted with reference to any offense against its religion as it did under the Greeks and Romans

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is evident from the answer of Moses when Pharaoh proposed that the Hebrews should sacrifice in the land. "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Ex. viii. 26).

Government. — The government was monarchical, but not of an absolute character. The sovereign was not superior to the laws, and the priests had the power to check the undue exercise of his authority. The kings under whom the Israelites lived, seem to have been absolute, but even Joseph's Pharaoh did not venture to touch the independence of the priests. Nomes and districts were governed by officers whom the Greeks called nomarchs and toparchs. There seems to have been no hereditary aristocracy, except perhaps at the earliest period, for indications of something of the kind occur in the inscriptions of the IVth and XIIth dynasties.

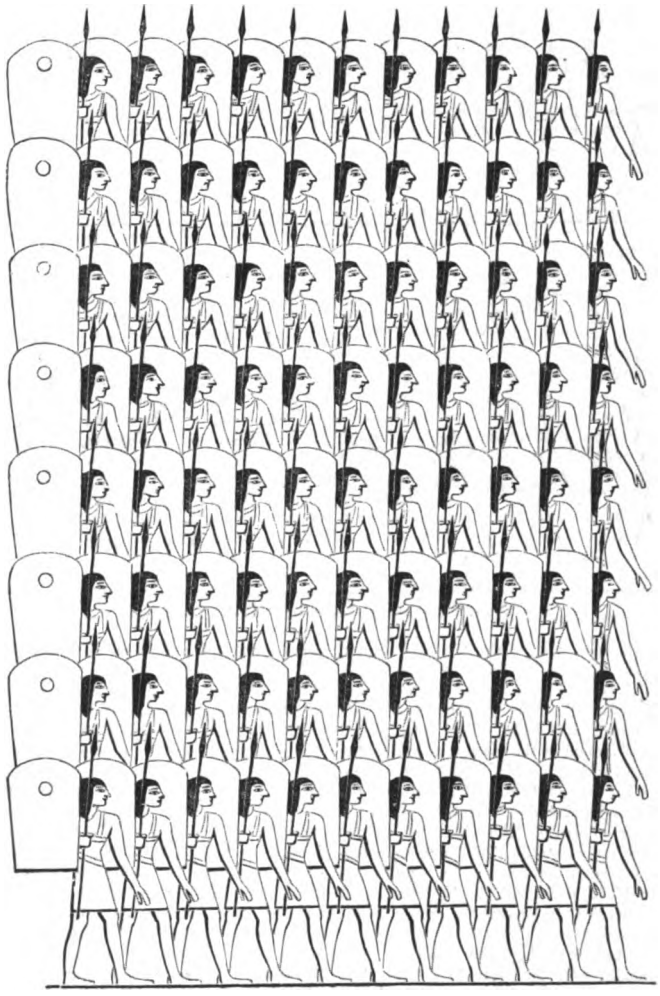
Foreign Policy. — The foreign policy of the Egyptians must be regarded in its relation to the admission of foreigners into Egypt and to the treatment of tributary and allied nations. In the former aspect it was characterized by an exclusiveness which sprang from a national hatred of the yellow and white races, and was maintained by the wisdom of preserving the institutions of the country from the influence of the pirates of the Mediterranean and the Indian Ocean, and the robbers of the deserts. Hence the jealous exclusion of the Greeks from the northern ports until Naucratis was opened to them, and hence too the restriction of Shemite settlers in earlier times to the land of Goshen, scarcely regarded as part of Egypt. It may be remarked as a proof of the strictness of this policy that during the whole of the sojourn of the Israelites they appear to have been kept to Goshen. The key to the policy towards foreign nations, after making allowance for the hatred of the yellow and white races balanced by the regard for the red and black, is found in the position of the great oriental rivals of Egypt. The supremacy or influence of the Pharaohs over the nations lying between the Nile and the Euphrates depended as much on wisdom in policy as prowess in arms. The kings of the IVth, VIth, and XVth dynasties appear to have uninterruptedly held the peninsula of Sinai, where tablets record their conquest of Asiatic nomads. But with the XVIIIth dynasty commences the period of Egyptian supremacy. Very soon after the accession of this powerful line most of the countries between the Egyptian border and the Tigris were reduced to the condition of tributaries. The empire seems to have lasted for nearly three centuries, from about B. C. 1500 to about 1200. The chief opponents of the Egyptians were the Hittites of the valley of the Orontes, with whom the Pharaohs waged long and fierce wars. After this time the influence of Egypt declined; and until the reign of Shishak (B. C. cir. 990–967), it appears to have been confined to the western borders of Palestine. No doubt the rising greatness of Assyria caused the decline. Thenceforward to the days of Pharaoh Necho there was a constant struggle for the tracts lying between Egypt, and Assyria and Babylonia, until the disastrous battle of Carchemish finally destroyed the supremacy of the Pharaohs. It is probable that during the period of the empire an Assyrian or Babylonian king generally supported the opponents of the rulers of Egypt. Great aid from a powerful ally can indeed alone explain the strong resistance offered by the Hittites. The general policy of the Egyptians towards their eastern tributaries seems to have been marked by great moderation. The Pharaohs intermarried with them, and neither forced upon them Egyptian garrisons, except in some important positions, nor attempted those deportations that are so marked a feature of Asiatic policy. In the case of those nations which never attacked them they do not appear to have even exacted tribute. So long as their general supremacy was uncontested, they would not be unwise enough to make favorable or neutral powers their enemies. Of their relation to the Israelites we have for the earlier part of this period no direct information. The explicit account of the later part is fully consistent with what we have said of the general policy of the Pharaohs. Shishak and Zerah, if the latter were, as we believe, a king of Egypt, or a commander of Egyptian forces, are the only exceptions in a series of friendly kings, and they were almost certainly of Assyrian or Babylonian extraction. One Pharaoh gave his daughter in marriage to Solomon; another appears to have been the ally of Jehoram, king of Israel (2 K. vii. 6); So made a treaty with Hoshea; Tirhakah aided Hezekiah; Pharaoh Necho fought Josiah against his will, and did not treat Judah with the severity of the oriental kings; and his second successor, Pharaoh Hophra, maintained the alliance, notwithstanding this break, as firmly as before, and although foiled in his endeavor to save Jerusalem from the Chaldeans, received the fugitives of Judah, who, like the fugitives of Israel at the capture of Samaria, took refuge in Egypt. It is probable that during the earlier period the same friendly relations existed. The Hebrew records of that time afford no distinct indication of hostility with Egypt, nor have the Egyptian lists of conquered regions and towns of the same age been found to contain any Israelite name, whereas in Shishak's list the kingdom of Judah and some of its towns occur. The route of the earlier Pharaohs to the east seems always to have been along the Palestinian coast, then mainly held by the Philistines and Phœnicians, both of whom they subdued, and across Syria northward of the territories occupied by the Hebrews. With respect to the African nations a different policy appears to have been pursued. The Rebu (Lebu) or Lubim, to the west of Egypt, on the north coast, were reduced to subjection, and probably employed, like the Shayretana or Cherethim, as mercenaries. Ethiopia was made a purely Egyptian province, ruled by a viceroy, "the Prince of Kesh (Cush)," and the assimilation was so complete that Ethiopian sovereigns seem to have been received by the Egyptians as native rulers. Further south, the Negroes were subject to predatory attacks like the slave hunts of modern times, conducted not so much from motives of hostility as to obtain a supply of slaves. In the Bible we find African peoples, Lubim, Phut, Sukkiim, Cush, as mercenaries or supporters of Egypt, but not a single name that can be positively placed to the eastward of that country.

Army. — There are some notices of the Egyptian army in the O. T. They show, like the monuments, that its most important branch was the chariot-force. The Pharaoh of the Exodus led 600 chosen chariots besides his whole chariot-force in pursuit of the Israelites. The warriors fighting in chariots are probably the "horsemen" mentioned in the relation of this event and elsewhere, for in Egyptian

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they are called the "horse" or "cavalry." We have no subsequent indication in the Bible of the constitution of an Egyptian army until the time of the XXIId dynasty, when we find that Shishak's invading force was partly composed of foreigners; whether mercenaries or allies, cannot as yet be positively determined, although the monuments make it most probable that they were of the former character. The army of Necho, defeated at Carchemish, seems to have been similarly composed, although it probably contained Greek mercenaries who soon afterwards became the most important foreign element in the Egyptian forces.

Domestic Life. — The sculptures and paintings of the tombs give us a very full insight into the domestic life of the ancient Egyptians, as may be seen in Sir G. Wilkinson's great work. What most strikes us in their manners is the high position occupied by women, and the entire absence of the harem-system of seclusion. The wife is called

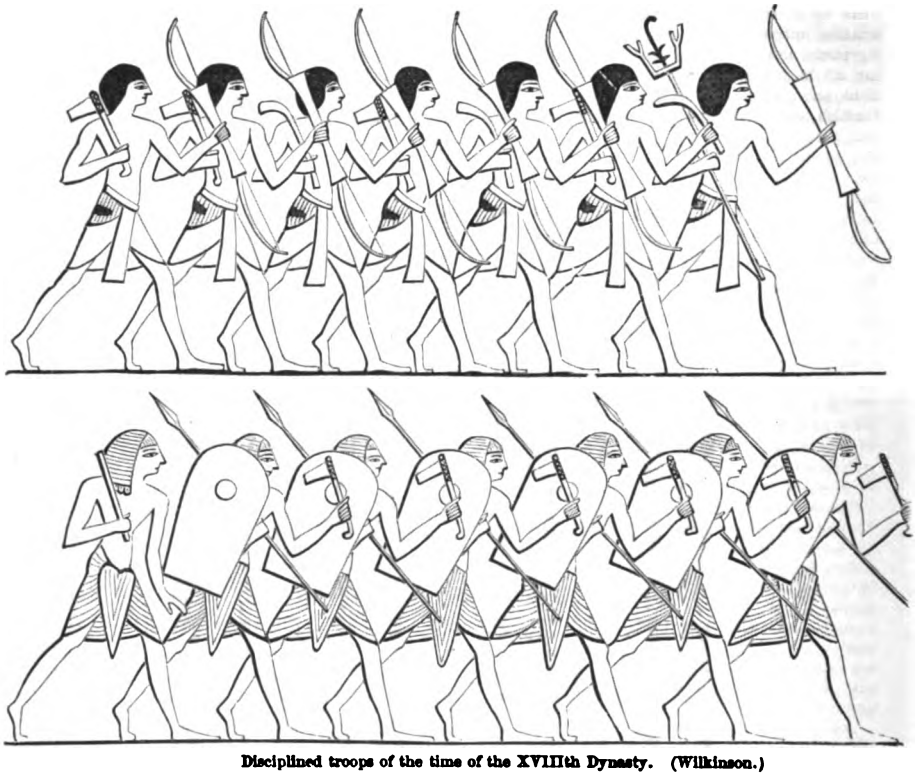


Phalanx of heavy infantry. (Wilkinson.)

"the lady of the house." Marriage appears to have been universal, at least with the richer class; and if polygamy were tolerated it was rarely practiced. Of marriage-ceremonies no distinct account has been discovered, but there is evidence that something of the kind was usual in the case of a queen (De Rougé, *Essai sur une Stèle Égyptienne*, pp. 53, 54). Concubinage was allowed, the concubines taking the place of inferior wives. There were no castes, although great classes were very distinct, especially the priests, soldiers, artisans, and herdsmen, with laborers. A man of the upper class might, however, both hold a command in the army and be a priest; and therefore the caste-system cannot have strictly applied in the case of the subordinates. The general manner of life does not much illustrate that of the Israelites, from its great essential difference. The Egyptians from the days of Abraham were a settled people, occupying a land which they had held for centuries without question,

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except through the aggression of foreign invaders. The occupations of the higher class were the superintendence of their fields and gardens; their diversions, the pursuit of game in the deserts, or on the river, and fishing. The tending of cattle was left to the most despised of the lower class. The Israe-



Disciplined troops of the time of the XVIIIth Dynasty. (Wilkinson.)

ites on the contrary were from the very first a pastoral people: in time of war they lived within walls; when there was peace they "dwelt in their tents" (2 K. xiii. 5). The Egyptian feasts, and the dances, music, and feats which accompanied them, for the diversion of the guests, as well as the common games, were probably introduced among the Hebrews in the most luxurious days of the kingdoms of Israel and Judah. The account of the noontide dinner of Joseph (Gen. xliii. 16, 31–34) agrees with the representations of the monuments, although it evidently describes a far simpler repast than would be usual with an Egyptian minister. The attention to precedence, which seems to have surprised Joseph's brethren (ver. 33), is perfectly characteristic of Egyptian customs. The funeral ceremonies were far more important than any events of the Egyptian life, as the tomb was regarded as the only true home. The body of the deceased was embalmed in the form of Osiris, the judge of the dead, and conducted to the burial-place with great pomp and much display of lamentation. The mourning lasted seventy-two days or less. Both Jacob and Joseph were embalmed, and the mourning for the former continued seventy days.

Literature and Art. — The Egyptians were a very literary people, and time has preserved to us, besides the inscriptions of their tombs and temples, many papyri, of a religious or historical character, and one tale. They bear no resemblance to the books of the O. T., except such as arises from their sometimes enforcing moral truths in a manner not wholly different from that of the Book of Proverbs. The moral and religious system is, however, essentially different in its principles and their application. Some have imagined a great similarity between the O. T. and Egyptian literature, and have given a show of reason to their idea by dressing up Egyptian documents in a garb of Hebrew phraseology, in which, however, they have gone so awkwardly that no one who had not prejudged the question could for a moment be deceived. In science, Egyptian influence may be distinctly traced in the Pentateuch. Moses was "learned in all the wisdom of the Egyptians" (Acts vii. 22), and probably derived from them the astronomical knowledge which was necessary for the calendar. [CHRONOLOGY.] His acquaintance with chemistry is shown in the manner of the destruction of the golden calf. The Egyptians excelled in geometry and mechanics: the earlier books of the Bible, however, throw no light upon the degree in which Moses may have made use of this part of his knowledge. In medicine and surgery, the high proficiency of the Egyptians was probably of but little use to the Hebrews after the Exodus: anatomy, practiced by the former from the earliest ages, was repugnant to the feelings of

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Shemites, and the simples of Egypt and of Palestine would be as different as the ordinary diseases of the country. In the arts of architecture sculpture, and painting, the former of which was the chief, there seems to have been but a very slight and material influence. This was natural, for with the Egyptians architecture was a religious art, embodying in its principles their highest religious convictions, and mainly devoted to the service of religion. Durable construction, massive and grand form, and rich, though sober, color, characterize their temples and tombs, the abodes of gods, and "homes" of men. To adopt such an architecture would have been to adopt the religion of Egypt, and the pastoral Israelites had no need of buildings. When they came into the Promised Land they found cities ready for their occupation, and it was not until the days of Solomon that a temple took the place of the tent, which was the sanctuary of the pastoral people. Details of ornament were of course borrowed from Egypt; but separated from the vast system in which they were found, they lost their significance, and became harmless, until modern sciolists made them prominent in support of a theory which no mind capable of broad views can for a moment tolerate.

Magicians. — We find frequent reference in the Bible to the magicians of Egypt. The Pharaoh of Joseph laid his dream before the magicians, who could not interpret it (Gen. xli. 8); the Pharaoh of the Exodus used them as opponents of Moses and Aaron, when, after what appears to have been a seeming success, they failed as before (Ex. vii. 11, 12, 22, viii. 18, 19, ix. 11; 2 Tim. iii. 8, 9). The monuments do not recognize any such art, and we must conclude that magic was secretly practiced, not because it was thought to be unlawful, but in order to give it importance. [See MAGIC; JAMBRES; JANNES.]

Industrial Arts. — The industrial arts held an important place in the occupations of the Egyptians. The workers in fine flax and the weavers of white linen are mentioned in a manner that shows they were among the chief contributors to the riches of the country (Is. xix. 9). The fine linen of Egypt found its way to Palestine (Prov. vii. 16). Pottery was a great branch of the native manufactures, and appears to have furnished employment to the Hebrews during the bondage (Ps. lxxxi. 6, lxviii. 13; comp. Ex. i. 14).

Festivals. — The religious festivals were numerous, and some of them were, in the days of Herodotus, kept with great merry-making and license. His description of that of the goddess Bubastis, kept at the city of Bubastis in the eastern part of the Delta, would well apply to some of the great Mohammedan festivals now held in the country (ii. 59, 60). The feast which the Israelites celebrated when Aaron had made the golden calf seems to have been very much of the same character: first offerings were presented, and then the people ate and danced and sang (Ex. xxxiii. 5, 6, 17, 18, 19), and even, it seems, stripped themselves (ver. 25), as appears to have been not unusual at the popular ancient Egyptian festivals.

Manners of Modern Inhabitants. — The manners of the modern inhabitants are, we are disposed to believe after much consideration, more similar to those of the ancient Hebrews, on account of Arab influence, than the manners of their predecessors. How remarkably they illustrate the Bible is seen in the numerous references given in the *Modern Egyptians* (see its index), and in the great general value of that work in Biblical criticism.

CHRONOLOGY AND HISTORY. — In treating of the chronology and history of ancient Egypt it is our endeavor to avoid as much as possible the statement of doubtful matters, and to give the greater prominence to those points on which the generality of sound Egyptologers are virtually agreed. The subject may be divided into three main branches, technical chronology, historical chronology, and history: —

1. *Technical Chronology.* — It is impossible here to treat in much detail the difficult subject of Egyptian technical chronology. That the Egyptians used various periods of time, and made astronomical observations from a remote age, is equally attested by ancient writers, and by their monuments. It is, however, very difficult to connect periods mentioned by the former with the indications of the same kind offered by the latter; and what we may term the recorded observations of the monuments cannot be used for the determination of chronology without a previous knowledge of Egyptian astronomy that we have not wholly attained. The testimony of ancient writers must, moreover, be carefully sifted, and we must not take their statements as a positive basis without the strongest evidence of correctness. Without that testimony, however, we could not at present prosecute the inquiry. The Egyptians do not appear to have had any common era. Every document that bears the date of a year, gives the year of the reigning sovereign, counted from that current year in which he came to the throne, which was called his first year. There is therefore no general means of testing deductions from the chronological indications of the monuments.

There appear to have been at least three years in use with the Egyptians before the Roman domination, the Vague Year, the Tropical Year, and the Sothic Year; but it is not probable that more than two of these were employed at the same time. The Vague Year contained 365 days without any additional fraction, and therefore passed through all the seasons in about 1500 years. It was both used for civil and for religious purposes. Probably the Israelites adopted this year during the sojourn in Egypt, and that instituted at the Exodus appears to have been the current Vague Year fixed by the adoption of a method of intercalation. [CHRONOLOGY.] The Vague Year was divided into twelve months, each of thirty days, with five epagomenæ, or additional days, after the twelfth. The months were assigned to three seasons, each comprising four months, called respectively the 1st, 2d, 3d, and 4th of those seasons. The names by which the Egyptian months are commonly known, Thoth, Paophi, &c., are taken from the divinities to which they were sacred. The seasons are called, according to our rendering, those of Vegetation, Manifestation and the Waters or the Inundation: the exact meaning of their names has however been much disputed. They evidently refer to the phenomena of a Tropical Year, and such a year we must therefore conclude the Egyptians to have had, at least in a remote period of their history. If, as we believe, the third season represents the period of the inundation, its beginning must be dated about one month before the autumnal equinox, which would place the beginning of the year at the Winter Solstice, an especially fit time in Egypt for the commencement of a tropical year. The Sothic Year was a supposed sidereal year of 365¼ days, commencing with

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the so-called heliacal rising of Sothis. The Vague Year, having no intercalation, constantly retreated through the Sothic Year, until a period of 1461 years of the former kind, and 1460 of the latter had elapsed, from one coincidence of commencements to another.

The Egyptians are known to have used two great cycles, the Sothic Cycle and the Tropical Cycle. The former was a cycle of the coincidence of the Sothic and Vague Years, and therefore consisted of 1460 years of the former kind. This cycle is mentioned by ancient writers, and two of its commencements recorded, the one, called the Era of Menophres, July 20, B. C. 1322, and the other, on the same day, A. D. 139. Menophres is supposed to be the name of an Egyptian king, and this is most probable. The nearest name is Men-ptah, or Men-phthah, which is part of that of Sethee Men-ptah, the father of Rameses II., and also that of the son of the latter, all these being kings of the XIXth dynasty. We are of opinion that chronological indications are conclusive in favor of the earlier of the two sovereigns. The Tropical Cycle was a cycle of the coincidence of the Tropical and Vague Years. We do not know the exact length of the former year with the Egyptians, nor indeed that it was used in the monumental age; but from the mention of a period of 500 years, the third of the cycle, and the time during which the Vague Year would retrograde through one season, we cannot doubt that there was such a cycle, not to speak of its analogy with the Sothic Cycle. It has been supposed by M. Biot to have had a duration of 1505 years; but the length of 1500 Vague Years is preferable, since it contains a number of complete lunations, besides that the Egyptians could scarcely have been more exact, and that the period of 500 years is a subdivision of 1500. Ancient writers do not fix any commencements of this cycle. If the characteristics of the Tropical Year are what we suppose, the cycle would have begun B. C. 2005 and 507: two hieroglyphic inscriptions record, as we believe, the former of these epochs (*Hor. Ægyptiacæ*, p. 12 ff., pl. i. Nos. 5, 6).[a] The return of the Phœnix has undoubtedly a chronological meaning. It has been supposed to refer to the period last mentioned, but we are of opinion that the Phœnix Cycle was of exactly the same character, and therefore length, as the Sothic, its commencement being marked by the so-called heliacal rising of a star of the constellation BENNU HESAR, "the Phœnix of Osiris," which is placed in the astronomical ceiling of the Rameseum of El-Kurneh six months distant from Sothis. The monuments make mention of Panegyrical Months, which can only, we believe, be periods of thirty years each, and divisions of a year of the same kind. We have computed the following dates of commencements of these Panegyrical Years: 1st. B. C. 2717, first dynasty, era of Menes (not on monuments); 2d. B. C. 2352, IVth dynasty, Sûphis, I. and II.; 3d. B. C. 1986 (XIIth dynasty, Sesertesen III.? not on monuments); the last-mentioned date being also the beginning of a Phœnix Cycle, which appears to have comprised four of these Panegyrical Years. The other important dates of the system of Panegyrics which occur on the monuments are B. C. 1442, XVIIIth dynasty, Queen Amen-nemt; and B. C. 1412, XVIIIth dynasty, Thothmes III.

[a] For the reasons for fixing on these years, see *Hor. Æg.* l. c.

Certain phenomena recorded on the monuments have been calculated by M. Biot, who has obtained the following dates: Rising of Sothis in reign of Thothmes III., XVIIIth dynasty, B. C. 1445; supposed Vernal Equinox, Thothmes III., B. C., cir 1441; rising of Sothis, Rameses III., XXth dynasty, B. C. 1301; star-risings, Rameses VI. and IX., XXth dynasty, B. C. cir. 1241. Some causes of uncertainty affect the exactness of these dates, and that of Rameses III. is irreconcilable with the two of Thothmes III., unless we hold the calendar in which the inscription supposed to record it occurs to be a Sothic one, in which case no date could be obtained.

Egyptian technical chronology gives us no direct evidence in favor of the high antiquity which some assign to the foundation of the first kingdom. The earliest record which all Egyptologers are agreed to regard as affording a date is of the fifteenth century B. C., and no one has alleged any such record to be of any earlier time than the twenty-fourth century B. C. The Egyptians themselves seem to have placed the beginning of the 1st dynasty in the twenty-eighth century B. C., but for determining this epoch there is no direct monumental evidence.

2. *Historical Chronology.* — The materials for historical chronology are the monuments and the remains of the historical work of Manetho. Since the interpretation of hieroglyphics has been discovered the evidence of the monuments has been brought to bear on this subject, but as yet it has not been sufficiently full and explicit to enable us to set aside other aid. We have had to look elsewhere for a general frame-work, the details of which the monuments might fill up. The remains of Manetho are now generally held to supply this want. A comparison with the monuments has shown that he drew his information from original sources, the general authenticity of which is vindicated by minute points of agreement. The information Manetho gives us, in the present form of his work, is, however, by no means explicit, and it is only by a theoretical arrangement of the materials that they take a definite form. The remains of Manetho's historical work consist of a list of the Egyptian dynasties and two considerable fragments, one relating to the Shepherds, the other to a tale of the Exodus. The list is only known to us in the epitome given by Africanus, preserved by Syncellus, and that given by Eusebius. These present such great differences that it is not reasonable to hope that we can restore a correct text. The series of dynasties is given as if they were successive, in which case the commencement of the first would be placed full 5000 years B. C., and the reign of the king who built the Great Pyramid, 4000. The monuments do not warrant so extreme an antiquity, and the great majority of Egyptologers have therefore held that the dynasties were partly contemporary. A passage in the fragment of Manetho respecting the Shepherds, where he speaks of the kings of the Thebaïs and of the rest of Egypt rising against these foreign rulers, makes it almost certain that he admitted at least three contemporary lines at that period (Joseph. c. *Apion.* i. 14). The naming of the dynasties anterior to the time of a certain single kingdom, and that of the later ones, which we know to have generally held sway over all Egypt, or the first seventeen, and the XVIIIth and following dynasties, lends support to this opinion. The former are named in groups, first a group of Thinites, then one of Memphites, broken by a dynasty of Elephant

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nates, next a Heracleopolite line, &c., the dynasties of a particular city being grouped together; whereas the latter generally present but one or two together of the same name, and the dynasties of different cities recur. The earlier portion seems therefore to represent parallel lines, the later, a succession. The evidence of the monuments leads to the same conclusion. Kings who unquestionably belong to different dynasties are shown by them to be contemporary. In the present state of Egyptology this evidence has led to various results as to the number of contemporary dynasties, and the consequent duration of the whole history. One great difficulty is that the character of the inscriptions makes it impossible to ascertain, without the explicit mention of two sovereigns, that any one king was not a sole ruler. For example, it has been lately discovered that the XIIth dynasty was for the greatest part of its rule a double line. Yet its numerous monuments in general give no hint of more than one king, although there was almost always a recognized colleague. Therefore, *à fortiori*, no notice would be taken, if possible, on any monument of a ruler of another house than that of the king in whose territory it was made. We can therefore scarcely expect very full evidence on this subject. Mr. Lane, as long ago as 1830, proposed an arrangement of the first seventeen dynasties based upon their numbers and names. This scheme the writer believes to be strikingly confirmed by the monuments. The table in the following page contains the dynasties thus arranged, with the approximative dates we assign to their commencements, and the dates of chief events in Hebrew history connected with that of Egypt, according to the system preferred in art. CHRONOLOGY.

The monuments will not, in our opinion, justify any great extension of the period assigned in the table to the first seventeen dynasties. The last date, that of the commencement of the XVIIIth dynasty, cannot be changed more than a few years. Baron Bunsen and Dr. Lepsius indeed place it much earlier, but they do so in opposition to positive monumental evidence. The date of the beginning of the Ist dynasty, which we are disposed to place a little before B. C. 2700, is more doubtful, but a concurrence of astronomical evidence points to the twenty-eighth century. The interval between the two dates cannot therefore be greatly more or less than twelve hundred years, a period quite in accordance with the lengths of the dynasties according to the better text, if the arrangement here given be correct. Some have supposed a much greater antiquity for the commencement of Egyptian history. Lepsius places the accession of Menes B. C. 3892, and Bunsen, two hundred years later. Their system is founded upon a passage in the chronological work of Syncellus, which assigns a duration of 3555 to the thirty dynasties (*Chron.* p. 51 B). It is by no means certain that this number is given on the authority of Manetho, but apart from this, the whole statement is unmistakably not from the true Manetho, but from some one of the fabricators of chronology, among whom the Pseudo-Manetho held a prominent place (*Enc Brit.* 8th ed. *Egypt*, p. 452; *Quarterly Review* No. 210, p. 395–7). If this number be discarded as doubtful or spurious, there is nothing definite to support the extended system so confidently put forth by those who adopt it.

3. *History.* — Passing from chronology to history, we have first to notice the indications in the Bible which relate to the earliest period. That Egypt was colonized by the descendants of Noah in a very remote age is shown by the mention of the migration of the Philistines from Caphtor which had taken place before the arrival of Abraham in Palestine. Before this migration could occur, the Caphtorim and other Mizraites must have occupied Egypt for some time. A remarkable passage points to a knowledge of the date at which an ancient city of Egypt was founded: "Hebron was built seven years before Zoan in Egypt" (Num xiii. 22). We find that Hebron was originally called Kirjath-arba, and was a city of the Anakim (Josh. xiv. 15), and it is mentioned under that appellation in the history of Abraham (Gen. xxiii. 2); it had therefore been founded by the giant-race before the days of that patriarch.

The evidence of the Egyptians as to the primeval history of their race and country is extremely indefinite. They seem to have separated mankind into two great stocks, and each of these again into two branches, for they appear to have represented themselves and the Negroes, the red and black races, as the children of the god Horus, and the Shemites and Europeans, the yellow and white races, as the children of the goddess Pesht (comp. Brugsch, *Geogr. Inschr.* ii. 90, 91). They seem therefore to have held a double origin of the species. The absence of any important traditional period is very remarkable in the fragments of Egyptian history. These commence with the divine dynasties, and pass abruptly to the human dynasties. The latest portion of the first may indeed be traditional, not mythical; and the earliest part of the second may be traditional and not historical, though this last conjecture we are hardly disposed to admit. In any case, however, there is a very short and extremely obscure time of tradition, and at no great distance from the earliest date at which it can be held to end we come upon the clear light of history in the days of the pyramids. The indications are of a sudden change of seat, and the settlement in Egypt of a civilized race, which, either wishing to be believed autochthonous, or having lost all ties that could keep up the traditions of its first dwelling-place, filled up the commencement of its history with materials drawn from mythology. There is no trace of the tradition of the Deluge which is found in almost every other country of the world. The priests are indeed reported to have told Solon when he spoke of one deluge that many had occurred (Plat. *Tim.* 23), but the reference is more likely to have been to great floods of the Nile than to any extraordinary catastrophes.

The history of the dynasties preceding the XVIIIth is not told by any continuous series of monuments. Except those of the IVth and XIIth dynasties there are scarcely any records of the age left to the present day, and thence in a great measure arises the difficulty of determining the chronology. From the times of Menes, the first king, until the Shepherd-invasion, Egypt seems to have enjoyed perfect tranquillity. During this age the Memphite line was the most powerful, and by it, under the IVth dynasty, were the most famous pyramids raised. The Shepherds were foreigners who came from the East, and, in some manner unknown to Manetho, gained the rule of Egypt. Those whose kings composed the XVth dynasty were the first and most important. They appear to have been Phœnicians, and it is probable that their migration into Egypt, and

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TABLE OF THE FIRST SEVENTEEN DYNASTIES.

A. C.	THINITES.	MEMPHITES.	ELEPHANTINITES.	HERACLEOPOLITES.	DIOSPOLITES.	XOITES.	SHEPHERDS.	
5700	I. 2717 (era of Menes)							
		III. cir. 2650						
3600								
3500			ELEPHANTINITES.					
	II. cir. 3470							
		IV. cir. 3440	V. cir. 3440					
3400								
		3352. Date in reign of Suphises.						
3300								
				HERACLEOPOLITES.	DIOSPOLITES.			
3200		VI. cir. 3200		IX. cir. 3190	XI. cir. 3200			
3100								
						XOITES.	SHEPHERDS.	
					XII. cir. 2880	XIV. cir. 2080	XV. cir. 2080	XVI. cir. 2080
					2005. Date in reign of Amenemha II. 1985. Date in reign of Sesortesen III.?			cir. 2081 Abraham visits Egypt.
2000								
					XIII. cir. 1930			
1900								
								1876. Joseph governor. 1857. Jacob goes into Egypt.
1800		VII. cir. 1800 VIII. cir. 1800						
				X. cir. 1750				(215 years).
1700								
								1652. Exodus
600								
					XVIII. cir. 1535.			
1500								

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thence at last into Palestine, was part of the great movement to which the coming of the Phœnicians from the Erythræan Sea, and the Philistines from Caphtor, belong. It is not impossible that the war of the four kings — Chedorlaomer and his allies — was directed against the power of the kings of the XVth dynasty. Most probably the Pharaoh of Abraham was of this line, which lived at Memphis, and at the great fort or camp of Avaris on the eastern frontier. The period of Egyptian history to which the Shepherd-invasion should be assigned is a point of dispute. It is generally placed after the XIIth dynasty, for it is argued that this powerful line could not have reigned at the same time as one or more Shepherd-dynasties. We are of opinion that this objection is not valid, and that the Shepherd-invasion was anterior to the XIIth dynasty. It is not certain that the foreigners were at the outset hostile to the Egyptians, for they may have come in by marriage, and it is by no means unlikely that they may have been long in a position of secondary importance. The rule of the XIIth dynasty, which was of Thebans, lasting about 160 years, was a period of prosperity to Egypt, but after its close those calamities appear to have occurred which made the Shepherds hated by the Egyptians. During the interval to the XVIIIth dynasty there seems to have been no native line of any importance but that of the Thebans, and more than one Shepherd dynasty exercised a severe rule over the Egyptians. The paucity of the monuments proves the troubled nature of this period.

We must here notice the history of the Israelites in Egypt with reference to the dynasty of the Pharaohs who favored them, and that of their oppressors. According to the scheme of Biblical Chronology which we believe to be the most probable [CHRONOLOGY], the whole sojourn in Egypt would belong to the period before the XVIIIth dynasty. The Israelites would have come in and gone forth during that obscure age for the history of which we have little or no monumental evidence. This would explain the absence of any positive mention of them on the Egyptian monuments. Some assert that they were an unimportant Arab tribe, and therefore would not be mentioned, and that the calamities attending their departure could not be commemorated. These two propositions are contradictory, and the difficulties are unsolved. If, as Lepsius supposes, the Israelites came in under the XVIIIth dynasty, and went out under the XIXth, or if, as Bunsen holds, they came in under the XIIth, and (after a sojourn of 1434 years!) went out under the XIXth, the oppression in both cases falling in a period of which we have abundant contemporary monuments, sometimes the records of every year, it is impossible that the monuments should be wholly silent if the Biblical narrative is true. Let us examine the details of that narrative. At the time to which we should assign Joseph's rule, Egypt was under Shepherds, and Egyptian kings of no great strength. Since the Pharaoh of Joseph must have been a powerful ruler and held Lower Egypt, there can be no question that he was, if the dates be correct, a Shepherd of the XVth dynasty. How does the Biblical evidence affect this inference? Nothing is more striking throughout the ancient Egyptian inscriptions and writings than the bitter dislike of most foreigners, especially Easterns. They are constantly spoken of in the same terms as the inhabitants of the infernal regions, not alone when at war with the Pharaohs, but in time of peace and in the case of friendly nations. It is a feeling alone paralleled in our days by that of the Chinese. The accounts of the Greek writers, and the whole history of the later period, abundantly confirm this estimate of the prejudice of the Egyptians against foreigners. It seems to us perfectly incredible that Joseph should be the minister of an Egyptian king. In lesser particulars the evidence is not less strong. The Pharaoh of Joseph is a despot, whose will is law, who kills and pardons at his pleasure, who not only raises a foreign slave to the head of his administration, but through his means makes all the Egyptians, except the priests, serfs of the crown. The Egyptian kings on the contrary were restrained by the laws, shared the public dislike of foreigners, and would have avoided the very policy Joseph followed, which would have weakened the attachment of their fellow-countrymen by the loosening of local ties and complete reducing to bondage of the population, although it would have greatly strengthened the power of an alien sovereign. Pharaoh's conduct towards Joseph's family points to the same conclusion. He gladly invites the strangers, and gives them leave to dwell, not among the Egyptians, but in Goshen, where his own cattle seem to have been (Gen. xlvi. 34, xlvii. 6). His acts indicate a fellow-feeling and a desire to strengthen himself against the national party.

The "new king" "which knew not Joseph," is generally thought by those who hold with us as to the previous history, to have been an Egyptian, and head of the XVIIIth dynasty. It seems at first sight extremely probable that the king who crushed, if he did not expel, the Shepherds, would be the first oppressor of the nation which they protected. Plausible as this theory appears, a close examination of the Bible-narrative seems to us to overthrow it. We read of the new king that — "he said unto his people, Behold, the people of the children of Israel [are] more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and [so] get them up out of the land" (Ex. i. 9, 10). The Israelites are therefore more and stronger than the people of the oppressor, the oppressor fears war in Egypt, and that the Israelites would join his enemies; he is not able at once to adopt open violence, and he therefore uses a subtle system to reduce them by making them perform forced labor, and soon after takes the stronger measure of killing their male children. These conditions point to a divided country and a weak kingdom, and cannot, we think, apply to the time of the XVIIIth and XIXth dynasties. The whole narrative of subsequent events to the Exodus is consistent with this conclusion, to which the use of universal terms does not offer any real objection. When all Egypt is spoken of, it is not necessary either in Hebrew or in Egyptian that we should suppose the entire country to be strictly intended. If we conclude therefore that the Exodus most probably occurred before the XVIIIth dynasty, we have to ascertain, if possible, whether the Pharaohs of the oppression appear to have been Egyptians or Shepherds. The change of policy is in favor of their having been Egyptians, but is by no means conclusive, for there is no reason that all the foreigners should have had the same feeling towards the Israelites; and we have already seen that the Egyptian Pharaohs and their subjects seem to

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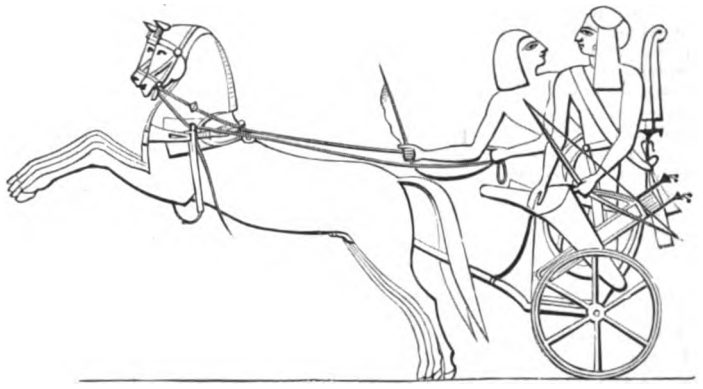
general to have been friendly to them throughout their history, and that the Egyptians were privileged by the Law, apparently on this account. It may be questioned whether the friendship of the two nations, even if merely a matter of policy, would have been as enduring as we know it to have been, had the Egyptians looked back on their conduct towards the Israelites as productive of great national calamities, or had the Israelites looked back upon the persecution as the work of the Egyptians. If the chronology be correct, we can only decide in favor of the Shepherds. During the time to which the events are assigned there were no important lines but the Theban, and one or more of Shepherds. Lower Egypt, and especially its eastern part, must have been in the hands of the latter. The land of Goshen was in the eastern part of Lower Egypt: it was wholly under the control of the oppressors, whose capital, or royal residence, at least in the case of the Pharaoh of the Exodus, lay very near to it. Manetho, according to the transcript of Africanus, speaks of three Shepherd-dynasties, the XVth, XVIth, and XVIIth, the last of which, according to the present text, was of Shepherds and Thebans, but this is probably incorrect, and the dynasty should rather be considered as of Shepherds alone. It is difficult to choose between these three: a passage in Isaiah, however, which has been strangely overlooked, seems to afford an indication which narrows the choice. "My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause" (lii. 4). This indicates that the oppressor was an Assyrian, and therefore not of the XVth dynasty, which, according to Manetho, in the epitomes, was of Phœnicians, and opposed to the Assyrians (Joseph. *c. Apion.* i. 14). Among the names of kings of this period in the Royal Turin Papyrus (ed. Wilkinson) are two which appear to be Assyrian, so that we may reasonably suppose that some of the foreign rulers were of that race. It is not possible at present to decide whether they were of the XVIth or the XVIIth dynasty. It cannot be objected to the explanation we have offered that the title Pharaoh is applied to the kings connected with the Israelites, and that they must therefore have been natives, for it is almost certain that at least some of the Shepherd-kings were Egyptianized, like Joseph, who received an Egyptian name, and Moses, who was supposed by the daughters of Jethro to be an Egyptian (Ex. ii. 19). It has been urged by the opponents of the chronological schemes that place the Exodus before the later part of the fourteenth century B. C., that the conquests of the Pharaohs of the XVIIIth, XIXth, and XXth dynasties would have involved collisions with the Israelites had they been in those times already established in Palestine, whereas neither the Bible nor the monuments of Egypt indicate any such event. It has been overlooked by the advocates of the Rabbinical date of the Exodus that the absence of any positive Palestinian names, except that of the Philistines, in the lists of peoples and places subject to these Pharaohs, and in the records of their wars, entirely destroys their argument, for while it shows that they did not conquer Palestine, it makes it impossible for us to decide on Egyptian evidence whether the Hebrews were then in that country or not. Shishak's list, on the contrary, presents several well-known names of towns in Palestine, besides that of the kingdom of Judah. The policy of the Pharaohs, as previously explained, is the key to their conduct towards the Israelites. At the same time the character of the portions of the Bible relating to this period prevents our being sure that the Egyptians may not have passed through the country, and even put the Israelites to tribute. It is illustrative of the whole question under consideration, that in the most flourishing days of the sole kingdom of Israel, a Pharaoh should have marched unopposed into Palestine and captured the Canaanite city Gezer at no great distance from Jerusalem, and that this should be merely incidentally mentioned at a later time instead of being noticed in the regular course of the narrative (1 K. ix. 15, 16).

The main arguments for the Rabbinical or latest date of the Exodus have been discussed in a previous article (CHRONOLOGY). The objections to a much earlier date, that of B. C. 1652, may be considered as favorable to the latest rather than to Usher's date, although not unfavorable to both. The main objection to these, in our opinion, is that the details of the Biblical narrative do not, even with the utmost latitude of interpretation, agree with the history of the country if the Exodus be supposed to have taken place under the XVIIIth or XIXth dynasty. As to the account of the Exodus given by Manetho, it was confessedly a mere popular story, for he admitted it was not a part of the Egyptian records, but a tale of uncertain authorship (*ὑπὲρ ὧν ὁ Μανεθὼν οὐκ ἐκ τῶν παρ' Αἰγυπτίοις γραμμάτων, ἀλλ' ὡς αὐτὸς ὡμολόγηκεν, ἐκ τῶν ἀδεσπότως μυθολογουμένων προστέθεικεν, κ. τ. λ.* Joseph. *c. Apion.* i. 16). A critical examination shows that it cannot claim to be a veritable tradition of the Exodus: it is indeed, if based on any such tradition, so distorted that it is impossible to be sure that it relates to the king to whose reign it is assigned. Yet upon the supposition that the king is really Menptah, son of Rameses II., the advocates of the Rabbinical date entirely base their adjustment of Hebrew with Egyptian history at this period.

The history of the XVIIIth, XIXth, and XXth dynasties is that of the Egyptian empire. Aahmes, the head of the first of these (B. C. cir. 1525), overthrew the power of the Shepherds, and probably expelled them. Queen Amen-nemt and Thothmes II. and III. are the earliest sovereigns of whom great monuments remain in the temple of El-Karnak, the chief sanctuary of Thebes. The last of these rulers was a great foreign conqueror, and reduced Nineveh, and perhaps Babylon also, to his sway. Amenoph III., his great-grandson, states on scarabæi, struck apparently to commemorate his marriage that his northern boundary was in Mesopotamia, his southern in Kara (Choloë?). By him was raised the great temple on the west bank at Thebes, the site of which is now only marked by the gigantic pair, the Vocal Memnon and its fellow. The head of the XIXth dynasty, Sethee I., or Sethos, B. C. cir. 1340, waged great foreign wars, particularly with the Hittites of the valley of the Orontes, whose capital Ketesh, situate near Emesa, he captured. By him the great hypostyle hall of El-Karnak was built, and on its northern wall is a most interesting series of bas-reliefs recording his successes. His son Rameses II. was the most illustrious of the Pharaohs. If he did not exceed all others in foreign conquests, he far outshone them in the grandeur and beauty of the temples with which he adorned Egypt and Nubia. His chief campaign was against the Hittites and a great confederacy they had formed. He defeated their army, captured Ketesh, and forced them to conclude a treaty

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with him, though this last object does not seem to have been immediately attained. Menptah, the son and successor of Rameses II., is supposed by the advocates of the Rabbinical date of the Exodus to have been the Pharaoh in whose time the Israelites went out. One other king of this period must be noticed, Rameses III., of the XXth dynasty, B. C. cir. 1200, whose conquests, recorded on the walls of his great temple of Medeenet Haboo in western Thebes, seem to have been not less important than those of Rameses II. The most remarkable of the sculptures commemorating them represent a naval victory in the Mediterranean, gained by the Egyptian fleet over that of the Tokkaree, probably the Carians, and Shairetana (Khairetana) or Cretans. Other Shairetana, whom we take to correspond to the Cherethim of Scripture, serve in the Egyptian forces. This king also subdued the Philistines and the Rebu (Lebu), or Lubim, to the west of Egypt. Under his successors the power of Egypt evidently declined, and towards the close of the dynasty the country seems to have fallen into anarchy, the high-priests of Amen having usurped regal power at Thebes, and a Lower Egyptian dynasty, the XXIst, having arisen at Tanis. Probably the Egyptian princess who became Solomon's wife was a daughter of a late king of the Tanite dynasty. The head of the XXIId dynasty, Sheshonk I., the Shishak of the Bible, restored the unity of the kingdom and revived the credit of the Egyptian arms, B. C. cir. 990. Early in his reign he received Jeroboam, the enemy of Solomon (1 K. xi. 40), and perhaps it was by his advice that he afterwards attacked Judah. It is doubtful, however, whether Jeroboam did not suffer by the invasion as well as Rehoboam. On the outside of the south wall of the temple of El-Karnak is a list of the conquests of Sheshonk I., comprising "the kingdom of Judah," and several Hebrew towns, some of which must have been taken from Jeroboam. [SHISHAK.] Probably his successor, Osorkon I., is the Zerah of Scripture, defeated by Asa. The army that Zerah led can only have been that of Egypt, and his overthrow will explain the decline of the house of Sheshonk. [ZERAH.] Egypt makes no figure in Asiatic history during the XXIIId and XXIVth dynasties: under the XXVth it regained, in part at least, its ancient importance. This was an Ethiopian line, the warlike sovereigns of which strove to the utmost to repel the onward stride of Assyria. So, whom we



The son of King Rameses with his charioteer. (Wilkinson.)

are disposed to identify with Shebek II. or Sebichus, the second Ethiopian, rather than with Shebek I. or Sabaco, the first, made an alliance with Hoshea the last king of Israel. [So.] Tehrak or Tirhakah, the third of this house, advanced against Sennacherib in support of Hezekiah. [TIRHAKAH.] After this, a native dynasty again occupied the throne, the XXVIth, of Saïte kings. Psametek I. or Psammetichus I. (B. C. 664), who may be regarded as the head of this dynasty, warred in Palestine, and took Ashdod, Azotus, after a siege of twenty-nine years (Herod. ii. 157). Probably it was held by an Assyrian garrison, having been previously taken from the Egyptians by Sargon (Is. xx.). Neku or Necho, the son of Psammetichus, continued the war in the East, and marched along the coast of Palestine to attack the king of Assyria. At Megiddo Josiah encountered him (B. C. 608–7), notwithstanding the remonstrance of the Egyptian king, which is very illustrative of the policy of the Pharaohs in the East (2 Chr. xxxv. 21) no less than is his lenient conduct after the defeat and death of the king of Judah. The army of Necho was after a short space routed at Carchemish by Nebuchadnezzar, B. C. 605–4 (Jer. xlvi. 2). We read of a time not long subsequent that "the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt" (2 K. xxiv. 7) [PHARAOH-NECHO.] The second successor of Necho, Apries, or Pharaoh-Hophra, sent his army into Palestine to the aid of Zedekiah (Jer. xxxvii. 5, 7, 11), so that the siege of Jerusalem was raised for a time, and kindly received the fugitives from the captured city. He seems to have been afterwards attacked by Nebuchadnezzar in his own country. There is, however, no certain account of a complete subjugation of Egypt by the king of Babylon, and it is probable that the prophecies of Ezekiel (for the fulfillment of which commentators have looked to this time) refer to a later period, and chiefly to the conquest by Cambyses and the calamities which followed the revolt of Inaros [PHARAOH-HOPHRA.] Amasis, the successor of Apries, had a long and prosperous reign, and taking advantage of the weakness and fall of Babylon somewhat restored the weight of Egypt in the East. But the new power of Persia was to prove even more terrible to his house than Babylon had been to the house of Psammetichus; and the son of

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Amasis had reigned but six months when Cambyses reduced the country to the condition of a province of his empire, B. C. 525.

It is not necessary here to give an outline of the subsequent history of Egypt. Its connection with the history and literature of the Jews is discussed in the articles on the Greek kings of Egypt [PTOLEMY] and ALEXANDRIA. The relation of Egypt and Palestine during the period from the accession of the first Ptolemy until the age of the Apostles is full of interest, but it does not offer any serious difficulties that require it to be here discussed. It would not be within the province of this article to enter upon a general consideration of the prophecies relating to Egypt: we must, however, draw the reader's attention to their remarkable fulfillment. The visitor to the country needs not to be reminded of them: everywhere he is struck by the precision with which they have come to pass. We have already spoken of the physical changes which have verified to the letter the words of Isaiah. In like manner we recognize, for instance, in the singular disappearance of the city of Memphis and its temples in a country where several primeval towns yet stand, and scarce any ancient site is unmarked by temples, the fulfillment of the words of Jeremiah: "Noph shall be waste and desolate without an inhabitant" (xlvi. 19), and those of Ezekiel, "Thus saith the Lord God; I will also destroy the idols, and I will cause [their] images to cease out of Noph" (xxx. 13). Not less signally are the words immediately following the last quotation — "And there shall be no more a prince of the land of Egypt" (*l. c.*) — fulfilled in the history of the country, for from the second Persian conquest, more than two thousand years ago, until our own days, not one native ruler has occupied the throne.

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* Since the first publication of Mr. Poole's article, in 1860, numerous works have appeared in almost every department of Egyptology, of which the following are the more important: —

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Monuments and Inscriptions. — Lepsius

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But if the builder of the Great Pyramid was the Souphis or Chefre of Manetho's fourth dynasty, this date would place Menes at nearly 3000 B. C., long before the flood, according to the Hebrew chronology. Prof. Smyth endeavors to meet this difficulty by impeaching Manetho's list; and, following Mr. William Osburn in his *Monumental History of Egypt*, he abbreviates and condenses the earlier dynasties. But monumental evidences unknown to Osburn, and overlooked by Smyth, point to a different conclusion. The most important recent additions to the materials of Egyptian Chronology are the "*Tablet of Memphis or Sakkarah*" discovered by M. Mariette, and the "*Sethos Tablet*," discovered at Abydos by M. Dümichen. These tablets, collated with each other and with the Turin papyrus, furnish an almost unbroken list of kings from Menes to Sethos I. Lepsius, Brugsch, and others, place Sethos I. about the middle of the 15th century before Christ; Mr. Poole, a century later, in 1340 B. C. But even this latter date will require that Egyptian chronology be carried back somewhat beyond the limits assigned in the foregoing article, in order to provide for the seventy-six consecutive reigns from Menes to Sethos. That these reigns are to be taken consecutively, the tablet of Sethos I. clearly indicates. This monarch, accompanied by his son Rameses, is offering homage to his royal predecessors, whose cartouches are arranged in three parallel lines, that of Menes heading the first column; and wherever the list can be verified by a comparison with other monuments, the order of the car-

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touches is found to be strictly historical. This tablet must be accepted as an official list of the regular and legitimate dynasties of old Egypt, as these were recognized at the beginning of the nineteenth dynasty. The tablets of Sakkarah and Sethos, with the Turin papyrus, fill out the earlier dynasties with great completeness and accuracy; and an average for the seventy-six reigns prior to Sethos I. will place Menes at least 3000 B. C. Thus monumental data for the determination of Egyptian chronology are accumulating, and the conclusions of Mr. Poole should be held in suspense until some surer light is gained.

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Valuable articles on Egyptology may be found in the *Révue Archéologique*, the *Journal of Sacred Literature*, the *Bibliotheca Sacra*, the *Mélanges Égyptologiques* of M. Chabas, the *Transactions of the Royal Irish Academy*, the *Abhandlungen der Akad. d. Wissenschaften zu Berlin*, and especially in the *Zeitschrift für Ägyptische Sprache und Alterthumskunde*, published monthly at Berlin, and edited by Drs. Lepsius and Brugsch. J. P. T.

EGYPTIAN (מִצְרִי, masc.; מִצְרִית, fem.: Αἰγύπτιος, Αἰγυπτία: *Ægyptius*), **EGYPTIANS** (מִצְרִים, masc.; מִצְרִיּוֹת, fem.; מִצְרִים: Αἰγύπτιοι, γυναῖκες Αἰγύπτου: *Ægyptii, Ægyptiæ mulieres*). Natives of Egypt. The word most commonly rendered Egyptians (*Mitsraim*) is the name of the country, and might be appropriately so translated in many cases. W. A. W.

* In Acts xxi. 38, an Egyptian is mentioned who headed a popular tumult in the procuratorship of Felix, whom the Roman chiliarch at first supposed might be Paul, whom he had rescued from the rage of the Jews. Josephus gives an account of the same Egyptian, whom he likewise represents as having appeared in the time of Felix (*B. J.* ii. 13, § 5, and *Ant.* xx. 7, § 6). In some other respects the Jewish historian seems to be hardly less at variance with himself in the two passages, than with Luke's account. In *B. J.* ii. 13, § 5, Josephus relates that a juggler (γόης), whom he also denominates ὁ Αἰγύπτιος, having procured for himself the reputation of a prophet, led a multitude of about 30,000 men out of the desert to the Mount of Olives, and promised them that the walls of Jerusalem would fall down at his command; but Felix fell upon them, the Egyptian fled with a few men (μετ' ὀλίγων), most of his followers were slain or taken prisoners, and the rest of the crowd (τὸ λοιπὸν πλῆθος) dispersed. In his *Ant.* xx. 7, § 6, Josephus states that this Egyptian came to Jerusalem, that he persuaded the populace to go out with him to the Mount of Olives, where he would exhibit to them the wonder before mentioned; and then he speaks of the attack of Felix, and in that connection says merely that 400 of the Egyptian's adherents were slain, and 200 were taken captive, without adding any thing further. The points of apparent disagreement here are, that in one case the Egyptian brings the people from the desert to the Mount of Olives, in the other, from Jerusalem: in one case that the greater part of 30,000 people are slain or taken prisoners; in the other, that the number of the slain amounts to only 400, that of the prisoners to only 200.

Here now is an example, as Tholuck argues (*Glaubwürdigkeit der evangel. Geschichte*, pp. 169, 170), which shows how reasonable it is, if a writer's general credibility be acknowledged, that we should reconcile such differences by having recourse to supposition or combination. Under this rule, we may view the case thus: "The Egyptian at first had a band of *sicarii* (Luke's σικάριοι), and a rabble had also attached themselves to him; these people he leaves behind on the Mount of Olives, and leads thither out of Jerusalem an additional crowd, so that the entire multitude might amount to about 30,000 men. As usually happens in such cases, curiosity merely had drawn together most of them. Only a smaller company belonged to the train of his followers, and among these were the *sicarii*; the attack of the Romans was directed properly against these, of whom Felix slew 400, and made 200 prisoners. With a small number, i. e., *with the* 4000 *of whom Luke speaks*, he escaped into the desert; the remaining mass, *i. e.*, τὸ πλῆθος, of which the first passage of Josephus speaks, dispersed. In this, or in a similar way, the Jewish historian may be reconciled with himself, and with the writer of the Acts." H.

EHI (אֲחִי [*brother*, i. e. *friend, of Jehovah*, Ges.]: Ἀγχίς; [Alex. Αγχεις:] *Echi*), head of one of the Benjamite houses, according to the list in Gen. xlvi. 21, and son of Belah according to the LXX. version of that passage. He seems to be the same as Ahi-ram, אֲחִירָם, in the list in Num. xxvi. 38, and if so, *Ahiram* is probably the right name, as the family were called *Ahiramites*. In 1 Chr. viii. 1, the same person seems to be called אַחְרַח, Aharah, and perhaps also אַחוֹחַ, Ahoah, in ver. 4 (Ἀχιά, LXX., and in Cod. Vatic. [?] Ἀχιφών), אֲחִיָּה (Ἀχιά), Ahiah, ver. 7, and אָחֵר (Ἀόρ), Aher, 1 Chr. vii. 12. These fluctuations in the orthography seem to indicate that the original copies were partly effaced by time or injury [BECHER; CHRONICLES.] A. C. H.

EHUD (אֵהוּד [*union*]: [Ἀαθ,] Ααδ; [Alex. Αμειδ, Ωδ;] Joseph. Ἤουδης: *Aod*, [*Ahod*]), like Gera, an hereditary name among the Benjamites.

1. Ehud, the son of Bilhan, and great-grandson of Benjamin the Patriarch (1 Chr. vii. 10, viii. 6).

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2. ['Αδί: *Aod.*] Ehud, the son of Gera (גֵּרָא: Γηρά: *Gera*; three others of the name. Gen. xlvi. 21; 2 Sam. xvi. 5; 1 Chr. viii. 3), of the tribe of Benjamin (Judg. iii. 15, marg "son of Jemini," but vid. Gesen. *Lex.* sub v. בִּנְיָמִין), the second Judge of the Israelites (B. C. 1336). In the Bible he is not called a Judge, but a *deliverer* (l. c.): so Othniel (Judg. iii. 9) and all the Judges (Neh. ix. 27). As a Benjamite he was specially chosen to destroy Eglon, who had established himself in Jericho, which was included in the boundaries of that tribe. [EGLON.] In Josephus he appears as a young man (*νεανίας*). He was very strong, and left-handed. So A. V.; but the more literal rendering is, as in margin, "shut of his right hand." The words are differently rendered: (1) left-handed, and unable to use his right; (2) using his left hand as readily as his right. For (1), are Targum, Joseph., Syr. (*impotem*), Arab. (*aridum*), and Jewish writers generally; Cajet., Buxtorf, Parkh., Gesen. (*impeditus*): derivation of אֵטֶר from אָטַר, the latter only in Ps. lxix. 15, where it = to shut. For (2), LXX. (ἀμφιδέξιος), Vulg. (*qui utrâque manu pro dextrâ utebatur*), Corn. a Lap., Bonfrer, Patrick (cf. περιδέξιος, Hom. *Il.* xxi. 163, Hipp. *Aph.* 7, 43); Judg. xx. 16, sole recurrence of the phrase, applied to 700 Benjamites, the picked men of the army, who were not likely to be chosen for a physical defect. As regards Ps. lxix. 15, it is urged that אָטַר may = *corono* = *aperio*; hence אָטֵר = *apertus* = *expeditus*, q. d. *expeditâ dextrâ*; or if "*clausus*," *clausus dextrâ* = *cinctus dextrâ* = περιδέξιος, *ambidexter* (vid. Pol. *Syn.*). The feint of drawing the dagger from the right thigh (Judg. iii. 21) is consistent with either opinion. For Ehud's adventures see EGLON; and for the period of eighty years' rest which his valor is said to have procured for the Israelites, see JUDGES. T. E. B.

EKER (עֵקֶר [a *rooting up*, perh. = *one transplanted, foreigner*]: Ἀκόρ; [Comp. Ἰκόρ:] *Achar*), a descendant of Judah through the families of Hezron and Jerahmeel (1 Chr. ii. 27).

EKREBEL (Ἐκρεβήλ; [Vat. Sin. Εγρεβηλ:] Peah. אֶכְרֶבַּת, *Ecrabat*: Vulg. omits), a place named in Jud. vii. 18 only, as "near to Chusi, which is on the brook Mochmur;" apparently somewhere in the hill country to the south-east of the Plain of Esdraelon and of Dothain. The Syriac reading of the word points to the place *Acrabbein*, mentioned by Eusebius in the *Onomasticon* as the capital of a district called *Acrabattine*, and still standing as *Akrabih*, about 6 miles south-east of *Nablûs* (Shechem), in the *Wady Makfûriyeh*, on the road to the Jordan valley (Van de Velde, ii. 304, and Map). Though frequently mentioned by Josephus (*B. J.* ii. 20, § 4, iii. 3, § 5, &c.), neither the place nor the district are named in the Bible, and they must not be confounded with those of the same name in the south of Judah. [AKRABBIM; ARABATTINE; MAALEH-ACRABBIM.] G.

EKRON (עֶקְרוֹן [*eradication*[a]]: ἡ Ἀκκαρών; [1 Sam. v. 10, xvii. 52[1st], Rom. Vat. Alex. Ἀσκάλων; so Rom. Vat. 1 Sam. vi. 16, vii. 14; Jer. xxv. 20, FA.[1] Ακκαρων:] *Accaron* [in Josh. xix. 43, *Acron*]), one of the five towns belonging to the lords of the Philistines, and the most northerly of the five (Josh. xiii. 3). Like the other Philistine cities its situation was in the *Shefelah*. It fell to the lot of Judah (Josh. xv. [11,] 45, 46; Judg. i. 18), and indeed formed one of the landmarks on his north border, the boundary running from thence to the sea at JABNEEL (*Yebna*). We afterwards, however, find it mentioned among the cities of Dan (Josh. xix. 43). But it mattered little to which tribe it nominally belonged, for before the monarchy it was again in full possession of the Philistines (1 Sam. v 10). Ekron was the last place to which the ark was carried before its return to Israel, and the mortality there in consequence seems to have been more deadly than at either Ashdod or Gath.[b] From Ekron to BETH-SHEMESH was a straight highway. Henceforward Ekron appears to have remained uninterruptedly in the hands of the Philistines (1 Sam. xvii. 52; 2 K. i. 2, 16; Jer. xxv. 20). Except the casual mention of a sanctuary of Baal-zebub existing there (2 K. i. 2, 3, 6, 16), there is nothing to distinguish Ekron from any other town of this district — it was the scene of no occurrence, and the native place of no man of fame in any way. The following complete the references to it, [1 Sam. vi. 16, 17, vii. 14;] Am. i. 8; Zeph. ii. 4; Zech. ix. 5, 7.

'Akîr, the modern representative of Ekron, lies at about 5 miles S. W. of *Ramleh*, and 3 due E. of *Yebna*, on the northern side of the important valley *Wady Surar*. "The village contains about 50 mud houses, without a remnant of antiquity, except two large finely built wells." The plain south is rich, but immediately round the village it has a dreary, forsaken appearance, only relieved by a few scattered stunted trees (Porter, *Handb.* p. 275; and see Van de Velde, ii. 169; Rob. ii. 228). In proximity to Jabneh (*Yebna*) and Beth-shemesh (*Ain Shems*), *Akir* agrees with the requirements of Ekron in the O. T., and also with the indications of the *Onomasticon* (s. v. *Accaron*). Jerome there mentions a tradition that the Turris Stratonis, Cæsarea, was Ekron.

In the Apocrypha it appears as ACCARON (1 Macc. x. 89, only) bestowed with its borders (τὰ ὅρια αὐτῆς) by Alexander Balas on Jonathan Maccabæus as a reward for his services. It was known in the Middle Ages by the same name. (See the quotation in Rob. ii. 228, *note*.)

The word EKRONITES appears in Josh. xiii. 3, and 1 Sam. v. 10. In the former it should be singular — "the Ekronite;" in the latter עֶקְרֹנִים. G.

[a] * There is a play on this meaning as well as the sound of the name in Zeph. ii. 4 (עֶקְרוֹן תֵּעָקֵר), only slightly apparent in the A. V. The Vulg. reminds us of the verbal assonance in its *Accaron eradicabitur*. H.

[b] The LXX. in both MSS., and Josephus (*Ant.* vi § 1), substitute Ascalon for Ekron throughout this passage (1 Sam. v 10–12). In support of this it should be remarked that, according to the Hebrew text, the golden trespass offerings were given for Askelon, though it is omitted from the detailed narrative of the journeyings of the ark. There are other important differences between the LXX. and Hebrew texts of this transaction. See especially ver. 6

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EKRONITES, THE (הָעֶקְרוֹנִי, הָעֶקְרֹנִים: ὁ Ἀκκαρανίτης, οἱ Ἀσκαλωνῖται; [Vat. -νει-; Comp. Ἀκαρωνῖται:] *Accaronita*). The inhabitants of Ekron (Josh. xiii. 3; 1 Sam. v. 10). In the latter passage the LXX. read "Eshkalonites." W. A. W.

ELA (Ηλά: *Jolaman*), 1 Esdr. ix. 27. [ELAM.]

EL'ADAH (אֶלְעָדָה [*whom God adorns*; or *El's* (God's) *attire*, Fürst]: Ἐλαάδ, [Vat. Λααδα;] Alex. Ελεαδα: *Elada*), a descendant of Ephraim through Shuthelah (1 Chr. vii. 20).

ELAH. 1. (אֵלָה [*oak* or *terebinth*]: Ηλά; Joseph. Ηλανος: *Ela*), the son and successor of Baasha, king of Israel (1 K. xvi. 8–14); his reign lasted for little more than a year (comp. ver. 8 with 10). He was killed, while drunk, by Zimri, in the house of his steward Arza, who was probably a confederate in the plot. This occurred, according to Josephus (*Ant.* viii. 12, § 4), while his army and officers were absent at the siege of Gibbethon.

2. Father of Hoshea, the last king of Israel (2 K. xv. 30, xvii. 1). W. L. B.

ELAH. 1. (אֵלָה [*oak* or *terebinth*]: Ηλάς; [in 1 Chr. Ηλάς, Comp. Ald. Ηλά:] *Ela*), one of the dukes of Edom (Gen. xxxvi. 41; 1 Chr. i. 52). By Knobel (*Genesis*, ad loc.) the name is compared with Elath on the Red Sea. [DUKE.]

2. Shimei ben-Elah (accur. Ela, אֵלָא: Ηλά) was Solomon's commissariat officer in Benjamin (1 K. iv. 18).

3. (Ααδ; [Vat. Ηραδαι, Ηλα; Comp. Ηλά:] Alex. Αλα), a son of Caleb the son of Jephunneh (1 Chr. iv. 15). His sons were called Kenaz or Uknaz; but the words may be taken as if Kenaz was, with Elah, a son of Caleb. The names of both Elah and Kenaz appear amongst the Edomite "dukes."

4. (Ηλά; [Vat. om.;] Alex. Ηλα), son of Uzzi, a Benjamite (1 Chr. ix. 8), and one of the chiefs of the tribe at the settlement of the country.

ELAH, THE VALLEY OF (עֵמֶק הָאֵלָה = *Valley of the Terebinth*: ἡ κοιλὰς Ηλά, or τῆς δρυός, once ἐν τῇ κοιλάδι: *Vallis Terebinthi*), a valley in (not "by," as the A. V. has it) which the Israelites were encamped against the Philistines when David killed Goliath (1 Sam. xvii. 2, 19). It is once more mentioned in the same connection (xxi. 9). We have only the most general indications of its position. It lay somewhere near SOCOH of Judah, and Azekah, and was nearer Ekron than any other Philistine town. So much may be gathered from the narrative of 1 Sam. xvii. Socoh has been with great probability identified with *Suweikeh*, near to *Beit Netif*, some 14 miles S. W. of Jerusalem, on the road to *Beit Jibrin* and Gaza, among the more western of the hills of Judah, not far from where they begin to descend into the great Philistine Plain. The village stands on the south slopes of the *Wady es-Sunt*, or Valley of the Acacia, which runs off in a N. W. direction across the plain to the sea just above Ashdod. Below *Suweikeh* it is joined by two other wadys, large though inferior in size to itself, and the junction of the three forms a considerable open space of not less than a mile wide, cultivated in fields of grain. In the centre is a wide torrent bed thickly strewed with round pebbles, and bordered by the scanty bushes from which the valley derives its present name.

There seems no reason to doubt that this is the Valley of the Terebinth. It has changed its name and is now called after another kind of tree, but the terebinth (*Butm*) appears to be plentiful in the neighborhood, and one of the largest specimens in Palestine still stands in the immediate neighborhood of the spot. A mile down the valley from *Suweikeh* is *Tell Zakariyeh*, which Schwarz (p. 102) and Van de Velde propose to identify with Azekah. If this could be maintained, the site of the valley might be regarded as certain. Ekron is 17 miles, and Bethlehem 12 miles, distant from Socoh. For the valley, see Rob. ii. 20, 21; Van de Velde, ii. 191; Porter, *Handb.* pp. 249, 250 280. [See also Ritter's *Geogr. of Palestine*, Gage's trans. iii. 241; Porter's *Giant Cities*, &c., p. 222; Rob. *Phys. Geogr.* p. 117; and the references under DAVID, at the end.]

There is a point in the topographical indications of 1 Sam. xvii., which it is very desirable should be carefully examined on the spot. The Philistines were between Socoh and Azekah, at Ephes-dammim, or Pas-dammim, on the mountain on the S. side of the Wady, while the Israelites were in the "valley" (עֵמֶק) of the terebinth, or rather on the mountain on the N. side, and "the ravine" or "the glen" (הַגַּיְא), was between the two armies (ver. 2, 3). Again (ver. 52), the Israelites pursued the Philistines "till you come to 'the ravine'" (the same word). There is evidently a marked difference between the "valley" and the "ravine," and a little attention on the spot might do much towards elucidating this, and settling the identification of the place.

The traditional "Valley of the Terebinth" is the *Wady Beit Hanina*, which lies about 4 miles to the N. W. of Jerusalem, and is crossed by the road to *Nebi Samuel*. The scene of David's conflict is pointed out a little north of the "Tombs of the Judges" and close to the traces of the old paved road. But this spot is in the tribe of Benjamin, and otherwise does not correspond with the narrative of the text. G.

ELAM (עֵילָם: [In Gen.,] Ἐλάμ, [Alex. Αιλαμ; in 1 Chr., Jer. xlix., Ez., Dan. (Theodot.), Αἰλάμ; in Jer. xxv. 25, Alex.[1] FA.[1] omit, Alex.[2] Ald. Δαιδάν; in Is., Rom. Ελαμῖται; xi. 11, Vat. Αιλαμειται, Alex. Αιλαμιται; xxi. 2, xxii. 6, Vat. Alex. Ελαμειται; Dan. viii. 2 (LXX.), Ἐλυμαΐς:] *Ælam* [Gen. xiv. *Elamites*; Jer. xxv. 25, *Elam*]), like Aram, seems to have been originally the name of a man — the son of Shem (Gen. x. 22; 1 Chr. i. 17). Commonly, however, it is used as the appellation of a country (Gen. xiv. 1, 9; Is. xi. 11, xxi. 2, [xxii. 6;] Jer. xxv. 25, xlix. 34–39; Ez. xxxii. 24; Dan. viii. 2), and will be so treated in this article.

The Elam of Scripture appears to be the province lying south of Assyria, and east of Persis Proper, to which Herodotus gives the name of Cissia (iii. 91, v. 49, &c.), and which is termed Susis or Susiana by the geographers (Strab. xv. 3, § 12; Ptolem. vi. 3, &c.). It includes a portion of the mountainous country separating between the Mesopotamian plain and the high table-land of *Iran*, together with a fertile and valuable low tract at the foot of the range, between it and the Tigris

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the passage of Daniel (viii. 2) which places Shushan (Susa) in "the province of Elam," may be regarded as decisive of this identification, which is further confirmed by the frequent mention of Elymæans in this district (Strab. xi 13, § 6, xvi. 1, § 17; Ptolem. vi. 3; Plin. *H. N.* vi. 26, &c.), as well as by the combinations in which Elam is found in Scripture (see Gen. xiv. 1; Is. xxi. 2; Ez. xxxii. 24). It appears from Gen. x. 22 that this country was originally peopled by descendants of Shem, closely allied to the Aramæans (Syrians) and the Assyrians; and from Gen. xiv. 1–12 it is evident that by the time of Abraham a very important power had been built up in the same region. Not only is "Chedor-laomer, king of Elam," at the head of a settled government, and able to make war at a distance of two thousand miles from his own country, but he manifestly exercises a supremacy over a number of other kings, among whom we even find Amraphel, king of *Shinar*, or Babylonia. It is plain then that at this early time the predominant power in Lower Mesopotamia was Elam, which for a while held the place possessed earlier by Babylon (Gen. x. 10), and later by either Babylon or Assyria. Discoveries made in the country itself confirm this view. They exhibit to us Susa, the Elamitic capital, as one of the most ancient cities of the East, and show its monarchs to have maintained, throughout almost the whole period of Babylonian and Assyrian greatness, a quasi-independent position. Traces are even thought to have been found of Chedor-laomer himself, whom some are inclined to identify with an early Babylonian monarch, who is called the "Ravager of the West," and whose name reads as *Kudur-mapula*. The Elamitic empire established at this time was, however, but of short duration. Babylon and Assyria proved on the whole stronger powers, and Elam during the period of their greatness can only be regarded as the foremost of their feudatories. Like the other subject nations she retained her own monarchs, and from time to time, for a longer or a shorter space, asserted and maintained her independence. But generally she was content to acknowledge one or other of the two leading powers as her suzerain. Towards the close of the Assyrian period she is found allied with Babylon, and engaged in hostilities with Assyria; but she seems to have declined in strength after the Assyrian empire was destroyed, and the Median and Babylonian arose upon its ruins. Elam is clearly a "province" of Babylonia in Belshazzar's time (Dan. viii. 2), and we may presume that it had been subject to Babylon at least from the reign of Nebuchadnezzar. [ELYMAIS.] The desolation which Jeremiah (xlix. 30–34) and Ezekiel (xxxii. 24–25) foresaw. was probably this conquest, which destroyed the last semblance of Elamitic independence. It is uncertain at what time the Persians added Elam to their empire. Possibly it only fell under their dominion together with Babylon; but there is some reason to think that it may have revolted and joined the Persians before the city was besieged. The prophet Isaiah in two places (xxi. 2, xxii. 6) seems to speak of Elam as taking part in the destruction of Babylon; and unless we are to regard him with our translators as using the word loosely for Persia, we must suppose that on the advance of Cyrus and his investment of the Chaldæan capital, Elam made common cause with the assailants. She now became merged in the Persian empire, forming a distinct satrapy (Herod. iii. 91), and furnishing to the crown an annual tribute of 300 talents. Susa, her capital, was made the ordinary residence of the court, and the metropolis of the whole empire, a curious circumstance, the causes of which will be hereafter considered. [SHUSHAN.] This mark of favor, did not, however, prevent revolts. Not only was the Magian revolution organized and carried out at Susa, but there seem to have been at least two Elamitic revolts in the early part of the reign of Darius Hystaspis (Behistun Inscr. col. i. par. 16, and col. ii. par. 3). After these futile efforts, Elam acquiesced in her subjection, and, as a Persian province, followed the fortunes of the empire.

It has been already observed that Elam is called Cissia by Herodotus, and Susiana by the Greek and Roman geographers. The latter is a term formed artificially from the capital city, but the former is a genuine territorial title, and marks probably an important fact in the history of the country. The Elamites, a Semitic people, who were the primitive inhabitants (Gen. x. 22), appear to have been invaded and conquered at a very early time by a Hamitic or Cushite race from Babylon, which was the ruling element in the territory from a date anterior to Chedor-laomer. These *Cush*ites were called by the Greeks *Cissians* (Κίσσιοι), or *Cosseans* (Κοσσαῖοι), and formed the dominant race, while the Elamites or Elymæans were in a depressed condition. In Scripture the country is called by its primitive title without reference to subsequent changes; in the Greek writers it takes its name from the conquerors. The Greek traditions of Memnon and his *Ethiopians* are based upon this Cushite conquest, and rightly connect the Cissians or Cosseans of Susiana with the Cushite inhabitants of the upper valley of the Nile. G. R.

2. [Ἰωλάμ; Alex., by inclusion of prec. name, Ιενουηλωλαμ.] A Korhite Levite, fifth son of Meshelemiah; one of the Bene-Asaph [sons of Asaph], in the time of King David (1 Chr. xxvi. 3).

3. [Αἰλάμ; Alex. Αηλαμ.] A chief man of the tribe of Benjamin, one of the sons of Shashak (1 Chr. viii. 24).

4. (Αἰλάμ, [Αἰλάμ,] Ἠλάμ; [in Ezr. ii. 7, Vat. Μαλαμ; viii. 7, Vat. Ηλα; Neh. vii. 12, FA. Ελαμ; 1 Esdr. v. 12, Vat. Ιωαμου; viii. 33, Alex. Ελαμ, Vat. (with foll. word) Λαμεσιας:] *Ælam* [in Ezr. viii. 7, *Alam*; 1 Esdr. v. 12, *Demu*, viii. 33, *Sala*].) "Children [sons] of Elam," *Bene-Elam*, to the number of 1254, returned with Zerubbabel from Babylon (Ezr. ii. 7; Neh. vii. 12; 1 Esdr. v. 12), and a further detachment of 71 men with Ezra in the second caravan (Ezr. viii. 7; 1 Esdr. viii. 33). It was one of this family, Shechaniah, son of Jehiel, who encouraged Ezra in his efforts against the indiscriminate marriages of the people (x. 2, *Ceti*, עֵילָם, Olam), and six of the Bene-Elam accordingly put away their foreign wives (x. 26). Elam occurs amongst the names of those, the chief of the people, who signed the covenant with Nehemiah (Neh. x. 14). The lists of Ezr. ii. and Neh. vii. contain apparently an irregular mixture of the names of places and of persons. In the former, ver. 21–34, with one or two exceptions, are names of places; 3–19, on the other hand, are not known as names of places, and are probably of persons. No such place as Elam is mentioned as in Palestine, either in the Bible or in the *Onomasticon* of Eusebius, nor has since been

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discovered as existing in the country. We may therefore conclude that it was a person.

5. In the same lists is a second Elam, whose sons, to the same number as in the former case, returned with Zerubbabel (Ezr. ii. 31; Neh. vii. 34), and which for the sake of distinction is called "the other Elam" (עֵילָם אַחֵר: Ἠλαμάρ, Ἠλαμαάρ; [Comp. Ἠλάμ and Αἰλάμ ἕτερος:] *Ælam alter*). The coincidence of the numbers is curious, and also suspicious.

6. [Rom. Vat. om.; Alex. Αιλαμ; Comp. Ald. Ἐλάμ: *Ælam.*] One of the priests who accompanied Nehemiah at the dedication of the new wall of Jerusalem (Neh. xii. 42). G.

ELAMITES (עֵילָמָיֵא: [Vat. Ἠλαμαιοι for Δαναῖοι; Comp. Ἐλαμῖται;] Ἐλυμαῖοι, Strab. Ptol.: *Ælamitæ*). This word is found only in Ezra, iv. 9; and is omitted in that place by the Septuagint writers, who probably regarded it as a gloss upon "Susanchites," which had occurred only a little before. The Elamites were the original inhabitants of the country called Elam; they were descendants of Shem, and perhaps drew their name from an actual man, Elam (Gen. x. 22). It has been observed in the preceding article that the Elamites yielded before a Cossæan or Cushite invasion. They appear to have been driven in part to the mountains, where Strabo places them (xi. 13, § 6; xvi. 1, § 17), in part to the coast, where they are located by Ptolemy (vi. 3). Little is known of their manners and customs, or of their ethnic character. Strabo says they were skillful archers (xv. 3, § 10), and with this agree the notices both of Isaiah and Jeremiah, the latter of whom speaks of "the bow of Elam" (xlix. 35), while the former says that "Elam bare the quiver" (xxii. 6). Isaiah adds also in this place, that they fought both on horseback and from chariots. They appear to have retained their nationality with peculiar tenacity; for it is plain from the mention of them on the day of Pentecost (Acts ii. 9), that they still at that time kept their own language, and the distinct notice of them by Ptolemy more than a century later seems to show that they were not even then merged in the Cossæans. In Jud. i. 6 the name is given in the Greek form as ELYMÆANS. G. R.

EL'ASAH (אֶלְעָשָׂה [*God created*]: Ἠλασά: *Elasa*). 1. One of the Bene-Pashur [sons of Pashur], a priest, in the time of Ezra, who had married a Gentile wife (Ezra, x. 22). In the apocryphal Esdras, the name is corrupted to TALSAS.

2. (Ἐλεασάν, Alex. Ελεασαρ; [FA. Ελεαζαρ; Comp. Ἐλεάσα]). Son of Shaphan; one of the two men who were sent on a mission by King Zedekiah to Nebuchadnezzar at Babylon after the first deportation from Jerusalem, and who at the same time took charge of the letter of Jeremiah the Prophet to the captives in Babylon (Jer. xxix. 3).

Elasah is precisely the same name as ELEASAH, the latter being the more correct rendering of the Hebrew word.

E'LATH. E'LOTH (אֵילַת, אֵילוֹת [*trees*, usrh. *palm-trees*, Ges.; the former a collective singular, and hence = plural]: Αἰλάν, Αἰλάθ; [Αἰλάθ; 2 K. xiv. 22, Vat. Αιλωμ, Alex. Ελωθ; 2 K. xvi. 6, 2 Chr. viii. 17, Alex. Αιλαμ;] Joseph. *Ant.* Αἰλανή: *Elath, Ailath, Æloth, Aila*), the name of a town of the land of Edom, commonly mentioned together with EZIONGEBER, and situate at the head of the Arabian Gulf, which was thence called the Elanitic Gulf. It first occurs in the account of the wanderings (Deut. ii. 8), and in later times must have come under the rule of David in his conquest of the land of Edom, when "he put garrisons in Edom, throughout all Edom put he garrisons, and all they of Edom became David's servants" (2 Sam. viii. 14). We find the place named again in connection with Solomon's navy, "in Eziongeber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom" (1 K. ix. 26; cf. 2 Chr. viii. 17). It was apparently included in the revolt of Edom against Joram recorded in 2 K. viii. 20; but it was taken by Azariah, who "built Elath, and restored it to Judah" (xiv. 22; [2 Chr. xxvi. 2]). After this, however, "Rezin king of Syria recovered Elath, and drave out the Jews from Elath, and the Syrians came to Elath and dwelt there to this day" (xvi. 6). From this time the place is not mentioned until the Roman period, during which it became a frontier town of the south, and the residence of a Christian bishop.

The Arabic name is *Eyleh* (أَيْلَة).

In the geography of Arabia, Eyleh forms the extreme northern limit of the province of the Hijáz (El-Makreezee, *Khitat;* and *Marásid*, s. v.; cf. ARABIA), and is connected with some points of the history of the country. According to several native writers the district of Eyleh was, in very ancient times, peopled by the Sameyda', said to be a tribe of the Amalekites (the first Amalek). The town itself, however, is stated to have received its name from Eyleh, daughter of Midian (El-Makreezee's *Khitat*, s. v.; Caussin's *Essai sur l'Hist. des Arabes*, i. 23). The Amalekites, if we may credit the writings of Arab historians, passed in the earliest times from the neighborhood of the Persian Gulf through the peninsula (spreading over the greater part of it), and thence finally passed into Arabia Petræa. Future researches may trace in these fragments of primeval tradition the origin of the Phœnicians. Herodotus seems to strengthen such a supposition when he says that the latter people came from the Erythræan Sea. Were the Phœnicians a mixed Cushite settlement from the Persian Gulf, who carried with them the known maritime characteristics of the peoples of that stock, developed in the great commerce of Tyre, and in that of the Persian Gulf, and, as a link between their extreme eastern and western settlements, in the fleets that sailed from Eziongeber and Elath, and from the southern ports of the Yemen? [See ARABIA; CAPHTOR; MIZRAIM.] It should be observed, however, that Tyrian sailors manned the fleets of Solomon and of Jehoshaphat.

By the Greeks and Romans, Elath was called Ἐλάνα (Ptol. v. 17, § 1), Αἴλανα (Strabo, xvi. 768; Plin. v. 12, vi. 32). Under their rule it lost its former importance with the transference of its trade to other ports, such as Berenice, Myos Hormos, and Arsinoë; but in Mohammedan times it again became a place of some note. It is now quite insignificant. It lies on the route of the Egyptian pilgrim-caravan, and the mountain-road, or 'Akabah named after it, was improved, or reconstructed, by Ahmad Ibn-Tooloon, who ruled Egypt from about A. D. 840 to 848. E. S. P.

* Near the present *'Akabah*, at the head of the Elanitic Gulf, are "extensive mounds of rubbish

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indicating that a very ancient city has here utterly perished," remains which Dr. Robinson supposes to mark the site of Elath (*Bibl. Res.* i. 241, 1st ed.). Stanley (*S. & P.* p. 84) thinks that Elath stood on the spot where *'Akabah* itself now stands. See also Burckhardt's *Reisen*, p. 828. It may be correct to combine the two statements, inasmuch as the ancient town may have embraced a wider circuit than its modern successor. The propriety of the ancient name (see its import above) is attested by the palm-groves still found in that neighborhood. H.

EL-BETH'EL (אֵל בֵּית־אֵל = *God of the House of God:* LXX., both MSS. omit the "El," Βαιθήλ; and so also Vulg., *Domus Dei*, Syr. and Arabic versions), the name which Jacob is said to have bestowed on the place at which God appeared to him when he was flying from Esau (Gen. xxxv. 7). This account differs from the more detailed narrative in chap. xxviii., inasmuch as it places the bestowal of the name after the return from Mesopotamia. A third version of the transaction is given in xxxv. 15. [BETHEL, where see *note*, Amer. ed.] G.

ELCI'A ('Ελκία), one of the forefathers of Judith, and therefore belonging to the tribe of Simeon (Jud. viii. 1); what Hebrew name the word represents is doubtful. Hilkiah is probably Chelkias, two steps back in the genealogy. The Syriac version [with 5 Greek MSS.] has Elkana. In the Vulgate the names are hopelessly altered.

EL'DAAH (אֶלְדָּעָה, *whom God calls* [Ges.; *the knowing one*, Fürst]: 'Ελδαγά, 'Ελδαδά; [in 1 Chr. Vat., Ελλαδα, Alex. Ελδαα:] *Eldaa;* Gen. xxv. 4; 1 Chr. i. 33), the last, in order, of the sons of Midian. The name does not occur except in the two lists of Midian's offspring; and no satisfactory trace of the tribe which we may suppose to have taken the appellation has yet been found. E. S. P.

EL'DAD and ME'DAD (אֶלְדָּד [*whom God loves*, Ges.]: 'Ελδάδ καὶ Μωδάδ: *Eldad et Medad*), two of the 70 elders to whom was communicated the prophetic power of Moses (Num. xi. 16, 26). Although their names were upon the list which Moses had drawn up (xi. 26), they did not repair with the rest of their brethren to the tabernacle, but continued to prophesy in the camp. Moses being requested by Joshua to forbid this, refused to do so, and expressed a wish that the gift of prophecy might be diffused throughout the people. The great fact of the passage is the more general distribution of the spirit of prophecy, which had hitherto been concentrated in Moses; and the implied sanction of a tendency to separate the exercise of this gift from the service of the tabernacle, and to make it more generally available for the enlightenment and instruction of the Israelites, a tendency which afterwards led to the establishment of "schools of the prophets." The circumstance is in strict accordance with the Jewish tradition that all prophetic inspiration emanated originally from Moses, and was transmitted from him by a legitimate succession down to the time of the Captivity. The *mode* of prophecy in the case of Eldad and Medad was probably the extempore production of hymns, chanted forth to the people (Hammond): comp. the case of Saul, 1 Sam. x. 11.

From Num. x. 35, it appears that the gift was not merely intermittent, but a continuous energy though only occasionally developed in action.

T. E. B.

ELDER (זָקֵן: πρεσβύτερος: *senior*). The term *elder* or *old man*, as the Hebrew literally imports, was one of extensive use, as an official title, among the Hebrews and the surrounding nations. It applied to various offices; Eliezer, for instance, is described as the "old man of the house," *i. e.* the *major-domo* (Gen. xxiv. 2); the officers of Pharaoh's household (Gen. l. 7), and, at a later period, David's head servants (2 Sam. xii. 17) were so termed; while in Ez. xxvii. 9, the "old men of Gebal" are the *master-workmen*. As betokening a political office, it applied not only to the Hebrews, but also to the Egyptians (Gen. l. 7), the Moabites and Midianites (Num. xxii. 7). Wherever a patriarchal system is in force, the *office* of the *elder* will be found, as the keystone of the social and political fabric; it is so at the present day among the Arabs, where the Sheikh (= the *old man*) is the highest authority in the tribe. That the title originally had reference to age, is obvious; and age was naturally a concomitant of the office at all periods (Josh. xxiv. 31; 1 K. xii. 6), even when the term had acquired its secondary sense. At what period the transition occurred, in other words, *when* the word *elder* acquired an official signification, it is impossible to say. The earliest notice of the *elders* acting in concert as a political body is at the time of the Exodus. We need not assume that the order was then called into existence, but rather that Moses availed himself of an institution already existing and recognized by his countrymen, and that, in short, "*the* elders of Israel" (Ex. iii. 16, iv. 29) had been the *senate* (γερουσία, LXX.) of the people, ever since they had become a people. The position which the elders held in the Mosaic constitution, and more particularly in relation to the people, is described under CONGREGATION; they were the representatives of the people, so much so that *elders* and *people* are occasionally used as equivalent terms (comp. Josh. xxiv. 1, with 2, 19, 21; 1 Sam. viii. 4, with 7, 10, 19). Their authority was undefined, and extended to all matters concerning the public weal; nor did the people question the validity of their acts, even when they disapproved of them (Josh. ix. 18). When the tribes became settled, the elders were distinguished by different titles according as they were acting as national representatives ("elders of Israel," 1 Sam. iv. 3; 1 K. viii. 1, 3; "of the land," 1 K. xx. 7, "of Judah," 2 K. xxiii. 1; Ez. viii. 1), as district governors over the several tribes (Deut. xxxi. 28; 2 Sam. xix. 11), or as local magistrates in the provincial towns, appointed in conformity with Deut xvi. 18, whose duty it was to sit in the gate and administer justice (Deut. xix. 12, xxi. 3 ff., xxii. 15; Ruth iv. 9, 11; 1 K. xxi. 8; Jud. x. 6); their number and influence may be inferred from 1 Sam. xxx. 26 ff. They retained their position under all the political changes which the Jews underwent: under the Judges (Judg. ii. 7, viii. 14, xi. 5; 1 Sam. iv. 3, viii. 4); under the kings (2 Sam. xvi[3] 4; 1 K. xii. 6, xx. 8, xxi. 11); during the Captivity (Jer. xxix. 1; Ez. viii. 1, xiv. 1, xx. 1); subsequently to the return (Ezr. v. 5, vi. 7, 14, x. 8, 14); under the Maccabees,[a] when they were de

[a] Some difficulty arises at this period from the notice in 1 Macc. xiv. 28 of a double body, ἀφ' ἑαυτοῦ

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scribed sometimes as the *senate* (γερουσια, 1 Macc. xii. 6; 2 Macc. i. 10, iv. 44, xi. 27; Joseph. *Ant.* xii. 3, § 3), sometimes by their ordinary title (1 Macc. vii. 33, xi. 23, xii. 35); and, lastly, at the commencement of the Christian era, when they are noticed as a distinct body from the Sanhedrim, but connected with it as one of the classes whence its members were selected, and always acting in conjunction with it and the other dominant classes. [SANHEDRIM.] Thus they are associated sometimes with the Chief Priests (Matt. xxi. 23), sometimes with the Chief Priests and the Scribes (Matt. xvi. 21), or the Council (Matt. xxvi. 59), always taking an active part in the management of public affairs. St. Luke describes the whole order by the collective term πρεσβυτέριον (Luke xxii. 66; Acts xxii. 5). In Matt. xv. 2, and Heb. xi. 2, "elders" is expressive of time rather than office. For the position of the elders in the synagogue and the Christian Church, see SYNAGOGUE, BISHOP. W. L. B.

EL'EAD (אֶלְעָד [*God defender*]: Ἐλεάδ: *Elad*), a descendant of Ephraim (1 Chr. vii. 21), but whether through Shuthelah, or a son of the patriarch (the second Shuthelah being taken as a repetition of the first, and Ezer and Elead as his brothers) is not to be determined (see Bertheau, *Chronik*, p. 82).

ELEA'LEH (אֶלְעָלֵה [*whither God ascends*, Ges.]: Ἐλεαλή; [Num. xxxii. 37, Rom. Ἐλεαλήν, Vat. Ελεαλημ; Is., Alex. ελαλησεν:] *Eleale*), a place on the east of Jordan, in the pastoral country, taken possession of and rebuilt by the tribe of Reuben (Num. xxxii. 3, 37). We lose sight of it till the time of Isaiah and Jeremiah, by both of whom it is mentioned as a Moabite town, and, as before, in close connection with Heshbon (Is. xv. 4, xvi. 9; Jer. xlviii. 34). The extensive ruins of the place are still to be seen, bearing very nearly their ancient name, *El-A'al*, though with a modern signification, "the high," a little more than a mile N. of Heshbon. It stands on the summit of a rounded hill, commanding a very extended view of the plain, and the whole of the southern *Belka* (Burckh. *Syr.* p. 365; Seetzen, 1854, i. 467). It is from this commanding situation that it doubtless derives its name, which, like many other names of modern Palestine, is as near an approach to the ancient sound as is consistent with an appropriate meaning. G.

ELE'ASA (Ἐλεασά; Alex. Αλασα; [Sin. Ελασα:] *Laisa*), a place at which Judas Maccabæus encamped before the fatal battle with Bacchides, in which he lost his life (1 Macc. ix. 5). It was apparently not far from Azotus (comp. 15). Josephus (*Ant.* xii. 11, § 1) has Bethzetho, by which he elsewhere renders Bezeth. But this may be but a corrupt reading of Berzetha or Bethzetha, which is found in some MSS. for Berea in 1 Macc. ix. 4. Another reading is Adasa, where Judas had encamped on a former memorable occasion (vii. 40). It is singular that Bezeth should be mentioned in this connection also (see ver. 19). G.

* Some have proposed to change the reading to Αδασα (Reland, Grotius), but no such reading is actually found. According to Ewald (*Gesch. Isr.* iii 2, 370 ff.) the place must be sought not far north of Jerusalem. See Rüetschi in Herzog's *Real-Encykl.* iii. 750. Judas pursued Bacchides as far as to Azotus (1 Macc. ix. 15), but how far he followed him before approaching this place, and from what direction, is unknown. H.

ELE'ASAH (אֶלְעָשָׂה [*God made*]: Ελεασά; [Vat. Εμας:] *Elasa*). 1. Son of Helez, one of the descendants of Judah, of the family of Hezron (1 Chr. ii. 39).

2. (Ἐλασά; Alex. Ελεασα; [1 Chr. viii. 37, Vat. Σαλασαθ; ix. 43, Vat. Sin. om.]) Son of Rapha, or Rephaiah; a descendant of Saul through Jonathan and Merib-baal or Mephibosheth (1 Chr. viii. 37, ix. 43).

This name is elsewhere rendered in the A. V. ELASAH.

ELEA'ZAR (אֶלְעָזָר [*God's help*]: Ἐλεάζαρ: *Eleazar*). 1. Third son of Aaron, by Elisheba, daughter of Amminadab, who was descended from Judah, through Pharez (Ex. vi. 23, 25; xxviii. 1; for his descent see Gen. xxxviii. 29, xlvi. 12; Ruth iv. 18, 20). After the death of Nadab and Abihu without children (Lev. x. 1; Num. iii. 4), Eleazar was appointed chief over the principal Levites, to have the oversight of those who had charge of the sanctuary (Num. iii. 32). With his brother Ithamar he ministered as a priest during their father's lifetime, and immediately before his death was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of high-priest (Num. xx. 28). One of his first duties was in conjunction with Moses to superintend the census of the people (Num. xxvi. 3). He also assisted at the inauguration of Joshua, and at the division of spoil taken from the Midianites (Num. xxvii. 22, xxxi. 21). After the conquest of Canaan by Joshua he took part in the distribution of the land (Josh. xiv. 1). The time of his death is not mentioned in Scripture; Josephus says it took place about the same time as Joshua's, 25 years after the death of Moses. He is said to have been buried in "the hill of Phinehas" his son (Ges. p 260), where Josephus says his tomb existed (*Ant* v. 1, § 29); or possibly a town called Gibeath-Phinehas (Josh. xxiv. 33). The high-priesthood is said to have remained in the family of Eleazar until the time of Eli, a descendant of Ithamar, into whose family, for some reason unknown, it passed until it was restored to the family of Eleazar in the person of Zadok (1 Sam. ii. 27; 1 Chr. vi. 8, xxiv. 3; 1 K. ii. 27; Joseph. *Ant.* viii. 1, § 3). [This Eleazar is mentioned 1 Esdr. viii. 2; Ecclus. xlv. 23.]

2. The son of Abinadab, of the "hill" (גִּבְעָה) of Kirjath-jearim, consecrated by the people of that place to take care of the ark after its return from the Philistines (1 Sam. vii. 1).

3. [In 2 Sam., Rom. Vat. Ἐλεαρδν.] The son of Dodo the Ahohite (דֹּדַי הָאֲחֹחִי), i. e. possibly a descendant of Ahoah of the tribe of Benjamin (1 Chr. viii. 4); one of the three principal mighty men of David's army, whose exploits are recorded 2 Sam. xxiii. 9; 1 Chr. xi. 12.

4. [In 1 Chr. xxiii. 21, Alex. Ελιαζαρ.] A Merarite Levite, son of Mahli, and grandson of Merari. He is mentioned as having had only daughters, who were married by their "brethren"

δήμου, and πρεσβύτεροι τῆς χώρας; and again in 3 Macc. i. 8, γερουσία and πρεσβύτεροι: the second term may refer to the municipal authorities, as is perhaps implied in the term χώρα. The identity of the γερουσία and the πρεσβύτεροι in other passages, is clear from 1 Macc. xii. 6, compared with 35.

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i. e. their cousins) (1 Chr. xxiii. 21, 22; xxiv. 28).

5. [Rom. Vat. om.] A priest who took part in the feast of dedication under Nehemiah (Neh. xii. 42).

6. [In 1 Esdr., Ἐλεάζαρος; in Ezr., Alex. Ἐλεαζα: Vulg. *Eliezer*.] One of the sons of Parosh; an Israelite (*i. e.* a layman) who had married a foreign wife, and had to put her away (Ezr. x. 25; 1 Esdr. ix. 26).

7. Son of Phinehas a Levite (Ezr. viii. 33; 1 Esdr. viii. 63).

* 7 a. (Ἐλεάζαρος: *Eleazarus*.) One of the "principal men and learned," who went up to Jerusalem with Ezra (1 Esdr. viii. 43). A.

8. ELEAZAR (Ἐλεάζαρ; [2 Macc. viii. 23, and] Joseph. Ἐλεάζαρος: [*Eleazarus, Eleazar*]), surnamed AVARAN (1 Macc. ii. 5, Αὐαράν, or Αὐράν, and so Joseph. *Ant.* xii. 6, § 1; 9, § 4. In 1 Macc. vi. 43, the common reading ὁ Σαυαράν arises either from the insertion of C by mistake after O, or from a false division of Ἐλεάζαρος Αὐαράν). The fourth son of Mattathias, who fell by a noble act of self-devotion in an engagement with Antiochus Eupator, B. C. 164 (1 Macc. vi. 43 ff.; Joseph. *Ant.* xii. 19, § 4; *B. J.* i. 1, § 5; Ambr. *de Offic. Min.* i. 40). In a former battle with Nicanor, Eleazar was appointed by Judas to read "the holy book" before the attack, and the watchword in the fight — "the help of God" — was his own name (2 Macc. viii. 23).

The surname is probably connected with Arab. *hawara*, "to pierce an animal behind" (Mich. *sub* roc.). This derivation seems far better than that of Rödiger (Ersch u. Gruber, *s. v.*) from Arab. *khavaran*, "an elephant-hide." In either case the title is derived from his exploit.

9. A distinguished scribe (Ἐλεάζαρος . . . τῶν πρωτευόντων γραμματέων, 2 Macc. vi. 18) of great age, who suffered martyrdom during the persecution of Antiochus Epiphanes (2 Macc. vi. 18–31). His death was marked by singular constancy and heroism, and seems to have produced considerable effect. Later traditions embellished the narrative by representing Eleazar as a priest (*De Macc.* 5), or even high-priest (Grimm, *ad Macc.* l. c.). He was also distinguished by the nobler title of "the proto-martyr of the old covenant," "the foundation of martyrdom" (Chrys. *Hom.* 3 *in Macc.* init. Cf. Ambr. *de Jacob.* ii. 10).

For the general credibility of the history compare Grimm, *Excurs über* 2 *Macc.* vi. 18–vii. in *Exeg. Handb.*; also Ewald, *Gesch.* iv. 341, 532. [MACCABEES.]

The name Eleazar [Ἐλεάζαρος] in 3 Macc. vi. appears to have been borrowed from this Antiochian martyr, as belonging to one weighed down by age and suffering and yet "helped by God." (For the name comp. LAZARUS, Luke xvi. 19–25.)

10. [Ἐλεάζαρος: *Eleazarus*.] The father of Jason, ambassador from Judas Maccabæus to Rome. [1 Macc viii. 17.)

11. The son of Eliud, three generations above Joseph, the husband of the Virgin Mary (Matt. i. 15). B. F. W.

ELEAZU'RUS (Ἐλιάσεβος; Alex. Ελιασιβος; [Ald. Ἐλιάζουρος; Wechel (1597), Ἐλιέζουρος:] *Eliasib*), 1 Esdr. ix. 24. [ELIASHIB.] It is difficult to see where the translators of the A. V. got the form of this name there given.

* The form in the Bishop's Bible and the Geneva version is Eliazurus, which differs in but a single letter from the reading of two of the editions noted above. It may have easily arisen from a misprint in one of the early editions derived from the Aldine. A.

* **ELECT LADY, THE** (ἐκλεκτὴ κυρία: *electa domina*), 2 John, 1. [JOHN, SECOND AND THIRD EPISTLES OF.]

EL ELO'HE IS'RAEL (אֵל אֱלֹהֵי יִשְׂרָאֵל = *Almighty* [*Mighty one*], *God of Israel* · καὶ ἐπεκαλέσατο τὸν θεὸν Ἰσραήλ: *Fortissimum Deum Israel*), the name bestowed by Jacob on the altar which he erected facing the city of Shechem, in the piece of cultivated land upon which he had pitched his tent, and which he afterwards purchased from the Bene-Hamor (Gen. xxxiii. 19, 20).

* **ELEMENTS.** The expression "the *elements* of the world," τὰ στοιχεῖα τοῦ κόσμου, in Gal. iv. 3 ("even so we, when we were children, were in bondage under the elements of the world;" comp. ver. 9, and Col. ii. 8, 20, where στοιχεῖα is translated *rudiments*), has received a wide diversity of interpretations, which cannot be here specified. (See Meyer, *in loc.*) It appears to refer particularly to the outward observances and burdensome rites common to Jewish and heathen worship (see Gal. iv. 9, 10, and Col. ii. 20–23), and belonging to a very imperfect state of religious knowledge, — "the rudiments" or "elementary discipline of the world," "weak and beggarly," in contrast with the spirituality, renovating power, and enlightened freedom of Christianity. A.

E'LEPH (אֶלְעָלֵה = *the Ox*: Ἐλεηκάν, Alex. Ἐηλαλεφ — both by including the preceding name: *Eleph*), one of the towns allotted to Benjamin, and named next to Jerusalem (Josh. xviii. 28). The signification of the name may be taken as an indication of the pastoral pursuits of its inhabitants. The LXX. read Zelah and Eleph as one name, possibly owing to the "and" between them having been dropped; but if this is done, the number of 14 cities cannot be made up. The Peshito has ܓܒܥܐ *Gebro*, for Eleph; but what the origin of this can be is not obvious. G.

ELEPHANT. The word does not occur in the text of the canonical Scriptures of A. V., but is found as the marginal reading to *Behemoth*, in Job xl. 15. "*Elephants' teeth*" is the marginal reading for "*ivory*" in 1 K. x. 22; 2 Chr. ix. 21. Elephants, however, are repeatedly mentioned in the 1st and 2d books of Maccabees, as being used in warfare. The way in which they were used in battle, and the method of exciting them to fight, is described in the 6th chap. of 1 Macc. For the meaning of *Behemoth*, see BEHEMOTH. For the meaning of שִׁנְהַבִּים, see IVORY. W. D.

ELEUTHEROP'OLIS (Ἐλευθεροπολις, *the free city*), a town of southern Palestine, situated at the foot of the hills of Judah, on the borders of the great plain of Philistia. It is about 25 miles from Jerusalem on the road to Gaza. It is not mentioned in Scripture; but it became in the early centuries of the Christian era one of the most important and flourishing towns in the country. Its ancient name was *Betogabra* (Βαιτογάβρα, *the House of Gabra or Gabrael*), which first occurs in the writings of Ptolemy in the beginning

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of the 2d century (ch. xvi.). Josephus refers to a large village called Βήταρις (in Rufinus's copy Βήγαβρις) in this region, which may be the same (*B. J.* iv. 8, § 1). It is found in the Peutinger Tables as *Betogabri* (Reland, *Pal.* p. 421). Its new name, Eleutheropolis, first occurs upon coins in the time of the emperor Septimius Severus (A. D. 202–3; Eckhel, iii. 488). That emperor during his visit to Palestine conferred important privileges on several cities, and this was one of the number. Eusebius is the first writer who mentions Eleutheropolis (*Onom.* s. v.), which was in his time the capital of a large province. It was the seat of a bishop, and was so well known that he made it the central point in Southern Palestine from which the positions of more than 20 other towns were determined. Epiphanius, the well-known writer, was born in a village three miles from the city, in the beginning of the 4th century, and is often called an Eleutheropolitan (Reland, pp. 751, 752). In the year A. D. 796, little more than a century and a half after the Saracenic conquest, Eleutheropolis was razed to the ground, and left completely desolate. The Greek language now gave place to the Arabic; and this city lost its proud name, and its prouder rank together (Reland, p. 987). Like so many other cities, the old name, which had probably never been lost to the peasantry, was revived among writers; and we thus find *Beigeberin*, or some form like it, constantly in use after the 8th century. In the 12th century the Crusaders found the place in ruins, and built a fortress on the old foundations; the remains of which, and the chapel connected with it, still exist. After the battle of Hattin, *Beit Jibrin*, for such is its Arabic name, fell into the hands of the Saracens. It was retaken by King Richard of England, but it was finally captured by Bibars (see Will. Tyr. 14, 22; Jac. de Vit. in *Gesta Dei*, pp. 1070, 1071; Bohaëddin, *Vit. Salad.* p. 229). It has since crumbled to ruin under the blight of Mohammedan rule.

Several curious traditions have found a "local habitation" at *Beit Jibrin*. One places here the miraculous fountain which sprang from the jawbone Samson wielded with such success against the Philistines (Anton. Mart. *Itin.* 30, 32).

The modern village contains some 50 or 60 houses. It is situated in a little nook, in the side of a long green valley. The ancient ruins are of considerable extent; they consist of the remains of a strong fortress standing within an irregular inclosure encompassed by a massive wall. A great part of this outer wall is completely ruinous; but the north side, which skirts the bank of the valley, is still several feet high. The inclosure is about 600 ft. in diameter. The fortress is about 200 ft. square, and is of a much later date than the outer wall; an Arabic inscription over the gateway bears the date A. H. 958 (A. D. 1551). Along its south side are the walls and part of the groined roof of a fine old chapel — the same, doubtless, which was built by the Crusaders.

The valley, on the side of which the ruins of Eleutheropolis lie, runs up among the hills for two miles or more south-by-east. On each side of it are low ridges of soft limestone, which rises here and there in white bare crowns over the dark shrubs. In these ridges are some of the most remarkable caverns in Palestine. They are found together in clusters, and form subterranean villages. Some are rectangular, 100 ft. and more in length, with smooth walls and lofty arched roofs. Others are bell-shaped — from 40 to 70 ft. in diameter, by nearly 60 ft. in height — all connected together by arched doorways and winding subterranean passages. A few are entirely dark; but most of them are lighted by a circular aperture at the top. They occur at short intervals along both sides of the whole valley; and the writer also saw them at several other neighboring villages. We learn from history that the Idumæans [EDOMITES] came, during the Babylonish Captivity, and occupied the greater part of southern Palestine. Jerome says they inhabited the whole country extending from Eleutheropolis to Petra and Elah; and that *they dwelt in caves* — preferring them both on account of their security, and their coolness during the heat of summer (*Comm. in Obad.*). These remarkable caves, therefore, were doubtless the work of the Idumæans. (See *Handbook for Syria and Palestine*, p. 255 ff.; Robinson's *Biblical Researches*, 2d ed. ii. 23, 57 ff.) J. L. P.

ELEUTHERUS (Ἐλεύθερος), a river of Syria mentioned in 1 Macc. xi. 7, xii. 30. In early ages it was a noted border stream. According to Strabo it separated Syria from Phœnicia (xvi. 753), and formed the northern limit of Cœle-Syria. Josephus informs us that Antony gave Cleopatra "the cities that were within the river Eleutherus, as far as Egypt, except Tyre and Sidon" (*Ant.* xv. 4, § 1; *B. J.* i. 18, § 5). A careful examination of the passages in Num. xxxiv. 8–10 and Ez. xlvii. 15–17, and a comparison of them with the features of the country, lead the present writer to the conclusion that this river also formed, for so far, the northern border of the "Promised Land" (*Five Years in Damascus*, ii. 354 f.). Pliny says that at a certain season of the year it swarmed with tortoises (ix. 10).

Of the identity of the Eleutherus with the modern *Nahr-el-Kebîr*, "Great River," there cannot be a doubt. Its highest source is at the northeastern base of Lebanon; it sweeps round the northern end of the range, through the opening called in Scripture "the entrance of Hamath" (Num. xxxiv. 8); and, after receiving several small tributaries from the heights of Lebanon, it falls into the Mediterranean, about 18 miles north of Tripolis. It still forms the boundary between the provinces of *Akkâr* and *el-Husn*. During summer and autumn it is but a small stream, easily forded; but in winter it swells into a large and rapid river.

J. L. P.

* **ELEU'ZAI** (3 syl.) is the reading of the A. V. ed. 1611 in 1 Chr. xii. 5 for ELUZAI. A.

ELHA'NAN (אֶלְחָנָן [*God who is gracious*]: Ἐλεανάν; [in 1 Chr., Vat. Ελλαν:] *Adeodatus*). 1. A distinguished warrior in the time of King David, who performed a memorable exploit against the Philistines, though in what that exploit exactly consisted, and who the hero himself was, it is not easy to determine.

(1.) 2 Sam. xxi. 19 says that he was the "son of Jaare Oregim the Bethlehemite," and that he "slew Goliath the Gittite, the staff of whose spear was like a weaver's beam." Here, in the A. V. the words "the brother of" are inserted, to bring the passage into agreement with,

(2.) 1 Chr. xx. 5, which states that "Elhanan son of Jair (or Jaor), slew Lahmi, the brother of Goliath the Gittite, the staff of whose spear," &c.

Of these two statements the latter is probably

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the more correct — the differences between them being much smaller in the original than in English. We must refer the reader to the Hebrew for the comparison of the two,[a] the discrepancies in which are not greater than those known to exist in other corrupt passages, but the following are the grounds of our decision.

(*a.*) The word *Oregim* exists twice in the verse in Samuel, first as a proper name, and again at the end — "weavers." The former has probably been taken in by an early transcriber from the latter, i. e. from the next line of the MSS. To the end of the verse it certainly belongs, since it is found in the parallel passage of Chron., and also forms part of what seems to have been a proverbial description of Goliath (comp. 1 Sam. xvii. 7). The chances are very much against the same word — and that not a common one — forming part of one verse in two capacities.

(*b.*) The statement in 2 Sam. xxi. 19 is in contradiction to the narrative of 1 Sam. xvii., according to which Goliath the Gittite was killed by David.[b] True, Ewald (*Gesch.* iii. 91, 92) — from the fact that David's antagonist is, with only 3 exceptions (one of them in the doubtful verses, xvii. 12–32), called "the Philistine," and for other linguistic reasons — has suggested that Elhanan was the real victor of Goliath, and that after David became king the name of Goliath was attached to the nameless champion whom he killed in his youth. But against this is the fact that Goliath *is* named thrice in 1 Sam. xvii. and xxi. — thrice only though it be; and also that Elhanan's exploit, from its position both in Samuel and in Chronicles, and from other indications, took place late in David's reign. and when he had been so long king and so long renowned, that all the brilliant feats of his youth must have been brought to light, and well known to his people. It is recorded as the last but one in the series of encounters of what seems to have been the closing struggle with the Philistines. It was so late that David had acquired among his warriors the fond title of "the light of Israel" (2 Sam. xxi. 17), and that his nephew Jonathan was old enough to perform a feat rivalling that of his illustrious uncle years before. It was certainly after David was made king, for he goes down to the fight, not with his "young men" (נְעָרָיו),[c] as when he was leading his band during Saul's life, but with his "servants" (עבדיו), literally his "slaves," a term almost strictly reserved for the subjects of a king. The vow of his guard, on one of these occasions, that it should be his last appearance in the field, shows that it must have been after the great Ammonite war, in which David himself had led the host to the storming of Rabbah (2 Sam. xii. 29). It may have been between this last event and the battle with Absalom beyond Jordan, though there are other obvious reasons why David stayed within the walls of Mahanaim on that occasion.

On the whole, therefore, though the question is beset with difficulties, the just conclusion appears to be that the reading in Chronicles is the more correct one, according to which Elhanan is the son of Jair,[d] and slew Lachmi the brother of Goliath.

Jerome in his *Quæst. Hebr.* on both passages — he does not state whether from ancient tradition or not — translates Elhanan into *Adeodatus*, and adds *filius saltûs polymitarius Bethlehemites* — "the son of a wood, a weaver, a Bethlehemite." Adeodatus, he says, is David, which he proves not only by arguments drawn from the meaning of each of the above words, but also from the statement in the concluding verse of the record that all these giants "fell by the hand of David and by the hand of his servants," and as Elhanan slew Goliath, Elhanan must be David.

2. [*Elehanan, Elchanan.*] The son of Dodo of Bethlehem, one of "the thirty" of David's guard, and named first on the list (2 Sam. xxiii. 24; 1 Chr. xi. 26). See Kennicott's *Dissertation*, p. 179.

The same name is also found with Baal substituted for El, — BAAL-HANAN. (Comp. BEKLIADA.) G.

E'LI (עֵלִי [*ascent, elevation*, and concr. *the highest*, Ges.]: Ἠλί; [Vat. Alex. Ηλει:] Ἠλεί, Joseph.: *Heli*), was descended from Aaron through Ithamar, the youngest of his two surviving sons (Lev. x. 1, 2, 12), as appears from the fact that Abiathar, who was certainly a lineal descendant of Eli (1 K. ii. 27), had a son, Ahimelech, who is expressly stated to have been "of the sons of Ithamar" (1 Chr. xxiv. 3; cf. 2 Sam. viii. 17). With this accords the circumstance that the names of Eli and his successors in the high-priesthood up to, and including, Abiathar, are not found in the genealogy of Eleazar (1 Chr. vi. 4–15; cf. Ezr. vii. 1–5). As the history makes no mention of any high-priest of the line of Ithamar before Eli, he is generally supposed to have been the first of that line who held the office. (Ἦλει πρώτου ταύτην [ἀρχιερωσύνην] παραλαβόντος, Joseph. *Ant.* viii. 1, § 3.) From him, his sons having died before him, it appears to have passed to his grandson, Ahitub (1 Sam. xiv. 3; Josephus, however, says Φινεέσης δὲ ἤδη καὶ Ἱερῶτο, τοῦ πατρὸς αὐτῷ παρακεχωρηκότος διὰ τὸ γῆρας, *Ant.* v. 11, § 2), and it certainly remained in his family till Abiathar, the grandson of Ahitub, was "thrust out from being priest unto the Lord" by Solomon for his share in Adonijah's rebellion (1 K. ii. 26, 27, i. 7), and the high-priesthood passed back again to the family of Eleazar in the person of Zadok (1 K. ii. 35). How the office ever came into the younger branch of the house of Aaron we are not informed, though there is reason to suppose that its doing so was sanctioned by God (1 Sam. ii. 30). Its return

[a] It will be found fully examined in Kennicott's *Dissertation*, p. 78.

[b] * This statement assumes that the two passages referred to must relate to the same occurrence. On that point see remarks in the addition under DAVID, note, p. 554. Mr. Deutsch in his art. on "Elhanan" (Kitto's *Cycl. of Bibl. Literature*, 3d ed.) deals with the question as one of textual emendation H.

[c] Nothing can be more marked than this distinction. Na'ar (נַעַר) is used almost invariably for David's followers up to the death of Saul, and then at once the term changes, and *Ebed* (עֶבֶד), a "slave," is as exclusively employed. Even Absalom's people go by the former name. This will be evident to any one who will look into the quotations under the two words in that most instructive book, *The Englishman's Hebrew Concordance*.

[d] Ewald has overcome the difficulty of the two discrepant passages by a curious eclectic process. From Chronicles he accepts the name "Jair," but rejects "Lahmi, the brother of" From Samuel he takes "the Bethlehemite," and rejects "Oregim."

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to the elder branch was one part of the punishment which had been denounced against Eli during his lifetime, for his culpable negligence in contenting himself with mere verbal reprimand (1 Sam. ii. 22–25) instead of active paternal and judicial restraint (iii. 13), when his sons, by their rapacity and licentiousness, profaned the priesthood, and brought the rites of religion into abhorrence among the people (1 Sam. ii. 27–36, with 1 K. ii 27). Another part of the same sentence (ver. 31–33) appears to have been taking effect in the reign of David, when we read, that "there were more chief men found of the sons of Eleazar than of the sons of Ithamar," sixteen of the former, and only eight of the latter (1 Chr. xxiv. 4). Notwithstanding this one great blemish, the character of Eli is marked by eminent piety, as shown by his meek submission to the divine judgment (1 Sam. iii. 18), and his supreme regard for the ark of God (iv. 18). In addition to the office of high-priest he held that of judge, being the immediate predecessor of his pupil Samuel (1 Sam. vii. 6, 15–17), the last of the judges. The length of time during which he judged Israel is given as 40 years in our present Hebrew copies, whereas the LXX. make it 20 years (εἴκοσιν ἔτη, 1 Sam. iv. 18). It has been suggested in explanation of the discrepancy, that he was *sole* judge for 20 years, after having been co judge with Samson for 20 years (Judg. xvi. 31). He died at the advanced age of 98 years (1 Sam. iv. 15), overcome by the disastrous intelligence that the ark of God had been taken in battle by the Philistines, who had also slain his sons Hophni and Phinehas. [ABIATHAR; ELEAZAR; ITHAMAR.] (See Lightfoot's *Works*, vol. i. pp. 53, 907, fol. Lond. 1684; Selden, *de Success. in Pontif. Hebr.* lib. i. cap. 4.) T. T. P.

* Stanley (*Jewish Church*, i. 421 ff.) has drawn a touching picture of the circumstances of Eli's sad end. "In the evening of the same day [on which the Philistines defeated the Hebrews] there rushed through the vale of Shiloh a youth from the camp, one of the active tribe of Benjamin, — his clothes torn asunder, and his hair sprinkled with dust, as the two oriental signs of grief and dismay. A loud wail, like that which on the announcement of any great calamity runs through all Eastern towns, rang through the streets of the expectant city. The aged high-priest was sitting in his usual place beside the gate-way of the sanctuary. He caught the cry; he asked the tidings. He heard the defeat of the army; he heard the death of his two sons; he heard the capture of the Ark of God. It was this last tidings, 'when mention was made of the Ark of God,' that broke the old man's heart. He fell from his seat and died in the fall." H.

ELI'AB (אֱלִיאָב [*God is father*]: Ἐλιάβ: *Eliab*). 1. Son of Helon and leader of the tribe of Zebulun at the time of the census in the wilderness of Sinai (Num. i. 9, ii. 7, vii. 24, 29, x. 16).

2. A Reubenite, son of Pallu or Phallu, whose family was one of the principal in the tribe; and father or progenitor of Dathan and Abiram, the leaders in the revolt against Moses (Num. xxvi. 8, 9, xvi. 1, 12; Deut. xi. 6). Eliab had another son named NEMUEL, and the record of Num. xxvi. is interrupted expressly to admit a statement regarding his sons.

3. [In 2 Chr., Vat. Ελιαν.] One of David's brothers, the eldest of the family (1 Chr. ii. 13; 1 Sam. xvi. 6, xvii. 13, 28). His daughter Abihail married her second cousin Rehoboam, and bore him three children (2 Chr. xi. 18): although, taking into account the length of the reigns of David and Solomon, it is difficult not to suspect that the word "daughter" is here used in the less strict sense of granddaughter or descendant. In 1 Chr. xxvii. 18, we find mention of "Elihu, of the brethren of David," as "ruler" (נָגִיד), or "prince" (שַׂר) of the tribe of Judah. According to the ancient Hebrew tradition preserved by Jerome (*Quæst. Hebr.* ad loc.), this Elihu was identical with Eliab. "Brethren" is however often used in the sense of kinsmen, *e. g.* 1 Chr. xii. 2.

4. [In 1 Chr. xv. 18, FA.[1] Ελιβα; FA.[2] Vat. Ελιαβα.] A Levite in the time of David, who was both a "porter" (שׁוֹעֵר, *Shôêr*, i. e. a doorkeeper) and a musician on the "psaltery" (1 Chr. xv. 18, 20, xvi. 5).

5. [FA. Ελειαβ.] One of the warlike Gadite leaders who came over to David when he was in the wilderness taking refuge from Saul (1 Chr. xii. 9).

6. An ancestor of Samuel the Prophet; a Kohathite Levite, son of Nahath (1 Chr. vi. 27, Heb. 12). In the other statements of the genealogy this name appears to be given as ELIHU (1 Sam. i. 1) and ELIEL (1 Chr. vi. 34, Heb. 19).

7. [Sin. Εναβ: *Enan.*] Son of Nathanael, one of the forefathers of Judith, and therefore belonging to the tribe of Simeon (Jud. viii. 1).

ELI'ADA (אֶלְיָדָע [*God knows*]: Ἐλιδαέ [Vat. Ελιδαε], and repeated, Βααλιμάθ [Vat. -λει-]; Chr. Ἐλιαδά; [Vat. Ελειδα:] Alex. Ελιεδα: *Eliada*, *Eliada*). 1. One of David's sons; according to the lists, the youngest but one of the family born to him after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. iii. 8). From the latter passage it appears that he was the son of a wife and not of a concubine. In another list of David's family we find the name Eliada changed to Beeliada, Baal being substituted for El, the false god for the true (1 Chr. xiv. 7). What significance there may be in this change it is impossible to say; at any rate the present is the only instance occurring, and even there Eliada is found in one Heb. MS., also in the LXX. and Syr. versions. [BEELIADA.] The name appears to be omitted by Josephus in his list of David's family (*Ant.* vii. 3, § 3).

2. [Ἐλιαδά; Vat. Ελειδα: *Eliada*]. A mighty man of war (גִּבּוֹר חַיִל), a Benjamite, who led 200,000 of his tribe to the army of Jehoshaphat (2 Chr. xvii. 17).

ELI'ADAH (אֶלְיָדָע [*God knows*]: [Rom. Vat. om.:] Alex. Ελιαδαε: *Eliada*), apparently an Aramite of Zobah; father of Rezon the captain of a marauding band which annoyed Solomon (1 K. xi. 23).

ELI'ADAS (Ἐλιαδάς: *Eliadas*), 1 Esdr. ix. 28. [ELIOENAI.]

ELI'ADUN (Ἠλιαδούδ; [Vat. Ειλιαδουν; Alex. Ελιαδουν; Ald. Ἠλιαδοῦν:] Vulg. omits) 1 Esdr. v. 58. Possibly altered from HENADAD.

ELI'AH (אֶלְיָה [*God – Jehovah*]: *Elia*) 1. (Ἐρία; [Vat.] Alex. Ηλια: [Ald. Ἠλίας.]). A Benjamite; one of the sons of Jeroham, and a chief man (רֹאשׁ, literally "head") of the tribe (1 Chr. viii. 27).

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2. ('Ηλία; [Vat. FA. Ηλεια.]) One of the Benetham [*sons of Elam*]; an Israelite (*i. e.* a layman) in the times of Ezra, who had married a foreign wife (Ezr. x. 26).

This name is accurately Elijah, and the translators of the A. V. have so expressed it, not only in the name of the prophet (most frequently spelt with a final *u*), but in another case (Ezr. x. 21). [ELIJAH.]

ELI'AHBA (אֶלִיַחְבָּא [*whom God hides*]: [2 Sam.,] 'Εμασού; [Alex.] Ελιαβ; [Comp. 'Ελιαβά; 1 Chr.] 'Ελιαβά: [Vat. corrupt.; FA. Ελμαβα:] *Eliaba*), a Shaalbonite. *i. e.* probably from SHAALBIM; one of the Thirty of David's guard (2 Sam. xxiii. 32; 1 Chr. xi. 33). [The A. V. ed. 1611, and other early editions, read Elihaba, with the Genevan version.]

ELI'AKIM (אֶלְיָקִים, *whom God will establish*: [in 2 K.,] 'Ελιακίμ, [Vat. Alex. -κειμ;] and [Is. xxii. 20,] 'Ελιακείμ; [in Is. xxxvi., xxxvii., 'Ελιακείμ:] *Eliacim*). 1. Son of Hilkiah; master of Hezekiah's household (עַל־הַבָּיִת = "over the house," as Is. xxxvi. 3), 2 K. xviii. 18, 26, 37. He succeeded Shebna in this office, after he had been ejected from it (Grotius thinks by reason of his leprosy) as a punishment for his pride (Is. xxii. 15–20). Eliakim was a good man, as appears by the title emphatically applied to him by God, "my servant Eliakim" (Is. xxii. 20), and as was evinced by his conduct on the occasion of Sennacherib's invasion (2 K. xviii. 37, xix. 1–5), and also in the discharge of the duties of his high station, in which he acted as a "father to the inhabitants of Jerusalem, and to the house of Judah" (Is. xxii. 21). It was as a special mark of the Divine approbation of his character and conduct, of which however no further details have been preserved to us, that he was raised to the post of authority and dignity which he held at the time of the Assyrian invasion. What this office was has been a subject of some perplexity to commentators. The ancients, including the LXX. and Jerome, understood it of the priestly office, as appears by the rendering of סֹכֵן (Is. xxii. 15, A. V. "treasurer") by *παστοφόριον*, the "priest's chamber," by the former, and of עַל־הַבַּיִת by "*præpositus templi*" by the latter. Hence Nicephorus, as well as the author of the Alexandrian Chronicle, includes in the list of high-priests, Somnas or Sobnas (*i. e.* Shebna), and Eliakim, identifying the latter with Shallum or Meshullam. His 12th high-priest is, "Somnas, ille impius et perditus, regnante Ezechiâ," and his 13th, "Eliakim Muselum." But it is certain from the description of the office in Is. xxii., and especially from the expression in ver. 22, "the key of the house of David will I lay upon his shoulder;" that it was the King's house, and not the House of God, of which Eliakim was prefect, as Ahishar had been in the reign of Solomon, 1 K. iv. 6, and Azrikam in that of Ahaz, 2 Chr. xxviii. 7. And with this agrees both all that is said, and all that is not said, of Eliakim's functions. The office seems to have been the highest under the king, as was the case in Egypt, when Pharaoh said to Joseph, "Thou shalt be over my house (עַל־בֵּיתִי) . . . only in the throne will I be greater than thou," Gen. xli. 40, comp. xxxix. 4. In 2 Chr. xxviii. 7, the officer is called "governor (נָגִיד) of the house." It is clear that the "Scribe" was inferior to him for Shebna, when degraded from the prefecture of the house, acted as scribe under Eliakim,[a] 2 K. xviii. 37. The whole description of it too by Isaiah implies a place of great eminence and power. This description is transferred in a mystical or spiritual sense to Christ the son of David in Rev. iii. 7; thus making Eliakim in some sense typical of Christ. This it is perhaps which gave rise to the interpretation of Eliakim's name mentioned by Origen, ὁ Θεός μου ἀνέστη· or as Jerome has it, *Deus resurrectio*, or *Resurgens Deus*; and also favored the mystical interpretation of the passage in Isaiah given by Jerome in his commentary, based upon the interpretation of סֹכֵן (A. V. "treasurer") as "*habitans in tabernaculo*," as if it imported the removal of the Jewish dispensation, and the setting up of the Gospel in its place. The true meaning of סֹכֵן is very doubtful. "Friend," *i. e.* of the king, and "steward of the provisions," are the two most probable significations. Eliakim's career was a most honorable and splendid one. Most commentators agree that Is. xxii. 25 does not apply to him, but to Shebna. Eliakim's name also occurs 2 K. xix. 2; Is. xxxvi. 3, 11, 22, xxxvii. 2. (See further Jerome *de Nom. Hebr.* and *Comm. on Is.* xxii. 15 ff.; Rosenmüll. *ib.*; Bp. Lowth's *Notes on Is.*; Selden, *de Success. in Pontif. Hebr.*; Winer, *s. v.*)

2. ['Ελιακίμ: Vat. Alex. -κειμ: *Eliacim*, *Eliakim*.] The original name of Jehoiakim king of Judah (2 K. xxiii. 34; 2 Chr. xxxvi. 4). [JEHOIAKIM.]

3. [Rom. Vat. Alex. FA.[1] omit; Comp. Ald. FA.[2] 'Ελιακίμ: *Eliachim*.] A priest in the days of Nehemiah, who assisted at the dedication of the new wall of Jerusalem (Neh. xii. 41).

4. ['Ελιακείμ.] Eldest son of Abiud, or Judah; brother of Joseph, and father of Azor, Matt. i. 13. [GENEALOGY OF CHRIST.]

5. ['Ελιακείμ: *Eliakim*.] Son of Melea, and father of Jonan, Luke iii. 30, 31. [IBID.]

A. C. H.

ELI'ALI ('Ελιαλί; [Vat. Εδιαλεις;] Alex. Ελιαλει: *Dielus*), 1 Esdr. ix. 34. [BINNUI.]

ELI'AM (אֱלִיעָם: 'Ελιάβ, Vat. and Alex.; [Comp. 'Ελιάμ:] *Eliam*). 1. Father of Bath-sheba, the wife of David (2 Sam. xi. 3). In the list of 1 Chr. iii. 5, the names of both father and daughter are altered, the former to AMMIEL and the latter to BATH-SHUA: and it may be noticed in passing, that both the latter names were also those of non-Israelite persons, while Uriah was a Hittite. (Comp. Gen. xxxviii. 12; 1 Chr. ii. 3; in both of which "the daughter of Shua" is בַּת שׁוּעַ, Bath-shua; also 2 Sam. xvii. 27.) The transposition of the two parts of the name El-i-am in Amm-i-el, does not alter its Hebrew signification, which may be "God is my people."

2. [Alex. Ελιαφ.] Son of Ahithophel the Gilonite; one of David's "thirty" warriors (2 Sam. xxiii. 34). The name is omitted in the list of 1 Chr. xi., but is now probably dimly discernible as "Ahiah the Pelonite" (ver. 36) (see Kennicott,

[a] Bp. Lowth thinks, but without sufficient reason that this Shebna is a different person from the other

Dissertation, p. 207). The ancient Jewish tradition preserved by Jerome (*Qu. Hebr.* on 2 Sam. xi. 3, and 1 Chr. iii. 5) is that the two Eliams are one and the same person. An argument has been founded on this to account for the hostility of Ahithophel to King David, as having dishonored his house and caused the death of his son-in-law (Blunt, *Coincidences*, Pt. II. x.). But such arguments are frequently grounded on ignorance of the habits and modes of feeling of Orientals, who often see no shame in that which is the greatest disgrace to us.

ELIAO'NIAS ('Ελιαωνίας; [Vat. Ελιαλωνιας:] *Moabitionis*, including preceding name), 1 Esdr. viii. 31. [ELIHOËNAI.]

ELI'AS ('Ηλίας; [Vat.[1] M. in Ecclus. xlviii. 1, Ηλεια; ver. 12, Ηλειας;] in Maccabees, and Lachm. [also Treg.] in N. T. 'Ηλίας; [Tisch. in N. T. 8th ed. 'Ηλείας:] *Elias*, but in Cod. Amiat. *Helias*), the form in which the name of ELIJAH is given in the A. V. of the Apocrypha and N. Test.: Ecclus. xlviii. 1, 4, 12; 1 Macc. ii. 58; Matt. xi. 14, xvi. 14, xvii. 3, 4, 10, 11, 12, xxvii. 47, 49; Mark vi. 15, viii. 28, ix. 4, 5, 11, 12, 13, xv. 35, 36; Luke i. 17, iv. 25, 26, ix. 8, 19, 30, 33, 54 [rec. text]; John i. 21, 25; Rom. xi. 2; James v. 17. In Rom. xi. 2, the reference is not to the prophet, but to the portion of Scripture designated by his name, the words being ἐν 'Ηλίᾳ, "in Elias," not as in A. V. "of Elias." [BIBLE, p. 306 a.]

ELI'ASAPH (אֶלְיָסָף [*added of God*]: 'Ελισάφ; [Vat. M. Ελεισαφ, exc. Num. i. 14:] *Eliasaph*). 1. Son of Deuel; head of the tribe of Dan at the time of the census in the Wilderness of Sinai (Num. i. 14, ii. 14, vii. 42, 47, x. 20).

2. Son of Lael; a Levite, and "chief of the house of the father of the Gershonite" at the same time (Num. iii. 24).

ELI'ASHIB (אֶלְיָשִׁיב [*whom God restores*]: 'Ελιασεβών, 'Ελιαβί, 'Ελιασείβ, 'Ελιασούβ, etc.: *Eliasub*, *Eliasib*), a common name at the later period of the O. T. history.

1. ['Ελιαβί, Vat. -βιει; Alex. Ελιασειβ: *Eliasib.*] A priest in the time of King David, eleventh in the order of the "governors" (שָׂרֵי) of the sanctuary (1 Chr. xxiv. 12).

2. ['Ελιασεβών; Vat. Αασειβ; Alex. Ελιασειβ: *Eliasub.*] A son of Elioënai; one of the latest descendants of the royal family of Judah (1 Chr. iii. 24).

3. ['Ελιασούβ, -σίβ, 'Ελισούβ, etc.: *Eliasib.*] High-priest at Jerusalem at the time of the rebuilding of the walls under Nehemiah (Neh. iii. 1, 20, 21). His genealogy is given in xii. 10, 22, 23. Eliashib was in some way allied (קָרוֹב = near) to Tobiah the Ammonite, for whom he had prepared a room in the Temple, a desecration which excited the wrath of Nehemiah (Neh. xiii. 4, 7). One of the grandsons of Eliashib had also married the daughter of Sanballat the Horonite (xiii. 28). There seems no reason to doubt that the same Eliashib is referred to in Ezr. x. 6.

4. ['Ελισάβ, FA. -σαφ; Vat. Ελεισαφ: *Eliasib.*] A singer in the time of Ezra who had married a foreign wife (Ezr. x. 24). [ELEAZURUS.]

5. ['Ελισούβ, Vat. -σουβηλ, FA. -σου.] A son of Zattu (Ezr. x. 27), [ELISIMUS] and

6. ['Ελιασίφ, Vat. Ελειασειφ, FA. -σειβ, Comp. Ald. 'Ελιασίβ, Alex. -σειβ.] A son of Bani (x. 36), [ENASIBUS. ELIASIS], both of whom had transgressed in the same manner.

ELI'ASIS ('Ελίασις, [Vat. Alex.] Ελιασεις *Eliasis*), 1 Esdr. ix. 34. This name answers to MATTENAI in Ezr. x. 33; but is probably merely a repetition of ENASIBUS, just preceding it [which corresponds to ELIASHIB, 6].

ELI'ATHAH (אֶלְיָתָה and אֶלְיָתָהּ [*to whom God comes*]: 'Ελιαθά; [in ver. 4, Vat. Ηλιαβαθ; in ver. 27, Vat. Αιμαθα, Alex. Ελιαθ:] *Eliatha*), one of the sons of Heman, a musician in the Temple in the time of King David (1 Chr. xxv. 4), who with twelve of his sons and brethren had the twentieth division of the temple-service (xxv. 27). In Jerome's *Quæst. Hebr.* on ver. 27, the name is given as Eliaba and explained accordingly: but not so in the Vulgate.

ELI'DAD (אֶלְיָדָד [*loved of God*]: 'Ελδάδ: *Elidad*), son of Chislon; the man chosen to represent the tribe of Benjamin in the division of the land of Canaan (Num. xxxiv. 21).

E'LIEL (אֲלִיאֵל [*to whom God is strength*]: 'Ελιήλ; [Vat. Ελειηλ:] *Eliel*). 1. One of the heads of the tribe of Manasseh — of that portion of the tribe which was on the east of Jordan (1 Chr. v. 24).

2. [Vat. Ελειηλ; Ald. 'Ελιάβ.] Son of Toah a forefather of Samuel the Prophet (1 Chr. vi. 34, Heb. 19). Probably identical with ELIHU, 2, and ELIAB, 6.

3. ('Ελιηλί [Vat. -λει; Comp. Ald. 'Ελιήλ.]) One of the Bene-Shimhi; a chief man in the tribe of Benjamin (1 Chr. viii. 20).

4. ('Ελεήλ.) Like the preceding, a Benjamite, but belonging to the Bene-Shashak (1 Chr. viii. 22).

5. (Alex. 'Ιελιήλ; [Vat. FA. corrupt.]) "The Mahavite;" one of the heroes of David's guard in the extended list of 1 Chr. (xi. 46).

6. (Δαλιήλ; [Vat. FA. Δαλειηλ;] Alex. Αλιηλ.) Another of the same guard, but without any express designation (1 Chr. xi. 47).

7. ('Ελιάβ; [Alex. Comp. Ald. 'Ελιήλ.]) One of the Gadite heroes who came across Jordan to David when he was in the wilderness of Judah hiding from Saul (1 Chr. xii. 11).

8. [Vat. Εληρ, Νεμηλ; FA. Ερηλ, Ελημ.] A Kohathite Levite, "chief" (שַׂר) of the Bene-Chebron at the time of the transportation of the Ark from the House of Obed-edom to Jerusalem (1 Chr. xv. 9, 11).

9. [Vat. Ιεειηλ; Alex. Ιεῖηλ.] A Levite in the time of Hezekiah; one of the "overseers" (פְּקִידִים) of the offerings made in the Temple (2 Chr. xxxi. 13).

ELIE'NAI (אֶלְיוֹעֵינַי [perh. *to God are my eyes*]: 'Ελιωναΐ; [Vat. Ελιωλιαα; Alex. Ελιωναΐ:] *Elioënai*), one of the Bene-Shimhi; a descendant of Benjamin, and a chief man in the tribe (1 Chr. viii. 20).

ELIE'ZER (אֱלִיעֶזֶר, *my God* (is my) *help* [or *God of help*]: 'Ελιέζερ: [*Eliezer*]). 1. Abraham's chief servant, called by him, as the passage is usually translated, "Eliezer of Damascus," or "that Damascene, Eliezer" (Gen. xv. 2). There is a contradiction in the A. V., for it does not ap

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pear how, if he was "of Damascus," he could be "born in Abraham's house" (ver. 3). But the phrase בֶּן־בֵּיתִי, "son of my house," only imports that he was one of Abraham's household, not that he was born in his house. In the preceding verse דֶּן מֶשֶׁק בֵּיתִי &c., should probably be rendered "the son of possession," *i. e.* possessor, "of my house, shall be . . . Eliezer." It was, most likely, this same Eliezer who is described in Gen. xxiv. 2, as the *eldest servant* of Abraham's *house, that ruled over all that he had*, and whom his master sent to Padan-Aram to take a wife for Isaac from among his own kindred. With what eminent zeal and faithfulness he executed his commission, and how entirely he found the truth of what his own name expressed, in the providential aid he met with on his errand, is most beautifully told in Gen. xxiv. It should, however, be said that the passage (Gen. xv. 2), in which the connection of Eliezer with Damascus seems to be asserted, is one of extreme obscurity and difficulty. The sense above ascribed to מֶשֶׁק (after Simonis and Gesenius) rests only upon conjecture, the use of "*Damascus*" for "*Damascene*" is very unusual, and the whole arrangement of the sentence very harsh. There is probably something at the bottom of it all, besides the alliteration between *Meshek* and *Dammeshek*, which we are ignorant of, and which is wanting to clear up the sense. The two passages, "*Judæis* origo *Damascena, Syriæ nobilissima civitas . . . Nomen urbi a Damasco rege inditum . . . Post Damascum Azelus, mox Adores et Abraham et Israhel reges fuere*" (Justin. lib. xxxvi. cap. 2): and Ἀβράμης ἐβασίλευσε Δαμασκοῦ . . . τοῦ δὲ Ἀβράμου ἔτι καὶ νῦν ἐν τῇ Δαμασκηνῇ τὸ ὄνομα δοξάζεται· καὶ κώμη ἀπ' αὐτοῦ δείκνυται Ἀβράμου οἴκησις λεγομένη (Joseph. *Ant.* i. 7, § 2, quoting Nicol. Damascen.) have probably some relation to the narrative in Gen. xv. (See Gesen. *Thes.* s. v. מֶשֶׁק; Rosenmüller on Gen. xv.; Knobel, *Genesis.*)

* Kalisch (*Genesis*, p. 365) maintains that the words דַּמֶּשֶׂק אֱלִיעֶזֶר in Gen. xv. 2, cannot possibly be translated "Eliezer of Damascus," but must be taken as a compound proper name, "Dammesek (*or* Damascus) Eliezer," like Hadad-ezer, Chushan-Rishathaim. The LXX. reads Δαμασκὸς Ἐλιέζερ. A.

2. [Ἐλιέζερ, (not Ἐλ.) in 1 Chr.] Second son of Moses and Zipporah, to whom his father gave this name, "because, said he, the God of my father was my help, that delivered me from the sword of Pharaoh" (Ex. xviii. 4; 1 Chr. xxiii. 15, 17). He remained with his mother and brother Gershom, in the care of Jethro his grandfather, when Moses returned to Egypt (Ex. iv. 18), she having been sent back to her father by Moses (Ex. xviii. 2), though she set off to accompany him, and went part of the way with him. Jethro brought back Zipporah and her two sons to Moses in the wilderness, after he heard of the departure of the Israelites from Egypt (xviii.). Eliezer had one son, Rehabiah, from whom sprang a numerous posterity (1 Chr. xxiii. 17, xxvi. 25, 26). Shelomith in the reign of Saul and David (ver. 28), who had the care of all the treasures of things dedicated to God, was descended from Eliezer in the 6th generation, so the genealogy in 1 Chr. xxvi. 25 is complete.

3. One of the sons of Becher, the son of Benjamin (1 Chr. vii. 8).

4. A priest in the reign of David, one of those appointed to sound with trumpets before the Ark on its passage from the house of Obed-edom to the city of David (1 Chr. xv. 24).

5. Son of Zichri, "ruler" (נָגִיד) of the Reubenites in the reign of David (1 Chr. xxvii. 16).

6. [Vat. Ελιαδα.] Son of Dodavah, of Mareshah in Judah (2 Chr. xx. 37), a prophet, who rebuked Jehoshaphat for joining himself with Ahaziah king of Israel, "who did very wickedly," in making a combined expedition of ships of Tarshish to go to Ophir for gold; and foretold the destruction of his fleet at Ezion-geber, which accordingly came to pass. When Ahaziah proposed a second expedition, Jehoshaphat refused (2 Chr. xx. 35–37; 1 K. xxii. 48, 49). The combination of the names Eliezer and Dodavah almost suggests that he may have been descended from David's mighty man, Eleazar the son of Dodo (2 Sam. xxiii. 9).

7. [Ἐλεάζαρ.] A chief Israelite — a "man of understanding" — whom Ezra sent with others from Ahava to Casiphia, to induce some Levites and Nethinim to accompany him to Jerusalem (Ezr. viii. 16). In 1 Esdr. viii. 43, the name is given as ELEAZAR.

8, 9, 10. [Ezr. x. 23, FA. Ελιαζαρ; ver. 31, Vat. Ελει, Εζερ.] A priest, a Levite, and an Israelite of the sons of Harim, who, in the time of Ezra, had married foreign wives (Ezr. x. 18, 23, 31). The former is called ELEAZAR, the second ELEAZURUS, and the third ELIONAS, in 1 Esdr. ix. 19, 24, 32.

11. Son of Jorim, 13th in descent from Nathan the son of David, in the genealogy of Christ (Luke iii. 29). A. C. H.

* ELI'HABA is the reading of the A. V. ed. 1611, and other early editions, in 2 Sam. xxiii. 32, and 1 Chr. xi. 33, for ELIAHBA. A.

ELIHOË'NAI [5 syl.] (אֱלְיְהוֹעֵינַי) [*to Jehovah my eyes*]: Ἐλιαναί, Alex. Ελιααναι: *Eliœnai*), son of Zerahiah, one of the Bene-l'ahath-moab, who with 200 men returned from the Captivity with Ezra (Ezr. viii. 4). In the apocrypha Esdras the name is ELIAONIAS.

ELIHO'REPH (אֱלִיחֹרֶף [*God his recompense*, Ges.]: Ἐλιάφ; Alex. Εναρεφ; [Comp. Ἐλιχόρεφ:] *Elihoreph*), son of Shisha. He and his brother Ahiah were scribes (סֹפְרִים) to Solomon at the commencement of his reign (1 K. iv. 3).

ELI'HU (אֱלִיהוּא [*God is He*, i. e. *Jehovah*]: Ἐλιούς: *Eliu*). **1.** One of the interlocutors in the book of Job. He is described as the "son of Barachel the Buzite," and thus apparently referred to the family of Buz, the son of Nahor, and nephew of Abraham (Gen. xxii. 21). This supposition suits well with the description of the other personages [ELIPHAZ; BILDAD],[a] and the probable date to be assigned to the scenes recorded. In his speech (cc. xxxii.–xxxvii.) he describes himself as younger than the three friends, and accordingly his presence is not noticed in the first chapters. He expresses his desire to moderate between the disputants; and his words alone touch upon,

[a] The connection of Dedan and Tema with Buz in Jer. xxv. 23, is also to be noticed.

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although they do not thoroughly handle, that idea of the disciplinal nature of suffering, which is the key to Job's perplexity and doubt; but, as in the whole book, the greater stress is laid on God's unsearchable wisdom, and the implicit faith which he demands. [JOB, BOOK OF.] A. B.

2. ('Ηλιού [Vat. Ηλειου; Alex. Ελιου].) Son of Tohu; a forefather of Samuel the Prophet (1 Sam. i. 1). In the statements of the genealogy of Samuel in 1 Chr. vi. the name ELIEL occurs in the same position — son of Toah and father of Jeroham (vi. 34, Heb. 19); and also ELIAB (vi. 27, Heb. 12), father of Jeroham and grandson of Zophai. The general opinion is that Elihu is the original name, and the two latter forms but copyists' variations thereof.

3. (Vat. and Alex. Ελιαβ; [Comp. Ald. 'Ελία.]) A similar variation of the name of Eliab, the eldest son of Jesse, is probably found in 1 Chr. xxvii. 18, where Elihu "of the brethren of David" is mentioned as the chief of the tribe of Judah. But see 1 Chr. xii. 2, where, in a similar connection, the word "brethren" is used in its widest sense. The LXX. retains Eliab. [ELIAB, 3.] In this place the name is without the final Aleph — אֱלִיהוּ.

4. ('Ελιμούθ; Alex. Ελιουδ; [Comp. Ald. 'Ελιοῦ.]) One of the "captains" (רָאשֵׁי, *i. e.* heads) of the "thousands of Manasseh" (1 Chr. xii. 20) who followed David to Ziklag after he had left the Philistine army on the eve of the battle of Gilboa and who assisted him against the marauding band (גְּדוּד) of the Amalekites (comp. 1 Sam. xxx.).

5. (אֱלִיהוּ: 'Ελιοῦ; [Vat. Ενγου.]) A Korhite Levite in the time of David; one of the doorkeepers (A. V. "porters") of the house of Jehovah. He was a son of Shemaiah, and of the family of Obed-edom (1 Chr. xxvi. 7). Terms are applied to all these doorkeepers which appear to indicate that they were not only "strong men," as in A. V., but also fighting men. (See vv. 6, 7, 8, 12, in which occur the words חַיִל = army, and גִּבּוֹרֵי = warriors or heroes.) G.

ELI'JAH. 1. (generally אֵלִיָּהוּ, *Eliyahu*, but sometimes אֵלִיָּה, *Eliyah* [*God-Jehovah*]: 'Ηλιού, [Vat. Ηλειου, exc. Mal. iv 5, 'Ηλίας;] Aquila, Ηλία;[a] N. T. 'Ηλίας, [Tisch. 8th ed 'Ηλείας:] *Elias*). ELIJAH THE TISHBITE has been well entitled "the grandest and the most romantic character that Israel ever produced."[b] Certainly there is no personage in the O. T. whose career is more vividly portrayed, or who exercises on us a more remarkable fascination. His rare, sudden, and brief appearances, his undaunted courage and fiery zeal, the brilliancy of his triumphs, the pathos of his despondency, the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration, throw such a halo of brightness around him as is equalled by none of his compeers in the sacred story.[c] The ignorance in which we are left of the circumstances and antecedents of the man who did and who suffered so much, doubtless contributes to enhance our interest in the story and the character. "Elijah the Tishbite of the inhabitants of Gilead," is literally all that is given us to know of his parentage and locality.[d] It is in remarkable contrast to the detail with which the genealogies of other prophets and leaders of Israel are stated.. Where the place — if it was a place — lay, which gave him this appellation we know not, nor are we likely to know. It is not again found in the Bible, nor has any name answering to it been discovered since.[e] [THISBE.]

The mention of Gilead, however, is the key-note to much that is most characteristic in the story of the prophet. Gilead was the country on the further side of the Jordan — a country of chase and pasture, of tent-villages, and mountain-castles, inhabited by a people not settled and civilized like those who formed the communities of Ephraim and Judah, but of wandering, irregular habits, exposed to the attacks of the nomad tribes of the desert, and gradually conforming more and more to the habits of those tribes; making war with the Hagarites, and taking the countless thousands of their cattle, and then dwelling in their stead (1 Chr. v. 10, 19–22). To an Israelite of the tribes west of Jordan the title "Gileadite" must have conveyed a similar impression, though in a far stronger degree, to that which the title "Celt" does to us. What the Highlands were a century ago to the towns in the Lowlands of Scotland, that, and more than that, must Gilead have been to Samaria or Jerusalem.[f] One of the most famous heroes in the early annals

[a] By Chrysostom and others the name is Grecised into 'Ηλίος, as if signifying the brightness of the sun.

[b] Stanley, *S. & P.* p. 328. In the *Acta Sanctorum*, he is called *Prodigiosus Thesbites*.

[c] "Omnium suae aetatis Prophetarum facile princeps; et, si a Mose discesseris, nulli secundus" (Frischmuth, in *Crit. Sacri*, quoting from Abarbanel).

[d] The Hebrew text is אֵלִיָּהוּ הַתִּשְׁבִּי מִתִּשְׁבֵי גִלְעָד. The third word may be pointed (1) as in the present Masoretic text, to mean "from the inhabitants of Gilead," or (2) "from Tishbi of Gilead;" which, with a slight change in form, is what the LXX. has. The latter is followed by Ewald (iii. 486, note). Lightfoot assumes, but without giving his authority, that Elijah was from Jabesh Gilead. By Josephus he is said to have come from Thesbon — ἐκ πόλεως Θεσβώνης τῆς Γαλααδίτιδος χώρας (viii. 13, § 2). Perhaps תושב may have been read as Heshbon, a city of the priests, and have given rise to the statement of Epiphanius, that he was "of the tribe of Aaron," and grandson of Zadok. See also the *Chron. Pasch.* in Fabricius, *Cod. Pseudep. V. T.* i 1070, &c.; and Quaresmius, *Elucid.* ii. 605. According to Jewish tradition — grounded on a certain similarity between the fiery zeal of the two — Elijah was identical with Phinehas the son of Eleazar the priest. He was also the angel of Jehovah who appeared in fire to Gideon (Lightfoot on John i. 21; Eisenmenger, i. 686). Arab tradition places his birthplace at *Gilkad Gilkood*, a few miles N. of *es-Salt* (Irby, p. 98), and his *tomb* near Damascus (Mislin, i. 490).

[e] The common assumption — perhaps originating with Hiller (*Onom* p. 947) or Reland (*Pal.* p. 1085) — is that he was born in the town Thisbe mentioned in Tob. i. 2. But not to insist on the fact that this Thisbe was not in Gilead but in Naphtali, it is nearly certain that the name has no real existence in that passage, but arises from a mistaken translation of the same Hebrew word which is rendered "inhabitants" in 1 K. xvii. 1. [THISBE.]

[f] See a good passage illustrative of this in *Rob Roy* chap. xix.

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of Israel was "Jephthah the Gileadite," in whom all these characteristics were prominent; and Professor Stanley has well remarked how impossible it is rightly to estimate his character without recollecting this fact (*S. & P.* p. 327).

With Elijah, of whom so much is told, and whose part in the history was so much more important, this is still more necessary. It is seen at every turn. Of his appearance as he "stood before" Ahab — with the suddenness of motion to this day characteristic of the Bedouins from his native hills, we can perhaps realize something from the touches, few, but strong, of the narrative. Of his height little is to be inferred — that little is in favor of its being beyond the ordinary size.[a] His chief characteristic was his hair, long and thick, and hanging down his back,[b] and which, if not betokening the immense strength of Samson, yet accompanied powers of endurance[c] no less remarkable. His ordinary clothing consisted of a girdle of skin[d] round his loins, which he tightened when about to move quickly (1 K. xviii. 46). But in addition to this he occasionally wore the "mantle," or cape,[e] of sheep-skin, which has supplied us with one of our most familiar figures of speech.[f] In this mantle, in moments of emotion, he would hide his face (1 K. xix. 13), or when excited would roll it up as into a kind of staff.[g] On one occasion we find him bending himself down upon the ground with his face between his knees.[h] Such, so far as the scanty notices of the record will allow us to conceive it, was the general appearance of the great Prophet, an appearance which there is no reason to think was other than uncommon even at that time.[i] "Vir qui curationem et cultum corporis despiceret; facie squalente, quæ multitudine suorum crinium obumbraretur pelle caprinâ tantum de corpore tegentem quantum abscondi decorum erat, reliqua corporis ad æra perdurantem" (Gregory Nyss. quoted by Willemer *de Pallio Eliæ* in *Crit. Sacri*).

The solitary life in which these external peculiarities had been assumed had also nurtured that fierceness of zeal and that directness of address which so distinguished him. It was in the wild loneliness of the hills and ravines of Gilead that the knowledge of Jehovah, the living God of Israel, had been impressed on his mind, which was to form the subject of his mission to the idolatrous court and country of Israel.

The northern kingdom had at this time forsaken almost entirely the faith in Jehovah. The worship of the calves had been a departure from him, it was a violation of his command against material resemblances; but still it would appear that even in the presence of the calves Jehovah was acknowledged, and they were at any rate a national institution, not one imported from the idolatries of any of the surrounding countries. [CALF.] They were announced by Jeroboam as the preservers of the nation during the great crisis of its existence: "Behold thy gods, O Israel, that brought thee up out of the land of Egypt" (1 K. xii. 28). But the case was quite different when Ahab, not content with the calf-worship — "as if it had been a light thing to walk in the sins of Jeroboam, the son of Nebat" — married the daughter of the king of Sidon, and introduced on the most extensive scale (Joseph. *Ant.* ix. 6, § 6) the foreign religion of his wife's family, the worship of the Phœnician Baal. What this worship consisted of we are ignorant — doubtless it was of a gay, splendid, and festal character, and therefore very opposite to the grave, severe service of the Mosaic ritual. Attached to it and to the worship of Asherah (A. V. "Ashtaroth," and "the groves") were licentious and impure rites, which in earlier times had brought the heaviest judgments on the nation (Num. xxv.; Judg. ii. 13, 14, iii. 7, 8). But the most obnoxious and evil characteristic of the Baal-religion was that it was the worship of power, of mere strength, as opposed to that of a God of righteousness and goodness — a foreign religion, imported from nations the hatred of whom was inculcated in every page of the law, as opposed to the religion of that God who had delivered the nation from the bondage of Egypt, had "driven out the heathen with his hand, and planted them in;" and through whom their forefathers had "trodden down their enemies, and destroyed those that rose up against them." It is as a witness against these two evils that Elijah comes forward.

1. What we may call the first Act in his life embraces between three and four years — three years and six months for the duration of the drought, according to the statements of the New Testament (Luke iv. 25; James v. 17), and three

[a] From a comparison of 2 K. iv. 34 with 1 K. xvii. 21, it would seem as if Elisha approached nearer than Elijah to the stature of the child. But the inference is not to be relied on. Chrysostom applied the same epithet to him as to St. Paul, τριπήχυν ἄνθρωπον.

[b] 2 K. i. 8, "a hairy man;" literally, "a lord of hair." This might be doubtful, even with the support of the LXX. and Josephus — ἄνθρωπον δασύν — and of the Targum Jonathan — גְּבַר סַעֲרָן — the same word used for Esau in Gen. xxvii. 11. But its application to the hair of his head is corroborated by the word used by the children of Bethel when mocking Elisha. "Bald-head" is a peculiar term (קָרֵחַ) applied only to want of hair at the back of the head; and the taunt was called forth by the difference between the bare shoulders of the new prophet and the shaggy locks of the old one. [ELISHA.]

[c] Running before Ahab's chariot; the hardships of the Cherith; the forty days' fast.

[d] עוֹר (2 K. i. 8), rendered "leather" in this one place only. See Gen. iii. 21, &c.

[e] *Allerdth*, אַדֶּרֶת: LXX. μηλωτής; always used for this garment of Elijah, but not for that of any prophet before him. It is perhaps a trace of the permanent impression which he left on some parts of the Jewish society, that a hairy cloak became afterwards the recognized garb of a prophet of Jehovah (Zech. xiii. 4; A. V. "rough garment;" where the Hebrew word is the same which in Elijah's history is rendered "mantle").

[f] Various relics of the mantle are said to exist. The list of claimants will be found in the *Acta Sanctorum* (July 20). One piece is shown at Oviedo in Spain.

[g] גְּלֹם (2 K. ii. 8); "wrapped" is a different word.

[h] This is generally taken as having been in prayer, but kneeling apparently was not (certainly is not) an attitude of prayer in the East. "When ye *stand* praying, forgive" (Mark xi. 25; and see Matt. vi. 5, &c.).

[i] This is to be inferred, as we shall see afterwards from king Ahaziah's recognition of him by mere description.

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or four months more for the journey to Horeb, and the return to Gilead (1 K. xvii. 1–xix. 21). His introduction is of the most startling description: he suddenly appears before Ahab, as with the unrestrained freedom of Eastern manners he would have no difficulty in doing, and proclaims the vengeance of Jehovah for the apostasy of the king. This he does in the remarkable formula evidently characteristic of himself, and adopted after his departure by his follower Elisha — a formula which includes everything at issue between himself and the king — the name of Jehovah, his being the God of Israel, the Living God, Elijah being his messenger, and then — the special lesson of the event — that the god of power and of nature should be beaten at his own weapons. "As Jehovah, God of Israel, liveth, before whom I stand," whose constant servant I am, "there shall not be dew nor rain these years, but according to my word." What immediate action followed on this we are not told; but it is plain that Elijah had to fly before some threatened vengeance either of the king, or more probably of the queen (comp. xix. 2). Perhaps it was at this juncture that Jezebel "cut off the prophets of Jehovah" (1 K. xviii. 4). He was directed to the brook Cherith, either one of the torrents which cleave the high table-lands of his native hills, or on the west of Jordan, more in the neighborhood of Samaria. [CHERITH.] There in the hollow of the torrent-bed he remained, supported in the miraculous manner with which we are all familiar, till the failing of the brook obliged him to forsake it. How long he remained in the Cherith is uncertain. The Hebrew expression is simply "at the end of days," nor does Josephus afford us any more information. A vast deal of ingenuity has been devoted to explaining away Elijah's "ravens." The Hebrew word, עֹרְבִים, *Orebim*, has been interpreted as "Arabians," as "merchants," as inhabitants of some neighboring town of *Orbo* or *Orbi*.[a] By others Elijah has been held to have plundered a raven's nest — and this twice a day regularly for several months! There is no escape from the plain meaning of the words — occurring as they do twice, in a passage otherwise displaying no tinge of the marvellous — or from the unanimity of all the Hebrew MSS., of all the ancient versions, and of Josephus.[b] [CHERITH.]

His next refuge was at ZAREPHATH, a Phœnician town lying between Tyre and Sidon, certainly the last place at which the enemy of Baal would be looked for.[c] The widow woman in whose house he lived[d] seems, however, to have been an Israelite, and no Baal-worshipper, if we may take her adjuration by "Jehovah thy God" as an indication.[e] Here Elijah performed the miracles of prolonging the oil and the meal; and restored the son of the widow to life after his apparent death.[f]

Here the prophet is first addressed by the title which, although occasionally before used to others, is so frequently applied to Elijah as to become the distinguishing appellation of himself and his successor: "O thou man of God" — "Now I know that thou art a man of God" (1 K. xvii. 18, 24).

In this, or some other retreat, an interval of more than two years must have elapsed. The drought continued, and at last the full horrors of famine, caused by the failure of the crops, descended on Samaria. The king and his chief domestic officer divide between them the mournful duty of ascertaining that neither round the springs, which are so frequent a feature of central Palestine, nor in the nooks and crannies of the most shaded torrent-beds, was there any of the herbage left, which in those countries is so certain an indication of the presence of moisture. No one short of the two chief persons of the realm could be trusted with this quest for life or death — "Ahab went one way by himself, and Obadiah went another way by himself." It is the moment for the reappearance of the prophet. He shows himself first to the minister. There, suddenly planted in his path, is the man whom he and his master have been seeking for more than three years. "There is no nation or kingdom," says Obadiah with true Eastern hyperbole, "whither my lord hath not sent to seek thee;" and now here he stands when least expected. Before the sudden apparition of that wild figure, and that stern, unbroken countenance,

[a] Jerome, quoted by Kennicott, p. 581. See these hypotheses brought together in Keil *ad loc.*

[b] This subject is exhausted in a dissertation entitled *Elias corvorum convictor* in the *Critici Sacri*.

[c] Lightfoot quaintly remarks on this that Elijah was the first Apostle to the Gentiles.

[d] The traditional scene of his meeting with the widow was in a wood to the south of the town (Mislin, i. 582, who however does not give his authority). In the time of Jerome the spot was marked by a tower (Jerome, *Ep. Paulæ*). At a later period a church dedicated to the prophet was erected over the house of the widow, in which his chamber and her kneading-trough were shown (Anton. Martyr, and Phocas, in Reland, p. 962). This church was called τὸ χηρεῖον (*Acta Sanctorum*).

[e] This must not be much relied on. Zedekiah, son of Chenaanah, one of Ahab's prophets, uses a similar form of words, "Thus saith Jehovah" (1 K. xxii. 11). The apparent inference however from Luke iv. 26 is that she was one of the widows of Israel. In the Jewish traditions her son was the Messiah (Eisenmenger, *Entd. Judenth.* ii. 725).

[f] "Jehovah thy God" (see just before) suggests more obviously a difference of worship and nationality between the Sareptan widow and the prophet. See Stanley, *Jewish Church*, ii. 330. So also the exceptive εἰ μή, Luke iv. 26, properly refers to ἐπέμφθη and not αὐτῶν, i. e., was sent nowhere *except* to Sarepta, which lay out of Israel, and *not* was sent to none of the widows in Israel *except* the one at Sarepta. We have the same idiom in ver. 27, where the opposition between Israelite and foreigner is beyond question. On this use of εἰ μή, see especially Fritzsche on Rom. xiv. 14. and Meyer on Matt. xii. 4. H.

[g] This is warranted by the expression "his sickness was so sore that there was no breath left in him," a form of words not elsewhere found; while in the story of the Shunammite's son it is distinctly said the child "died." Josephus's language (viii. 13, § 3) shows that he did not understand the child to have died. The Jewish tradition, quoted by Jerome, was that this boy was the servant who afterwards accompanied Elijah, and finally became the prophet Jonah. (Jerome, *Pref. to Jonah*; and see the citations from the Talmud in Eisenmenger, *Entd. Jud.* ii. 725.)

[h] That the child's death was real, not apparent, as stated above, cannot well be questioned. The language itself is sufficiently explicit. The child's ceasing to breathe must mean the same thing as to die. So the Psalmist says: "Thou takest away their breath, they die" (civ. 29). The two expressions are often interchanged (comp. Gen. vii. 22; Josh. xi. 11; Ps. cxxxv. 17, cxlvi. 4; Ezek. xxxvii. 10, etc.). So also the prayer of the prophet which follows, suppose

Obadiah could not but fall on his face.[a] Elijah, however, soon calms his agitation — "As Jehovah of hosts liveth, before whom I stand, I will surely show myself to Ahab;" and thus relieved of his fear that, as on a former occasion, Elijah would disappear before he could return with the king, Obadiah departs to inform Ahab that the man they seek is there. Ahab arrived, Elijah makes his charge — "Thou hast forsaken Jehovah and followed the Baals." He then commands that all Israel be collected to Mount Carmel with the four hundred and fifty prophets of Baal, and the four hundred of Asherah (Ashtaroth), the latter being under the especial protection of the queen. Why Mount Carmel, which we do not hear of until now, was chosen in preference to the nearer Ebal or Gerizim, is not evident. Possibly Elijah thought it wise to remove the place of the meeting to a distance from Samaria. Possibly in the existence of the altar of Jehovah (xviii. 30) — in ruins, and therefore of earlier erection — we have an indication of an ancient sanctity attaching to the spot. On the question of the particular part of the ridge of Carmel, which formed the site of the meeting, there cannot be much doubt. It is elsewhere examined. [CARMEL.]

There are few more sublime stories in history than this. On the one hand the solitary servant of Jehovah, accompanied by his one attendant; with his wild shaggy hair, his scanty garb, and sheep-skin cloak, but with calm dignity of demeanor and the minutest regularity of procedure, repairing the ruined altar of Jehovah with twelve stones, according to the number of the twelve founders of the tribes, and recalling in his prayer the still greater names of Abraham, Isaac, and Israel — on the other hand the 850 prophets of Baal and Ashtaroth, doubtless in all the splendor of their vestments (2 K. x. 22), with the wild din of their "vain repetitions" and the maddened fury of their disappointed hopes, and the silent people surrounding all — these things form a picture with which we are all acquainted, but which brightens into fresh distinctness every time we consider it. The conclusion of the long day need only be glanced at.[b] The fire of Jehovah consuming both sacrifice and altar — the prophets of Baal killed, it would seem by Elijah's own hand (xviii. 40) — the king, with an apathy almost unintelligible, eating and drinking in the very midst of the carnage of his own adherents — the rising storm — the ride across the plain to Jezreel, a distance of at least 16 miles; the prophet, with true Bedouin endurance, running before the chariot, but also with true Bedouin instinct stopping short of the city, and going no further than the "entrance of Jezreel."

So far the triumph had been complete; but the spirit of Jezebel was not to be so easily overcome, and her first act is a vow of vengeance against the author of this destruction. "God do so to me, and more also," so ran her exclamation, "if I make not thy life as the life of one of them by to-morrow about this time." It was no duty of Elijah to expose himself to unnecessary dangers, and, as at his first introduction, so now, he takes refuge in flight. The danger was great, and the refuge must be distant. The first stage on the journey was Beer-sheba — "Beer-sheba which belongeth to Judah," says the narrative, with a touch betraying its Israelitish origin. Here, at the ancient haunt of those fathers of his nation whose memory was so dear to him, and on the very confines of cultivated country, Elijah halted. His servant — according to Jewish tradition the boy of Zarephath — he left in the town; while he himself set out alone into the wilderness — the waste uninhabited region which surrounds the south of Palestine. The labors, anxieties, and excitement of the last few days had proved too much even for that iron frame and that stern resolution. His spirit is quite broken, and he wanders forth over the dreary sweeps of those rocky hills wishing for death — "It is enough! Lord, let me die, for I am not better than my fathers."[c] It is almost impossible not to conclude from the terms of the story that he was entirely without provisions for this or any journey. But God, who had brought his servant into this difficulty, provided him with the means of escaping from it. Whether we are to take the expression of the story literally or not is comparatively of little consequence. In some way little short of miraculous — it might well seem to the narrator that it could be by nothing but an angel[d] — the prophet was awakened from his dream of despondency beneath the solitary bush[e] of the wilderness, was fed with the bread and the water which to this day are all a Bedouin's requirements,[f] and went forward, "in the strength of that food," a journey of forty days "to the mount of God, even to Horeb."

that result: "Hast thou also brought evil upon the widow . . . by slaying her son?" (1 K. xvii. 20); and, "O Lord, let this child's soul come into him again" (ver. 21). H.

[a] The expressions of Obadiah, "lord" and "slave," show his fear of Elijah; they are those ordinarily used in addressing a potentate.

[b] The more so as the whole of this scene is admirably drawn out by Stanley (*S. & P.* pp. 355, 356).

[c] Although to some it may seem out of place in a work of this nature, yet the writer cannot resist referring to the Oratorio of *Elijah* by Mendelssohn, one of the most forcible commentaries existing on the history of the prophet. The scene in which the occurrences at Beer-sheba are embodied is perhaps the most dramatic and affecting in the whole work.

[d] מַלְאָךְ is both a "messenger" and an "angel." LXX. ver. 5, ττς; and so Josephus (viii. 13, § 7).

[e] "*One Retem tree*," Hebrew, רֹתֶם אֶחָד. [Not certainly so emphatic, for the numeral may be = ~ur a or an, as often elsewhere — H.] The frequented rock opposite the gate of the Greek convent, *Deir Mar Elyas*, between Jerusalem and Bethlehem, which is now shown to travellers as the spot on which the prophet rested on this occasion (Bonar; Porter, *Handbook*, &c.), appears at an earlier date not to have been so restricted, but was believed to be the place on which he was "accustomed to sleep" (Sandys, lib. iii. p. 176; Maundrell, *Ear. Trav.* p. 456), and the site of the convent as that where he was born (Geysforde, 1506, in Bonar, p. 117). Neither the older nor the later story can be believed; but it is possible that they may have originated in some more trustworthy tradition of his having rested here on his southward journey, in all probability taken along this very route. See a curious statement by Quaresmius of the extent to which the rock had been defaced in his own time "by the piety or impiety" of the Christian pilgrims. (*Elucidatio*, ii. 605; comp. Doubdan, *Voyage*, &c., p 144.)

[f] The LXX. adds to the description the only touch wanting in the Hebrew text — "a cake of meal" — ἀλυρίτης.

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Here, i.e. "the cave," [a] one of the numerous caverns in those awful mountains, perhaps some traditional sanctuary of that hallowed region, at any rate well known — he remained for certainly one [b] night. In the morning came the "word of Jehovah" — the question, "What doest thou here, Elijah? Driven by what hard necessity dost thou seek this spot on which the glory of Jehovah has in former times been so signally shown?" In answer to this invitation the prophet opens his griefs. He has been very zealous for Jehovah; but force has been vain; one cannot stand against a multitude; none follow him, and he is left alone, flying for his life from the sword which has slain his brethren. The reply comes in that ambiguous and indirect form in which it seems necessary that the deepest communications with the human mind should be couched, to be effectual. He is directed to leave the cavern and stand on the mountain in the open air (εἰς τὸ ὄρος τὸ θεοβατον, Josephus), face to face (לִפְנֵי) with Jehovah. Then, as before with Moses (Ex. xxxiv. 6), "The Lord passed by;" passed in all the terror of his most appalling manifestations. The fierce wind tore the solid mountains and shivered the granite cliffs of Sinai; the earthquake crash reverberated through the defiles of those naked valleys; the fire burnt in the incessant blaze of eastern lightning. Like these, in their degree, had been Elijah's own modes of procedure, but the conviction is now forced upon him that in none of these is Jehovah to be known. Then, penetrating the dead silence which followed these manifestations, came the fourth mysterious symbol — the "still small voice." What sound this was, whether articulate voice or not, we cannot even conjecture; but low and still as it was it spoke in louder accents to the wounded heart of Elijah than the roar and blaze which had preceded it. To him no less unmistakably than to Moses, centuries before, it was proclaimed that Jehovah was "merciful and gracious, long-suffering and abundant in goodness and truth." Elijah knew the call, and at once stepping forward and hiding his face in his mantle, stood waiting for the Divine communication. It is in the same words as before, and so is his answer; but with what different force must the question have fallen on his ears, and the answer left his lips! "Before his entrance to the cave, he was comparatively a novice; when he left it he was an initiated man. He had thought that the earthquake, the fire, the wind, must be the great witnesses of the Lord. But he was not in *them;* not they, but the still small voice had that awe in it which forced the prophet to cover his face with his mantle. What a conclusion of all the past history! What an interpretation of its meaning!" (Maurice, *Prophets and Kings*, p. 136). Not in the persecutions of Ahab and Jezebel, nor in the slaughter of the prophets of Baal, but in the 7000 unknown worshippers who had not bowed the knee to Baal, was the assurance that Elijah was not alone as he had seemed to be.

Three commands were laid on him — three changes were to be made. Instead of Ben-hadad, Hazael was to be king of Syria; instead of Ahab, Jehu the son of Nimshi was to be king of Israel, and Elisha the son of Shaphat was to be his own successor. Of these three commands the two first were reserved for Elisha to accomplish, the last only was executed by Elijah himself. It would almost seem as if his late trials had awakened in him a yearning for that affection and companionship which had hitherto been denied him. His first search was for Elisha. Apparently he soon found him; we must conclude at his native place, Abel-meholah, probably somewhere about the centre of the Jordan valley. [ABEL-MEHOLAH.] Elisha was ploughing at the time,[c] and Elijah "passed over to him" — possibly crossed the river [d] — and cast his mantle, the well-known sheep skin cloak, upon him, as if, by that familiar [e] action, claiming him for his son. A moment of hesitation — but the call was quickly accepted, and then commenced that long period of service and intercourse which continued till Elijah's removal, and which after that time procured for Elisha one of his best titles to esteem and reverence — "Elisha the son of Shaphat, who poured water on the hands of Elijah."

2. Ahab and Jezebel now probably believed that their threats had been effectual, and that they had seen the last of their tormentor. At any rate this may be inferred from the events of chap. xxi. Foiled in his wish to acquire the ancestral plot of ground of Naboth by the refusal of that sturdy peasant to alienate the inheritance of his fathers, Ahab and Jezebel proceed to possess themselves of it by main force, and by a degree of monstrous injustice which shows clearly enough how far the elders of Jezreel had forgotten the laws of Jehovah how perfect was their submission to the will of their mistress. At her orders Naboth is falsely accused of blaspheming God and the king, is with his sons [f] stoned and killed, and his vineyard then — as having belonged to a criminal — becomes at once the property of the king. [NABOTH.]

Ahab loses no time in entering on his new acquisition. Apparently the very next day after the execution he proceeds in his chariot to take posses-

[a] The Hebrew word has the article, הַמְּעָרָה; and so too the LXX., τὸ σπήλαιον. The cave is now shown "in the secluded plain below the highest point of *Jebel Mûsa;*" "a hole just large enough for a man's body," beside the altar in the chapel of Elijah (Stanley, *S. & P.* p. 49; Rob. i. 108, 2d ed.).

[b] Hebrew, לִין. A. V. "lodge;" but in Gen. xix. 2, accurately, "tarry all night."

[c] The words of the text are somewhat obscured in the A. V. They bear testimony at once to the solid position of Elisha, and to the extent of the arable soil of the spot. According to the Masoretic punctuation the passage is: "And he departed thence, and found Elisha the son of Shaphat, who was ploughing. Twelve yoke were before him (*i. e.* either 12 ploughs were before him with his servants, or 12 yoke of land were already ploughed), and he was with the last." [See note under ELISHA, p. 714.]

[d] The word is that always employed for crossing the Jordan.

[e] See also Ruth iii. 4–14. Ewald, *Alterthümer*, p. 191, note. A trace of a similar custom survives in the German word *Mantel-kind*.

[f] "The blood of Naboth and the blood of his sons" (2 K. ix. 26; comp. Josh. vii. 24). From another expression in this verse — *yesternight* (אֶתְמוֹל, A. V. "yesterday"), we may perhaps conclude that like a later trial on a similar charge, also supported by two false witnesses — the trial of our Lord — it was conducted at night. The same word — *yesternight* — prompts the inference that Ahab's visit and encounter with Elijah happened on the very day following the murder.

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son of the coveted vineyard. Behind him, probably in the back part of the chariot, ride his two sages Jehu and Bidkar (2 K. ix. 26). But the triumph was a short one. Elijah had received an intimation from Jehovah of what was taking place, and rapidly as the accusation and death of Naboth had been hurried over, he was there to meet his ancient enemy, and as an enemy he does meet him — as David went out to meet [a] Goliath — on the very scene of his crime; suddenly, when least expected and least wished for, he confronts the miserable king. And then follows the curse, in terms fearful to any Oriental — peculiarly terrible to a Jew — and, most of all, significant to a successor of the apostate princes of the northern kingdom — "I will take away thy posterity; I will cut off from thee even thy very dogs; I will make thy house like that of Jeroboam and Baasha; thy blood shall be shed in the same spot where the blood of thy victims was shed last night; thy wife and thy children shall be torn in this very garden by the wild dogs of the city, or as common carrion devoured by the birds of the sky" — the large vultures which in eastern climes are always wheeling along under the clear blue sky, and doubtless suggested the expression to the prophet. How tremendous was this scene we may gather from the fact that after the lapse of at least 20 years Jehu was able to recall the very words of the prophet's burden, to which he and his companion had listened as they stood behind their master in the chariot. The whole of Elijah's denunciation may possibly be recovered by putting together the words recalled by Jehu, 2 K. ix. 26, 36, 37, and those given in 1 K. xxi. 19–25.

3. A space of three or four years now elapses (comp. 1 K. xxii. 1, xxii. 51; 2 K. i. 17), before we again catch a glimpse of Elijah. The denunciations uttered in the vineyard of Naboth have been partly fulfilled. Ahab is dead, and his son and successor, Ahaziah, has met with a fatal accident, and is on his death-bed, after a short and troubled reign of less than two years (2 K. i. 1, 2; 1 K. xxii. 51). In his extremity he sends to an oracle or shrine of Baal at the Philistine town of Ekron to ascertain the issue of his illness. But the oracle is nearer at hand than the distant Ekron. An intimation is conveyed to the prophet, probably at that time inhabiting one of the recesses of Carmel, and, as on the former occasions, he suddenly appears on the path of the messengers, without preface or inquiry utters his message of death, and as rapidly disappears. The tone of his words is as national on this as on any former occasion, and, as before, they are authenticated by the name of Jehovah — "Thus saith Jehovah, Is it because there is no God in Israel that ye go to inquire of Baal-zebub, god of Ekron?" The messengers returned to the king too soon to have accomplished their mission. They were possibly strangers; at any rate they were ignorant of the name of the man who had thus interrupted their journey. But his appearance had fixed itself in their minds, and their description at once told Ahaziah, who must have seen the prophet about his father's court or have heard him described in the harem, who it was that had thus reversed the favorable oracle which he was hoping for from Ekron. The "hairy man" — the "lord of hair," so the Hebrew reading [b] runs — with a belt of rough skin round his loins, who came and went in this secret manner, and uttered his fierce words in the name of the God of Israel, could be no other than the old enemy of his father and mother, Elijah the Tishbite. But ill as he was this check only roused the wrath of Ahaziah, and, with the spirit of his mother, he at once seized the opportunity of possessing himself of the person of the man who had been for so long the evil genius of his house. A captain was despatched, with a party of fifty, to take Elijah prisoner. He was sitting [perhaps = "dwelt"] on the top of "the mount," [c] *i. e.* probably of Carmel [comp. 2 K. ii 25]. The officer approached and addressed the prophet by the title which, as before noticed, is most frequently applied to him and Elisha — "O man of God, the king hath spoken: come down." "And Elijah answered and said, If I be a man of God, then let fire come down from heaven and consume thee and thy fifty! And there came down fire from heaven and consumed him and his fifty." A second party was sent, only to meet the same fate. The altered tone of the leader of a third party, and the assurance of God that his servant need not fear, brought Elijah down. But the king gained nothing. The message was delivered to his face in the same words as it had been to the messengers, and Elijah, so we must conclude, was allowed to go harmless. This was his last interview with the house of Ahab. It was also his last recorded appearance in person against the Baal-worshippers.

Following as it did on Elijah's previous course of action, this event must have been a severe blow to the enemies of Jehovah. But impressive as it doubtless was to the contemporaries of the prophet, the story possesses a far deeper significance for us than it could have had for them. While it is most characteristic of the terrors of the earlier dispensation under which men were then living, it is remarkable as having served to elicit from the mouth of a greater than even Elijah an exposition, no less characteristic, of the distinction between that severe rule and the gentler dispensation which He came to introduce. It was when our Lord and his disciples were on their journey through this very district, from Galilee to Jerusalem, and when smarting from the churlish inhospitality of some Samaritan villagers, that — led to it by the distant view of the heights of Carmel, or, perhaps, by some traditional name on the road — the impetuous zeal of the two "sons of thunder" burst forth — "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elijah did?" But they little knew the Master they addressed. "He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them" (Luke ix. 51–56).[d] As if he had said,

[a] The Hebrew word is the same.

[b] See p. 708, note *b*.

[c] הָהָר (2 K. i. 9), A. V., inaccurately, "an hill."

[d] * This passage presents a very interesting problem in textual criticism, which it may be proper to notice, though its full discussion would here be out of place. The words following "He turned and rebuked them" (from "and said" to "save them" inclusive, though so appropriate to the occasion and in every respect so worthy of our Lord, are wanting in a large majority of the most important manuscripts (namely, A B C E G H L S V X Δ Π and the Sinaitic) and in other leading authorities for the settlement of the text. They are accordingly rejected by Lachmann

"Ye are mistaking and confounding the different standing points of the Old and New Covenants; taking your stand upon the Old — that of an avenging righteousness, when you should rejoice to take it upon the New — that of a forgiving love" (Trench, *Miracles*, ch. iv.).

4. It must have been shortly after the death of Ahaziah that Elijah made a communication with the southern kingdom. It is the only one of which any record remains, and its mention is the first and last time that the name of the prophet appears in the books of Chronicles. Mainly devoted as these books are, to the affairs of Judah, this is not surprising. The alliance between his enemy Ahab and Jehoshaphat cannot have been unknown to the prophet, and it must have made him regard the proceedings of the kings of Judah with more than ordinary interest. When, therefore, Jehoram, the son of Jehoshaphat, who had married the daughter of Ahab, began "to walk in the ways of the kings of Israel, as did the house of Ahab, and to do that which was evil in the sight of Jehovah," Elijah sent him a letter[a] denouncing his evil doings, and predicting his death (2 Chr. xxi. 12–15). This letter has been considered as a great difficulty, on the ground that Elijah's removal must have taken place before the death of Jehoshaphat (from the terms of the mention of Elisha in 2 K. iii. 11), and therefore before the accession of Joram to the throne of Judah. But admitting that Elijah had been translated before the expedition of Jehoshaphat against Moab, it does not follow that Joram was not at that time, and before his father's death, king of Judah, Jehoshaphat occupying himself during the last six or seven years of his life in going about the kingdom (2 Chr. xix. 4–11), and in conducting some important wars, amongst others that in question against Moab, while Joram was concerned with the more central affairs of the government (2 K. iii. 7, &c.). That Joram began to reign during the lifetime of his father Jehoshaphat is stated in 2 K. viii. 16. According to one record (2 K. i. 17), which immediately precedes the account of Elijah's last acts on earth, Joram was actually on the throne of Judah at the time of Elijah's interview with Ahaziah; and though this is modified by the statements of other places[b] (2 K. iii. 1, viii. 16), yet it is not invalidated, and the conclusion is almost inevitable, as stated above, that Joram ascended the throne some years before the death of his father. [See JORAM; JEHOSHAPHAT; JUDAH.] In its contents the letter bears a strong resemblance to the speeches of Elijah,[c] while in the details of style it is very peculiar, and quite different from the narrative in which it is imbedded (Bertheau, *Chronik*, ad loc.).

5. The closing transaction of Elijah's life introduces us to a locality heretofore unconnected with him. Hitherto we have found him in the neighborhood of Samaria, Jezreel, Carmel, only leaving these northern places on actual emergency, but we now find him on the frontier of the two kingdoms, at the holy city of Bethel, with the sons of the prophets at Jericho, and in the valley of the Jordan (2 K. ii. 1, &c.).

It was at GILGAL — probably not the ancient place of Joshua and Samuel, but another of the same name still surviving on the western edge of the hills of Ephraim[d] — that the prophet received the divine intimation that his departure was at hand. He was at the time with Elisha, who seems now to have become his constant companion. Perhaps his old love of solitude returned upon him perhaps he wished to spare his friend the pain of

Tischendorf, and Tregelles, though defended by Alford, and, as far as ver. 55 is concerned, by Meyer and Bleek, who explain their omission by the supposition that the eye of the copyist passed from ΚΑΙΕΙΠεν to ΚΑΙΕΙΠοριεθησαν. The 56th verse (so far as quoted above) which is wanting in D and a very few other documents which contain the rest of the words in question, is rejected by most critics, though the authorities which support it are substantially the same with those which contain ver. 55. Further, the words ὡς καὶ Ἠλίας ἐποίησε, "even as Elias did," in ver. 54, which are wanting in B L Ξ and the Sinaitic MS., also in the Curetonian Syriac, Vulgate, and Armenian versions, and some MSS. of the Old Latin and Coptic, are likewise rejected by Tischendorf and Tregelles, according to whom the whole passage as originally written reads thus: "Lord, wilt thou that we command fire to come down from heaven and destroy them? But he turned and rebuked them; and they went to another village."

The whole question is discussed by Mr. Norton in his *Evidences of the Genuineness of the Gospels* in a very able and instructive note (vol. i. pp. lxxx.–lxxxvii., 2d ed. Boston, 1846). Though concluding that the words in question "did not make a part of the original text of Luke's Gospel," he goes on to remark: —

"But, on the other hand, the words carry with them strong intrinsic proof that they were spoken by Jesus. Nor can we imagine any reason why, if not uttered by him, they should have been invented and ascribed to him.

"In this state of the case, the only solution of the appearances that present themselves seems to be, that the words ascribed to our Lord were spoken by him, that they were preserved in the memories of those who heard him, and communicated by them to others, and that, not having been recorded by Luke, they were first written in the margin, and then introduced into the text of his Gospel."

The state of the external testimony is such, that he further supposes "that the account of the words of our Lord and his disciples was not introduced in a complete form at once; but that the text owes its present state to marginal additions made at three different times: first, the words, 'As Elijah did,' being written down, as these are wanting in the smallest number of manuscripts, then those first spoken by our Lord, and then his remaining words." A.

[a] מִכְתָּב, "a writing" [A. V.], almost identical with the word used in Arabic at the present day. The ordinary Hebrew word for a letter is *Sepher*, סֵפֶר, a book.

[b] The second statement of Jehoram's accession to Israel (in 2 K. iii. 1) seems inserted there to make the subsequent narrative more complete. Its position there, subsequent to the story of Elijah's departure has probably assisted the ordinary belief in the difficulty in question.

[c] The ancient Jewish commentators got over the apparent difficulty by saying that the letter was written and sent after Elijah's translation. Others believed that it was the production of Elisha, for whose name that of Elijah had been substituted by copyists. The first of these requires no answer. To the second, the severity of its tone, as above noticed, is a sufficient reply. Josephus (*Ant.* ix. 5, § 2) says that the letter was sent while Elijah was still on earth. (See Lightfoot, *Chronicle*, &c., "Jehoram." Other theories will be found in Fabricius, *Cod. Pseudepig.* i. 1075, and Otho, *Lex. Rabb.* p. 167.)

[d] The grounds for this inference are given under ELISHA (p. 718). See also GILGAL.

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so sudden parting; in either case he endeavors to persuade Elisha to remain behind while he goes on an errand of Jehovah. "Tarry here, I pray thee, for Jehovah hath sent me to Bethel." But Elisha will not so easily give up his master, — "As Jehovah liveth and as thy soul liveth I will not leave thee." They went together to Bethel.[a] The event which was about to happen had apparently been communicated to the sons of the prophets at Bethel, and they inquire if Elisha knew of his impending loss. His answer shows how fully he was aware of it. "Yea," says he, with all the emphasis possible, "indeed *I do*[b] know it, hold ye your peace." But though impending, it was not to happen that day. Again Elijah attempts to escape to Jericho, and again Elisha protests that he will not be separated from him. Again, also, the sons of the prophets at Jericho make the same unnecessary inquiries, and again he replies as emphatically as before. Elijah makes a final effort to avoid what they both so much dread. "Tarry here, I pray thee, for Jehovah hath sent me to the Jordan." But Elisha is not to be conquered, and the two set off across the undulating plain of burning sand, to the distant river, — Elijah in his mantle or cape of sheep-skin, Elisha in ordinary clothes (הֶבֶל, ver. 12). Fifty men of the sons of the prophets ascend the abrupt heights behind the town — the same to which a late tradition would attach the scene of our Lord's temptation — and which command the plain below, to watch with the clearness of eastern vision what happens in the distance. Talking as they go, the two reach the river, and stand on the shelving bank beside its swift brown current. But they are not to stop even here. It is as if the aged Gileadite cannot rest till he again sets foot on his own side of the river. He rolls up[c] his mantle as into a staff, and with his old energy strikes the waters as Moses had done before him — strikes them as if they were an enemy;[d] and they are divided hither and thither, and they two go over on dry ground. What follows is best told in the simple words of the narrative. "And it came to pass when they were[e] gone over, that Elijah said to Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: if thou see me taken from thee, it shall be so unto thee, but if not, it shall not be so. And it came to pass as they still went on, and talked, that, behold, a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by the whirlwind into the skies." Well might Elisha cry with bitterness,[g] "My father, my father!" He was gone who, to the discerning eye and loving heart of his disciple, had been "the chariot of Israel and the horsemen thereof" for so many years; and Elisha was at last left alone to carry on a task to which he must often have looked forward, but to which in this moment of grief he may well have felt unequal. He saw him no more; but his mantle had fallen, and this he took up — at once a personal relic and a symbol of the double portion of the spirit of Elijah with which he was to be clothed. Little could he have realized, had it been then presented to him, that he whose greatest claim to notice was that he had "poured water on the hands of Elijah" should hereafter possess an influence which had been denied to his master — should, instead of the terror of kings and people, be their benefactor, adviser, and friend, and that over his death-bed a king of Israel should be found to lament with the same words that had just burst from him on the departure of his stern and silent master, "My father, my father, the chariot of Israel and the horsemen thereof!"

And here ends all the direct information which is vouchsafed to us of the life and work of this great prophet. Truly he "stood up as a fire, and his word burnt as a lamp" (Ecclus. xlviii. 1). How deep was the impression which he made on the mind of the nation may be judged of from the fixed belief which many centuries after prevailed, that Elijah would again appear for the relief and restoration of his country. The prophecy of Malachi (iv. 5)[h] was possibly at once a cause and an illustration of the strength of this belief. What it had grown to at the time of our Lord's birth, and how continually the great prophet was present to the expectations of the people, we do not need the evidence of the Talmud to assure us,[i] it is patent

[a] The Hebrew word "went down" is a serious difficulty, if Gilgal is taken to be the site of Joshua's camp and the resting-place of the ark, since that is more than 3000 feet below Bethel. But this is avoided by adopting the other Gilgal to the N. W. of Bethel, and on still higher ground, which also preserves the sequence of the journey to Jordan. (See Stanley, *S. & P.* p. 308, note.) Some considerations in favor of this adoption will be found under ELISHA.

[b] גַּם־אֲנִי יָדַעְתִּי = "Also I know it;" Κἀγὼ ἔγνωσα.

[c] גְּלֹם. The above is quite the force of the word.

[d] The word is נָכָה, used of smiting in battle; generally with the sense of wounding (Gesen. p. 888).

[e] LXX. "As they were going over," ἐν τῷ διαβῆναι.

[f] The statements of the text hardly give support to the usual conception of Elijah's departure as represented by painters and in popular discourses. It was not in the chariot of fire that he went up into the skies. The fire served to part the master from the disciple, to show that the severance had arrived, but Elijah was taken up by the fierce wind of the tempest. The word סְעָרָה involves no idea of *whirling*, and is frequently rendered in the A. V. "storm" or "tempest." The term "the skies" has been employed above to translate the Hebrew הַשָּׁמַיִם, because we attach an idea to the word "heaven" which does not appear to have been present to the mind of the ancient Hebrews. [The word, among its other senses, often denotes the place of God's abode, and may very properly be so understood here. Indeed, that meaning only agrees with 2 K. ii. 1, and with the general tenor of the narrative. — H.]

[g] צָעַק, the word used amongst others for the "great and bitter cry" when the first-born were killed in Egypt.

[h] The expression in Malachi is "Elijah the prophet." From this unusual title some have believed that another Elijah was intended. The LXX., however, either following a different Hebrew text from that which we possess, or falling in with the belief of their times, insert the usual designation, "the Tishbite." (See Lightfoot, *Exercit.* on Luke i. 17.)

[i] He is recorded as having often appeared to the wise and good rabbis — at prayer in the wilderness, or on their journeys — generally in the form of an Arabian merchant (Eisenmenger, i. 11, ii. 407–7). At the circumcision of a child a seat was always placed

on every page of the Gospels. Each remarkable person, as he arrives on the scene, be his habits and characteristics what they may — the stern John equally with his gentle Successor — is proclaimed to be Elijah (Matt. xvi. 14; Mark vi. 15; John i. 21). His appearance in glory on the Mount of Transfiguration does not seem to have startled the disciples. They were "sore afraid," but not apparently surprised. On the contrary, St. Peter immediately proposes to erect a tent for the prophet whose arrival they had been so long expecting. [See TRANSFIGURATION, Amer. ed.] Even the cry of our Lord from the cross, containing as it did but a slight resemblance to the name of Elijah, immediately suggested him to the bystanders. "He calleth for Elijah." "Let be, let us see if Elijah will come to save him."

How far this expectation was fulfilled in John, and the remarkable agreement in the characteristics of these two men, will be considered under JOHN THE BAPTIST.

But on the other hand, the deep impression which Elijah had thus made on his nation only renders more remarkable the departure which the image conveyed by the later references to him evinces, from that so sharply presented in the records of his actual life. With the exception of the eulogiums contained in the catalogues of worthies in the book of Jesus the son of Sirach (xlviii.) and 1 Macc. ii. 58, and the passing allusion in Luke ix. 54, none of these later references allude to his works of destruction or of portent. They all set forth a very different side of his character to that brought out in the historical narrative. They speak of his being a man of like passions with ourselves (James v. 17); of his kindness to the widow of Sarepta (Luke iv. 25); of his "restoring all things" (Matt. xvii. 11); "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just" (Mal. iv. 5, 6; Luke i. 17). The moral lessons to be derived from these facts must be expanded elsewhere than here; it will be sufficient in this place to call attention to the great differences which may exist between the popular and contemporary view of an eminent character, and the real settled judgment formed in the progress of time, when the excitement of his more brilliant but more evanescent deeds has passed away. Precious indeed are the scattered hints and faint touches which enable us thus to soften the harsh outlines or the discordant coloring of the earlier picture. In the present instance they are peculiarly so. That wild figure, that stern voice, those deeds of blood, which stand out in such startling relief from the pages of the old records of Elijah, are seen by us all silvered over with the "white and glistering" light of the Mountain of Transfiguration. When he last stood on the soil of his native Gilead [a] he was destitute, afflicted, tormented, wandering about "in sheep-skins and goat-skins, in deserts and mountains, and dens and caves of the earth." But these things have passed away into the distance, and with them has receded the fiery zeal, the destructive wrath, which accompanied them. Under that heavenly light they fall back into their proper proportions, and Ahab and Jezebel, Baal and Ashtaroth are forgotten, as we listen to the prophet talking to our Lord — talking of that event which was to be the consummation of all that he had suffered and striven for — "talking of his decease which he should accomplish at Jerusalem."

Elijah has been canonized in both the Greek and Latin churches. Among the Greeks *Mar Elyâs* is the patron of elevated spots, and many a conspicuous summit in Greece is called by his name.[b] The service for his day — Ἠλίας μεγαλώνυμος — will be found in the *Menaion* on July 20, a date recognized by the Latin church also.[c] The convent bearing his name, *Deir Mar Elyâs*, between Jerusalem and Bethlehem, is well known to travellers in the Holy Land. It purports to be situated on the spot of his birth, as already observed. Other convents bearing his name once existed in Palestine: in *Jebel Ajlûn*, the ancient Gilead (Ritter, *Syrien*, pp. 1029, 1066, &c.); at *Ezra* in the *Hauràn* (Burckhardt, *Syria*, p. 59), and the more famous establishment on Carmel.

It is as connected with the great order of the barefooted Carmelites that Elijah is celebrated in the Latin church. According to the statements of the breviary (*Off. B. Mariæ Virginis de Monte Carmelo, Julii* 16) the connection arose from the dedication to the Virgin of a chapel on the spot from which Elijah saw the cloud (an accepted type of the Virgin Mary) rise out of the sea. But other legends trace the origin of the order to the great prophet himself as the head of a society of anchorites inhabiting Carmel: and even as himself dedicating the chapel in which he worshipped to the Virgin![d] These things are matters of controversy

for him, that as the zealous champion and messenger of the "covenant" of circumcision (1 K. xix. 14; Mal. iii. 1) he might watch over the due performance of the rite. During certain prayers the door of the house was set open that Elijah might enter and announce the Messiah (Eisenmenger, i. 685). His coming will be three days before that of the Messiah, and on each of the three he will proclaim, in a voice which shall be heard all over the earth, peace, happiness, salvation, respectively (Eisenmenger, ii. 696). So firm was the conviction of his speedy arrival, that when goods were found and no owner appeared to claim them, the common saying was, "Put them by till Elijah comes" Lightfoot, *Exercit.* Matt. xvii. 10; John i. 21). The same customs and expressions are even still in use among the stricter Jews of this and other countries. (See *Revue des deux Mondes*, xxiv. 131, &c.) [See also the art. *Eliahu* in Hamburger's *Real-Encycl. f. Bibel u. Talmud.* — A.]

* On this subject there is an essay entitled *Der Prophet Elia in der Legende*, in Frankel's *Monatsschrift f. Gesch. d. Judentums*, 1863, xii. 241 ff., 281 ff. The writer divides the legends into three periods: the first, of pure Messianic expectation, closes with the Mishna; the second, in which Elijah is represented as taking part in human affairs even before his Messianic coming, closes with the Talmud; in the third the legends reach the height of extravagance. On the Jewish expectations in regard to Elijah in the time of Christ see Norton's note on Matt. xi. 10 (*Translation of the Gospels*, ii. 111-118); Bertholdt, *Christol.* p. 58 ff. Most of the Christian fathers believed that Elijah would be the precursor of Christ at his *second* coming; see Suicer's *Thes.* i. 1318, also 392-3, and Stuart's *Comm. on the Apocalypse*, ii. 221 ff. A.

[a] See the considerations adduced by Stanley (*S. & P.* [p. 392, Amer. ed.]) in favor of the Mountain of the Transfiguration being on the east of Jordan. [See HERMON; TABOR.]

[b] See this fact noticed in Clark's *Peloponnesus and Morea*, p. 190.

[c] See the *Acta Sanctorum*, July 20. By Cornelius a Lapide it is maintained that his ascent happened on that day, in the 19th year of Jehoshaphat (Kell p. 331).

[d] S. John of Jerusalem, as quoted by Mislin, *Locus*

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a the Roman church, Baronius and others having proved that the order was founded in 1131, a date which is repudiated by the Carmelites (see extracts in Fabricius, *Cod. Pseudepigr.* i. 1077).

In the Mohammedan traditions *Ilyás* is said to have drunk of the Fountain of Life, "by virtue of which he still lives, and will live to the day of Judgment." He is by some confounded with St. George and with the mysterious *el-Khidr*, one of the most remarkable of the Muslim saints (see Lane's *Arabian Nights*, introd. note 2; also *Selections from the Kurán*, 221, 222). The Persian *Sofis* are said to trace themselves back to Elijah (Fabricius, i. 1077).

Among other traditions it must not be omitted that the words "Eye hath not seen," &c., 1 Cor. ii. 9, which are most probably quoted by the Apostle from Isaiah lxiv. 4, were, according to an ancient belief, from "the Apocalypse, or mysteries of Elijah," τὰ Ἠλία ἀποκρύφα. The first mention of this appears to be [by] Origen (*Hom. on* Matt. xxvii. 9), and it is noticed with disapproval by Jerome, *ad Pammachium* (see Fabricius, i. 1072).

By Epiphanius, the words "awake, thou that sleepest," &c., Eph. v. 14, are inaccurately alleged to be quoted "from Elijah," *i. e.* the portion of the O. T. containing his history — παρὰ τῷ Ἠλίᾳ (comp. Rom. xi. 2).

Two monographs on Elijah must not be overlooked: (1) that of Frischmuth, *De Eliæ Prophetæ Nom., &c.*, in the *Critici Sacri;* and (2) *Elias Thesbites*, by Ægidius Camartus, 4to, Paris, 1631. There are also dissertations of great interest on the ravens, the mantle, and Naboth, in the *Critici Sacri.* G.

* The Biblical facts relating to Elijah, accompanied with suggestive remarks on his character and the significance of his ministry, have been wrought into an interesting form by Mr. Stanley, in the second volume of his *Lectures on the History of the Jewish Church* (p. 321 ff.), published since the preceding article was written. It is difficult to represent the composition by any single extract; but the following scene, that of the coming tempest as descried from the top of Carmel, and the flight of the prophet to Jezreel, is described with remarkable truthfulness and beauty: "At 'the top of the mountain,' but on a lower declivity (see 1 K. xviii. 43, 44), Elijah bent himself down, with his head, in the oriental attitude of entire abstraction, placed between his knees; whilst his attendant boy mounted to the highest point of all, whence, over the western ridge, there was a wide view of the Mediterranean sea. The sun must have been now gone down. But the cloudless sky would be lit up by the long bright glow which succeeds an eastern sunset. Seven times the youthful watcher [Elijah's attendant] ascended and looked; and seven times 'there was nothing.' The sky was still clear; the sea was still calm. At last, out of the far horizon there arose a little cloud, the first that for days and months had passed across the heavens; and it grew in the deepening shades of evening, and quickly the whole sky was overcast, and the forests of Carmel shook in the welcome sound of those mighty winds which in eastern regions precede a coming tempest. Each from his separate height, the King and the Prophet descended. The cry of the boy from his mountain watch had hardly been uttered when the storm broke upon the plain, and the torrent of Kishon began to swell. The King had not a moment to lose, lest he should be unable to reach Jezreel. He mounted his chariot at the foot of the hill. And Elijah was touched as by a supporting hand: and he snatched up his streaming mantle and twisted it round his loins, and amidst the rushing storm with which the night closed in, he outstripped even the speed of the royal horses, and 'ran before the chariot' [a] — as the Bedouins of his native Gilead would still run — with inexhaustible strength, to the entrance of Jezreel, distant, though visible, from the scene of his triumph."

The history and character of Elijah have furnished numerous texts for homiletic uses. Of the writers who have applied the teachings of the narrative in this manner may be mentioned Gottfried Menken, *Homilien üb. die Gesch. des Prophet Elias*, xxiv. discourses (*Schriften*, ii. 17–302, Bremen, 1858); Fr. W. Krummacher, whose *Elias der Thisbiter* (Elberf. 1828–33, 5e Ausg. 1860, Eng. trans. Lond. 1840, Amer. ed. N. Y. 1847) has been extensively read in English as well as German; and Bishop Hall, *Contemplations on Passages of the Old and New Testaments* (books xviii. and xix.). Some of the best chapters in Kitto's *Daily Bible Illustrations* are those which relate to events in the biography of this prophet. One of Keble's hymns in the *Christian Year* is entitled "Elijah in Horeb." See also Ewald's *Geschichte des Volkes Israel*, iii. 524 ff., 3e Ausg. (to whom Stanley acknowledges himself greatly indebted); Winer, *Realw.* i. 317–20; Knobel, *Der Prophetismus der Hebr.* ii. 73–88; Köster, *Die Propheten des A. u. N. Test.* pp. 70–82; Kurtz's article, though brief, in Herzog's *Real-Encykl.* iii. 754–758; Friedr. Rud. Hasse, *Gesch. des Alt. Bundes*, pp. 97–102 (Leipz. 1863); Milman's *Hist. of the Jews*, i. 389–401 (Amer. ed.); and the valuable article in Fairbairn's *Imperial Bible Dictionary*, i. 502–509. H.

ELI'KA (אֶלִיקָא): [Rom. Vat. omit; Comp. Ἐλιούδ;] Alex. Ελικα: *Elica*), a Harodite, *i. e.* from some place called Charod [HAROD in A. V. Judg. vii. 1]; one of David's guard (2 Sam. xxiii 25). The name is omitted in the corresponding list of 1 Chr. xi. 27, — to account for which see Kennicott's conjecture (*Dissertation, &c.*, p. 182).

* The etymology is unknown (Ges.). Fürst derives it from אֵל and קָא (קוּא), *God is rejecter, i. e.* of a nation or individual. H.

E'LIM (אֵילִם[b]: Αἰλείμ: [*Elim*]), mentioned Ex. xv. 27; Num. xxxiii. 9, as the second station where the Israelites encamped after crossing the Red Sea. It is distinguished as having had "twelve wells (rather "fountains," עֲיֹנֹת) of

Saints, ii. 49; and the Bulls of various Popes enumerated by Quaresmius, vol. ii.

a * This running of the prophet before the king's chariot, at the top of his speed, a distance of 12 miles across the plain from Carmel to Jezreel is not unlike what is still practiced in the East by runners who precede persons of rank as a mark of homage or as part of the official equipage. See a striking illustration of this in Thomson's *Land and Book*, ii. 227. H.

b Root אָאַל, or אָיַל, "to be strong," hence "a strong tree," properly either an "oak" or "terebinth," but also generally "tree;" here in plur. as "*the* trees of the desert" (Stanley, *S. & P.* p. 515, § 76). Eloth or Elath is another plur. form of the same [Gesenius and Fürst say "palms."]

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water, and threescore and ten palm-trees." Laborde (*Geographical Commentary on Exod.* xv. 27) supposed *Wady Useit* to be Elim, the second of four wadies lying between 29° 7′, and 29° 20′,[a] which descend from the range of *et-Tih* (here nearly parallel to the shore), towards the sea, and which the Israelites, going from N. W. to S. E. along the coast would come upon in the following order:—*W. Ghurundel* (where the "low hills" begin, Stanley, *S. & P.* p. 35), *W. Useit*, *W. Thâl*, and *W. Shubeikeh*; the last being in its lower part called also *W. Taiyibeh*, or having a junction with one of that name. Between *Useit* and *Taiyibeh*, the coast-range of these hills rises into the *Gebel Hummam*, "lofty and precipitous, extending in several peaks along the shore, apparently of chalky limestone, mostly covered with flints . . . its precipices . . . cut off all passage along shore from the hot springs (lying a little W. of S. from the mouth of *Wady Useit*, along the coast) to the mouth of *W. Taiyibeh*" (Rob. i. 102; comp. Stanley, *S. & P.* p. 35). Hence, between the courses of these wadies the track of the Israelites must have been inland. Dr. Stanley says, "Elim must be *Ghurundel*, *Useit*, or *Taiyibeh*," (p. 35); elsewhere (p. 66), that "one of *two* valleys, or perhaps *both*, must be Elim;" these appear from the sequel to be *Ghurundel* and *Useit*, "fringed with trees and shrubs, the first vegetation he had met with in the desert;" among these are "wild palms," not stately trees, but dwarf or savage, "tamarisks," and the "wild acacia." Lepsius takes another view, namely, that *Ghurundel* is Mara, by others identified with *Howara*[b] (2½ hours N. W. from *Ghurundel*, and reached by the Israelites, therefore, before it), and that Elim is to be found in the last of the four above named, *W. Shubeikeh* (Lepsius, *Travels*, Berlin, 1845, 8. 1. 27 ff.). [WILDERNESS OF THE WANDERING.]

H. H.

ELIM'ELECH [*Heb.* -me'lech] (אֱלִימֶלֶךְ: Ἐλιμέλεχ; [Vat. Αβειμελεχ; Alex. Αλιμελεκ, -λεχ, Αβιμελεχ: *Elimelech*]), a man of the tribe of Judah, and of the family of the Hezronites and the kinsman of Boaz, who dwelt in Bethlehem-Ephratah in the days of the Judges. In consequence of a great dearth in the land he went with his wife Naomi, and his two sons, MAHLON and CHILION, to dwell in Moab, where he and his sons died without posterity. Naomi returned to Bethlehem with Ruth, her daughter-in-law, whose marriage with Boaz, "a mighty man of wealth, of the family of Elimelech," "her husband's kinsman," forms the subject of the book of Ruth. (Ruth i. 2, 3, ii. 1, 3, iv. 3, 9.) A. C. H.

* Elimelech signifies, if י be pronominal, *my God is king*; but if merely paragogic, *God is king*. This import of the name, as Cassel remarks (*Richter u. Ruth* in Lange's *Bibelwerk*, p. 205), indicates the rank of Elimelech's family, since all the names with this element (מֶלֶךְ), as far as we know, *e. g.* Abimelech, Ahimelech, were borne by eminent persons. How long he lived after the arrival in Moab is uncertain; for though evidently the sons were not married till after his death (Ruth i. 3, 4), it does not appear how many of the ten years of the sojourn there had elapsed (ver. 4) when the sons were married. [RUTH; RUTH, BOOK OF.] H.

ELIOË'NAI [5 syl., 4 in Heb.] (אֶלְיוֹעֵנַי [*unto Jehovah are my eyes*, Ges.]: [Ἐλιθενάν Vat. Ελειθαιναν; Alex. Ελιωηναι: *Elioenai*]). 1. Head of one of the families of the sons of Becher, the son of Benjamin (1 Chr. vii. 8).

2. [Ἐλιωναΐ; Alex. Ελιωηι.] Head of a family of the Simeonites (1 Chr. iv. 36).

3. (Accur. ELIHOË'NAI [5 syl.], אֶלְיְהוֹעֵינַי. [Ἐλιωναΐ; Vat. -ναις; Alex. Ελιωηναι.]) Seventh son of Meshelemiah, the son of Kore, of the sons of Asaph, a Korhite Levite, and one of the door-keepers of the "house of Jehovah" (1 Chr. xxvi. 3). It appears from ver. 14 that the lot fell to Meshelemiah (Shelemiah) to have the east-gate; and as we learn from ver. 9 that he had eighteen strong men of his sons and brethren under him, we may conclude that all his sons except Zechariah the first-born (ver. 14) served with him, and therefore Elioenai likewise. There were six Levites daily on guard at the east-gate, whose turn would therefore come every third day.

4. [Ἐλιθενάν; Vat. Ελειθαια, -θεναν; Alex. Ελιωηναι, -ωννα.] Eldest son of Neariah, the son of Shemaiah, 1 Chr. iii. 23, 24. According to the present Heb. text he is in the seventh generation from Zerubbabel, or about contemporary with Alexander the Great; but there are strong grounds for believing that Shemaiah is identical with Shimei (ver. 19), Zerubbabel's brother. (See *Geneal. of our Lord*, 107–109, and ch. vii.)

5. [In Ezr. Ἐλιωναΐ; Vat. FA. -ωνα; Alex. Ελιωηναι; in Neh., Rom. Vat. Alex. omit; FA.[3] Ελιωηναΐ; Comp. Ald. Ἐλιωνί.] A priest of the sons of Pashur, in the days of Ezra, one of those who had married foreign wives, but who, at Ezra's instigation, put them away with the children born of them, and offered a ram for a trespass-offering (Ezr. x. 22). He is possibly the same as is mentioned in Neh. xii. 41, as one of the priests who accompanied Nehemiah with trumpets at the dedication of the wall of Jerusalem. He is called ELIONAS, 1 Esdr. ix. 22.

6. [Ἐλιωναΐ, Vat. -ωνα, FA. -ωναν; Alex Ελιωηναΐ, 2. m. Ελιωηναΐ.] An Israelite, of the sons of Zattu, who had also married a strange wife (Ezr. x. 27). From the position of Zattu in the lists, Ezr. ii. 8; Neh. vii. 13, x. 14, it was probably a family of high rank. ELIOËNAI is corrupted to ELIADAS, 1 Esdr. ix. 28. A. C. H.

ELIO'NAS. 1. (Ἐλιωναΐς, Alex. Ελιωνας; [Ald. Ἐλλίονας:] Vulg. omits), 1 Esdr. ix. 22. [ELIOENAI, 5.]

* The A. V. ed. 1611, with the Genevan version and the Bishops' Bible, following, as usual, the Aldine edition, reads ELLIONAS. A.

2. (Ἐλιωνάς; [Vat. Ελιωδας:] *Nonens*), 1 Esdr. ix. 32. [ELIEZER, 10.]

EL'IPHAL (אֶלִיפָל [*whom God judges*, Ges.]: Ἐλφάτ; Alex. Ελιφαελ; [Comp. Ἐλιφάλ:] *Eliphal*), son of Ur; one of the members of David's

[a] Seetzen (*Reisen*, 1854, iii. 114–117) traversed them all, and reached Howara in about a six hours' ride. He was going in the opposite direction to the routes of Robinson and Stanley; and it is interesting to compare his notes of the local features, caught in the reverse order, with theirs.

[b] Seetzen alleges that the scanty quantity of the water at *Howara* is against this identity — a weak reason, for the water-supply of these regions is highly variable. He also rejects *Ghurundel* as the site of Elim (iii. 117).

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guard (1 Chr. xi. 35). In the parallel list in 2 Sam. xxiii. the name is given ELIPHELET, and the names in connection with it are much altered. [UR.]

ELIPH'ALAT (Ἐλιφαλάτ [Vat. -λει-]: *Eliphalach*), 1 Esdr. ix. 33. [ELIPHELET.]

ELIPH'ALET [*Heb.* Elipha'let] (אֱלִיפֶלֶט [*God delivers*]: [in 2 Sam. Ἐλιφαλάθ; Vat. Ελειφααθ; Alex.] Ελιφααθ; [in 1 Chr.,] Ἐλιφαλά; [Alex. -λετ; Vat. Εμφαλετ, FA. Ενφαλετ:] *Eliphaleth*, [*Eliphalet*]). 1. The last of the thirteen sons born to David, by his wives, after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. xiv. 7). Elsewhere, when it does not occur at a pause, the name is given with the shorter vowel — ELIPHELET (1 Chr. iii. 8). Equivalent to Eliphalet are the names ELPALET and PHALTIEL.

2. 1 Esdr. viii. 39. [Ἐλιφαλά, Vat. -λει-; Ald. Alex. Ἐλιφάλατος: *Eliphalam.*] [ELIPHELET, 5.]

ELIPHAZ (אֱלִיפַז [*God his strength*]: Ἐλιφάς; [in 1 Chr. Ἐλιφάζ; Vat. Ελειφας:] *Eliphaz*). 1. The son of Esau and Adah, and father of Teman (Gen. xxxvi. 4, 10–16; 1 Chr. i. 35, 36).

2. [Ἐλιφάζ; Alex. once -φας, Vat. Sin. Ελειφαζ, Ελιφας, Vat. twice Ελειφας, Sin. twice Ελιφαζ: *Eliphaz.*] The chief of the "three friends" of Job. He is called "the Temanite;" hence it is naturally inferred that he was a descendant of Teman (the son of the first Eliphaz), from whom a portion of Arabia Petræa took its name, and whose name is used as a poetical parallel to Edom in Jer. xlix. 20. On him falls the main burden of the argument, that God's retribution in this world is perfect and certain, and that consequently suffering must be a proof of previous sin (Job iv., v., xv., xxii.). His words are distinguished from those of Bildad and Zophar by greater calmness and elaboration, and in the first instance by greater gentleness towards Job, although he ventures afterwards, apparently from conjecture, to impute to him special sins. The great truth brought out by him is the unapproachable majesty and purity of God (iv. 12–21, xv. 12–16). [JOB, BOOK OF.] But still, with the other two friends, he is condemned for having, in defense of God's providence, spoken of him "the thing that was not right," i. e. by refusing to recognize the facts of human life, and by contenting himself with an imperfect retribution as worthy to set forth the righteousness of God. On sacrifice and the intercession of Job all three are pardoned [xlii. 7–9]. A. B.

ELIPH'ELEH (אֱלִיפְלֵהוּ [*whom God distinguishes*], i. e. *Eliphele'hu*: Ἐλιφενέ, Ἐλιφαλού, Alex. Ελιφαλα, [Ελιφαλαιας; Vat. Ελειφενα, Ενφανιας; FA. Ελειφενα, Ενφανιας:] *Eliphalu*), a Merarite Levite; one of the gatekeepers (שׁוֹעֲרִים, A. V. "porters") appointed by David to play on the harp "on the Sheminith" on the occasion of bringing up the Ark to the city of David (1 Chr. xv. 18, 21).

ELIPH'ELET [*Heb.* Eliphe'let] (אֱלִיפֶלֶט *God delivers*]).

1. (Ἐλιφαλήθ; [Vat. -λει-:] Alex. Ελιφαλετ: *Eliphaleth.*) The name of a son of David, one of the children born to him, by his wives, after his establishment in Jerusalem (1 Chr. iii. 6). In the list in 2 Sam. v. 15, 16, this name and another are omitted; while in another list in 1 Chr. xiv. 5, 6, it is given as ELPALET.

2. (Ἐλιφαλά; [Vat. -λει-; Alex. Ελιφαλετ. *Eliphelet.*) Another son of David, belonging also to the Jerusalem family, and apparently the last of his sons (1 Chr. iii. 8). In the other list, occurring at the pause, the vowel is lengthened and the name becomes ELIPHALET.

It is believed by some that there were not two sons of this name; but that, like Nogah, one is merely a transcriber's repetition. The two are certainly omitted in Samuel, but on the other hand they are inserted in two separate lists in Chronicles, and in both cases the number of sons is summed up at the close of the list.

3. (Ἀλιφαλέθ; [Vat. -λει-; Alex. Ελιφαλετ: *Elipheleth.*]) Son of Ahasbai, son of the Maachathite. One of the thirty warriors of David's guard (2 Sam. xxiii. 34). In the list in 1 Chr. xi. the name is abbreviated into ELIPHAL.

4. [Ἐλιφαλέτ; Vat. Ελειφαλειτ: *Eliphalet.*] Son of Eshek, a descendant of king Saul through Jonathan (1 Chr. viii. 39).

5. [Ἐλιφαλάτ; Alex. -λαθ; Vat. Αλειφατ: *Eliphelet.*] One of the leaders of the Bene-Adonikam, who returned from Babylon with Ezra (Ezr. viii. 13). [ELIPHALET, 2.]

6. [Ἐλιφαλέτ; Vat. FA. Ελειφαλεθ: *Elipheleth.*] A man of the Bene-Hashum, in the time of Ezra, who had married a foreign wife and had to relinquish her (Ezr. x. 33). [ELIPHALAT.]

ELIS'ABETH (Ἐλισάβετ: [*Elisabeth*]), the wife of Zacharias and mother of John the Baptist (Luke i. 5 ff.). She was herself of the priestly family, ἐκ τῶν θυγατέρων Ἀαρών, and a relation (συγγενής, Luke i. 36) of the mother of our Lord. [MARY, THE VIRGIN, II.] She is described as a person of great piety, and was the first to greet Mary, on her coming to visit her, as the mother of her Lord (Luke i. 42 ff.). H. A.

* For the import of the name, see ELISHEBA. The wife of Aaron bore the same name (Ex. vi. 23), and hence it is one that the females of a sacerdotal family like this of Elisabeth (Luke i. 5) would be apt to have given to them. The Greek form arose, says Fürst (*Hebr. u. Chald. Handwb.* i. 93), from אֱלִישֶׁבַע. How she was related to Mary the mother of Jesus, is uncertain. It may have been on the side of her own mother (her father being a Levite) as a descendant of David, or on that of Mary's mother (her father being of the house of David) as a descendant of Aaron. Marriages between those of different tribes were not forbidden, except when there were no sons, and the rights of property vested in daughters. H.

ELISE'US [properly ELIS.E'US] (Ἐλισαιέ [Vat. -λει-]; N. T. Rec. Text with C, Ἐλισσαῖος; Lachm. with A D [Sin.], Ἐλισαῖος; [B, Ελεισαιος:] *Eliseus*, but in Cod. Amiat. *Heliseus*): the form in which the name ELISHA appears in the A. V. of the Apocrypha and the N. T. (Ecclus. xlviii. 12; Luke iv. 27). [The A. V. ed. 1611, with other early editions, reads Elizeus in the passages referred to.]

EL.I'SHA (אֱלִישָׁע [*God is salvation*, i. e. *he who saves*]: Ἐλισαιέ; Alex. Ελισσαιε; Joseph. Ἐλισσαῖος: *Elisæus*), son of Shaphat of Abel-meholah.[a] The attendant and disciple (καὶ μαθητὴς

[a] The story in the *Chron. Paschale* and Epiphanius

καὶ διάκονος, Joseph. *Ant.* viii. 13, § 7) of Elijah, and subsequently his successor as prophet of the kingdom of Israel.

The earliest mention of his name is in the command to Elijah in the cave at Horeb (1 K. xix. 16, 17). But our first introduction to the future prophet is in the fields of his native place. Abel-meholah — the "meadow of the dance" — was probably in the valley of the Jordan, and, as its name would seem to indicate, in a moist or watered situation. [ABEL.] Elijah, on his way from Sinai to Damascus by the Jordan valley, lights on his successor engaged in the labors of the field, twelve yoke before him, *i. e.* either twelve ploughs at work in other parts of the field, or more probably twelve "yokes" of land already ploughed, and he himself engaged on the last.[a] To cross to him (*i. e.* on the other side of the Jordan), to throw over his shoulders the rough mantle — a token at once of investiture with the prophet's office, and of adoption as a son — was to Elijah but the work of an instant, and the prophet strode on as if what he had done were nothing.[b] "Go back again, for what have I done unto thee?"

So sudden and weighty a call, involving the relinquishment of a position so substantial, and family ties so dear, might well have caused hesitation. But the parley was only momentary. To use a figure which we may almost believe to have been suggested by this very occurrence, Elisha was not a man who, having put his hand to the plough, was likely to look back;[c] he delayed merely to give the farewell kiss to his father and mother, and preside at a parting feast with his people, and then followed the great prophet on his northward road to become to him what in the earlier times of his nation Joshua[d] had been to Moses.

Of the nature of this connection we know hardly anything. "Elisha the son of Shaphat, who poured water on the hands of Elijah," is all that is told us. The characters of the two men were thoroughly dissimilar, but how far the lion-like daring and courage of the one had infused itself into the other, we can judge from the few occasions on which it blazed forth, while every line of the narrative of Elijah's last hours on earth bears evidence how deep was the personal affection which the stern, rough, reserved master had engendered in his gentle and pliant disciple.

Seven or eight years must have passed between the call of Elisha and the removal of his master, and during the whole of that time we hear nothing of him. But when that period had elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. In almost every respect Elisha presents the most complete contrast to Elijah. The copious collection of his sayings and doings which are preserved in the 3d to the 9th chapter of the 2d book of Kings, though in many respects deficient in that remarkable vividness which we have noticed in the records of Elijah, is yet full of testimonies to this contrast. Elijah was a true Bedouin child of the desert. The clefts of the Cherith, the wild shrubs of the desert, the cave at Horeb, the top of Carmel, were his haunts and his resting-places. If he enters a city, it is only to deliver his message of fire and be gone. Elisha, on the other hand, is a civilized man, an inhabitant of cities. He passed from the translation of his master to dwell (יָשַׁב, A. V. "tarry") at Jericho (2 K. ii. 18); from thence he "returned" to Samaria (ver. 25) At Samaria (v. 3, vi. 32, comp. ver. 24) and at Dothan (vi. 13) he seems regularly to have resided in a house (v. 9, 24, vi. 32, xiii. 17) with "doors" and "windows," in familiar intercourse with the sons of the prophets, with the elders (vi. 32), with the lady of Shunem, the general of Damascus, the king of Israel. Over the king and the "captain of the host" he seems to have possessed some special influence, capable of being turned to material advantage if desired (2 K. iv. 13). And as with his manners so with his appearance. The touches of the narrative are very slight, but we can gather that his dress was the ordinary garment of an Israelite, the *beged*, probably similar in form to the long *abbeyeh* of the modern Syrians (2 K. ii. 12), that his hair was worn trimmed behind, in contrast to the disordered locks of Elijah (ii. 23, as explained below), and that he used a walking-staff (iv. 29) of the kind ordinarily carried by grave or aged citizens (Zech. viii. 4). What use he made of the rough mantle of Elijah, which came into his possession at their parting, does not anywhere appear, but there is no hint of his ever having worn it.

If from these external peculiarities we turn to the internal characteristics of the two, and to the results which they produced on their contemporaries, the differences which they present are highly instructive. Elijah was emphatically a destroyer His mission was to slay and to demolish whatever opposed or interfered with the rights of Jehovah, the Lord of Hosts. The nation had adopted a god of power and force, and they were shown that he was feebleness itself compared with the God whom they had forsaken. But after Elijah the destroyer comes Elisha the healer. "There shall not be dew nor rain these years" is the proclamation of the one. "There shall not be from thence any dearth

is that when Elisha first saw the light the golden calf at Gilgal roared, so loud as to be heard at Jerusalem, 'He shall destroy their graven and their molten images" (Fabricius, *Cod. pseudepigr.* i. 1071).

a "The exact rendering (1 K. xix. 19) is that Elisha "was ploughing: 12 yoke before him"; and the better explanation is not that the prophet followed a team of 12 oxen, but that 11 yoke of oxen with as many ploughs preceded him, and that he was the 12th at the end of the line. It is customary now for the farmers in Syria to plough in this manner. "I have seen," says Dr. Thomson (*Land and Book*, i. 208) "more than a dozen of them thus at work. . . . Their little ploughs" [see PLOUGH] "make no proper furrow, but merely root up and throw the soil on either side, and so any number may follow one another, each making its own scratch along the back of the earth, and when at the end of the field, they can return along the same line, and thus back and forth until the whole is ploughed. It was well that Elisha came the last of the twelve, for the act of Elijah would have stopped all that were in advance of him. They cannot pass one another." h

b So our translation, and so the latest Jewish rendering (Zunz). Other versions interpret the passage differently.

c According to Josephus (*Ant.* viii. 13, § 7) he began to prophesy immediately.

d The word יְשָׁרְתֵהוּ (A. V. "ministered to him"), is the same that is employed of Joshua Gehazi's relation to Elisha, except once, is designated by a different word, נַעַר = "lad" or "youth."

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a barren land" is the first miracle of the other. What may have been the disposition of Elijah when not engaged in the actual service of his mission we have unhappily no means of knowing. Like most men of strong stern character, he had probably affections no less strong. But it is impossible to conceive that he was accustomed to the practice of that beneficence which is so strikingly characteristic of Elisha, and which comes out at almost every step of his career. Still more impossible is it to conceive him exercising the tolerance towards the person and the religion of foreigners for which Elisha is remarkable — in communication, for example, with Naaman or Hazael; in the one case calming with a word of peace the scruples of the new proselyte, anxious to reconcile the due homage to Rimmon with his allegiance to Jehovah; in the other case contemplating with tears, but still with tears only, the evil which the future king of Syria was to bring on his country. That Baal-worship was prevalent in Israel even after the efforts of Elijah, and that Samaria was its chief seat, we have the evidence of the narrative of Jehu to assure us (2 K. x. 18–27), but yet not one act or word in disapproval of it is recorded of Elisha. True, he could be as zealous in his feelings and as cutting in his words as Elijah. "What have I to do with thee?" says he to the son of Ahab — "this son of a murderer," as on another occasion he called him — "what have I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother. As the Lord of hosts liveth before whom I stand" — the very formula of Elijah — "surely were it not that I regard the presence of Jehoshaphat king of Judah I would not look toward thee nor see thee!" But after this expression of wrath he allows himself to be calmed by the music of the minstrel, and ends by giving the three kings the counsel which frees them from their difficulty. So also he smites the host of the Syrians with blindness, but it is merely for a temporary purpose; and the adventure concludes by his preparing great provision for them, and sending these enemies of Israel and worshippers of false gods back unharmed to their master.

In considering these differences the fact must not be lost sight of that, notwithstanding their greater extent and greater detail, the notices of Elisha really convey a much more imperfect idea of the man than those of Elijah. The prophets of the nation of Israel — both the predecessors of Elisha, like Samuel and Elijah, and his successors, like Isaiah and Jeremiah — are represented to us as preachers of righteousness, or champions of Jehovah against false gods, or judges and deliverers of their country, or counsellors of their sovereign in times of peril and difficulty. Their miracles and wonderful acts are introduced as means toward these ends, and are kept in the most complete subordination thereto. But with Elisha, as he is pictured in these narratives, the case is completely reversed. With him the miracles are everything, the prophet's work nothing. The man who was for years the intimate companion of Elijah, on whom Elijah's mantle descended, and who was gifted with a double portion of his spirit,[a] appears in these records chiefly as a worker of prodigies, a predicter of future events, a revealer of secrets, and things happening out of sight or at a distance. The working of wonders seems to be a natural accompaniment of false religions, and we may be sure that the Baal-worship of Samaria and Jezreel was not free from such arts. The story of 1 K. xxii. shows that even before Elisha's time the prophets had come to be looked upon as diviners, and were consulted, not on questions of truth and justice, nor even as depositaries of the purposes and will of the Deity, but as able to foretell how an adventure or a project was likely to turn out, whether it might be embarked in without personal danger or loss. But if this degradation is inherent in false worship, it is no less a principle in true religion to accommodate itself to a state of things already existing, and out of the forms of the alien or the false to produce the power of the true.[b] And thus Elisha appears to have fallen in with the habits of his fellow-countrymen. He wrought, without reward and without ceremonial, the cures and restorations for which the soothsayers of Baal-zebub at Ekron were consulted in vain: he warned his sovereign of dangers from the Syrians which the whole four hundred of his prophets had not succeeded in predicting to Ahab, and thus in one sense we may say that no less signally than Elijah he vanquished the false gods on their own field. But still even with this allowance it is difficult to help believing that the anecdotes of his life (if the word may be permitted, for we cannot be said to possess his biography) were thrown into their present shape at a later period, when the idea of a prophet had been lowered from its ancient elevation to the level of a mere worker of wonders. A biographer who held this lower idea of a prophet's function would regard the higher duties above alluded to as comparatively unworthy of notice, and would omit all mention of them accordingly. In the eulogium of Elisha contained in the catalogue of worthies of Ecclus. xlviii. 12–14 — the only later mention of him save the passing allusion of Luke iv. 27 — this view is more strongly brought out than in the earlier narrative: "Whilst he lived, he was not moved by the presence of any prince, neither could any bring him into subjection. No word could overcome him, and after his death his body prophesied. He did wonders in his life, and at his death were his works marvellous."

But there are other considerations from which the incompleteness of these records of Elisha may be inferred: (1.) The absence of marks by which to determine the dates of the various occurrences.

[a] The ordinary meaning put upon this phrase (see for example, J. H. Newman, *Subjects of the Day*, p. 191) is that Elisha possessed double the power of Elijah. This, though sanctioned by the renderings of the Vulgate and Luther, and adopted by a long series of commentators from S. Ephraem Syrus to Pastor Krummacher, would appear not to be the real force of the words. פִּי שְׁנָיִם, literally "a mouth of two" — a double mouthful — is the phrase employed in Deut. xxi. 17 to denote the amount of a father's goods which were the right and token of a first-born son. Thus the gift of the "double portion" of Elijah's spirit was but the legitimate conclusion of the act of adoption which began with the casting of the mantle at Abel-meholah years before. This explanation is given by Grotius and others. (See Keil *ad loc.*) Ewald (*Gesch.* iii. 507) gives it as *nur Zweidrittel, und auch diese kaum* — two thirds, and hardly that. For a curious calculation by S. Peter Damianus, that Elijah performed 12 miracles and Elisha 24, see the *Acta Sanctorum*, July 20. [See PORTION, DOUBLE, Amer ed.]

[b] See Stanley's *Canterbury Sermons*, p. 220

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The "king of Israel" is continually mentioned, but we are left to infer what king is intended (2 K. v. 5, 6, 7, &c., vi. 8, 9, 21, 26, vii. 2, viii. 3, 5, 6, &c.). This is the case even in the story of the important events of Naaman's cure, and the capture of the Syrian host at Dothan. The only exceptions are iii. 12 (comp. 6), and the narrative of the visit of Jehoash (xiii. 14, &c.), but this latter story is itself a proof of the disarrangement of these records, occurring as it does after the mention of the death of Jehoash (ver. 13), and being followed by an account of occurrences in the reign of Jehoahaz his father (vv. 22, 23). (2.) The absence of chronological sequence in the narratives. The story of the Shunammite embraces a lengthened period, from before the birth of the child till he was some years old. Gehazi's familiar communication with the king, and therefore the story which precedes it (viii. 1, 2), must have occurred before he was struck with leprosy, though placed long after the relation of that event (v. 27). (3.) The different stories are not connected by the form of words usually employed in the consecutive narrative of these books. (See Keil, *Kings*, p. 348, where other indications will be found.)

With this preface we pass to the consideration of the several occurrences preserved to us in the life of the prophet.

The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehu. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of "prophet in Israel" (2 K. v. 8).[a]

1. After the departure of his master, Elisha returned to dwell[b] at Jericho (2 K. ii. 18). The town had been lately rebuilt (1 K. xvi. 34), and was the residence of a body of the "sons of the prophets" (2 K. ii. 5, 15). No one who has visited the site of Jericho can forget how prominent a feature in the scene are the two perennial springs which, rising at the base of the steep hills of Quarantania behind the town, send their streams across the plain toward the Jordan, scattering, even at the hottest season, the richest and most grateful vegetation over what would otherwise be a bare tract of sandy soil. At the time in question part of the fountains further north and south; now they are sweet and pleasant, not cold indeed, but also only slightly warm" (Rob. *Phys. Geogr.* p. 255). This fountain is situated a mile or more in front of *Quarantania*, the reputed mount of Christ's temptation. Travellers from Jerusalem to the Jordan usually pitch their tents at night beside this sparkling fountain.

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at least of this charm was wanting. One of the springs was noxious — had some properties which rendered it unfit for drinking, and also prejudicial to the land (ii. 19, רָעִים = bad, A. V. "naught"). At the request of the men of Jericho Elisha remedied this evil. He took salt in a new vessel, and cast it into the water at its source in the name of Jehovah. From the time of Josephus (*B. J.* iv. 8, § 3) to the present (Sæwulf, *Mod. Trav.* p. 17; Mandeville; Maundrell; Rob. i. 554, 555), the tradition of the cure has been attached to the large spring N. W. of the present town, and which now bears, probably in reference to some later event, the name of *'Ain es-Sultân*.[c]

2. We next meet with Elisha at Bethel in the heart of the country, on his way from Jericho to Mount Carmel (2 K. ii. 23). His last visit had been made in company with Elijah on their road down to the Jordan (ii. 2). Sons of the prophets resided there, but still it was the seat of the calf-worship, and therefore a prophet of Jehovah might expect to meet with insult, especially if not so well known and so formidable as Elijah. The road to the town winds up the defile of the *Wady Suweinit*, under the hill which still bears what in all probability are the ruins of Ai, and which, even now retaining some trees, was at that date shaded by a forest, thick, and the haunt of savage animals.[d] Here the boys of the town were clustered, waiting, as they still wait at the entrance of the villages of Palestine, for the chance passer-by. In the short-trimmed locks of Elisha, how were they to recognize the successor of the prophet, with whose shaggy hair streaming over his shoulders they were all familiar? So with the license of the eastern children they scoff at the new comer as he walks by — "Go up,[e] roundhead! go up, roundhead!" For once Elisha assumed the sternness of his master. He turned upon them and cursed them in the name of Jehovah, and we all know the catastrophe which followed. The destruction of these children has been always felt to be a difficulty. It is so entirely different from anything elsewhere recorded of Elisha — the one exception of severity in a life of mildness and beneficence — that it is perhaps allowable to conclude that some circumstances have been omitted in the narrative, or that some expres-

[a] The figures given above are arrived at as follows: —

Ahab's reign after Elisha's call, say	4	years.
Ahaziah's do.	2	"
Joram's do.	12	"
Jehu's do.	28	"
Jehoahaz's do.	17	"
Joash, before Elisha's death, say	2	"
	65	

Out of the above Elijah lived probably 9 years; the 4 of Ahab, the 2 of Ahaziah, and say 3 of Joram: which leaves 56 years from the ascent of Elijah to the death of Elisha.

[b] Hebr. יָשַׁב; A. V. generally "dwelt," but here "tarried."

[c] This, or *'Ain Hajla*, in the same neighborhood, is probably the spring intended by Scott in the opening chapter of the *Talisman*, under the name of the "Diamond of the Desert." But his knowledge of the topography is evidently most imperfect.

[d] This *'Ain es-Sultân* is the only fountain near Jericho; and "there is every reason to regard these as the waters miraculously healed by Elisha. They may have been earlier brackish and warm, like most

[e] עֲלֵה, "go up," can hardly, as Abarbanel would have it, be a scoff at the recent ascent of Elijah. The word rendered above by "roundhead" (קָרֵחַ) is a peculiar Hebrew term for shortness of hair at the back of the head, as distinguished from גַּבַּח, bald in front: A. V. "forehead-bald." This is denied by Ewald (iii. 512). [See p. 703, note [b].]

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was lost its special force, which would have explained and justified the apparent disproportion of the punishment to the offense.

3. Elisha extricates Jehoram king of Israel, and the kings of Judah and Edom, from their difficulty in the campaign against Moab, arising from want of water (iii. 4–27). The revolt of Moab occurred very shortly after the death of Ahab (iii. 5, comp. i. 1), and the campaign followed immediately — "the same day" (iii. 6; A. V. "time"). The prophet was with the army; according to Josephus (*Ant.* ix. 3, § 1), he "happened to be in a tent (ἔτυχε κατεσκηνωκώς) outside the camp of Israel." Joram he refuses to hear except out of respect for Jehoshaphat the servant of the true God; but a minstrel is brought, and at the sound of music the hand of Jehovah comes upon him, and he predicts a fall of rain, and advises a mode of procedure in connection therewith which results in the complete discomfiture of Moab. This incident probably took place at the S. E. end of the Dead Sea.

4. The widow of one of the sons of the prophets — according to Josephus, of Obadiah, the steward of Ahab — is in debt, and her two sons are about to be taken from her and sold as slaves. She has no property but a pot of oil. This Elisha causes (in his absence, iv. 5) to multiply, until the widow has filled with it all the vessels which she could borrow. No invocation of Jehovah is mentioned, nor any place or date of the miracle.

5. The next occurrence is at Shunem and Mount Carmel (iv. 8–37). The story divides itself into two parts, separated from each other by several years. (*a.*) Elisha, probably on his way between Carmel and the Jordan valley, calls accidentally at Shunem, now *Solam*, a village on the southern slopes of *Jebel ed-Duhy*, the Little Hermon of modern travellers. Here he is hospitably entertained by a woman of substance, apparently at that time ignorant of the character of her guest. There is no occasion here to quote the details of this charming narrative, or the manner in which, as a recompense for her care of the prophet, she was saved from that childless condition which was esteemed so great a calamity by every Jewish wife, and permitted to "embrace a son."

(*b.*) An interval has elapsed of several years. The boy is now old enough to accompany his father to the corn-field, where the harvest is proceeding. The fierce rays of the morning sun are too powerful for him, and he is carried home to his mother only to die at noon. She says nothing of their loss to her husband, but depositing her child on the bed of the man of God, at once starts in quest of him to Mount Carmel. The distance is fifteen or sixteen miles, at least four hours' ride; but she is mounted on the best ass[a] in the stable, and she does not slacken rein. Elisha is on one of the heights of Carmel commanding the road to Shunem, and from his position opposite to her (מִמֻּנֶגֶד) he recognizes in the distance the figure of the regular attendant at the services which he holds here at "new moon and sabbath" (comp. ver. 23). He sends Gehazi down to meet her, and inquire the reason of her unexpected visit. But her distress is for the ear of the master, and not of the servant, and she presses on till she comes up to the place where Elisha himself is stationed,[b] then throwing herself down in her emotion she clasps him by the feet. Misinterpreting this action, or perhaps with an ascetic feeling of the unholiness of a woman, Gehazi attempts to thrust her away. But the prophet is too profound a student of human nature to allow this — "Let her alone, for her soul is vexed within her, and Jehovah hath hid it from me, and hath not told me." "And she said" — with the enigmatical form of oriental speech — "Did I desire a son of my lord? did I not say do not deceive me?" No explanation is needed to tell Elisha the exact state of the case. The heat of the season will allow of no delay in taking the necessary steps, and Gehazi is at once despatched to run back to Shunem with the utmost speed.[c] He takes the prophet's walking-staff in his hand which he is to lay on the face of the child. The mother and Elisha follow in haste. Before they reach the village the sun of that long, anxious, summer afternoon must have set. Gehazi meets them on the road, but he has no reassuring report to give; the placing of the staff on the face of the dead boy had called forth no sign of life. Then Elisha enters the house, goes up to his own chamber, "and he shut the door on them twain, and prayed unto Jehovah." It was what Elijah had done on a similar occasion, and in this and his subsequent proceedings Elisha was probably following a method which he had heard of from his master. The child is restored to life, the mother is called in, and again falls at the feet of the prophet, though with what different emotions — "and she took up her son and went out."

There is nothing in the narrative to fix its date with reference to other events. We here first encounter Gehazi the "servant" of the man of God.[d] It must of course have occurred before the events of viii. 1–6, and therefore before the cure of Naaman, when Gehazi became a leper.

6. The scene now changes to Gilgal, apparently at a time when Elisha was residing there (iv. 38–41). The sons of the prophets are sitting round him. It is a time of famine, possibly the same seven years' scarcity which is mentioned in viii. 1, 2, and during which the Shunammite woman of the preceding story migrated to the Philistine country. The food of the party must consist of any herbs that can be found. The great caldron is put on at the command of Elisha, and one of the company brings his blanket (בִּגְדוֹ: not "lap" as in A. V.) full of such wild vegetables as he has collected, and empties it into the pottage. But no sooner have they begun their meal than the taste betrays the presence of some noxious herb,[e] and they cry out, "there is death in the pot, O man

[a] הָאָתוֹן — "the she-ass." She-asses were, and still are, most esteemed in the East.

[b] The A. V. in iv. 27, perversely renders הָהָר, "the mount," by "the hill," thus obscuring the connection with ver. 25, "Mount Carmel."

[c] "Gird up thy loins and go."

[d] נַעַר, *i. e.* the lad or youth, a term different from that by which the relation of Elisha to Elijah is designated — see above; though the latter is also occasionally applied to Gehazi.

[e] For a full discussion of the nature of this herb see the article *Pakyoth* by the late Dr. Forbes Royle in *Kitto's Cyclop.* One kind of small gourd has received the name *Cucumis prophetarum* in allusion to this circumstance; but Dr. Royle inclines to favor *C. colocynthis*, the colocynth, or *Momordica elaterium*, the squirting cucumber. *This* is surely impossible.

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of God!" In this case the cure was effected by meal which Elisha cast into the stew, in the caldron. Here again there is no invocation of the name of Jehovah.

7. (iv. 42–44). This in all probability belongs to the same time, and also to the same place as the preceding. A man from Baal-shalisha brings the man of God a present of the first-fruits, which under the law (Num. xviii. 8, 12; Deut. xviii. 3, 4) were the perquisite of the ministers of the sanctuary — 20 loaves of the new barley, and some delicacy, the exact nature of which is disputed, but which seems most likely to have been roasted ears of corn not fully ripe,[a] brought with care in a sack or bag.[b] This moderate provision is by the word of Jehovah rendered more than sufficient for a hundred men.

This is one of the instances in which Elisha is the first to anticipate in some measure the miracles of Christ.

The mention of Baal-shalisha gives great support to the supposition that the Gilgal mentioned here (ver. 38) as being frequented by the sons of the prophets, and therefore the same place with that in ii. 1, was not that near Jericho; since Baal-shalisha or Beth-shalisha is fixed by Eusebius at fifteen Roman miles north of Lydda, the very position in which we still find the name of Gilgal lingering as *Jiljilieh*. [GILGAL.]

8. The simple records of these domestic incidents amongst the sons of the prophets are now interrupted by an occurrence of a more important character (v. 1–27).

The chief captain of the army of Syria, to whom his country was indebted for some signal success,[c] was afflicted with leprosy, and that in its most malignant form, the white variety (v. 27). In Israel this would have disqualified him from all employment and all intercourse (2 K. xv. 5; 2 Chr. xxvi. 20, 21). But in Syria no such practice appears to have prevailed; Naaman was still a "great man with his master," "a man of countenance." One of the members of his establishment is an Israelite girl, kidnapped by the marauders[d] of Syria in one of their forays over the border, and she brings into that Syrian household the fame of the name and skill of Elisha. "The prophet in Samaria," who had raised the dead, would, if brought "face to face"[e] with the patient, have no difficulty in curing even this dreadful leprosy. The news is communicated by Naaman himself[f] to the king. Benhadad had yet to learn the position and character of Elisha. He writes to the king of Israel a letter very characteristic of a military prince, and curiously recalling words uttered by another military man in reference to the cure of his sick servant many centuries later — "I say to this one, go, and he goeth, and to my servant do this, and he doeth it." "And now" — so ran Benhadad's letter after the usual complimentary introduction had probably opened the communication — "and now, when this letter is come unto thee, behold I have sent Naaman, my slave, to thee, that thou mayest recover him of his leprosy." With this letter, and with a present, in which the rich fabrics,[g] for which Damascus has been always in modern times so famous, form a conspicuous feature, and with a full retinue of attendants (13, 15, 23), Naaman proceeds to Samaria. The king of Israel — his name is not given, but it was probably Joram — is dismayed at the communication. He has but one idea, doubtless the result of too frequent experience — "Consider how this man seeketh a quarrel against me!" The occurrence soon reaches the ears of the prophet, and with a certain dignity he "sends" to the king — "Let him come to me, and he shall know that there is a prophet in Israel." To the house of Elisha Naaman goes with his whole cavalcade, the "horses and chariot" of the Syrian general fixing themselves particularly in the mind of the chronicler. Elisha still keeps in the background, and while Naaman stands at the doorway, contents himself with sending out a messenger with the simple direction to bathe seven times in the Jordan. The independent behavior of the prophet, and the simplicity of the prescription — not only devoid of any ceremonial, but absolutely insulting to the native of a city which boasted, as it still boasts, of the finest water-supply of any city of the East — all combined to enrage Naaman. His slaves, however, knew how to deal with the quick but not ungenerous temper of their master, and the result is that he goes down to the Jordan and dips himself seven times, "and his flesh came again like the flesh of a little child, and he was clean." His first business after his cure is to thank his benefactor. He returns with his whole following (מַחֲנֵהוּ, *i. e.* "host," or "camp"), and this time he will not be denied the presence of Elisha, but making his way in, and standing before him, he gratefully acknowledges the power of the God of Israel, and entreats him to accept the present which he has brought from Damascus. But Elisha is firm, and refuses the offer, though repeated with the strongest adjuration. Naaman, having adopted Jehovah as his God, begs to be allowed to take away some of the earth of his favored country, of which to make an altar. He then consults Elisha on a difficulty which he foresees. How is he, a servant of Jehovah, to act when he accompanies the king to the temple of the Syrian god Rimmon? He must bow before the god; will Jehovah pardon this disloyalty? Elisha's answer is "Go in peace," and with this farewell the caravan moves off. But Gehazi, the attendant of Elisha, cannot allow such treasures thus to escape him. "As Jehovah liveth," an expression, in the lips of this vulgar Israelite, exactly

[a] The Hebrew expression כַּרְמֶל seems to be elliptical for גֶּרֶשׂ כַּ (Lev. ii. 14; A. V. "green ears of corn"). The same ellipsis occurs in Lev. xxiii. 14 (A. V. "green ears"). The old Hebrew interpretation is "tender and fresh ears." Gesenius (*Thes.* p. 713) makes it out to be grains or grits. The passage in Lev. ii. 14, compared with the common practice of the East in the present day, suggests the meaning given above.

[b] צְקְלוֹן: LXX. πήρα. The word occurs only here. The meaning given above is recognised by the majority of the versions and by Gesenius, and is stated in the margin of A. V.

[c] The tradition of the Jews is that it was Naaman who killed Ahab (*Midrash Tehillim*, p. 29 *b*, on Ps lxxviii.).

[d] Hebr. גְּדוּדִים, *i. e.* plunderers, always the irregular parties of marauders.

[e] So the Hebrew. A. V. "with."

[f] A. V. "*one* went in" is quite gratuitous.

[g] The word used is לְבוּשׁ — a dress or costume in

equivalent to the oft-repeated *Wallah* — 'by God" — of the modern Arabs, "I will run after this Syrian and take somewhat of him." So he frames a story by which the generous Naaman is made to send back with him to Elisha's house a considerable present in money and clothes. He then went in and stood before his master as if nothing had happened. But the prophet was not to be so deceived. His heart had gone after his servant through the whole transaction, even to its minutest details, and he visits Gehazi with the tremendous punishment of the leprosy, from which he has just relieved Naaman.

This cure of leprosy — the only one which he effected (Luke iv. 27) — is a second miracle in which Elisha, and Elisha only, anticipated our Lord.[a]

The date of the transaction must have been at least seven years after the raising of the Shunammite's son. This is evident from a comparison of viii. 4 with 1, 2, 3. Gehazi's familiar conversation with the king must have taken place before he was a leper.

9. (vi. 1–7). We now return to the sons of the prophets, but this time the scene appears to be changed, and is probably at Jericho, and during the residence of Elisha there. Whether from the increase of the scholars consequent on the estimation in which the master was held, or from some other cause, their habitation had become too small — "the place in which we sit before thee is too narrow for us." They will therefore move to the close neighborhood of the Jordan, and cutting down beams — each man one, as with curious minuteness the text relates — make there a new dwelling-place. Why Jordan was selected is not apparent. Possibly for its distance from the distractions of Jericho — possibly the spot was one sanctified by the crossing of Israel with the ark, or of Elijah, only a few years before. Urged by his disciples the man of God consents to accompany them. When they reach the Jordan, descending to the level of the stream, they commence felling the trees[b] of the dense belt of wood in immediate contact with the water. [JORDAN.] As one of them was cutting at a tree overhanging the stream, the iron of his axe (a borrowed tool) flew off and sank into the water. His cry soon brought the man of God to his aid. The stream of the Jordan is deep up to the very bank, especially when the water is so low as to leave the wood dry, and is moreover so turbid that search would be useless. But the place at which the lost axe entered the water is shown to Elisha; he breaks off[c] a stick and casts it into the stream, and the iron appears on the surface, and is recovered by its possessor. No appeal to Jehovah is recorded here.

10. (vi. 8–23). Elisha is now residing at Dothan, half-way on the road between Samaria and Jezreel. The incursions of the Syrian marauding bands[d] (comp. v. 2) still continue; but apparently with greater boldness, and pushed even into places which the king of Israel is accustomed to frequent.[e] But their manœuvres are not hid from the man of God, and by his warnings he saves the king "not once nor twice." So baffled were the Syrians by these repeated failures, as to make their king suspect treachery in his own camp. But the true explanation is given by one of his own people — possibly one of those who had witnessed the cure wrought on Naaman, and could conceive no power too great to ascribe to so gifted a person: "Elisha, the prophet in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber." So powerful a magician must be seized without delay, and a strong party with chariots is despatched to effect his capture. They march by night, and before morning take up their station round the base of the eminence on which the ruins of Dothan still stand. Elisha's servant — not Gehazi, but apparently a new comer, unacquainted with the powers of his master — is the first to discover the danger. But Elisha remains unmoved by his fears; and at his request the eyes of the youth are opened to behold the spiritual guards which are protecting them, horses and chariots of fire filling the whole of the mountain. But this is not enough. Elisha again prays to Jehovah, and the whole of the Syrian warriors are struck blind. He then descends, and offers to lead them to the person and the place which they seek. He conducts them to Samaria. There, at the prayer of the prophet, their sight is restored, and they find themselves not in a retired country village, but in the midst of the capital of Israel, and in the presence of the king and his troops. His enemies thus completely in his grasp, the king of Israel is eager to destroy them. "Shall I slay? shall I slay, my father?" But the end of Elisha has been answered when he has shown the Syrians how futile are all their attempts against his superior power. "Thou shalt not slay. Thou mayest[f] slay those whom thou hast taken captive in lawful fight, but not these: feed them, and send them away to their master." After such a repulse it is not surprising that the marauding forays of the Syrian troops ceased.

11. (vi. 24–vii. 2). But the king of Syria could not rest under such dishonor. He abandons his marauding system, and gathers a regular army, with which he lays siege to SAMARIA. The awful extremities to which the inhabitants of the place were driven need not here be recalled. Roused by an encounter with an incident more ghastly than all, and which remained without parallel in Jewish records till the unspeakable horrors of the last days of Jerusalem (Joseph. *B. J.* v. 13, § 3; 13, § 7, &c.), the king vents his wrath on the prophet, probably as having by his share in the last transaction,[g] or in some other way not recorded, provoked the invasion; possibly actuated by the spite with which a weak bad man in difficulty often regards one better and stronger than himself. The king's name is not stated in the Bible, but there can be no doubt that Josephus is correct in giving

[a] The case of Miriam (Num. xii. 10–15) is different. Human agency appears to have done nothing towards her cure.

[b] So the Hebrew, קַצְצִים.

[c] The Hebrew word וַיָּצֶב occurs only once besides this place. Its exact force is not clear, but the LXX. render it ἀπέκοψε, "he pinched off."

[d] גְּדוּדִים, always with the force of irregular ravaging. See ver. 23.

[e] The expression is peculiar — "beware thou pass not by such a place." Josephus (ix. 4, § 3) says that the king was obliged to give up hunting in consequence.

[f] This interpretation is that of the Targum, De Wette, and others, and gives a better sense than that of the A. V. The original will perhaps bear either

[g] Josephus, *Ant.* ix. 4, § 4

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it as Joram; and in keeping with this is his employment of the same oath which his mother Jezebel used on an occasion not dissimilar (1 K. xix. 2), "God do so to me and more also, if the head of Elisha the son of Shaphat shall stand on him this day." No sooner is the word out of the king's mouth than his emissary starts to execute the sentence. Elisha is in his house, and round him are seated the elders of Samaria, doubtless receiving some word of comfort or guidance in their sore calamity. He receives a miraculous intimation of the danger. Ere the messenger could reach the house, he said to his companions, "See how this son of a murderer[a] hath sent to take away my head! Shut the door, and keep him from entering: even now I hear the sound of his master's feet behind him, hastening to stay the result of his rash exclamation!"[b] As he says the words the messenger arrives at the door, followed immediately, as the prophet had predicted, by the king and by one of his officers, the lord on whose hand he leaned. What follows is very graphic. The king's hereditary love of Baal bursts forth, and he cries, "This evil is from Jehovah," the ancient enemy of my house, "why should I wait for Jehovah any longer?" To this Elisha answers: "Hear the word of Jehovah" — he who has sent famine can also send plenty — "to-morrow at this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of this very city." "This is folly," says the officer: "even if Jehovah were to make windows in heaven and pour down the provisions, it could not be." "It can, it shall," replies Elisha; "and you, you shall see it all, but shall not live even to taste it."

12. (viii. 1–6). We now go back several years to an incident connected with the lady of Shunem, at a period antecedent to the cure of Naaman and the transfer of his leprosy to Gehazi (v. 1, 27).

Elisha had been made aware of a famine which Jehovah was about to bring upon the land for seven years; and he had warned his friend the Shunammite thereof that she might provide for her safety. Accordingly she had left Shunem with her family, and had taken refuge in the land of the Philistines, that is, in the rich corn-growing plain on the seacoast of Judah, where secure from want she remained during the dearth. At the end of the seven years she returned to her native place, to find that during her absence her house with the field-land attached to it, the corn-fields of the former story, had been appropriated by some other person. In Eastern countries kings are (or were) accessible to the complaints of the meanest of their subjects to a degree inconceivable to the inhabitants of the Western world.[c] To the king therefore the Shunammite had recourse, as the widow of Tekoah on a former occasion to king David (2 Sam. xiv. 4). And now occurred one of those rare coincidences which it is impossible not to ascribe to something more than mere chance. At the very moment of the entrance of the woman and her son — clamorous as oriental suppliants alone clamor,[d] for her home and her land — the king was listening to a recital by Gehazi of "all the great things which Elisha had done," the crowning feat of all being that which he was then actually relating — the restoration to life of the boy of Shunem. The woman was instantly recognized by Gehazi. "My lord, O king, this is the woman and this is her son whom Elisha restored to life." From her own mouth the king hears the repetition of the wonderful tale, and, whether from regard to Elisha, or struck by the extraordinary coincidence, orders her land to be restored, with the value of all its produce during her absence.

13. (viii. 7–15). Hitherto we have met with the prophet only in his own country. We now find him at Damascus.[e] He is there to carry out the command given to Elijah on Horeb to "anoint Hazael to be king over Syria." At the time of his arrival Benhadad was prostrate with his last illness. This marks the time of the visit as after the siege of Samaria, which was conducted by Benhadad in person (comp. vi. 24). The memory of the cure of Naaman, and of the subsequent disinterestedness of the prophet, were no doubt still fresh in Damascus; and no sooner does he enter the city than the intelligence is carried to the king — "the man of God is come hither." The king's first desire is naturally to ascertain his own fate; and Hazael, who appears to have succeeded Naaman, is commissioned to be the bearer of a present to the prophet, and to ask the question on the part of his master, "Shall I recover of this disease?" The present is one of royal dimensions; a caravan of 40 camels,[f] laden with the riches and luxuries which that wealthy city could alone furnish. The terms of Hazael's address show the respect in which the prophet was held even in this foreign and hostile country. They are identical with those in which Naaman was addressed by his slaves, and in which the king of Israel in a moment of the deepest gratitude and reverence had addressed Elisha himself. "*Thy son* Benhadad hath sent me to thee, saying, 'Shall I recover of this disease?'" The reply, probably originally ambiguous, is doubly uncertain in the present doubtful state of the Hebrew text; but the general conclusion was unmistakable: "Jehovah hath showed me that he shall surely die." But this was not all that had been revealed to the prophet. If Benhadad died, who would be king in his stead but the man who now stood before him? The prospect was one which drew forth the tears of the man of God. This man was no rash and imprudent leader, who could be baffled and deceived as Benhadad had so often been. Behind that "steadfast" impenetrable countenance was a steady courage and a persistent resolution, in which Elisha could not but foresee the greatest danger to his country. Here was a man who, give him but the power, would "oppress" and "cut Israel short," would "thresh Gilead with threshing instruments of iron," and "make them like the dust by thresh-

[a] Surely an allusion to Ahab (Joram's father) and Naboth.

[b] Josephus, *Ant.* ix. 4, § 4.

[c] Instances of this are frequent in the *Arabian Nights*. Ibrahim Pacha, the famous son of Mehemet Ali, used to hold an open court in the garden of his palace at *Akka* (Acre), for complaints of all kinds and from all classes.

[d] צָעַק (A. V. "cry"); a word denoting great vehemence

[e] The traditional spot of his residence on this occasion is shown in the synagogue at *Jobar* (? Hobah), a village about 2 miles east of Damascus. The same village, if not the same building, also contains the cave in which Elijah was fed by ravens, and the tomb of Gehazi (Stanley, *S. & P.* p. 412; Quaresmius, ii. 881 — "vana et mendacia Hebræorum").

[f] Josephus, *Ant.* ix. 4, § 6.

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ing" as no former king of Syria had done, and that at a time when the prophet would be no longer alive to warn and to advise. At Hazael's request Elisha confesses the reason of his tears. But the prospect is one which has no sorrow for Hazael. How such a career presented itself to him may be inferred from his answer. His only doubt is the possibility of such good fortune for one so mean. "But what is thy slave,[a] dog that he is, that he should do this great thing?" To which Elisha replies, "Jehovah hath showed me that thou wilt be king over Syria."

Returning to the king, Hazael tells him only half the dark saying of the man of God — "He told me that thou shouldest surely recover." But that was the last day of Benhadad's life. From whose hand he received his death, or what were the circumstances attending it, whether in the bath as has been recently suggested, we cannot tell.[b] The general inference, in accordance with the account of Josephus, is that Hazael himself was the murderer, but the statement in the text does not necessarily bear that interpretation; and, indeed, from the mention of Hazael's name at the end of the passage, the conclusion is rather the reverse.

14. (ix. 1–10). Two of the injunctions laid on Elijah had now been carried out; the third still remained. Hazael had begun his attacks on Israel by an attempt to recover the stronghold of Ramoth-Gilead (viii. 28), or Ramah, among the mountains on the east of Jordan. But the fortress was held by the kings of Israel and Judah in alliance, and though the Syrians had wounded the king of Israel, they had not succeeded in capturing the place (viii. 28, ix. 15). One of the captains of the Israelite army in the garrison was Jehu, the son of Jehoshaphat, the son of Nimshi. At the time his name was mentioned to Elijah on Horeb he must have been but a youth; now he is one of the boldest and best known of all the warriors of Israel. He had seen the great prophet once, when with his companion Bidkar he attended Ahab to take possession of the field of Naboth, and the scene of that day and the words of the curse then pronounced no subsequent adventure had been able to efface (ix. 25, 36). The time was now come for the fulfillment of that curse by his being anointed king over Israel. Elisha's personal share in the transaction was confined to giving directions to one of the sons of the prophets, and the detailed consideration of the story will therefore be more fitly deferred to another place.[c] [JEHU.]

15. Beyond this we have no record of Elisha's having taken any part in the revolution of Jehu, or the events which followed it. He does not again appear till we find him on his deathbed in his own house (xiii. 14–19). Joash, the grandson of Jehu, is now king, and he is come to weep over the approaching departure of the great and good prophet. His words are the same as those of Elisha when Elijah was taken away — "My father! my father! the chariot of Israel and the horsemen thereof!" But it is not a time for weeping. One thought fills the mind of both king and prophet. Syria is the fierce enemy who is gradually destroying the country, and against Syria one final effort must be made before the aid of Elisha becomes unobtainable. What was the exact significance of the ceremonial employed, our ignorance of Jewish customs does not permit us to know, but it was evidently symbolic. The window is opened towards the hated country, the bow is pointed in the same direction, and the prophet laying his hands on the string as if to convey force to the shot, "the arrow of Jehovah's deliverance, the arrow of deliverance from Syria," is discharged. This done, the king takes up the bundle of arrows, and at the command of Elisha beats them on the ground. But he does it with no energy, and the successes of Israel, which might have been so prolonged as completely to destroy the foe, are limited to three victories.

16. (xiii. 20–22). The power of the prophet, however, does not terminate with his death. Even in the tomb[d] he restores the dead to life. Moab had recovered from the tremendous reverse inflicted on her by the three kings at the opening of Elisha's career (2 K. iii.), and her marauding bands had begun again the work of depredation which Syria so long pursued (2 K. v. 2, vi. 23). The text perhaps infers that the spring — that is, when the early crops were ripening — was the usual period for these attacks; but, be this as it may, on the present occasion they invaded the land "at the coming in of the year." A man was being buried in the cemetery which contained the sepulchre of Elisha. Seeing the Moabite spoilers in the distance, the friends of the dead man hastened to conceal his corpse in the nearest hiding-place. They chose — whether by design or by accident is not said — the tomb of the prophet, and as the body was pushed[e] into the cell, which formed the receptacle for the corpse in Jewish tombs, it came in contact with his bones. The mere touch of those hallowed remains was enough to effect that which in his life-

[a] The A. V., by omitting, as usual, the definite articles before "dog," and by its punctuation of the sentence, completely misrepresents the very characteristic turn of the original — given above — and also differs from all the versions. In the Hebrew the word "dog" has the force of *meanness*, in the A. V. of *cruelty*. For a long comment founded on the reading of the A. V., see H. Blunt, *Lectures on Elisha*, p. 222, &c. [See Dog.]

[b] The word הַמַּכְבֵּר, A. V. "a thick cloth," has been variously conjectured to be a carpet, a mosquito-net (Michaelis), and a bath-mattress. The last is Ewald's suggestion (iii. 523, note), and taken in connection with the "water," and with the inference to be drawn from the article attached to the Hebrew word, is more probable than the others. Abbas Pacha is said to have been murdered in the same manner.

As to the person who committed the murder, Ewald justly remarks that as a high officer of state Hazael would have no business in the king's bath. Some suppose that Benhadad killed himself by accident, having laid a wet towel over his face while sleeping. See Keil, *ad loc.*

[c] The connection and the contrast between Elisha and Jehu are well brought out by Maurice (*Prophets and Kings*, serm. ix.).

[d] Josephus says that Elisha had a magnificent funeral (ταφῆς μεγαλοπρεποῦς, *Ant.* ix. 8, § 6). Is this implied in the expression (xiii. 20), "they buried him"? The rich man in the Gospel is also particularly said to have been "buried" (Luke xvi. 22) *i. e.* probably in a style befitting his rank.

[e] The expression of the A. V. "let down," is founded on a wrong conception of the nature of an Eastern sepulchre, which is excavated in the vertical face of a rock, so as to be entered by a door; not sunk below the surface of the ground like our graves. The Hebrew word וַיֵּלֶךְ is simply "went" as in the margin [or, "came" *i. e.* to the bones of Elisha].

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time had cost Elisha both prayers and exertions — the man "revived and stood up on his feet." It is the only instance in the whole Bible — Old Testament, New Testament, and Apocrypha — of restoration wrought by the inanimate remains of prophet or saint.[a] It is to this miracle that the fathers of the 5th century and the divines of the Roman Catholic Church have appealed as a parallel to the numerous alleged cures at the tombs of saints, such as those at the graves of SS. Gervasius and Protasius.[b]

Before closing this account of Elisha we must not omit to notice the parallel which he presents to our Lord — the more necessary because, unlike the resemblance between Elijah and John the Baptist, no attention is called to it in the New Testament. Some features of this likeness have already been spoken of.[c] But it is not merely because he healed a leper, raised a dead man, or increased the loaves, that Elisha resembled Christ, but rather because of that loving, gentle temper and kindness of disposition — characteristic of him above all the saints of the O. T. — ever ready to soothe, to heal, and to conciliate, which attracted to him women and simple people, and made him the universal friend and "father," not only consulted by kings and generals, but resorted to by widows and poor prophets in their little troubles and perplexities. We have spoken above of the fragmentary nature of the records of Elisha, and of the partial conception of his work as a prophet which they evince. Be it so. For that very reason we should the more gladly welcome those engaging traits of personal goodness which are so often to be found even in those fragments, and which give us a reflection, feeble it is true, but still a reflection, in the midst of the sternness of the Old dispensation, of the love and mercy of the New.

Elisha is canonized in the Greek Church; his day is the 14th June. Under that date his life, and a collection of the few traditions concerning him — few indeed when compared with those of Elijah — will be found in the *Acta Sanctorum*. In the time of Jerome a "mausoleum" containing his remains was shown at Samaria (Reland, p. 980). Under Julian the bones of Elisha were taken from their receptacle and burnt. But notwithstanding this his relics are heard of subsequently, and the church of S. Apollinaris at Ravenna still boasts of possessing his head. The Carmelites have a special service in honor of Elisha. G.

* Most of the writers mentioned under ELIJAH (Amer. ed.) may be consulted on the subject of this article. It may be added here, that Stanley's sketch of Elisha is one of surpassing interest (*History of the Jewish Church*, ii. 353–364). He places before us (to select a single topic) the points of dissimilarity and of resemblance between the two great prophets in a striking manner: "The succession was close and immediate, but it was a succession not of likeness but of contrast. . . . Elisha was not secluded in mountain fastnesses, but dwelt in his own house in the royal city; or lingered amidst the sons of the prophets, within the precincts of ancient colleges; . . . or was sought out by admiring disciples in some town on Carmel, or by the pass of Dothan; or was received in some quiet balcony, overlooking the plain of Esdraelon, where bed and table and seat had been prepared for him by pious hands. His life was not spent, like his predecessor's, in unavailing struggle, but in wide-spread successes. . . . His deeds were not of wild terror, but of gracious, soothing, homely beneficence, bound up with the ordinary tenor of human life. When he smites with blindness, it is that he may remove it again; when he predicts, it is the prediction of plenty, and not of famine. . . . At his house by Jericho the bitter spring is sweetened; for the widow of one of the prophets the oil is increased; even the workmen at the prophets' huts are not to lose the axe-head which has fallen through the thickets of Jordan into the eddying stream; the young prophets, at their common meal, are saved from the deadly herbs which had been poured from the blanket of one of them into the caldron, and enjoy the multiplied provision of corn.

"Elisha was greater yet less, less yet greater, than Elijah. He is less. . . . We cannot dispense with the mighty past even when we have shot far beyond it. . . . Those who follow cannot be as those who went before. A prophet like Elijah comes once and does not return. Elisha, both to his countrymen and to us, is but the successor, the faint reflection of his predecessor. . . . Less, yet greater. For the work of the great ones of this earth is carried on by far inferior instruments but on a far wider scale, and it may be in a far higher spirit. The life of an Elijah is never spent in vain. Even his death has not taken him from us. He struggles, single-handed as it would seem, and without effect; and in the very crisis of the nation's history is suddenly and mysteriously removed. But his work continues; his mantle falls; his teaching spreads; his enemies perish. The prophet preaches and teaches, the martyr dies and passes away; but other men enter into his labors. . . . What was begun in fire and storm, in solitude and awful visions, must be carried on through winning arts, and healing acts, and gentle words of peaceful and social intercourse; not in the desert of Horeb, or on the top of Carmel, but in the crowded thoroughfares of Samaria, in the gardens of Damascus, by the rushing waters of Jordan." H.

ELI'SHAH (אֱלִישָׁה [*God is salvation*, see above]: Ἐλισά; [Vat. in 1 Chr. Ελεισα; in Ez.,] Ἐλεισαί; Joseph. Ἐλισᾶς: *Elisa*), the eldest son of Javan (Gen. x. 4). The residence of his descendants is described in Ez. xxvii. 7, as the "isles of Elishah" (אִיֵּי = *maritime regions*), whence the Phœnicians obtained their purple and blue dyes. Josephus identified the race of Elishah with the Æolians (Ἐλισᾶς μὲν Ἐλισαίους ἐκάλεσεν, ὧν ἦρχεν, Αἰολεῖς δὲ νῦν εἰσί, *Ant.* i. 6, § 1). His view is adopted by Knobel (*Völkertafel*, p. 81 ff.)

a * The miracle was certainly a peculiar one, but not without a moral end. In serving, as it must have done, to maintain among the Hebrews a proper reverence for the prophetic order which Elisha represented, it accomplished a result eminently important to the religious training of that people and the fulfillment of their mission as the upholders of God's truth and worship. H.

b Augustine's *Confessions* (ix. § 16).

c These resemblances are drawn out, with great beauty, but in some instances rather fancifully, by J. H. Newman (*Sermons on Subjects of the Day* Elisha a Type of Christ, &c.). See also Rev. Isaac Williams (*Old Test. Characters*).

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a preference to the more generally received opinion that Elisha = Elis, and in a more extended sense Peloponnesus, or even Hellas. It certainly appears correct to treat it as the designation of a *race* rather than of a locality; and if Javan represents the Ionians, then Elisha the Æolians, whose name presents considerable similarity (Αἰολεῖς having possibly been Αἰλεῖς), and whose predilection for maritime situations quite accords with the expression in Ezekiel. In early times the Æolians were settled in various parts of Greece, Thessaly, Bœotia, Ætolia, Locris, Elis, and Messenia: from Greece they emigrated to Asia Minor, and in Ezekiel's age occupied the maritime district in the N. W. of that country, named after them Æolis, together with the islands Lesbos and Tenedos. The purple shell-fish was found on this coast, especially at Abydus (Virg. *Georg.* i. 207), Phocæa (Ovid. *Metam.* vi. 9), Sigeum and Lectum (Athenæus, iii. p. 88). Not much, however, can be deduced from this as to the position of the "isles of Elishah," as that shell-fish was found in many parts of the Mediterranean, especially on the coast of Laconia (Pausan. iii. 21, § 6). W. L. B.

ELISH'AMA (אֱלִישָׁמָע [*whom God hears*]: Ἐλισαμά, Ἐλισαμαέ, Ἐλεασά, κτλ.), the name of several men.

1. [Ἐλισαμά; Vat. twice -λει-; in 1 Chr., Rom. Ἐλισαμαΐ, Vat. Ελειμασαι: *Elisama.*] Son of Ammihud, the "prince" or "captain" (both נָשִׂיא) of the tribe of Ephraim in the Wilderness of Sinai (Num. i. 10, ii. 18, vii. 48, 53, x. 22). From the genealogy preserved in 1 Chr. vii. 26, we find that he was grandfather to the great Joshua.

2. [Ἐλισαμά; Vat. -λει-; in 1 Chr. xiv., Rom. Ελισαμαέ, Vat. FA. -λει-.] A son of King David. One of the thirteen, or, according to the record of Samuel, the eleven, sons born to him of his wives after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. iii. 8, xiv. 7).

3. (Ἐλισά; [Vat. -λει-; Alex. Ελισαμα.]) By this name is also given (in the Heb. text) in 1 Chr. iii. 6, another son of the same family, who in the other lists is called ELISHUA.

4. [Ἐλισαμά; Vat. -λει-.] A descendant of Judah; the son of Jekamiah (1 Chr. ii. 41). In the Jewish traditions preserved by Jerome (*Qu. Hebr.* on 1 Chr. ii. 41), he appears to be identified with

5. [In 2 K., Ἐλισαμά; Vat. -λει-; in Jer., Ἐλεασά; Vat. Alex. Ελασα; FA. Ελεσα; Comp. Ἐλισαμά.] The father of Nethaniah and grandfather of Ishmael "of the seed royal," who lived at the time of the great Captivity (2 K. xxv. 25; Jer. xli. 1). [In Jer. xli. 1 the A. V. ed. 1611, with other early editions, reads Elishamah.]

6. [Ἐλισαμά; Vat. Ελεισαμα, Ελεισα; FA. vv. 20, 21, ditto.] Scribe to King Jehoiakim (Jer. xxxvi. 12, 20, 21).

7. [Ἐλισαμά; Vat. -λει-.] A priest in the time of Jehoshaphat, one of the party sent by that king through the cities of Judah, with the book of the law, to teach the people (2 Chr. xvii. 8).

ELISH'APHAT (אֱלִישָׁפָט [*whom God judges*]: ὁ Ἐλισαφάν [Vat. -λει-], Alex. Ελισαφατ: *Elisaphat*), son of Zichri; one of the "captains of hundreds," whom Jehoiada the priest employed to collect the Levites and other principal people to Jerusalem before bringing forward Joash (2 Chr. xxiii. 1)

ELISH'EBA [*Heb.* Elishe'ba] (אֱלִישֶׁבַע: Ἐλισαβέθ; [Alex. -βετ:] *Elisabeth*), the wife of Aaron (Ex. vi. 23). She was the daughter of Amminadab, and sister of Nahshon the captain of the host of Judah (Num. ii. 3), and her marriage to Aaron thus united the royal and priestly tribes.

W. A. W.

* The name signifies "God of the oath," *i. e.* God is her oath, a worshipper of God (Gesen.); or "God of the covenant" (Fürst). Its Greek form is Ἐλισάβετ, the name of the wife of Zacharias, the mother of John. [ELISABETH.] H.

ELISHU'A (אֱלִישׁוּעַ [*God is salvation*]: Ἐλισουέ, [Vat. Ελεισους, Alex. Ελισους; in 1 Chr.,] Ἐλισά, Alex. Ελισαν, [Vat. Εκτας, Comp. Ἐλισουέ:] *Elisua*), one of David's family by his later wives; born after his settlement in Jerusalem (2 Sam. v. 15; 1 Chr. xiv. 5). In the list of 1 Chr. iii. 6, the name is given with a slight difference, as ELISHAMA.

ELIS'IMUS (Ἐλιάσιμος; [Vat. Ελειασεισμος; Ald. Ἐλίσιμος:] *Liasumus*), 1 Esdr. ix. 28. [ELIASHIB.]

ELI'U (Ἠλιού [Vat. Sin. Alex. Ηλειου] = Heb. *Elihu*), one of the forefathers of Judith (Jud. viii. 1), and therefore of the tribe of Simeon.

ELI'UD (Ἐλιούδ, from the Heb. אֱלִיהוּד, which however does not occur, *God of the Jews*), son of Achim in the genealogy of Christ (Matt. i. 15), four generations above Joseph. His name is of the same formation as Abiud, and is probably an indication of descent from him. A. C. H.

ELIZ'APHAN (אֱלִיצָפָן [*God a protector*]: Ἐλισαφάν; [in Num. and 2 Chr., Vat. -λει-; in 1 Chr., Rom. Ἐλισαφάτ, Vat. FA. -λει-:] *Elisaphan*). 1. A Levite, son of Uzziel, chief of the house of the Kohathites at the time of the census in the Wilderness of Sinai ([Ex. vi. 22; Lev. x. 4;] Num. iii. 30). His family was known and represented in the days of King David (1 Chr. xv. 8), and took part in the revivals of Hezekiah (2 Chr. xxix. 3). His name is also found in the contracted form of ELZAPHAN.

2. [Ἐλισαφάν; Vat. -λει-.] Son of Parnach; "prince" (נָשִׂיא) of the tribe of Zebulun, one of the men appointed to assist Moses in apportioning the land of Canaan (Num. xxxiv. 25).

* ELIZE'US is the reading of the A. V. ed. 1611 and other early editions in Luke iv. 27 and Ecclus. xlviii. 12 for ELISEUS, which see. A.

ELI'ZUR (אֱלִיצוּר [*God is the rock*]: Ἐλισούρ; [Vat. once -λει-:] *Elisur*), son of Shedeur; "prince" (נָשִׂיא) of the tribe, and over the host of Reuben, at the time of the census in the Wilderness of Sinai (Num. i. 5, ii. 10, vii. 30, 35, x. 18).

EL'KANAH (אֶלְקָנָה [*God creates* or *possesses*]: Ἐλκανά: *Elcana*). 1. Son of Korah, the son of Izhar, the son of Kohath, the son of Levi, according to Ex. vi. 24, where his brothers are represented as being Assir and Abiasaph. But in 1 Chr. vi. 22, 23 (Heb. 7, 8) Assir, Elkanah, and Ebiasaph are mentioned in the same order, not as the three sons of Korah, but as son, grandson, and great-grandson respectively; and this seems

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to be undoubtedly correct. If so, the passage in Exodus must be understood as merely giving the families of the Korhites existing at the time the passage was penned, which must, in this case, have been long subsequent to Moses. In Num. xxvi. 58, "the family of the Korhites" (A. V. "Korathites") is mentioned as one family. As regards the fact of Korah's descendants continuing, it may be noticed that we are expressly told in Num. xxvi. 11, that when Korah and his company died, "the children of Korah died not."

2. A descendant of the above in the line of Ahimoth, otherwise Mahath, 1 Chr. vi. 26, 35 (Heb. 11, 20). (See Hervey, *Genealogies*, pp. 210, 214, note.)

3. Another Kohathite Levite, in the line of Heman the singer. He was son of Jeroham, and father of Samuel the illustrious judge and prophet (1 Chr. vi. 27, 34). All that is known of him is contained in the above notices and in 1 Sam. i. 1, 4, 8, 19, 21, 23, and ii. 11, 20, where we learn that he lived at Ramathaim-Zophim in Mount Ephraim, otherwise called Ramah; that he had two wives, Hannah and Peninnah, but had no children by the former, till the birth of Samuel in answer to Hannah's prayer. We learn also that he lived in the time of Eli the high-priest, and of his sons Hophni and Phinehas; that he was a pious man who went up yearly from Ramathaim-Zophim to Shiloh, in the tribe of Ephraim, to worship and sacrifice at the tabernacle there; but it does not appear that he performed any sacred functions as a Levite; a circumstance quite in accordance with the account which ascribes to David the establishment of the priestly and Levitical courses for the Temple service. He seems to have been a man of some wealth from the nature of his yearly sacrifice, which enabled him to give portions out of it to all his family, and from the costly offering of three bullocks made when Samuel was brought to the House of the Lord at Shiloh. After the birth of Samuel, Elkanah and Hannah continued to live at Ramah (where Samuel afterwards had his house, 1 Sam. vii. 17), and had three sons and two daughters. This closes all that we know about Elkanah.

4. [Vat. Ηλκανα.] A Levite (1 Chr. ix. 16).

5. [Vat. Alex. FA. Ηλκανα, exc. Vat. Κανα in 1 Chr. xii.] Another man of the family of the Korhites who joined David while he was at Ziklag (1 Chr. xii. 6). From the terms of ver. 2 it is doubtful whether this can be the well-known Levitical family of Korhites. Perhaps the same who afterwards was one of the doorkeepers for the ark (xv. 23).

6. [Vat. Ειλκανα.] An officer in the household of Ahaz, king of Judah, who was slain by Zichri the Ephraimite, when Pekah invaded Judah. He seems to have been the second in command under the prefect of the palace (2 Chr. xxviii. 7).

A. C. H.

EL'KOSH (אֶלְקוֹשׁ), the birthplace of the prophet Nahum, hence called "the Elkoshite," Nah. i. 1 (ὁ Ἐλκεσαῖος; [Sin.[1] ο Ελκαισεος:] *Elcesæus*). Two widely differing Jewish traditions assign as widely different localities to this place. In the time of Jerome it was believed to exist in a small village of Galilee. The ruins of some old buildings were pointed out to this father by his guide as the remains of the ancient Elkosh (Jerome, *On Nah.* i. 1). Cyril of Alexandria (*Comm. on Nahum*) says that the village of Elkoan was somewhere or other in the country of the Jews. Pseudo-Epiphanius (*de Vitis Prophetarum*, *Opp.* ii. 247) places Elkosh on the east of the Jordan, at Bethabara (*εἰς Βηταβάρ*, *Chron. Pasch.* p. 150, Cod. B. has *εἰς Βηταβαρήν*), where he says the prophet died in peace. According to Schwartz (*Descr. of Palestine*, p. 188), the grave of Nahum is shown at *Kefr Tanchum*, a village 2½ English miles north of Tiberias. But mediæval tradition, perhaps for the convenience of the Babylonian Jews, attached the fame of the prophet's burial place to *Alkush*, a village on the east bank of the Tigris, near the monastery of Rabban Hormuzd, and about two miles north of Mosul. Benjamin of Tudela (p. 53, ed. Asher) speaks of the synagogues of Nahum, Obadiah, and Jonah at Asshur, the modern *Mosul*. R. Petachia (p. 35, ed. Benisch) was shown the prophet's grave, at a distance of four parasangs from that of Baruch, the son of Nerish, which was itself distant a mile from the tomb of Ezekiel. It is mentioned in a letter of Masius, quoted by Asseman (*Bibl. Orient.* i. 525). Jews from the surrounding districts make a pilgrimage to it at certain seasons. The synagogue which is built over the tomb is described by Colonel Shiel, who visited it in his journey through Kurdistan (*Journ. Geog. Soc.* viii. 93). Rich evidently believed in the correctness of the tradition, considering the pilgrimage of the Jews as almost sufficient test (*Kurdistan*, i. 101). The tradition which assigns Elkosh to Galilee is more in accordance with the internal evidence afforded by the prophecy, which gives no sign of having been written in Assyria.

W. A. W.

* Elkosh as a place is not named in the Bible, though of course Nahum's appellative (Nah. i. 1) implies the place, just as Elika is called the Harodite from Harod (2 Sam. xxiii. 25), Ahijah the Shilonite from Shiloh (1 K. xi. 29), and others (see Jer. xxvi. 18). It may have been the prophet's birthplace or his abode only. The etymology is uncertain. Fürst suggests (*Handwörth.* i. 98) אֵל קֹשׁ, i. e. *God's bow* or *strength*. The American missionary, Dr. Perkins of *Oroomiah*, visited the Assyrian Elkosh in 1849. He assumes it to be the home of the prophet, but assigns no reason for that opinion except such as the name itself may seem to offer. "It is situated on a broken stony declivity, right under the first range of the Kûrdish mountains, after crossing the Tigris, and on the northern extremity of the great Assyrian plain. A few stinted pomegranates and figs were growing in small gardens in the village, which were the only trees to be seen, to relieve the eye as it stretched along the bare limestone range and over the vast plain in other directions. The town contains about 300 papal Nestorian families. The people speak the modern Syriac and the Kûrdish. . . . We visited the prophet's tomb. It is in a small Jewish synagogue. An oblong box, covered with green cotton cloth, stands over what purports to be his grave. The synagogue and tomb are kept by a Christian, there now being no Jews in *Elkush*. Many Israelites make the pilgrimage and spend the feast of Tabernacles in this ancient and venerable place, coming for that purpose even from Burrorah, Constantinople, and Jerusalem." (See *Bibl. Sacra*, ix. 643.)

An appeal to the style and contents of Nahum's prophecy leaves the question as to the place of his nativity still undecided; for critics draw from this

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source precisely opposite conclusions. While some Ind ideas and expressions in the book which are alleged to be Assyrian in their origin, others either refuse to concede to them that character, or affirm that any Jewish prophet might have so written, who had never passed beyond the boundary of his own country. Of those who place Elkosh in Galilee are Hävernick (*Einl. ins A. Test.* p. 375), Knobel (*Prophetism.* ii. 208), Welte (in Herbst's *Einl. in die heil. Schr. des A. Test.* ii. Abth. 2, p. 147), De Wette (*Einl. in das A. Test.* p. 336), Bleek (*Einl. ins Alte Test.* p. 542), and Raumer (*Palästina*, p. 125). Of those who think that Nahum was born or at least prophesied in Assyria, are Eichhorn (*Einl.* iii. 317), Grimm (*Nahum*, p. 15 ff.), Ewald (*Proph. des A. B.* i. 350), Winer (*Bibl. Realw.* i. 323), and Ritter (*Erdk.* ix. 742). Stanley mentions both opinions, but does not venture to decide between them (*Jewish Church*, ii. 412). It deserves notice that all the testimonies as to the existence of an Elkosh in that remote East are comparatively modern. There is reason to suspect, says a German critic, that "the name may have come not from the village mentioned in our book of Nahum, but out of our book to that village." The internal argument founded on the coloring or imagery of the prophet, is too subjective to be of any weight on either side.

H.

* **EL'KOSHITE.** [ELKOSH.]

EL'LASAR (אֶלָּסָר: Ἐλλασάρ; [Alex. in ver. 1, Σελλασαρ:] *Pontus*) has been considered the same place with the Thelassar (תְּלַאשַׁר) of 2 K. xix. 12, but this is very improbable. Ellasar — the city of Arioch (Gen. xiv. 1, 9) — seems to be the Hebrew representative of the old Chaldæan town called in the native dialect *Lars* or *Larancha*, and known to the Greeks as Larissa (Λάρισσα) or Larachôn (Λαράχων). This emplacement suits the connection with Elam and Shinar (Gen. xiv. 1); and the identification is orthographically defensible, whereas the other is not. *Larsa* was a town of Lower Babylonia or Chaldæa, situated nearly half-way between Ur (*Mugheir*) and Erech (*Warka*), on the left bank of the Euphrates. It is now *Senkereh*. The inscriptions show it to have been one of the primitive capitals — of earlier date, probably, than Babylon itself; and we may gather from the narrative in Gen. xiv. that in the time of Abraham it was the metropolis of a kingdom distinct from that of Shinar, but owning allegiance to the superior monarchy of Elam. That we hear no more of it after this time is owing to its absorption into Babylon, which took place soon afterwards.

G. R.

ELM (אַלָּה). Only once rendered *elms*, in Hos. iv. 13. See OAK.

ELMO'DAM (Ἐλμωδάμ, or Ἐλμαδάμ [so Tisch. Treg.], apparently the same as the Hebrew אֶלְמוֹדָד, Gen. x. 26; Ἐλμωδάδ, LXX.), son of Er, six generations above Zerubbabel, in the genealogy of Joseph (Luke iii. 28). [ALMODAD.]

A. C. H.

ELNA'AM (אֶלְנַעַם [*God's delight*]: Ἐλναάμ; Alex. Ελνααμ; [FA. Ελναμ:] *Elnaëm*), the father of Jeribai and Joshaviah, two of David's guard, according to the extended list in 1 Chr. xi. 46. In the LXX. the second warrior is said to be the son of the first, and Elnaam is given as himself a member of the guard.

EL'NATHAN (אֶלְנָתָן [*whom God gave* comp. Theodore, Diodate]: [in 2 K.,] Ελλαναθάμ, [Vat. -ναθαμ, Alex. -μαθαμ; in Jer. xxvi. LXX. om.; Jer. xxxvi., Alex.] Ναθαν; [Rom Vat.] Ἰωνάθαν, [Ἐλνάθαν:] *Elnathan*). 1. The maternal grandfather of Jehoiachin, distinguished as "Elnathan of Jerusalem" (2 K. xxiv. 8). He is doubtless the same man with "Elnathan the son of Achbor," one of the leading men in Jerusalem in Jehoiakim's reign (Jer. xxvi. 22, xxxvi. 12, 25). The variations in the LXX. arise from the names Elnathan, Jonathan, and Nathan having the same sense, *God's gift* (Theodore).

2. [Αλωνάμ (Comp. Ἐλινάθαν), Ἐλνάθαμ, Ἐλνίθαν (Vat. Εαναθαν).] The name of three persons, apparently Levites, in the time of Ezra (Ezr. viii. 16). In 1 Esdr. they are corrupted to ALNATHAN, and EUNATAN.

W. L. B.

* Elnathan, the contemporary of Jehoiakim, appears in only two incidents, but these strongly illustrate both his own character and that of his times He was sent by the king with a body of men into Egypt to discover and bring back the fugitive URIJAH, who was afterwards beheaded, and whose innocent blood therefore stained in part the hands of his pursuer (Jer. xxvi. 20–23). Elnathan was present also at the burning of Jeremiah's "roll," which the king took from Baruch, the prophet's scribe, and threw into the fire before his eyes, because it contained such threatenings against the wicked that the conscience-smitten ruler could not submit to hear them read. It is recorded to the honor of Elnathan, that he had the courage to protest earnestly though ineffectually against the impious act (Jer. xxxvi. 20–25). On this transaction in its various personal relations, see further under JEHOIAKIM (Amer. ed.).

H.

E'LON. 1. (אַיָּלוֹן [*an oak*]: Ἐλών, Αἰλώμ; Alex. [Αιλωμ,] Ελωμ: *Elon*), a Hittite, whose daughter was one of Esau's wives (Gen. xxvi. 34, xxxvi. 2). For the variation in the name of his daughter, see BASHEMATH.

2. (אֵלוֹן: Αλλών; Alex. [in Gen.,] Ασρων: *Elon*), the second of the three sons attributed to Zebulun (Gen. xlvi. 14; Num. xxvi. 26); and the founder of the family (מִשְׁפַּחַת) of the ELONITES (הָאֵלֹנִי). From this tribe came

3. Elon the (not "a") Zebulonite (אֵילוֹן· Αἰλώμ; [Alex. Αιλων;] Joseph. Ἠλών: *Ahialon*), who judged Israel for ten years, and was buried in Aijalon in Zebulun (Judg. xii. 11, 12). The names "Elon" and "Aijalon" in Hebrew, are composed of precisely the same letters, and differ only in the vowel points, so that the place of Elon's burial may have been originally called after him. It will be remarked that the Vulgate does assimilate the two.

E'LON (אֵילוֹן: Ἐλών; [Vat. Αιλων:] *Elon*), one of the towns in the border of the tribe of Dan (Josh. xix. 43). To judge from the order of the list, its situation must have been between Ajalon (*Yâlo*) and Ekron (*Akîr*); but no town corresponding in name has yet been discovered. The name in Hebrew signifies a great oak or other strong tree, and may therefore be a testimony to

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the wooded character of the district. It is possibly the same place as

E'LON-BETH-HA'NAN (אֵלוֹן בֵּית־חָנָן = *oak of the house of grace* [lit. *gracious one*, pern. a proper name]: Ἠλὼν ἕως Βηθανάν; Alex. Αιαλωμ c. B.; [Vat. Ελωμ c. Βαιθλαμαν]), which is named with two Danite towns as forming one of Solomon's commissariat districts (1 K. iv. 9). For "Beth-hanan" some Hebrew MSS. have "Ben-hanan," and some "and Bethhanan;" the latter is followed by the Vulgate ["et in Elon, et in Bethhanan"]. G.

E'LONITES, THE, Num. xxvi. 26. [ELON, 2.]

E'LOTH [אֵילוֹת, *grove of strong trees*: Αἰλάθ; in 2 Chr. viii. 17, Vat. Alex. Αιλαμ: *Ailath*], 1 K. ix. 26; 2 Chr. viii. 17, xxvi. 2. [ELATH.]

ELPA'AL (אֶלְפָּעַל [*God his reward*]: Ἀλφαάλ, [Ἐλφαάλ; Vat. Αλφααδ, Ελχααδ; Alex. ver. 12, Αλφ-α:] *Elphaal*), a Benjamite, son of Hushim and brother of Abitub (1 Chr. viii. 11). He was the founder of a numerous family. The Bene-Elpaal appear to have lived in the neighborhood of Lydda (Lod), and on the outposts of the Benjamite hills as far as Ajalon (*Yâlo*) (viii. 12–18), near the Danite frontier. Hushim was the name of the principal Danite family. If the forefather of Elpaal was the same person, his mention in a Benjamite genealogy is an evidence of an intermarriage of the two tribes.

ELPA'LET (אֶלְפָּלֶט: Ἐλιφαλήθ [Alex. -λετ; Vat. Ελειφαλεθ, FA. -λετ:] *Elipha'let*), one of David's sons born in Jerusalem (1 Chr. xiv. 5). In the parallel list, 1 Chr. iii. 6, the name is given more fully as ELIPHELET.

EL-PA'RAN (אֵיל פָּארָן: ἡ τερέβινθος τῆς Φαράν; Alex. η τερεμινθος τ. Φ.: *campestria Pharan*). Literally "the terebinth of Paran" (Gen. xiv. 6). [PARAN.] W. A. W.

EL'TEKEH (אֶלְתְּקֵה [or אֶלְתָּקָא, *God his fear*, i. e. *God-fearing*]: Ἀλκαθέ, and ἡ Ελκωθαλμ; Alex. Ελθεκω: *Elthece*, [*Eltheco*]), one of the cities in the border of Dan (Josh. xix. 44), which with its "suburbs" (מִגְרָשׁ) was allotted to the Kohathite Levites (xxi. 23). It is however omitted from the parallel list of 1 Chr. vi. No trace of the name has yet been discovered. G.

EL'TEKON (אֶלְתְּקוֹן [*God its foundation*]: Θεκούμ; Alex. Ελθεκεν: *Eltecon*), one of the towns of the tribe of Judah, in the mountains (Josh. xv. 59). From its mention in company with HALHUL and BETH-ZUR, it was probably about the middle of the country of Judah, 3 or 4 miles north of Hebron; but it has not yet been identified. G.

ELTO'LAD (אֶלְתּוֹלָד [*God's kindred, allied to him*]: Ἐλβωνδάδ and Ἐρθουλά [Vat. Ελθουλα]; Alex. Ελθωλαδ and Ελθουδαδ: *Eltho'ad*), one of the cities in the south of Judah (Josh. xv. 30) allotted to Simeon (Josh. xix. 4); and in possession of that tribe until the time of David (1 Chr. iv. 29). It is named with Beer-sheba and other places which we know to have been in the extreme south, on the border of the country; but it has not yet been identified. In the passage of Chronicles above quoted, the name is given as TOLAD. G.

E'LUL [*Heb.* Elul] (אֱלוּל: ὁ Ελούλ: *Elul*) Neh. vi. 15; [where the month is so named in which Nehemiah's wall of Jerusalem was finished and] 1 Macc. xiv. 27 [where it is the month in which written tablets of brass were erected on Sion in honor of Simon Maccabæus]. [MONTHS.]

ELU'ZAI [3 syl.] (אֶלְעוּזַי [*God my Praise*]: Ἀζαΐ; [FA. Αζει; Ald.] Alex. Ἐλιωζί: *Eluzai*), one of the warriors of Benjamin, who joined David at Ziklag while he was being pursued by Saul (1 Chr. xii. 5). [The A. V. ed. 1611 reads Eleuzai.]

* **ELYMA'IS** (Ἐλυμαΐς; in 1 Macc., Sin. ενλυμαις; Alex. εν Ελυμες; Comp. Ald. ἐν Ελυμαΐς: *Elymais*; in Tob., Vulg. omits) occurs in 1 Macc. vi. 1 as the name of a city in Persia "greatly renowned for riches, silver and gold," and containing (ver. 2) "a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, the Macedonian king, had left there." To this place Antiochus Epiphanes (see on that name) laid siege, but was baffled and fled with his army to Babylon. Josephus also, who mentions the same occurrence (*Ant.* xii. 9, § 1), calls the city Elymais (ὥρμησεν ἐπὶ τὴν Ἐλυμαΐδα καὶ αὐτὴν ἐπολιόρχει); but no one of the other writers (Polybius, Appian, Strabo, Diodorus) who refer to this frustrated attempt of Antiochus shows any knowledge of a city bearing this name. It can hardly be said that Josephus confirms the writer of the first book of Maccabees; for he merely copies that writer or some document which they both follow.

Elymais denoted among the Greeks the Semitic ELAM, but as applied to a city is unknown out of 1 Macc. vi. 1, and Josephus as above. Some think it an oversight of these writers, or a mistranslation of the Aramæan original of the first book of Maccabees. Vaihinger (Herzog's *Real-Encyk.* iii. 749) adopts the suggestion of Michaelis that מְדִינָה may have stood in this original document, in its older sense of "province" (see Dan. viii. 2), but was translated into Greek by its later sense of "city," a meaning which the word now bears in Syriac and Arabic. Symmachus renders the same word by πόλις in 1 K. xx. 14 and Dan. viii. 2. Dr. Rödiger thinks it possible that the name of the country may stand in 1 Macc. vi. 1 for that of the capital (Ersch and Gruber's *Encyk.* art. *Elam*). In Tob. ii. 10, Elymais is evidently the name of the province, and not of a town. (See Pauly's *Real-Encyk.* iii. 114; Winer's *Realw.* i. 313; Fritzsche and Grimm, *Exeg. Handb.* in loc.) H.

ELYMÆ'ANS [A. V. ed. 1611 Elime'ans, in later eds. Elyme'ans] (Ἐλυμαῖοι), Jud. i. 6 [ELAMITES.]

EL'YMAS (Ελύμας), the Arabic name of the Jewish mage or sorcerer Bar-jesus, who had attached himself to the proconsul of Cyprus, Sergius Paulus, when St. Paul visited the island (Acts xiii. 6 ff.) On his attempting to dissuade the proconsul from embracing the Christian faith, he was struck with miraculous blindness by the Apostle. The name Elymas, "the wise man," is from the same root as the Arabic "Ulema." On the practice generally then prevailing, in the decay of faith, of consulting

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oriental impostors of this kind, see Conybeare and Howson, *Life of St. Paul*, i. 177–180, 2d ed.

H. A.

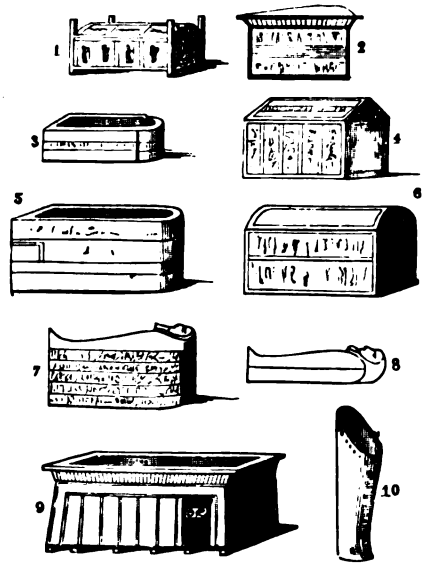
* **ELYME'ANS.** [ELYMÆANS.]

EL'ZABAD (אֶלְזָבָד [*given of God* = Theodore]: Ἐλιαζέρ: Alex. Ἐλεζαβάδ: *Elzebad*). 1. The ninth of the eleven Gadite heroes who came across the Jordan to David when he was in distress in the wilderness of Judah (1 Chr. xii. 12).

2. [Ἐλζαβάθ; Vat. Ἐληζαβάθ; Alex. Ἐλζαβάδ: *Elzabad.*] A Korhite Levite, son of Shemaiah and of the family of Obed-edom; one of the doorkeepers of the "house of Jehovah" (1 Chr. xxvi. 7).

EL'ZAPHAN (אֶלְצָפָן [*one whom God protects*]: Ἐλισαφάν: *Elisaphan*), second son of Uzziel, who was the son of Kohath son of Levi (Ex. vi. 22). He was thus cousin to Moses and Aaron, as is distinctly stated. Elzaphan assisted his brother Mishael to carry the unhappy Nadab and Abihu in their priestly tunics out of the camp (Lev. x. 4). The name is a contracted form of ELIZAPHAN, in which it most frequently occurs.

EMBALMING, the process by which dead bodies are preserved from putrefaction and decay. The Hebrew word חָנַט (*chânat*), employed to denote this process, is connected with the Arabic حنط, which in conj. 1 signifies "*to be red*," as leather which has been tanned; and in conj. 2, "*to preserve with spices.*" In the 1st and 4th conjugations it is applied to the ripening of fruit, and this meaning has been assigned to the Hebrew root in Cant. ii. 13. In the latter passage, however, it probably denotes the fragrant smell of the ripening figs. The word is found in the Chaldee and Syriac dialects, and in the latter ܚܢܛ (*chânetto*)

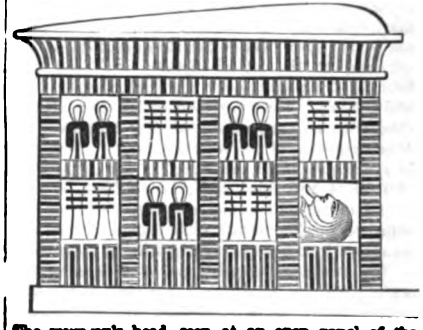


Different forms of mummy cases. (Wilkinson.)
1, 2, 4. Of wood. 3, 5, 6, 7, 8. Of stone.
9. Of wood, and of early time — before the XVIIIth dynasty.
10. Of burnt earthenware.

is the equivalent of μίγμα, the confection of myrrh and aloes brought by Nicodemus (John xix. 39).

The practice of embalming was most general among the Egyptians, and it is in connection with this people that the two instances which we meet with in the O. T. are mentioned (Gen. l. 2, 26). Of the Egyptian method of embalming there remain two minute accounts, which have a general kind of agreement, though they differ in details.

Herodotus (ii. 86–89) describes three modes, varying in completeness and expense, and practiced by persons regularly trained to the profession, who were initiated into the mysteries of the art by their ancestors. The most costly mode, which is estimated by Diodorus Siculus (i. 91) at a talent of silver, was said by the Egyptian priests to belong to him whose name in such a matter it was not lawful to mention, namely, Osiris. The embalmers first removed part of the brain through the nostrils, by means of a crooked iron, and destroyed the rest by injecting caustic drugs. An incision was then made along the flank with a sharp Ethiopian stone, and the whole of the intestines removed. The cavity was rinsed out with palm-wine, and afterwards scoured with pounded perfumes. It was then filled with pure myrrh pounded, cassia, and other aromatics, except frankincense. This done, the body was sewn up and steeped in natron for seventy days. When the seventy days were accomplished, the embalmers washed the corpse and swathed it in bandages of linen, cut in strips and smeared with gum. They then gave it up to the relatives of the deceased, who provided for it a wooden case, made in the shape of a man, in which the dead was placed, and deposited in an erect position against the wall of the sepulchral chamber. Diodorus Siculus gives some particulars of the process which are omitted by Herodotus. When the body was laid out on the ground for the purpose of embalming, one of the operators, called the scribe (γραμματεύς), marked out the part of the left flank where the incision was to be made. The dissector (παρασχιστής) then, with a sharp Ethiopian stone (black flint, or Ethiopian agate, Rawlinson, *Herod.* ii. 141), hastily cut through as much flesh as the law enjoined, and fled, pursued by curses and volleys of stones from the spectators. When all the embalmers (ταριχευταί) were assembled, one of them extracted the intestines, with the exception of the heart and kidneys; another cleansed



The mummy's head, seen at an open panel of the coffin (Wilkinson.)

them one by one, and rinsed them in palm-wine and perfumes. The body was then washed with oil of cedar, and other things worthy of notice, for

more than thirty days (according to some MSS. forty and afterwards sprinkled with myrrh, cinnamon, and other substances, which possess the property not only of preserving the body for a long period, but also of communicating to it an agreeable smell. This process was so effectual that the features of the dead could be recognized. It is remarkable that Diodorus omits all mention of the steeping in natron.

The second mode of embalming cost about 20 minæ. In this case no incision was made in the body, nor were the intestines removed, but cedar-oil was injected into the stomach by the rectum. The oil was prevented from escaping, and the body was then steeped in natron for the appointed number of days. On the last day the oil was withdrawn, and carried off with it the stomach and intestines in a state of solution, while the flesh was consumed by the natron, and nothing was left but the skin and bones. The body in this state was returned to the relatives of the deceased.

The third mode, which was adopted by the poorer classes, and cost but little, consisted in rinsing out the intestines with syrmæa, an infusion of senna and cassia (Pettigrew, p. 69), and steeping the body for the usual number of days in natron.

Porphyry (*De Abst.* iv. 10) supplies an omission of Herodotus, who neglects to mention what was done with the intestines after they were removed from the body. In the case of a person of respectable rank they were placed in a separate vessel and thrown into the river. This account is confirmed by Plutarch (*Sept. Sap. Conv.* c. 16).

Although the three modes of embalming are so precisely described by Herodotus, it has been found impossible to classify the mummies which have been discovered and examined under one or other of these three heads. Dr. Pettigrew, from his own observations, confirms the truth of Herodotus' statement that the brain was removed through the nostrils. But in many instances, in which the body was carefully preserved and elaborately ornamented, the brain had not been removed at all; while in some mummies the cavity was found to be filled with resinous and bituminous matter.

M. Rouyer, in his *Notice sur les Embaumements des Anciens Égyptiens*, quoted by Pettigrew, endeavored to class the mummies which he examined under two principal divisions, which were again subdivided into others. These were — I. Mummies with the ventral incision, preserved, (1.) by balsamic matter, and (2.) by natron. The first of these are filled with a mixture of resin and aromatics, and are of an olive color — the skin dry, flexible, and adhering to the bones. Others are filled with bitumen or asphaltum, and are black, the skin hard and shining. Those prepared with natron are also filled with resinous substances and bitumen. II. Mummies without the ventral incision. This class is again subdivided, according as the bodies were, (1.) salted and filled with pisasphaltum, a compound of asphaltum and common pitch; or (2.) salted only. The former are supposed to have been immersed in the pitch when in a liquid state.

The medicaments employed in embalming were various. From a chemical analysis of the substances found in mummies, M. Rouelle detected three modes of embalming: (1.) with *asphaltum*, or Jew's pitch, called also *funeral gum*, or *gum of mummies*; (2.) with a mixture of asphaltum and cedria, the liquor distilled from the cedar; (3.) with this mixture together with some resinous and aromatic ingredients. The powdered aromatics mentioned by Herodotus were not mixed with the bituminous matter, but sprinkled into the cavities of the body.

It does not appear that embalming, properly so called, was practiced by the Hebrews. Asa was laid "in the bed which was filled with sweet odors and divers kinds *of spices* prepared by the apothecaries' art" (2 Chr. xvi. 14); and by the tender care of Nicodemus the body of Jesus was wrapped in linen cloths, with spices, "a mixture of myrrh and aloes, about an hundred pound *weight* . . . as the manner of the Jews is to bury" (John xix. 39, 40).

The account given by Herodotus has been supposed to throw discredit upon the narrative in Genesis. He asserts that the body is steeped in natron for seventy days, while in Gen. l. 3 it is said that only forty days were occupied in the whole process of embalming, although the period of mourning extended over seventy days. Diodorus, on the contrary, omits altogether the steeping in natron as a part of the operation, and though the time which, according to him, is taken up in washing the body with cedar oil and other aromatics is more than thirty days, yet this is evidently only a portion of the whole time occupied in the complete process. Hengstenberg (*Egypt and the Books of Moses*, p. 69, Eng. tr.) attempts to reconcile this discrepancy by supposing that the seventy days of Herodotus include the whole time of embalming, and not that of steeping in natron only. But the differences in detail which characterize the descriptions of Herodotus and Diodorus, and the impossibility of reconciling these descriptions in all points with the results of scientific observation, lead to the natural conclusion that, if these descriptions be correct in themselves, they do not include every method of embalming which was practiced, and that, consequently, any discrepancies between them and the Bible narrative cannot be fairly attributed to a want of accuracy in the latter. In taking this view of the case it is needless to refer to the great interval of time which elapsed between the date claimed for the events of Genesis and the age of Herodotus, or between the latter and the times of Diodorus. If the four centuries which separated the two Greek historians were sufficient to have caused such changes in the mode of embalming as are indicated in their different descriptions of the process, it is not unreasonable to conclude that the still greater interval by which the celebration of the funeral obsequies of the patriarch preceded the age of the father of history might have produced changes still greater both in kind and in degree.

It is uncertain what suggested to the Egyptians the idea of embalming. That they practiced it in accordance with their peculiar doctrine of the transmigration of souls we are told by Herodotus. The actual process is said to have been derived from "their first merely burying in the sand, impregnated with natron and other salts, which dried and preserved the body" (Rawlinson, *Herod.* ii. p. 142). Drugs and bitumen were of later introduction, the latter not being generally employed before the XVIIIth dynasty. When the practice ceased entirely is uncertain.

The subject of embalming is most fully discussed, and the sources of practical information well-nigh exhausted, in Dr. Pettigrew's *History of Egyptian Mummies*. [See also Alger's *Hist. of the Doctrine of a Future Life*, p. 97 ff.] W. A. W.

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EMBROIDERER. This term is given in the A. V. as the equivalent of *rokém* (רֹקֵם), the productions of the art being described as "needlework" (רִקְמָה). In Exodus the embroiderer is contrasted with the "cunning workman," *choshéb* (חֹשֵׁב); and the consideration of one of these terms involves that of the other. Various explanations have been offered as to the distinction between them, but most of these overlook the distinction marked in the Bible itself, namely, that the *rokém* wove simply a variegated texture, without gold thread or figures, and that the *choshéb* interwove gold thread or figures into the variegated texture. We conceive that the use of the gold thread was for delineating figures, as is implied in the description of the corselet of Amasis (Her. iii. 47), and that the notices of gold thread in some instances and of figures in others were but different methods of describing the same thing. It follows, then, that the application of the term "embroiderer" to *rokém* is false; if it belongs to either it is to *choshéb*, or the "cunning workman," who added the figures. But if "*embroidery*" be strictly confined to the work of the *needle*, we doubt whether it can be applied to either, for the simple addition of gold thread, or of a figure, does not involve the use of the needle. The patterns may have been worked into the stuff by the loom, as appears to have been the case in Egypt (Wilkinson, iii. 128; cf. Her. *loc. cit.*), where the Hebrews learned the art, and as is stated by Josephus (ἄνθη ἐνύφαναν, *Ant.* iii. 7, § 2). The distinction, as given by the Talmudists, which has been adopted by Gesenius (*Thesaur.* p. 1311) and Bähr (*Symbolik*, i. 266) is this — that *rikmáh*, or "needle-work," was where a pattern was attached to the stuff by being sewn on to it on *one* side, and the work of the *choshéb* when the pattern was worked into the stuff by the loom, and so appeared on *both* sides. This view appears to be entirely inconsistent with the statements of the Bible, and with the sense of the word *rikmáh* elsewhere. The absence of the figure or the gold thread in the one, and its presence in the other, constitutes the essence of the distinction. In support of this view we call attention to the passages in which the expressions are contrasted. *Rikmáh* consisted of the following materials: "blue, purple, scarlet, and fine twined linen" (Ex. xxvi. 36, xxvii. 16, xxxvi. 37, xxxviii. 18, xxxix. 29). The work of the *choshéb* was either "fine twined linen, blue, purple, and scarlet, *with cherubims*" (Ex. xxvi. 1, 31, xxxvi. 8, 35), or "*gold*, blue, purple, scarlet, and fine twined linen" (xxviii. 6, 8, 15, xxxix. 2, 5, 8). Again, looking at the general sense of the words, we shall find that *choshéb* involves the idea of invention, or *designing* patterns; *rikmáh* the idea of *texture* as well as *variegated color*. The former is applied to other arts which demanded the exercise of inventive genius, as in the construction of engines of war (2 Chr. xxvi. 15); the latter is applied to other substances, the texture of which is remarkable, as the human body (Ps. cxxxix 15). Further than this, *rikmáh* involves the idea of a regular disposition of colors, which demanded no inventive genius. Beyond the instances already adduced it is applied to tessellated pavement (1 Chr. xxix. 2), to the eagle's plumage (Ez. xvii. 3), and, in the Targums, to the leopard's spotted skin (Jer. xiii. 23). In the same sense it is applied to the checkered sails of the Egyptian vessels (Ez. xxvii. 16), which were either chequered or worked according to a regularly recurring pattern (Wilkinson, iii 211). Gesenius considers this passage as conclusive for his view of the distinction, but it is hardly conceivable that the patterns were on one side of the sail only, nor does there appear any ground to infer a departure from the usual custom of working the colors by the loom. The ancient versions do not contribute much to the elucidation of the point. The LXX. varies between ποικιλτὴς and ῥαφιδευτὴς, as representing *rokém*, and ποικιλτὴς and ὑφαντὴς for *choshéb*, combining the two terms in each case for the work itself, ἡ ποικιλία τοῦ ῥαφιδευτοῦ for the first, ἔργον ὑφαντὸν ποικιλτόν for the second. The distinction, as far as it is observed, consisted in the one being *needle-work* and the other *loom-work*. The Vulgate gives generally *plumarius* for the first, and *polymitarius* for the second; but in Ex. xxvi. 1, 31, *plumarius* is used for the second. The first of these terms (*plumarius*) is well chosen to express *rokém*, but *polymitarius*, i. e. a weaver who works together threads of divers colors, is as applicable to one as to the other. The rendering in Ez. xxvii. 16, *scutulata*, i. e. "chequered," correctly describes one of the productions of the *rokém*. We have lastly to notice the incorrect rendering of the word שְׁבֵץ, in the A. V. "broider," "embroider" (Ex. xxviii. 4, 39). It means stuff worked in a *tessellated* manner, *i. e.* with square cavities such as stones might be set in (comp. ver. 20). The art of embroidery by the loom was extensively practiced among the nations of antiquity. In addition to the Egyptians, the Babylonians were celebrated for it, but embroidery in the proper sense of the term, *i. e.* with the needle, was a Phrygian invention of later date (Plin. viii. 48). W. L. B.

EMERALD (נֹפֶךְ: LXX. ἄνθραξ; N. T. and Apoc., σμάραγδος), a precious stone, first in the 2d row on the breastplate of the high-priest (Ex. xxviii. 18, xxxix. 11), imported to Tyre from Syria (Ez. xxvii. 16), used as a seal or signet (Ecclus. xxxii. 6), as an ornament of clothing and bedding (Ez. xxviii. 13; Jud. x. 21), and spoken of as one of the foundations of Jerusalem (Rev. xxi. 19; Tob. xiii. 16). The rainbow round the throne is compared to emerald in Rev. iv. 3, ὅμοιος ὁράσει σμαραγδίνῳ.

The etymology of נֹפֶךְ is uncertain. Gesenius suggests a comparison with the word פּוּךְ, a paint with which the Hebrew women stained their eyelashes. Kalisch on Exodus xxviii. follows the LXX., and translates it *carbuncle*, transferring the meaning *emerald* to יַהֲלֹם in the same ver. 18. The Targum Jerusalem on the same ver. explains נֹפֶךְ by כַּרְכְּדָנָא = *carchedonius, carbuncle*.

W. D.

EMERODS (עֳפָלִים, טְחֹרִים: ἕδρα. *anus, nates;* Deut. xxviii. 27; 1 Sam. v. 6, 9, 12, vi. 4, 5, 11). The probabilities as to the nature of the disease are mainly dependent on the probable roots of these two Hebrew words; the former of which [a] evidently means "a swelling;" the latter,

[a] Closely akin to it is the Arabic عفل, which means "tumor qui apud viros oritur in posticis partibus, apud mulieres in anteriore parte vulvæ, similis herniæ virorum."

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though less certain, is most probably from a Syriac verb, ܬܚܙ, meaning "anhelavit sub onere, enixus est in exonerando ventre" (Parkhurst and Gesenius); and the Syriac noun ܬܚܙܐ from the same root denotes, (1.) such effort as the verb implies, and (2.) the *intestinum rectum*. Also, whenever the former word occurs in the Hebrew *Cetib*,[a] the *Keri* gives the latter, except in 1 Sam. vi. 11, where the latter stands in the *Cetib*. Now this last passage speaks of the images of the emerods after they were actually made, and placed in the ark. It thus appears probable that the former word means the disease, and the latter the part affected, which must necessarily have been included in the actually existing image, and have struck the eye as *the essential* thing represented, to which the disease was an incident. As some morbid swelling, then, seems the most probable nature of the disease, so no more probable conjecture has been advanced than that *hemorrhoidal tumors*, or bleeding piles, known to the Romans as *marisca* (Juv. ii. 13), are intended. These are very common in Syria at present, oriental habits of want of exercise and improper food, producing derangement of the liver, constipation, &c., being such as to cause them. The words of 1 Sam. v. 12, "the men that *died not* were smitten with emerods," show that the disease was not necessarily fatal. It is clear from its parallelism with "botch" and other diseases in Deut. xxviii. 27, that עֳפָלִים is a disease, not a part of the body; but the translations of it by the most approved authorities are various and vague.[b] Thus the LXX. and Vulg., as above, uniformly render the word as bearing the latter sense. The mention by Herodotus (i. 105) of the malady, called by him θήλεια νοῦσος, as afflicting the Scythians who robbed the temple (of the Syrian Venus) in Ascalon, has been deemed by some a proof that some legend containing a distortion of the Scriptural account was current in that country down to a late date. The Scholiast on Aristophanes (*Acharn.* 231) mentions a similar plague (followed by a similar subsequent propitiation to that mentioned in Scripture), as sent upon the Athenians by Bacchus.[c] The opinion mentioned by Winer (s. v. *Philister*), as advanced by Lichtenstein, that the plague of emerods and that of mice are one and the same, the former being caused by an insect (*solpuga*) as large as a field-mouse, is hardly worth serious attention. H. H.

EMIM [A. V. Emims] (אֵימִים [*terrors*]: [in Gen.,] Ὀμμαῖοι, [Ald. Alex. Ζομαῖοι, Comp. Εμμαῖοι;] and [in Deut.,] Ὀμμίν, [Vat. Ομμειν, Alex. Οομμειν, Ομμειν: *Emim*]), a tribe or family of gigantic stature which originally inhabited the region along the eastern side of the Dead Sea. It would appear, from a comparison of Gen. xiv. 5–7 with Deut. ii. 10–12, 20–23, that the whole country east of the Jordan was, in primitive times, held by a race of giants, all probably of the same stock comprehending the Rephaim on the north, next the Zuzim, after them the Emim, and then the Horim on the south; and that afterwards the kingdom of Bashan embraced the territories of the first; the country of the Ammonites the second; that of the Moabites the third; while Edom took in the mountains of the Horim. The whole of them were attacked and pillaged by the eastern kings who destroyed Sodom and Gomorrah.

The Emim were related to the Anakim, and were generally called by the same name; but their conquerors the Moabites termed them Emim — that is, "Terrible men" (Deut. ii. 11) — most probably on account of their fierce aspect. [REPHAIM; ANAKIM.] J. L. P.

EMMANUEL (Ἐμμανουήλ: *Emmanuel*), Matt. i. 23. [IMMANUEL.]

EMMAUS (Ἐμμαούς [prob. = חַמַּת, *warm spring*; comp. Josh. xix. 35]), the village to which the two disciples were going when our Lord appeared to them on the way, on the day of his resurrection (Luke xxiv. 13). Luke makes its distance from Jerusalem *sixty stadia* (A. V. "threescore furlongs"), or about 7½ miles; and Josephus mentions "a village called Emmaus" at the same distance (*B. J.* vii. 6, § 6).[d] These statements seem sufficiently definite; and one would suppose no great mistake could be made by geographers in fixing its site. It is remarkable, however, that from the earliest period of which we have any record, the opinion prevailed among Christian writers, that the Emmaus of Luke was identical with the Emmaus on the border of the plain of Philistia, afterwards called Nicopolis, and which was some 20 miles from Jerusalem. Both Eusebius and Jerome adopted this view (*Onom.* s. v. *Emaus*); and they were followed by all geographers down to the commencement of the 14th century (Reland, p. 758). Then, for some reason unknown to us, it began to be supposed that the site of Emmaus was at the little village of *Kubeibeh*, about 3 miles west of *Neby Samwil* (the ancient MIZPEH), and 9 miles from Jerusalem (Sir J. Maundeville in *Early Travels in Palestine*, p. 175; Ludolph. de Suchem, *Itin.*; Quaresmius, ii. 719). There is not, however, a shadow of evidence for this supposition. In fact the site of Emmaus remains yet to be identified.

Dr. Robinson has recently revived the old theory, that the Emmaus of Luke is identical with Nicopolis; and has supported it with his wonted learning, but not with his wonted conclusiveness. He first endeavors to cast doubts on the accuracy of the reading ἑξήκοντα in Luke xxiv. 13, because two uncial MSS. (K and N), and a few unimportant cursive MSS. insert ἑκατόν, thus making the distance 160 stadia, which would nearly correspond to the distance of Nicopolis.[e] But the best MSS. have not this word, and the best critics regard it as an interpolation. There is a strong probability

[a] Parkhurst, however, *s. v.* עֳפָלִים, thinks, on the authority of Dr. Kennicott's *Codices*, that מְחֹרִים is in all these passages a very ancient Hebrew *variae lectio*.

[b] Josephus, *Ant.* vi. 1, § 1, δυσεντερία; Aquila, τὸ τῆς φαγεδαίνης ἕλκος.

[c] Pollux, *Onom.* iv. 25, thus describes what he calls βουβών. οἴδημα μετα φλεγμονῆς αἱματῶδους γίνεται κατὰ τὴν ἕδραν ἔντος, ἐστὶ δὲ ὁμοια μύροις ὄμοις. Comp Bochart, *Hieroz.* i. 881.

[d] * It is not certain that Luke and Josephus refer to the same Emmaus in the passages associated as above. According to some authorities the correct reading in Joseph. *B. J.* vii. 6, § 6 (adopted in Dindorf's and Bekker's text) is τριάκοντα and not ἑξήκοντα. H.

[e] * To the authorities for this reading the *Codex Sinaiticus* and a palimpsest of the 6th century (*l*) are now to be added. But the evidence against it greatly preponderates. A.

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that some copyist who was acquainted with the city, but not the village of Emmaus, tried thus to reconcile Scripture with his ideas of geography. The opinions of Eusebius, Jerome, and their followers, on a point such as this, are not of very great authority. When the *name* of any noted place agreed with one in the Bible, they were not always careful to see whether the *position* corresponded in like manner. [EDREI.] Emmaus-Nicopolis being a noted city in their day, they were led somewhat rashly to confound it with the Emmaus of the Gospel. The circumstances of the narrative are plainly opposed to the identity. The two disciples having journeyed from Jerusalem to Emmaus in part of a day (Luke xxiv. 28, 29), left the latter again after the evening meal, and reached Jerusalem before it was very late (verses 33, 42, 43). Now, if we take into account the distance, and the nature of the road, leading up a steep and difficult mountain, we must admit that such a journey could not be accomplished in less than from six to seven hours, so that they could not have arrived in Jerusalem till long past midnight. This fact seems to us conclusive against the identity of Nicopolis and the Emmaus of Luke. (Robinson, iii. 147 ff.; Reland, *Pal.* p. 427 ff.) J. L. P.

* Since the preceding article was written, an interesting monograph on this question as to the site of Emmaus has appeared from Dr. Hermann Zschokke, rector of the Austrian Pilgrim-house at Jerusalem (*Das Neutestamentliche Emmaus beleuchtet*, Schaffhausen, 1865). Rector Zschokke, who has made this subject a special study, decides that the Emmaus of Luke (xxiv. 13) must be the present *el-Kubeibeh*, about nine miles northwest of Jerusalem, where the Franciscan monks have placed it. His arguments for that conclusion are the following. First, the distance agrees with that of Luke and Josephus (*B. J.* vii. 6, § 6), namely, as a round number, 60 stadia or "furlongs" (A. V.), as ascertained by actual measurement, *i. e.* taking the shortest of three ways, which differ only by a single stadium, it amounts to 38,020 English feet = 62½ stadia. Secondly, the two disciples of Jesus could easily return from Emmaus to Jerusalem after sunset, or the decline of the day (κέκλικεν ἡ ἡμέρα), and rejoin the Apostles there in their secret meeting during the night which followed the walk to Emmaus (John xx. 19). The journey was performed lately without difficulty, within the time required, by Madam Anna C. Emmerich. Thirdly, the Crusaders (though really, as appears from the author's own figures, not earlier than the 11th century) were led to fix on *Kubeibeh* as the N. T. Emmaus, in consequence of finding the latter name applied to it by the native inhabitants, though the name no longer exists among them. If this last link in the chain of the evidence were stronger, it would deserve serious consideration as bearing on the question. But aside from the lateness of the period to which the alleged testimony belongs, it must be confessed that the currency of the Scripture name, even at that late period, outside of the Christian communities in the East, is by no means so fully made out as the argument requires. It has been generally thought that the earliest traces of such a tradition appear in the 14th century (see Rob. *Res.* iii. 66, 1st ed.).

Some wealthy Catholics, in the assurance that they have identified at length the genuine spot, have recently purchased, at an exorbitant price, the ground of the old "castrum Arnoldi" (*Kubeibeh*), and are converting it into one of their "holy places." (See more fully in *Bibl. Sacra*, July, 1866, p. 517.) Rector Zschokke makes it evident enough, that *'Amwâs* (Nicopolis), at the foot of the mountains, cannot be the N. T. village of that name. Dr. Sepp, though a Catholic, rejects this claim in behalf of *Kubeibeh*, and insists that Emmaus must be at *Kulonieh*, four miles from Jerusalem, on the route from *Ramleh* (*Jerusalem u. das heil. Land*, i. 52). So Ewald, *Gesch. d. Volkes Isr.* vi. 675 f. The Rev. George Williams (art. *Emmaus* in Smith's *Dict. of Geogr.*, and *Journ. of Class. and Sacr. Phil.* iv. 262–267) fixes the site of Emmaus at *Kuriet el-'Enab*, from two to three hours distant from Jerusalem on the road to Jaffa. Dr. Thomson (*Land and Book*, ii. 307 f., 540) inclines to this view. — In a volcanic region like Judæa warm springs might be expected to exist for a time, and then to disappear. The Emmaus of the N. T. (see import of the name above) may have been a place of this description, the site of which is now lost. H.

EM'MAUS, or **NICOP'OLIS** ('Εμμαούμ: [Sin. Αμμαου, Αμμαους, etc.; in] 1 Macc. iii. 40, [Alex. Αμμαουν, 57, -ουμ;] 'Αμμαούς, Joseph. *B. J.* ii. 20, § 4: [*Emmaum, Ammaum*]), a town in the plain of Philistia, at the foot of the mountains of Judah, 22 Roman miles from Jerusalem, and 10 from Lydda (*Itin. Hieros.*; Reland, p. 309). The name does not occur in the O. T.; but the town rose to importance during the later history of the Jews, and was a place of note in the wars of the Asmoneans. It was fortified by Bacchides, the general of Antiochus Epiphanes, when he was engaged in the war with Jonathan Maccabæus (Joseph. *Ant.* xiii. 1, § 3; 1 Macc. ix. 50). It was in the plain beside this city that Judas Maccabæus so signally defeated the Syrians with a mere handful of men, as related in 1 Macc. iii. 57, iv. 3, &c. Under the Romans Emmaus became the capital of a toparchy (Joseph. *B. J.* iii. 3, § 5; Plin. v. 14). It was burned by the Roman general Varus about A. D. 4. In the 3d century (about A. D. 220) it was rebuilt through the exertions of Julius Africanus, the well-known Christian writer; and then received the name Nicopolis. Eusebius and Jerome frequently refer to it in defining the positions of neighboring towns and villages (*Chron. Pas.* ad A. C. 223; Reland, p. 759). Early writers mention a fountain at Emmaus, famous far and wide for its healing virtues; the cause of this Theophanes ascribes to the fact that our Lord on one occasion washed his feet in it (*Chron.* 41). The Crusaders confounded Emmaus with a small fortress further south, on the Jerusalem road now called *Latrôn* (Will. Tyr. *Hist.* vii. 24). A small miserable village called *'Amwâs* still occupies the site of the ancient city. It stands on the western declivity of a low hill, and contains the ruins of an old church. The name Emmaus was also borne by a village of Galilee close to Tiberias; probably the ancient HAMMATH, *i. e.* hot springs — of which name Emmaus was but a corruption. The hot springs still remained in the time of Josephus, and are mentioned by him as giving its name to the place (*B. J.* iv. 1, § 3; *Ant.* xviii. 2, § 3).

J. L. P.

EM'MER ('Εμμήρ; [Vat. Εμηρ:] *Semmeri*), 1 Esdr. ix. 21. [[IMMER.]]

EM'MOR (Rec. Text with E, 'Ρμμόρ; 1 edit. [Tisch. and Treg.] with A B Q [and Sin.],

Ἐμμώρ: *Emmor*), the father of Sychem (Acts vii. 16). [HAMOR.]

• **ENABLED** translates (A. V.) ἐνδυναμώσαντί (1 Tim. i. 12): "I thank Christ Jesus our Lord, who hath *enabled* me," &c., *i. e.*, as the Greek construction shows, qualified me, or made me able, so as to be fitted for the apostolic work. This is an older sense of "enabled," like the French *habiller*. See Eastwood and Wright's *Bible Word-Book*, p. 173. H.

• **ENA'JIM** (more correctly ENAYIM = עֵינַיִם) is the marginal reading of the A. V. for "an open place" in the text (Gen. xxxviii. 14). See next article below. Modern scholars generally (Gesenius, Fürst, Tuch, Knobel, Keil) regard the LXX. as right here (Αἰνάν), and understand that Tamar placed herself "at the gate (opening) of Enajim," situated "on the way to Timnath." The same word recurs in ver. 21, where the A. V. has "openly," but the proper name is more appropriate there, if not absolutely required. (See Mr. Wright's *Book of Genesis in Hebrew*, p. 100.) The dual endings יִם and ם are interchangeable (Gesen. *Heb. Gr.* § 88, Rem. 1), so that this Enajim and Enam in Josh. xv. 34 may be and no doubt are the same. H.

E'NAM (with the article, הָעֵינָם = *the double spring*, Gesen. *Thes.* p. 1019 a: Μαιανί; [Vat. -νει:] Alex. Ηναειμ; [Comp. Ald. Ἠναΐμ:] *Enaim*), one of the cities of Judah in the *Shefelah* or lowland (Josh. xv. 34). From its mention with towns (Jarmuth and Eshtaol, for instance) which are known to have been near Timnath, this is very probably the place in the "doorway" of which Tamar sat before her interview with her father-in-law (Gen. xxxviii. 14). In the A. V. the words *Pethach enayim* (פֶּתַח עֵינַיִם) are not taken as a proper name, but are rendered "an open place," lit. "the doorway of Enayim," or the double spring, a translation adopted by the LXX. (ταῖς πύλαις Αἰνάν) and now generally. In Josh. xv. 34, for "Tappuah and Elam," the Peshito has "Pathuch-Elam," which supports the identification suggested above. [AIN.] G.

E'NAN (עֵינָן [*rich in fountains*]: Αἰνάν: *Enan*). Ahira ben-Enan was "prince" of the tribe of Naphtali at the time of the numbering of Israel in the wilderness of Sinai (Num. i. 15, [ii. 29, vii. 78, 83, x. 27]).

ENAS'IBUS (Ἐνάσιβος; [Vat. -σει-:] *Enasib*), 1 Esdr. ix. 34. [ELIASHIB.]

ENCAMPMENT (מַחֲנֶה, *machăneh*, in all places except 2 K. vi. 8, where הַמַּחֲנוֹת, *tachănōth*, is used). The word primarily denoted the resting-place of an army or company of travellers at night[a] (Ex. xvi. 13; Gen. xxxii. 21), and was hence applied to the army or caravan when on its march (Ex. xiv. 19; Josh. x. 5, xi. 4; Gen. xxxii. 7, 8). Among nomadic tribes war never attained to the dignity of a science, and their encampments were consequently devoid of all the appliances of more systematic warfare. The description of the camp of the Israelites, on their march from Egypt (Num. ii., iii.), supplies the greatest amount of information on the subject: whatever else may be gleaned is from scattered hints. The tabernacle, corresponding to the chieftain's tent of an ordinary encampment, was placed in the centre, and around and facing it (Num. ii. 2),[b] arranged in four grand divisions, corresponding to the four points of the compass, lay the host of Israel, according to their standards (Num. i. 52, ii. 2). On the east the post of honor was assigned to the tribe of Judah, and round its standard rallied the tribes of Issachar and Zebulun, descendants of the sons of Leah. On the south lay Reuben and Simeon, the representatives of Leah, and the children of Gad, the son of her handmaid. Rachel's descendants were encamped on the western side of the tabernacle, the chief place being assigned to the tribe of Ephraim. To this position of Ephraim, Manasseh, and Benjamin, allusions are made in Judg. v. 14, and Ps. lxxx. 2. On the north were the tribes of Dan and Naphtali, the children of Bilhah, and the tribe of Asher, Gad's younger brother. All these were encamped around their standards, each according to the ensign of the house of his fathers. In the centre, round the tabernacle, and with no standard but the cloudy or fiery pillar which rested over it, were the tents of the priests and Levites. The former, with Moses and Aaron at their head, were encamped on the eastern side. On the south were the Kohathites, who had charge of the ark, the table of shewbread, the altars and vessels of the sanctuary. The Gershonites were on the west, and when on the march carried the tabernacle and its lighter furniture; while the Merarites, who were encamped on the north, had charge of its heavier appurtenances. The order of encampment was preserved on the march (Num. ii. 17), the signal for which was given by a blast of the two silver trumpets (Num. x. 5). The details of this account supply Prof. Blunt with some striking illustrations of the undesigned coincidences of the books of Moses (*Undes. Coincid.* pp. 75–86).

In this description of the order of the encampment no mention is made of sentinels, who, it is reasonable to suppose, were placed at the gates (Ex. xxxii. 26, 27) in the four quarters of the camp. This was evidently the case in the camp of the Levites (comp. 1 Chr. ix. 18, 24; 2 Chr. xxxi. 2).

The sanitary regulations of the camp of the Israelites were enacted for the twofold purpose of preserving the health of the vast multitude and the purity of the camp as the dwelling-place of God (Num. v. 3; Deut. xxiii. 14). With this object the dead were buried without the camp (Lev. x. 4, 5); lepers were excluded till their leprosy departed from them (Lev. xiii. 46, xiv. 3; Num. xii. 14, 15), as were all who were visited with loathsome diseases (Lev. xiv. 3). All who were defiled by contact with the dead, whether these were slain in battle or not, were kept without the camp for seven days (Num. xxxi. 19). Captives taken in war were compelled to remain for a while outside (Num. xxxi. 19; Josh. vi. 23). The ashes from the sacrifices were poured out without the camp at an appointed place, whither all uncleanness was removed (Deut. xxiii. 10, 12), and where the entrails, skins, horns, &c., and all that was not offered in sac-

[a] Whence חֲנוֹת הַיּוֹם (*chănōth hayyōm*), "the camping-time of day," *i. e.* the evening, Judg. xix. 9.

[b] The form of the encampment was evidently circular, and not square, as it is generally represented.

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-ifice were burnt (Lev. iv. 11, 12, vi 11, viii. 17).

The execution of criminals took place without the camp (Lev. xxiv. 14; Num. xv. 35, 36; Josh. vii. 24), as did the burning of the young bullock for the sin-offering (Lev. iv. 12). These circumstances combined explain Heb. xiii. 12, and John xix. 17, 20.

The encampment of the Israelites in the desert left its traces in their subsequent history. The temple, so late as the time of Hezekiah, was still "the camp of Jehovah" (2 Chr. xxxi. 2; cf. Ps. lxxviii. 28); and the multitudes who flocked to David were "a great camp, like the camp of God" (1 Chr. xii. 22).

High ground appears to have been uniformly selected for the position of a camp, whether it were on a hill or mountain side, or in an inaccessible pass (Judg. vii. 1, 8). So, in Judg. x. 17, the Ammonites encamped in Gilead, while Israel pitched in Mizpeh. The very names are significant. The camps of Saul and the Philistines were alternately in Gibeah, the "height" of Benjamin, and the pass of Michmash (1 Sam. xiii. 2, 3, 16, 23). When Goliath defied the host of Israel, the contending armies were encamped on hills on either side of the valley of Elah (1 Sam. xvii. 3); and in the fatal battle of Gilboa Saul's position on the mountain was stormed by the Philistines who had pitched in Shunem (1 Sam. xxviii. 4), on the other side of the valley of Jezreel. The carelessness of the Midianites in encamping in the plain exposed them to the night surprise by Gideon, and resulted in their consequent discomfiture (Judg. vi. 33, vii. 8, 12). But another important consideration in fixing upon a position for a camp was the propinquity of water; hence it is found that in most instances camps were pitched near a spring or well (Judg. vii. 1; 1 Macc. ix. 33). The Israelites at Mount Gilboa pitched by the fountain in Jezreel (1 Sam. xxix. 1), while the Philistines encamped at Aphek, the name of which indicates the existence of a stream of water in the neighborhood, which rendered it a favorite place of encampment (1 Sam. iv. 1; 1 K. xx. 26; 2 K. xiii. 17). In his pursuit of the Amalekites, David halted his men by the brook Besor, and there left a detachment with the camp furniture (1 Sam. xxx. 9). One of Joshua's decisive engagements with the nations of Canaan was fought at the waters of Merom, where he surprised the confederate camp (Josh. xi. 5, 7; comp. Judg. v. 19, 21). Gideon, before attacking the Midianites, encamped beside the well of Harod (Judg. vii. 1), and it was to draw water from the well at Bethlehem that David's three mighty men cut their way through the host of the Philistines (2 Sam. xxiii. 16).

The camp was surrounded by the מַעְגָּלָה, *ma'-gâlâh* (1 Sam. xvii. 20), or מַעְגָּל, *ma'gâl* (1 Sam. xxvi. 5, 7), which some, and Thenius among them, explain as an earthwork thrown up round the encampment, others as the barrier formed by the baggage-wagons. The etymology of the word points merely to the circular shape of the inclosure formed by the tents of the soldiers pitched around their chief, whose spear marked his resting-place (1 Sam. xxvi. 5, 7), and it might with propriety be used in either of the above senses, according as the camp was fixed or temporary. We know that, in the case of a siege, the attacking army, if possible, surrounded the place attacked (1 Macc. xiii. 43), and drew about it a line of circumvallation (דַּיֵּק, *dâyêk*, 2 K. xxv. 1), which was marked by a breastwork of earth (מְסִלָּה, *m'sillâh*, Is. lxii 10; סֹלְלָה, *sol'lâh*, Ez. xxi. 27 (22); comp. Job xix. 12), for the double purpose of preventing the escape of the besieged and of protecting the besiegers from their sallies.[a] But there was not so much need of a formal intrenchment, as but few instances occur in which engagements were fought in the camps themselves, and these only when the attack was made at night. Gideon's expedition against the Midianites took place in the early morning (Judg. vii. 19), the time selected by Saul for his attack upon Nahash (1 Sam. xi. 11), and by David for surprising the Amalekites (1 Sam. xxx. 17; comp. Judg. ix. 33). To guard against these night attacks, sentinels (שֹׁמְרִים, *shôm'rîm*) were posted (Judg. vii. 19; 1 Macc. xii. 27) round the camp, and the neglect of this precaution by Zebah and Zalmunna probably led to their capture by Gideon and the ultimate defeat of their army (Judg. vii. 19).

The valley which separated the hostile camps was generally selected as the fighting ground (שָׂדֶה, *sâdeh*, "the battle-field" (1 Sam. iv. 2, xiv. 15; 2 Sam. xviii. 6), upon which the contest was decided, and hence the valleys of Palestine have played so conspicuous a part in its history (Josh. viii. 13; Judg. vi. 33; 2 Sam. v. 22, viii. 13, &c.). When the fighting men went forth to the place of marshalling (מַעֲרָכָה, *ma'ărâcâh*, 1 Sam. xvii 20), a detachment was left to protect the camp and baggage (1 Sam. xvii. 22, xxx. 24). The beasts of burden were probably tethered to the tent pegs (2 K. vii. 10; Zech. xiv. 15).

The מַחֲנֶה, *machâneh*, or movable encampment, is distinguished from the מָצָב, *mâtsâb*, or נָצִיב, *n'tsîb* (2 Sam. xxiii. 14; 1 Chr. xi. 16), which appear to have been standing camps, like those which Jehoshaphat established throughout Judah (2 Chr. xvii. 2), or advanced posts in an enemy's country (1 Sam. xiii. 17; 2 Sam. viii. 6), from which skirmishing parties made their predatory excursions and ravaged the crops. It was in resisting one of these expeditions that Shammah won himself a name among David's heroes (2 Sam. xxiii. 12). *Machâneh* is still further distinguished from מִבְצָר, *mibhtsâr*, "a fortress" or "walled town" (Num. xiii. 19).

Camps left behind them a memorial in the name of the place where they were situated, as among ourselves (cf. *Chester*, *Grantchester*, &c.). Mahaneh-Dan (Judg. xiii. 25) was so called from the encampment of the Danites mentioned in Judg. xviii. 12. [MAHANAIM.] The more important camps at Gilgal (Josh. v. 10, ix. 6) and Shiloh (Josh. xviii. 9; Judg. xxi. 12, 19) left no such impress; the military traditions of these places were

[a] The Chaldee renders מַעְגָּלָה (1 Sam. xvii. 20 and דַּיֵּק (2 K. xxv. 1) by the same word, גַּרְגּוֹם or גַּרְגּוֹמָא, the Greek χαράκωμα.

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eclipsed by the greater splendor of the religious associations which surrounded them.

W. A. W.

ENCHANTMENTS. 1. לָטִים, or לָהָטִים, Ex. vii. 11, 22, viii. 7: *φαρμακίαι*, LXX. (Grotius compares the word with the Greek *λιταί*); secret arts, from לוּט, *to cover*; though others incorrectly connect it with לַהַט, *a flame*, or the glittering blade of a sword, as though it implied a sort of dazzling cheironomy which deceives spectators. Several versions render the word by "whisperings," *insusurrationes*, but it seems to be a more general word, and hence is used of the various means (some of them no doubt of a quasi-scientific character) by which the Egyptian Chartummim imposed on the credulity of Pharaoh.

2. מְכַשְּׁפִים: *φαρμακεῖαι*, *φάρμακα*, LXX. (2 K. ix. 22; Mic. v. 12; Nah. iii. 4): *veneficia*, *maleficia*, Vulg.; "maleficæ artes," "præstigiæ," "muttered spells." Hence it is sometimes rendered by *ἐπαοιδαί*, as in Is. xlvii. 9, 12. The belief in the power of certain formulæ was universal in the ancient world. Thus there were *carmina* to evoke the tutelary gods out of a city (Macrob. *Saturnal.* iii. 9), others to devote hostile armies (*id.*), others to raise the dead (Maimon. *de Idol.* xi. 15; Senec. *Œdip.* 547), or bind the gods (*δεσμοὶ θεῶν*) and men (*Æsch. Fur.* 331), and even influence the heavenly bodies (Ov. *Met.* vii. 207 ff., xii. 263; "Te quoque Luna traho," Virg. *Ecl.* viii., *Æn.* iv. 489; Hor. *Epod.* v. 45). They were a recognized part of ancient medicine, even among the Jews, who regarded certain sentences of the Law as efficacious in healing. The Greeks used them as one of the five chief resources of pharmacy (Pind. *Pyth.* iii. 8, 9; Soph. *Aj.* 582), especially in obstetrics (Plat. *Theæt.* p. 145) and mental diseases (Galen *de Sanitat. tuendâ*, i. 8). Homer mentions them as used to check the flow of blood (*Od.* xix. 456), and Cato even gives a charm to cure a disjointed limb (*de Re Rust.* 160; cf. Plin. *H. N.* xxviii. 2). The belief in charms is still all but universal in uncivilized nations; see Lane's *Mod. Egypt.* i. 300, 306, &c., ii. 177, &c.; Beeckman's *Voyage to Borneo*, ch. ii.; Meroller's *Congo* in Pinkerton's *Voyages*, xvi. 221, 273; Huc's *China*, i. 223, ii. 326; Taylor's *New Zealand*, and Livingstone's *Africa*, passim, &c.; and hundreds of such remedies still exist, and are considered efficacious among the uneducated.

3. לְחָשִׁים, Eccl. x. 11: *ψιθυρισμός*, LXX.; from לָחַשׁ. This word is especially used of the charming of serpents, Jer. viii. 17 (cf. Ps. lviii. 5; Ecclus. xii. 13; Eccl. x. 11; Luc. ix. 391 — a parallel to "cantando rumpitur anguis," and "Viperas rumpo verbis et carmine fauces," Ov. *Met.* l. c.). Maimonides (*de Idol.* xi. 2) expressly defines an enchanter as one "who uses strange and meaningless words, by which he imposes on the folly of he credulous. They say, for instance, that if one utter the words before a serpent or scorpion it will do no harm" (Carpzov, *Annot. in Godwynum*, iv. 11). An account of the Marsi who excelled in this art is given by Augustin (*ad Gen.* ix. 28), and of the Psylli by Arnobius (*ad Nat.* ii. 32); and they are alluded to by a host of other authorities (Plin. *Nat.* ii. 2, xxviii. 6; Ælian, *H. A.* i. 57; Virg. *Æn.* vii. 750; Sil. Ital. viii. 495. They were called Ὀφιοδιῶκται). The secret is still understood in the East (Lane, ii. 106).

4. The word נְחָשִׁים is used of the enchantments sought by Balaam, Num. xxiv. 1. It properly alludes to ophiomancy, but in this place has a *general* meaning of endeavoring to gain omens (*εἰς συνάντησιν τοῖς οἰωνοῖς*, LXX.).

5. חֶבֶר is used for magic, Is. xlvii. 9, 12. It comes from חָבַר, *to bind* (cf. *καταδέω*, *βασκαίνω*, bannen), and means generally the process of acquiring power over some distant object or person; but this word seems also to have been sometimes used expressly of serpent-charmers, for R. Sol. Jarchi on Deut. xviii. 11, defines the חוֹבֵר חֶבֶר to be one "who congregates serpents and scorpions into one place."

Any resort to these methods of imposture was strictly forbidden in Scripture (Lev. xix. 26; Is. xlvii. 9, &c.), but to eradicate the tendency is almost impossible (2 K. xvii. 17; 2 Chr. xxxiii. 6), and we find it still flourishing at the Christian era (Acts xiii. 6, 8, viii. 9, 11, *γοητεία*; Gal. v. 20 Rev. ix. 21).

The chief *sacramenta dæmoniaca* were a rod, a magic circle, dragon's eggs, certain herbs, or "insane roots," like the henbane, &c. The fancy of poets, both ancient and modern, has been exerted in giving lists of them (Ovid and Hor. *ll. cc.*; Shakespeare's *Macbeth*, Act iv. 1; Kirke White's *Gondoline*; Southey's *Curse of Kehama*, Cant. iv. &c.). [AMULETS; DIVINATION; MAGIC.]

F. W. F.

EN-DOR' [*or* EN'DOR (A. V.)] (עֵין־דֹּר [; Ps. lxxxiii., עֲיִן־דֹּאר = *spring of Dor* [i. e. *habitation*]: Ἀενδώρ; [in 1 Sam., Vat. Ἀελδωρ; Comp. Ἐνδώρ; in Josh., LXX. om.:] *Endor*), a place which, with its "daughter-towns" (בָּנוֹת), was in the territory of Issachar, and yet possessed by Manasseh (Josh. xvii. 11). This was the case with five other places which lay partly in Asher, partly in Issachar, and seem to have formed a kind of district of their own called "the three, or the triple, *Nepheth*."

Endor was long held in memory by the Jewish people as connected with the great victory over Sisera and Jabin. Taanach, Megiddo, and the torrent Kishon all witnessed the discomfiture of the huge host, but it was emphatically to Endor that the tradition of the death of the two chiefs attached itself (Ps. lxxxiii. 9, 10). Possibly it was some recollection of this, some fame of sanctity or good omen in Endor, which drew the unhappy Saul thither on the eve of his last engagement with an enemy no less hateful and no less destructive than the Midianites (1 Sam. xxviii. 7). Endor is not again mentioned in the Scriptures; but it was known to Eusebius, who describes it as a large village 4 miles S. of Tabor. Here to the north of *Jebel Duhy* (the "Little Hermon" of travellers), the name still lingers, attached to a considerable but now deserted village. The rock of the mountain, on the slope of which *Endûr* stands, is hollowed into caves, one of which may well have been the scene of the incantation of the witch (Van de Velde, ii. 383; Rob. ii. 360; Stanley, p. 345). The distance from the slopes of Gilboa to Endor is 7 or 8 miles, over difficult ground.

G.

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* Endor had its name evidently from a spring which made the place habitable (Sim. *Onomast.* p. 296); and it is found that one of the caves there has now "a little spring in it, the water from which runs down the hill; the supply is small, but is said to be unfailing" (Porter's *Handb.* ii. 358). For the striking manner in which the position of *Endôr*, and various customs of the people at present illustrate the account of Saul's visit to the necromancer, see Thomson's *Land and Book*, ii. 161. As to the nature of that transaction, see MAGIC. H.

* **ENDOW** (from *dos*, a dowry) means in Ex. xxii. 16 to furnish with a dower or marriage-portion, though the expression there does not so much translate as explain the Hebrew. This of course is the meaning also in the marriage service of the English Church, "With all my worldly goods I thee *endow*." "Endue," a different form only, has this sense in Gen. xxx. 20. H.

* **ENDUE.** [ENDOW.]

* **ENEAS.** [ÆNEAS.]

EN-EGLAIM (עֵין־עֶגְלָיִם = *spring of two heifers*: Ἐναγαλλείμ; [Vat. Alex. Ἐναγαλειμ:] *Engallim*), a place named only by Ezekiel (xlvii. 10), apparently as on the Dead Sea; but whether near to or far from En-gedi, on the west or east side of the Sea, it is impossible to ascertain from the text. In his comment on the passage, Jerome locates it at the embouchure of the Jordan; but this is not supported by other evidence. By some (*e. g.* Gesenius, *Thes.* p. 1019) it is thought to be identical with EGLAIM, but the two words are different, En-eglaim containing the *Ain*, which is rarely changed for any other aspirate. G.

ENEMESSAR (Ἐνεμέσσαρος, Ἐνεμεσσάρ, [etc.: *Salmanasar*]) is the name under which Shalmaneser appears in the book of Tobit (i. 2, [13,] 15, &c.). This book is not of any historical authority, being a mere work of imagination composed probably by an Alexandrian Jew, not earlier than B. C. 300. The change of the name is a corruption — the first syllable *Shal* being dropped (compare the Bupalussor of Abydenus, which represents *Na*bopolassar), and the order of the liquids *m* and *n* being reversed. The author of Tobit makes Enemessar lead the children of Israel into captivity (i. 2), following the *apparent* narrative of the book of Kings (2 K. xvii. 3–6, xviii. 9–11). He regards Sennacherib not only as his successor but as his son (i. 15), for which he has probably no authority beyond his own speculations upon the text of Scripture. As Sennacherib is proved by the Assyrian inscriptions to be the son of Sargon, no weight can be properly attached to the historical statements in Tobit. The book is, in the fullest sense of the word, *apocryphal*. G. R.

ENENIUS (Ἐνηνέος [(gen. of Ἐνηνής?); Vat. Ald. Ἐνήνιος; Alex. Ἐνηνιου (gen. ?):] *Emmanius*), one of the leaders of the people who returned from captivity with Zorobabel (1 Esdr. v. 8). There is no name corresponding in the lists of Ezra and Nehemiah.

ENGADDI (ἐν αἰγιαλοῖς; [Sin.^{ca} ἐν Ἐνγαδδοις: Comp. ἐν Γαδδί:] *in Cades*), Ecclus. xxiv. 14. [EN-GEDI.]

EN-GANNIM (עֵין־גַּנִּים = *spring of gardens*). 1. A city in the low country of Judah named between Zanoah and Tappuah (Josh. xv. 34). The LXX. in this place is so different from the Hebrew that the name is not recognizable. Vulg *Æn-Gannim*.

2. A city on the border of Issachar (Josh. xix 21; Ἰεὲν καὶ Τομμάν; Alex. ην Γαννιμ; [Comp. Ald. Ἐγγαννίμ:] *En-Gannim*); allotted with its "suburbs" to the Gershonite Levites (xxi. 29; Πηγὴ γραμμάτων: *En-Gannim*). These notices contain no indication of the position of En-gannim with reference to any known place, but there is great probability in the conjecture of Robinson (ii. 315) that it is identical with the Ginaia of Josephus (*Ant.* xx. 6, § 1), which again, there can be little doubt, survives in the modern *Jenîn*, the first village encountered on the ascent from the great plain of Esdraelon into the hills of the central country. *Jenîn* is still surrounded by the "orchards" or "gardens" which interpret its ancient name, and the "spring" is to this day the characteristic object in the place (Rob. ii. 315; Stanley, p. 349, note; Van de Velde, p. 359). The position of *Jenîn* is also in striking agreement with the requirements of Beth-hag-Gan (A. V. "the garden-house;" Βαιθγάν), in the direction of which Ahaziah fled from Jehu (2 K. ix. 27). The rough road of the ascent was probably too much for his chariot, and, keeping the more level ground, he made for Megiddo, where he died (see Stanley, p. 349).

In the lists of Levitical cities in 1 Chr. vi. ANEM is substituted for En-gannim. Possibly it is merely a contraction. G.

EN-GE'DI (עֵין גֶּדִי, *the fountain of the kid*: [Ἀγκάδης,] Ἐγγαδδί, Ἐνγαδδί, [etc.:] Arabic عين جدي: [*En-gaddî*]), a town in the wilderness of Judah (Josh. xv. 62), on the western shore of the Dead Sea (Ez. xlvii. 10). Its original name was Hazezon-Tamar (חֲצְצוֹן תָּמָר, *the pruning of the palm*), doubtless, as Josephus says, on account of the palm groves which surrounded it (2 Chr. xx. 2; Ecclus. xxiv. 14; Joseph. *Ant.* ix. 1, § 2). Some doubt seems to have existed in the early centuries of our era as to its true position. Stephanus places it near Sodom (Steph. B. *s. v.*); Jerome at the south end of the Dead Sea (*Comm. in Ez.* xlvii.); but Josephus more correctly at the distance of 300 stadia from Jerusalem (*Ant.* ix. 1, § 2). Its site is now well known. It is about the middle of the western shore of the lake. Here is a rich plain, half a mile square, sloping very gently from the base of the mountains to the water, and shut in on the north by a lofty promontory. About a mile up the western acclivity, and at an elevation of some 400 feet above the plain, is the fountain of *Ain Jidy*, from which the place gets its name. The water is sweet, but the temperature is 81° Fahr. It bursts from the limestone rock, and rushes down the steep descent, fretted by many a rugged crag, and raining its spray over verdant borders of acacia, mimosa, and lotus. On reaching the plain, the brook crosses it in nearly a straight line to the sea. During a greater part of the year, however, it is absorbed in the thirsty soil. Its banks are now cultivated by a few families of Arabs, who generally pitch their tents near this spot. The soil is exceedingly fertile, and in such a climate it might be made to produce the rarest fruits of tropical climes. Traces of the old city exist upon the plain and lower declivity of the

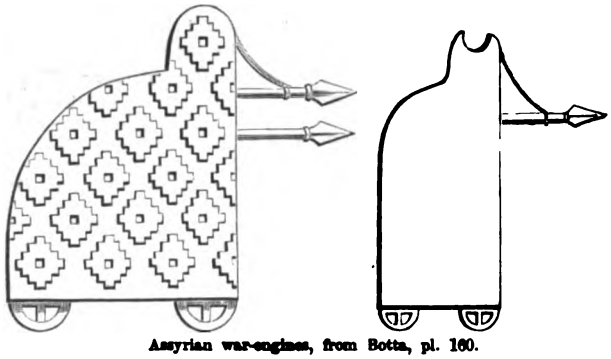
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mountain, on the south bank of the brook. They are rude and uninteresting, consisting merely of foundations and shapeless heaps of unhewn stones. A sketch by M. Belly, taken from the fountain, and embracing the plain on the shore, and the south-west border of the Dead Sea, will be found in the Atlas of Plates to De Saulcy's *Voyage*, pl. viii. A much better one is given under SEA, THE SALT.

The history of En-gedi, though it reaches back nearly 4000 years, may be told in a few sentences. It was immediately after an assault upon the "Amorites, that dwelt in Hazezon-Tamar," that the five Mesopotamian kings were attacked by the rulers of the plain of Sodom (Gen. xiv. 7; comp. 2 Chr. xx. 2). It is probable that the *fountain* was always called En-gedi, and that the ancient town built on the plain below it got in time the same name. Saul was told that David was in the "wilderness of En-gedi;" and he took "3000 men, and went to seek David and his men upon the rocks of the *wild goats*" (1 Sam. xxiv. 1–4). These animals still frequent the cliffs above and around the fountain; the Arabs call them *Beden*. At a later period En-gedi was the gathering-place of the Moabites and Ammonites who went up against Jerusalem, and fell in the valley of Berachah (2 Chr. xx. 2). It is remarkable that this is the usual route taken in the present day by such predatory bands from Moab as make incursions into Southern Palestine. They pass round the southern end of the Dead Sea, then up the road along its western shore to *Ain Jidy*, and thence toward Hebron, Tekoa, or Jerusalem, as the prospects of plunder seem most inviting.

The vineyards of En-gedi were celebrated by Solomon (Cant. i. 14); its balsam by Josephus (*Ant.* ix. 1, § 2), and its palms by Pliny — "Engadda oppidum fuit, secundum ab Hierosolymis fertilitate palmetorumque nemoribus" (v. 17). But vineyards no longer clothe the mountain-side, and neither palm-tree nor balsam is seen on the plain. In the fourth century there was still a large village at En-gedi (*Onom.* s. v.); it must have been abandoned very soon afterwards, for there is no subsequent reference to it in history, nor are there any traces of recent habitation (Porter's *Handbook*, p. 242; Rob. i. 507). There is a curious reference to it in Mandeville (*Early Trav.* p. 179), who says that the district between Jericho and the Dead Sea is "the land of Dengadda" (Fr. *d'Engadda*), and that the balm trees were "still called vines of Gady." J. L. P.

ENGINE, a term exclusively applied to military affairs in the Bible. The Hebrew חִשָּׁבוֹן (2 Chr. xxvi. 15) is its counterpart in etymological meaning, each referring to the *ingenuity* (engine, from *ingenium*) displayed in the contrivance. The engines to which the term is applied in 2 Chr. were designed to propel various missiles from the walls of a besieged town; one, like the *balista*, was for stones, consisting probably of a strong spring and a tube to give the right direction to the stone; another, like the *catapulta*, for arrows, an enormous stationary bow. The invention of these is assigned to Uzziah's time — a statement which is supported both by the absence of such contrivances in the representations of Egyptian and Assyrian warfare, and by the traditional belief that the *balista* was invented in Syria (Pliny, vii. 56). Luther gives *brustwehren*, i. e. "parapets," as the meaning of the term. Another war-engine, with which the



Assyrian war-engines, from Botta, pl. 160.

Hebrews were acquainted, was the battering-ram, described in Ez. xxvi. 9, as מְחִי הֻבְּלוֹ, lit. a *beating of that which is in front*, hence a ram for striking walls; and still more precisely in Ez. iv. 2, xxi 22, as כַּר, a *ram*. The use of this instrument was well known both to the Egyptians (Wilkinson, i. 359) and the Assyrians. The references in Ezekiel are to the one used by the latter people, consisting of a high and stoutly built frame-work on four wheels, covered in at the sides in order to protect the men moving it, and armed with one or two pointed weapons. Their appearance was very different from that of the Roman *aries* with which the Jews afterwards became acquainted (Joseph. *B J.* iii. 7, § 19). No notice is taken of the *testudo* or the *vinea* (cf. Ez. xxvi. 9, *Vulg.*); but it is not improbable that the Hebrews were acquainted with them (cf. Wilkinson, i. 361). The marginal rendering "engines of shot" (Jer. vi. 6, xxxii. 24; Ez. xxvi. 8) is incorrect. W. L. B.

ENGRAVER. The term חָרַשׁ, so translated in the A. V., applies broadly to any *artificer*, whether in wood, stone, or metal: to restrict it to the *engraver* in Ex. xxxv. 35, xxxviii. 23, is improper: a similar latitude must be given to the term פָּתַח, which expresses the operation of the artificer: in Zech. iii. 9, ordinary stone-cutting is evidently intended. The specific description of an *engraver* was חָרַשׁ אֶבֶן (Ex. xxviii. 11), and his chief business was cutting names or devices on rings and seals; the only notices of engraving are

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in connection with the high-priest's dress — the two onyx-stones, the twelve jewels, and the mitre-plate having inscriptions on them (Ex. xxviii. 11, 21, 36). The previous notices of signets (Gen. xxxviii. 18, xli. 42) imply engraving. The art was widely spread throughout the nations of antiquity, particularly among the Egyptians (Diod. i. 78; Wilkinson, iii. 373), the Æthiopians (Her. vii. 69), and the Indians (Von Bohlen, *Indien*, ii. 122).

W. L. B.

EN-HAD'DAH (עֵין־חַדָּה = *sharp, or swift spring*, Gesen.: Αἰμαρέκ; Alex. ην Αδδα: [*Enhadda*]), one of the cities on the border of Issachar named next to En-gannim (Josh. xix. 21). Van de Velde (i. 315) would identify it with *Ain-Haud* on the western side of Carmel, and about 2 miles only from the sea. [See also Thomson, *Land and Book*, ii. 248.] But this is surely out of the limits of the tribe of Issachar, and rather in Asher or Manasseh. G.

EN-HAK-KO'RE [A. V. En-hakkore] (עֵין הַקּוֹרֵא = *the spring of the crier*: πηγὴ τοῦ ἐπικαλουμένου; [Alex. επικλητος: *fons invocantis*]), the spring which burst out in answer to the "cry" of Samson after his exploit with the jaw-bone (Judg. xv. 19). The name is a pun founded on the word in verse 18, *yikra* (יִקְרָא, A. V. "he called"). The word *Makteish*, which in the story denotes the "hollow place" (literally, the "mortar") in the jaw, and also that for the "jaw" itself, *Lechi*, are both names of places. Van de Velde (*Memoir*, p. 343) endeavors to identify Lechi with *Tell-el-Lekiyeh* 4 miles N. of Beer-sheba, and En-hakkore with the large spring between the Tell and *Khewelfeh*. But Samson's adventures appear to have been confined to a narrow circle, and there is no ground for extending them to a distance of some 30 miles from Gaza, which *Lekiyeh* is, even in a straight line. [LECHI.] G.

EN-HA'ZOR (עֵין חָצוֹר = *spring of the village*: πηγὴ Ασόρ: *Enhasor*), one of the "fenced cities" in the inheritance of Naphtali, distinct from Hazor, named between Edrei and Iron, and apparently not far from Kedesh (Josh. xix. 37). It has not yet been identified. G.

EN-MISH'PAT (עֵין מִשְׁפָּט [*fountain of judgment*]: ἡ πηγὴ τῆς κρίσεως: [*fons Misphat*]), Gen. xiv. 7. [KADESH.]

E'NOCH, and once [twice, 1 Chr. i. 3, 33] **HE'NOCH** (חֲנוֹךְ = *Chanôc* [*initiated* or *initiating*, Ges.; *teaching, teacher*, Fürst]: Philo, *de Post. Caini*, § 11, ἑρμηνέυεται Ἐνὰχ χάρις σου; Ενάχ; Joseph. Ἄνωχος: *Henoch*). 1. The eldest son of Cain (Gen. iv. 17 [Chanoch, A. V. marg.]), who called the city which he built after his name. Ewald (*Gesch.* i. 356, *note*) fancies that there is a reference to the Phrygian Iconium, in which city a legend of Ἄννακος was preserved, evidently derived from the Biblical account of the father of Methuselah (Steph. Byz. *s. v.* Ἰκόνιον, Suid. *s. v.* Νάννακος). Other places have been identified with the site of Enoch with little probability; e. g. *Anuchta* in Susiana, the *Heniochi* in the Caucasus, &c.

2. [Vulg. in Jude 14, *Enoch.*] The son of Jared (יֶרֶד, a *descent*, cf. JORDAN), and father of Methuselah (מְתוּשֶׁלַח, a *man of arms*; Philo, *l. c.* § 12, Μαθουσάλεμ ἑξαποστολὴ θανάτου (Gen. v. 18 ff.; Luke iii. 37)). In the Epistle of Jude (ver. 14, cf. Enoch lx. 8) he is described as "the *seventh* from Adam;" and the number is probably noticed as conveying the idea of divine completion and rest (cf. August. *c. Faust.* xii. 14), while Enoch was himself a type of perfected humanity, "a man raised to heaven by pleasing God, while angels fell to earth by transgression" (Iren. iv. 16, 2). The other numbers connected with his history appear too symmetrical to be without meaning. He was born when Jared was 162 ($9 \times 6 \times 3$) years old, and after the birth of his eldest son in his 65th ($5 \times 6 + 7$) year he lived 300 years. From the period of 365 years assigned to his life, Ewald (i. 356), with very little probability, regards him as "the god of the new-year," but the number may have been not without influence on the later traditions which assigned to Enoch the discovery of the science of astronomy (ἀστρολογία, Eupolemus ap. Euseb. *Præp. Ev.* ix. 17, where he is identified with Atlas). After the birth of Methuselah it is said (Gen. v. 22–24) that Enoch "walked with God 300 years . . . and he was not; for God took him" (לָקַח; μετέθηκεν, LXX. (here only): *tulit*, Vulg.). The phrase "walked with God" (וַיִּתְהַלֵּךְ אֶת־הָאֱלֹהִים) is elsewhere only used of Noah (Gen. vi. 9; cf. Gen. xvii. 1, &c.), and is to be explained of a prophetic life spent in immediate converse with the spiritual world (Enoch xii. 2, "All his action was with the holy ones, and with the watchers during his life"). There is no further mention of Enoch in the O. T., but in Ecclesiasticus (xlix. 14) he is brought forward as one of the peculiar glories (οὐδὲ εἷς ἐκτίσθη οἷος Ἐ.) of the Jews, for he was taken up (ἀνελήφθη, Alex. μετετέθη) from the earth. "He pleased the Lord and was translated [into Paradise, Vulg.] being a pattern of repentance" (Ecclus. xliv. 16). In the Epistle to the Hebrews the spring and issue of Enoch's life are clearly marked. "By faith Enoch was translated (μετετέθη, *translatus est*, Vulg.) that he should not see death . . . for before his translation (μεταθέσεως) he had this testimony, that he pleased God." The contrast to this divine judgment is found in the constrained words of Josephus: "Enoch departed to the Deity (ἀνεχώρησε πρὸς τὸ θεῖον), whence [the sacred writers] have not recorded his death" (*Ant.* i. 3, § 4).

The Biblical notices of Enoch were a fruitful source of speculation in later times. Some theologians disputed with subtilty as to the place to which he was removed; whether it was to paradise or to the immediate presence of God (cf. Feuardentius *ad Iren.* v. 5), though others more wisely declined to discuss the question (Philo, *Cod. Apocr. N. T.* p. 758). On other points there was greater unanimity. Both the Latin and Greek fathers commonly coupled Enoch and Elijah as historic witnesses of the possibility of a resurrection of the body and of a true human existence in glory (Iren. iv. 5, 1; Tertull. *de Resurr. Carn.* 58; Hieron. *c. Joan. Hierosol.* §§ 29, 32, pp. 437, 440); and the voice of early ecclesiastical tradition is almost unanimous in regarding them as "the two witnesses" (Rev. xi. 3 ff.) who should fall before "the beast," and afterwards be raised to heaven before the great judgment (Hippol. *Frag. in Dan.* xxii., *de Antichr.* xliii.; Cosmas Indic. p. 75, ap. Thilo, κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν; Tertull. *de*

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Anima, 59; Ambros. *in Psalm.* xlv. 4; *Evang. Nicod.* c. xxv. on which Thilo has almost exhausted the question: *Cod. Apoc. N. T.* p. 765 f.). This belief removed a serious difficulty which was supposed to attach to their translation; for thus it was made clear that they would at last discharge the common debt of a sinful humanity, from which they were not exempted by their glorious removal from the earth (Tertull. *de Animâ*, l. c.; August. *Op. imp. c. Jul.* vi. 30).

In later times Enoch was celebrated as the inventor of writing, arithmetic, and astronomy (Euseb. *Præp. Ev.* ix. 17). He is said to have filled 300 books with the revelations which he received, and is commonly identified with *Edris* (i. e. *the learned*), who is commemorated in the Koran (cap. 19) as one "exalted [by God] to a high place" (cf. Sale, *l. c.*; Hottinger, *Hist. Orient.* p. 30 ff.). But these traditions were probably due to the apocryphal book which bears his name (cf. Fabric. *Cod. pseudep. V. T.* i. 215 ff.).

Some (Buttm. *Mythol.* i. 176 ff.; Ewald, *l. c.*) have found a trace of the history of Enoch in the Phrygian legend of Annacus (Ἄννακος, Νάννακος), who was distinguished for his piety, lived 300 years, and predicted the deluge of Deucalion. [ENOCH, 1.] In the A. V. of 1 Chr. i. 3, the name is given as HENOCH.

3. The third son of Midian, the son of Abraham by Keturah (Gen. xxv. 4, A. V. *Hanoch*; 1 Chr. i. 33, A. V. *Henoch*).

4. [Vulg. in 1 Chr. v. 3, *Enoch*.] The eldest son of Reuben (A. V. *Hanoch*; Gen. xlvi. 9; Ex. vi. 14; 1 Chr. v. 3), from whom came "the family of the Hanochites" (Num. xxvi. 5).

5. In 2 Esdr. vi. 49, 51, *Enoch* stands in the Latin (and Eng.) Version for *Behemoth* in the Æthiopic. B. F. W.

E'NOCH, THE BOOK OF, is one of the most important remains of that early apocalyptic literature of which the book of Daniel is the great prototype. From its vigorous style and wide range of speculation the book is well worthy of the attention which it received in the first ages; and recent investigations have still left many points for further inquiry.

1. The history of the book is remarkable. The first trace of its existence is generally found in the Epistle of St. Jude (14, 15; cf. Enoch, i. 9), but the words of the Apostle leave it uncertain whether he derived his quotation from tradition (Hofmann, *Schriftbeweis*, i. 420) or from writing (*ἐπροφήτευσεν . . . Ἐνὼχ λέγων*), though the wide spread of the book in the second century seems almost decisive in favor of the latter supposition. It appears to have been known to Justin (*Apol.* ii. 5), Irenæus (*Adv. Hær.* iv. 16, 2), and Anatolius (Euseb. *H. E.* vii. 32). Clement of Alexandria (*Eclog.* p. 801), and Origen (yet comp. c. *Cels.* v. p. 267, ed. Spenc.) both make use of it, and numerous references occur to the "writing," "books," and "words" of Enoch in the Testaments of the XII. Patriarchs, which present more or less resemblance to passages in the present book (Fabr. *Cod. pseudep. V. T.* i. 161 ff.; Gfrörer, *Proph. pseudep.* p. 273 f.). Tertullian (*De Cult. Fem.* i. 3; cf. *De Idol.* 4) expressly quotes the book as one which was "not received by some, nor admitted into the Jewish canon" (in armarium Judaicum), but defends it on account of its reference to Christ ("legimus omnem scripturam ædificationi habilem divinitus inspirari"). Augustine (*De Civ.* xv. 23, 4) and an anonymous writer whose work is printed with Jerome's (*Brev. in Psalm.* cxxxii. 2; cf. Hil. *in Psalm.* l. c.) were both acquainted with it: but from their time till the revival of letters it was known in the Western Church only by the quotation in St. Jude (Dillmann, *Einl.* p. lvi.). In the Eastern Church it was known some centuries later. Considerable fragments are preserved in the *Chronographia* of Georgius Syncellus (c. 792 A. D.), and these, with the scanty notices of earlier writers, constituted the sole remains of the book known in Europe till the close of the last century. Meanwhile, however, a report was current that the entire book was preserved in Abyssinia; and at length, in 1773, Bruce brought with him on his return from Egypt three MSS., containing the complete Æthiopic translation. Notwithstanding the interest which the discovery excited, the first detailed notice of this translation was given by Silvestre de Sacy in 1800, and it was not published till the edition of Archbishop Laurence in 1838 (*Libri Enoch versio Æthiopica* . . . Oxon.). But in the interval Laurence published an English translation, with an introduction and notes, which passed through three editions (*The Book of Enoch*, &c. by R. Laurence. Oxford, 1821, 1833, 1838). The translation of Laurence formed the basis of the German edition of Hoffmann (*Das Buch Henoch*, . . . A. G. Hoffmann, Jena, 1833–38); and Gfrörer, in 1840, gave a Latin translation constructed from the translations of Laurence and Hoffmann (*Prophetæ veteres pseudepigraphi* . . . ed. A. F. Gfrörer, Stuttgartiæ, 1840). All these editions were superseded by those of Dillmann, who edited the Æthiopic text from five MSS. (*Liber Henoch, Æthiopice*, Lipsiæ, 1851), and afterwards gave a German translation of the book with a good introduction and commentary (*Das Buch Henoch*, . . . von Dr. A. Dillmann, Leipzig, 1853). The work of Dillmann gave a fresh impulse to the study of the book. Among the essays which were called out by it the most important were those of Ewald (*Über des Äthiopischen Buches Henökh Entstehung*, &c., Göttingen, 1854) and Hilgenfeld (*Die jüdische Apokalyptik*, Jena, 1857). The older literature on the subject is reviewed by Fabricius (*Cod. pseudep. V. T.* i. 199 ff.).

2. The Æthiopic translation was made from the Greek, and it was probably made about the same time as the translation of the Bible with which it was afterwards connected, or in other words, towards the middle or close of the fourth century. The general coincidence of the translation with the patristic quotations of corresponding passages shows satisfactorily that the text from which it was derived was the same as that current in the early Church though one considerable passage quoted by Georg Syncell. is wanting in the present book (Dillm. p. 85). But it is still uncertain whether the Greek text was the original, or itself a translation. One of the earliest references to the book occurs in the Hebrew *Book of Jubilees* (Dillm. in Ewald's *Jahrb.* 1850, p. 90), and the names of the angels and winds are derived from Aramaic roots (cf. Dillm. p. 236 ff.). In addition to this a Hebrew book of Enoch was known and used by Jewish writers till the thirteenth century (Dillm. *Äthiop. Henoch*, p. vii.), so that on these grounds, among others, many have supposed (J. Scaliger, Laurence, Hoffmann, Dillmann) that the book was first composed in Hebrew (Aramæan). In such a case no stress can be laid

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upon the Hebraizing style, which may be found as well in an author as in a translator; and in the absence of direct evidence it is difficult to weigh mere conjectures. On the one hand, if the book had been originally written in Hebrew, it might seem likely that it would have been more used by Rabbinical teachers; but, on the other hand, the writer certainly appears to have been a native of Palestine,[a] and therefore likely to have employed the popular dialect. If the hypothesis of a Hebrew original be accepted, which as a hypothesis seems to be the more plausible, the history of the original and the version finds a good parallel in that of the Wisdom of Sirach. [ECCLESIASTICUS.]

3. In its present shape the book consists of a series of revelations supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to offer a comprehensive vindication of the action of Providence. [ENOCH.] It is divided into five parts. The *first part* (Cc. 1–36 Dillm.), after a general introduction, contains an account of the fall of the angels (Gen. vi. 1) and of the judgment to come upon them and upon the giants, their offspring (6–16); and this is followed by the description of the journey of Enoch through the earth and lower heaven in company with an angel, who showed to him many of the great mysteries of nature, the treasure-houses of the storms and winds, and fires of heaven, the prison of the fallen and the land of the blessed (17–36). The *second part* (37–71) is styled "a vision of wisdom," and consists of three "parables," in which Enoch relates the revelations of the higher secrets of heaven and of the spiritual world which were given to him. The first parable (38–44) gives chiefly a picture of the future blessings and manifestation of the righteous, with further details as to the heavenly bodies; the second (45–57) describes in splendid imagery the coming of Messiah and the results which it should work among "the elect" and the gainsayers; the third (58–69) draws out at further length the blessedness of "the elect and holy," and the confusion and wretchedness of the sinful rulers of the world. The *third part* (72–82) is styled "the book of the course of the lights of heaven," and deals with the motions of the sun and moon, and the changes of the seasons; and with this the narrative of the journey of Enoch closes. The *fourth part* (83–91) is not distinguished by any special name, but contains the record of a dream which was granted to Enoch in his youth, in which he saw the history of the kingdoms of God and of the world up to the final establishment of the throne of Messiah. The *fifth part* (92–105) contains the last addresses of Enoch to his children, in which the teaching of the former chapters is made the groundwork of earnest exhortation. The signs which attended the birth of Noah are next noticed (106–7); and another short "writing of Enoch" (108) forms the close to the whole book (*cf.* Dillm. *Einl.* p. i. ff.; Lücke, *Versuch einer vollständ. Einl.* &c., i. 93 ff.).

4. The general unity which the book possesses in its present form marks it, in the main, as the work of one man. The several parts, while they are complete in themselves, are still connected by the development of a common purpose. But internal coincidence shows with equal clearness that different fragments were incorporated by the author into his work, and some additions have been probably made afterwards. Different "books" are mentioned in early times, and variations in style and language are discernible in the present book To distinguish the original elements and later interpolations is the great problem which still remains to be solved, for the different theories which have been proposed are barely plausible. In each case the critic seems to start with preconceived notions as to what was to be expected at a particular time, and forms his conclusions to suit his prejudices. Hofmann and Weisse place the composition of the whole work after the Christian era, because the one thinks that St. Jude could not have quoted an apocryphal book (Hofmann, *Schriftbeweis*, i. 420 ff.), and the other seeks to detach Christianity altogether from a Jewish foundation (Weisse, *Evangelienfrage*, 214 ff.). Stuart (*American Bibl. Repos.* 1840) so far anticipated the argument of Weisse as to regard the Christology of the book as a clear sign of its post-Christian origin. Ewald, according to his usual custom, picks out the different elements with a daring confidence, and leaves a result so complicated that no one can accept it in its details, while it is characterized in its great features by masterly judgment and sagacity. He places the composition of the groundwork of the book at various intervals between 144 B. C. and cir. 120 B. C., and supposes that the whole assumed its present form in the first half of the century before Christ. Lücke (2d ed.) distinguishes two great parts, an older part including cc. 1–36, and 72–105, which he dates from the beginning of the Maccabæan struggle, and a later, cc. 37–71, which he assigns to the period of the rise of Herod the Great (141, &c.). He supposes, however, that later interpolations were made, without attempting to ascertain their date. Dillmann upholds more decidedly the unity of the book, and assigns the chief part of it to an Aramæan writer of the time of John Hyrcanus (c. 110 B. C.). To this, according to him, "historical" and "Noachian additions" were made, probably in the Greek translation (*Einl.* p. lii.). Köstlin (quoted by Hilgenfeld, p. 96, &c.) assigns cc. 1–16, 21–36, 72–105, to about 110 B. C.; cc. 37–71 to c. B. C. 100–64; and the "Noachian additions" and c. 108 to the time of Herod the Great. Hilgenfeld himself places the original book (cc. 1–16; 20–36; 72–90; 91, 1–19; 93; 94–105) about the beginning of the first century before Christ (*a. a. O.* p. 145 n.). This book he supposes to have passed through the hands of a Christian writer who lived between the times "of Saturninus and Marcion" (p. 181), who added the chief remaining portions, including the great Messianic section, cc. 37–71. In the face of these conflicting theories it is evidently impossible to dogmatize, and the evidence is insufficient for conclusive reasoning. The interpretation of the Apocalyptic histories (cc. 56, 57; 85–90), on which the chief stress is laid for fixing the date of the book, involves necessarily minute criticism of details, which belongs rather to a commentary than to a general introduction; but notwithstanding the arguments of Hilgenfeld and Jost (*Gesch. d. Jud.* ii. 318 n.), the whole book appears to be distinctly of Jewish origin. Some inconsiderable interpolations may have been made in successive translations, and large fragments of a much earlier date were undoubtedly incor-

[a] The astronomical calculations by which Lawrence endeavored to fix the locality of the writer in the neighborhood of the Caspian are inconclusive. (*V.* Dillm. p. ii.

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ported into the work, but as a whole it may be regarded as describing an important phase of Jewish opinion shortly before the coming of Christ.

5. In doctrine the book of Enoch exhibits a great advance of thought within the limits of revelation in each of the great divisions of knowledge. The teaching on nature is a curious attempt to reduce the scattered images of the O. T. to a physical system. The view of society and man, of the temporary triumph and final discomfiture of the oppressors of God's people, carries out into elaborate detail the pregnant images of Daniel. The figure of the Messiah is invested with majestic dignity as "the Son of God" (c. 105, 2 only), "whose name was named before the sun was made" (48, 3), and who existed "aforetime in the presence of God" (62, 6; cf. Laurence, *Prel. Diss.* li. f.). And at the same time his human attributes as "the son of man," "the son of woman" (c. 62, 5 only), "the elect one," "the righteous one," "the anointed," are brought into conspicuous notice. The mysteries of the spiritual world, the connection of angels and men, the classes and ministries of the hosts of heaven, the power of Satan (40, 7; 65, 6), and the legions of darkness, the doctrines of resurrection, retribution, and eternal punishment (c. 22, cf. Dillm. p. xix.), are dwelt upon with growing earnestness as the horizon of speculation was extended by intercourse with Greece. But the message of the book is emphatically one of "faith and truth" (cf. Dillm. p. 32), and while the writer combines and repeats the thoughts of Scripture, he adds no new element to the teaching of the prophets. His errors spring from an undisciplined attempt to explain their words, and from a proud exultation in present success. For the great characteristic by which the book is distinguished from the later apocalypse of Ezra [ESDRAS, 2D BOOK] is the tone of triumphant expectation by which it is pervaded. It seems to repeat in every form the great principle that the world, natural, moral, and spiritual, is under the immediate government of God. Hence it follows that there is a terrible retribution reserved for sinners, and a glorious kingdom prepared for the righteous, and Messiah is regarded as the divine mediator of this double issue (c. 90, 91). Nor is it without a striking fitness that a patriarch translated from earth, and admitted to look upon the divine majesty, is chosen as "the herald of wisdom, righteousness, and judgment to a people who, even in suffering, saw in their tyrants only the victims of a coming vengeance."

6. Notwithstanding the quotation in St. Jude, and the wide circulation of the book itself, the apocalypse of Enoch was uniformly and distinctly separated from the canonical Scriptures. Tertullian alone maintained its authority (*l. c.*), while he admitted that it was not received by the Jews. Origen, on the other hand (*c. Cels.* v. 267, ed. Spenc.), and Augustine (*de Civ.* xv. 23, 4), definitively mark it as apocryphal, and it is reckoned among the apocryphal books in the Apostolic Constitutions (vi. 16), and in the catalogues of the *Synopsis S. Scripturæ*, Nicephorus (Credner, *Zur Gesch. d. Kan.* 145), and Montfaucon (*Bibl. Coisiv.* p. 193).

7. The literature of the subject has been already noticed incidentally. The German edition of Dillmann places within the reach of the student all the most important materials for the study of the book. Special points are discussed by Gfrörer, *Das Jahrh. d. Heils*, i. 93 ff.; C. Wieseler, *Die 70 Wochen des Daniel*, 1839. An attempt was made by the Rev. E. Murray (*Enoch restitutus*, &c. Lond. 1838) to "separate from the books of Enoch the book quoted by St. Jude," which met with little favor. B. F. W.

* The preceding article may be supplemented by a brief notice of the more recent literature relating to the subject. The essay of Köstlin, *Ueber die Entstehung des Buches Henoch* (alluded to above), appeared in Baur and Zeller's *Theol. Jahrb.* 1856, xv. 240–79, 370–86; comp. Ewald, *Jahrb. f. Bibl. wiss.* viii. 182 ff., 189 ff. Dillmann, in his art. *Pseudepigraphen des A. T.* in Herzog's *Real-Encykl.* xii. 309, has retracted his earlier opinion that the book of Enoch, excepting the Noachian fragments, is substantially the work of a single author. He is now convinced that it is made up of two, if not three other books, besides what has been introduced from the "Noah-book" in ch. liv. 7–lv. 2, ch. lx., lxv.–lxix. 25, ch. vi.–xvi., and cvi. f. He agrees with Ewald in regarding ch. xxxvii.–lxxi. (after leaving out the Noachian portions) as the first Enoch-book, composed about 144 B. C. Volkmar, in the *Zeitschrift d. deutschen morgenl. Gesellschaft* for 1860, xiv. 87–134, presents a view of the origin and date of the book altogether new, maintaining that it was written at the time of the Jewish revolt under Bar-Cochba about 132 A. D., by a disciple of the famous Rabbi Akiba, to encourage the Jews in their rebellion. He finds, however, extensive Christian interpolations in ch. xviii.–lxx., cvi. f. Dillmann has criticized Volkmar's essay in a brief article in the same *Zeitschrift*, xv. 111 ff., not deeming it worthy of a very elaborate refutation. See also Ewald, *Jahrb.* xi. 231 ff. The whole question, with the connected topics, has been discussed by Hilgenfeld and Volkmar in a succession of articles in Hilgenfeld's *Zeitschr. f. wiss. Theol.* for 1860–63. See also on the book Ewald, *Gesch. d. Volkes Isr.*, 3e Ausg. (1864), iv. 455 ff., and especially Martineau's article on the *Early History of Messianic Ideas*, in the *National Review* for April, 1864.

The question of the original language of the book is discussed very fully by M. Joseph Halévi in the *Journal Asiatique* for April and May, 1867, pp. 352–95. He maintains, it would seem conclusively, that it was composed in the almost Biblical Hebrew of the Mishna and the oldest Midrashim. The article contains many happy elucidations of difficult passages in the book. A.

ENOCH, CITY. [ENOCH, No. 1.]

ENON. [ÆNON.]

ENOS (אֱנוֹשׁ [*man*, especially as mortal, decaying]: Ἐνώς: *Enos*). The son of Seth; properly called Enosh, as in 1 Chr. i. 1 [A. V.] (Gen. iv. 26, v. 6, 7, 9, 10, 11; Luke iii. 38).

* He was the third from Adam in the antediluvian genealogy. That he was born, had children (of these CAINAN only is named), and died at the age of 905, is the sum of all that is known of him. The A. V. takes the form of the name from the LXX. or Vulg. H.

ENOSH. The same as the preceding (1 Chr. i. 1) [and the stricter Hebrew form, instead of ENOS].

EN-RIMMON (עֵין רִמּוֹן [*fountain of pomegranates*]: Vat. omits, Alex. ἐν Ῥεμμων: *e. in Rimmon*), one of the places which the men of

udah re-inhabited after their return from the Captivity (Neh. xi. 29). From the towns in company with which it is mentioned, it seems very probable that the name is the same which in the earlier books is given in the Hebrew and A. V. in the separate form of "Ain and Rimmon" (Josh. xv. 32), "Ain, Remmon" (xix. 7; and see 1 Chr. iv. 32), but in the LXX. combined, as in Nehemiah. [AIN, 2.] G.

* Raumer suggests that En or Ain-Rimmon may be equivalent to Ain and Rimmon, *i. e.* virtually two places, Rimmon and a Fountain or Fountains in the vicinity (*Palästina*, p. 220). It would thus be accounted for that the names (as stated above) are found to occur either separately or in combination. According to Van de Velde (*Memoir*, p. 344) the place is now *Um er Rummanim* (Mother of Pomegranates) between Eleutheropolis and Beersheba. There is a copious fountain there at present, to which the people resort from a wide distance. H.

EN-RO'GEL (עֵין רֹגֵל) [*fountain*[a] *of the fuller*]: πηγὴ Ῥωγήλ: *Fons Rogel*), a spring which formed one of the landmarks on the boundary-line between Judah (Josh. xv. 7) and Benjamin (xviii. 16). It was the point next to Jerusalem, and at a lower level, as is evident from the use of the words "ascended" and "descended" in these two passages. Here, apparently concealed from the view of the city, Jonathan and Ahimaaz remained, after the flight of David, awaiting intelligence from within the walls (2 Sam. xvii. 17), and here, "by the stone Zoheleth, which is 'close to' (אֵצֶל) En-rogel," Adonijah held the feast, which was the first and last act of his attempt on the crown (1 K. i. 9). These are all the occurrences of the name in the Bible. By Josephus on the last incident (*Ant.* vii. 14, § 4) its situation is given as "without the city, in the royal garden," and it is without doubt referred to by him in the same connection, in his description of the earthquake which accompanied the sacrilege of Uzziah (*Ant.* ix. 10, § 4), and which, "at the place called Eroge,"[b] shook down a part of the eastern hill, "so as to obstruct the roads, and the royal gardens."

In the Targum, and the Arabic and Syriac versions, the name is commonly given as "the spring of the fuller" (מַבּוּעָא דְּכַבָּסָא), and this is generally accepted as the signification of the Hebrew name — *Rogel* being derived from *Ragal*, to tread, in allusion to the practice of the Orientals in washing linen.

In more modern times, a tradition, apparently first recorded by Brocardus, would make En-rogel the well of Job or Nehemiah (*Bir Eyub*), below the junction of the valleys of Kedron and Hinnom, and south of the Pool of Siloam. In favor of this is the fact that in the Arabic version of Josh. xv. 7 the name of Ain-Eyub, or "spring of Job," is given for En-rogel, and also that in an early Jewish Itinerary (Uri of Biel, in Hottinger's *Cippi Hebraici*) the name is given as "well of *Joab*," as retaining the memory of Joab's connection with Adonijah — a name which it still retains in the traditions of the Greek Christians (Williams, *Holy City*, ii. 490). Against this general belief, some strong arguments are urged by Dr. Bonar in favor of identifying En-rogel with the present "Fountain of the Virgin," *'Ain Ummed-Daraj* = "spring of the mother of steps" — the perennial source from which the Pool of Siloam is supplied (*Land of Promise*, App. v.). These arguments are briefly as follows: — (1.) The *Bir Eyub* is a well and not a spring (En), while, on the other hand, the "Fountain of the Virgin" is the only real spring close to Jerusalem. Thus if the latter be not En-rogel, the single spring of this locality has escaped mention in the Bible. (2.) The situation of the Fountain of the Virgin agrees better with the course of the boundary of Benjamin than that of the *Bir Eyub*, which is too far south. (3.) *Bir Eyub* does not suit the requirements of 2 Sam. xvii. 17. It is too far off both from the city, and from the direct road over Olivet to the Jordan; and is in full view of the city (Van de Velde, i. 475), which the other spot is not. (4.) The martyrdom of St. James was effected by casting him down from the temple wall into the valley of Kedron, where he was finally killed by a fuller with his washing stick. The natural inference is that St. James fell near where the fullers were at work. Now *Bir Eyub* is too far off from the site of the Temple to allow of this, but it might very well have happened at the Fountain of the Virgin. (See Stanley's *Sermons on the Apost. Age*, p. 333–34). (5.) *Daraj* and *Rogel* are both from the same root, and therefore the modern name may be derived from the ancient one, even though at present it is taken to allude to the "steps" by which the reservoir of the Fountain is reached.

Add to these considerations (what will have more significance when the permanence of Eastern habits is recollected) — (6.) That the Fountain of the Virgin is still the great resort of the women of Jerusalem for washing and treading their clothes: and also — (7.) That the level of the king's gardens must have been above the *Bir Eyub*, even when the water is at the mouth of the well — and it is generally seventy or eighty feet below; while they must have been lower than the Fountain of the Virgin, which thus might be used without difficulty to irrigate them. (See Robinson, i. 331 334; and for the best description of the *Bir Eyub*, see Williams, *Holy City*, ii. 483–495). [JERUSALEM.] G.

* In reply to the argument by Bonar, adduced above, and in support of the theory which identifies *Bir Eyub* with the En-Rogel of the sacred writers, these considerations may be urged. (1.) It is both a well and a spring. During portions of the rainy season, a copious stream issues from its mouth, and when it ceases to overflow, its waters pass off by a subterranean channel. (2.) The narrative of "the martyrdom of St. James" [JAMES THE LITTLE] above referred to, differs from Josephus, and is partly, at least, legendary; and if the incident named is accepted, the "inference" does not follow, nor has it a decisive bearing on this question. (3.) The narrative in 2 Sam. xvii. 17, suggests no difficulty. It implies some place of concealment near the spot. That the locality was

[a] * Stanley (*S. & P.* p. 501, Amer. ed.) defines Endoge. as "Spring of the Foot." But the vocalization should then be עֶרֶגֶל, and not רֹגֵל, as in the Masoretic text. H

[b] This natural interpretation of a name only slightly corrupt appears to have first suggested itself to Stanley (*S. & P.* p 184).

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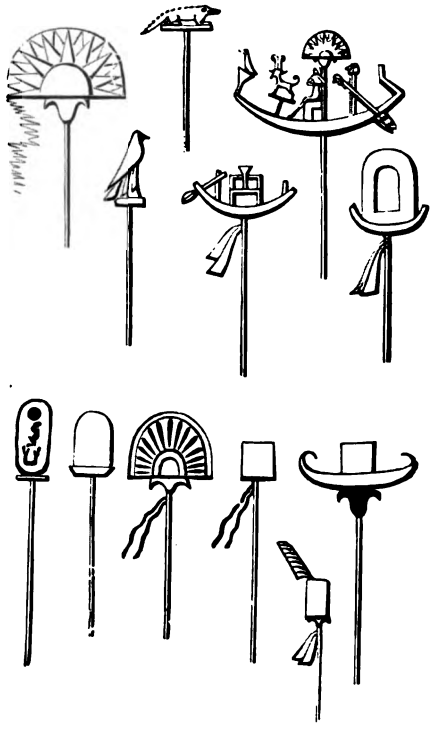
little off from the direct road would be favorable; and its being outside the city, yet within easy reach of a messenger from it, answers all the requirements. (4.) The position of *Bîr Eyub* accords entirely with the boundary-line between Judah and Benjamin, and that of the Fountain of the Virgin does not. This border, coming from the Dead Sea, passed up the Valley of Hinnom, south of Jerusalem. The *Bîr Eyub* is in the centre of the valley through which it passed, while the Fountain of the Virgin is on a hill-side, several hundred yards distant from its natural course. If the reader will turn to the article JERUSALEM, Plate III., on which both points are indicated, he will see at a glance how inevitably the border would touch the former point, and how improbable and unaccountable would be the detour which would carry it to the latter point. (5.) This theory, if not, as Thomson claims, more in harmony, is certainly not less so, with the record in 1 Kings i. 9, 38, 41. (6.) Other reasons in its favor are given above, and it has commanded the general assent of visitors and writers, from Brocardus to Robinson.

The *Bîr Eyub* is 125 feet in depth, walled up with large square stones on its four sides, one of which terminates above in an arch. The work is, evidently, of high antiquity. The water is pure and sweet, but not very cold. When it passes off beneath the surface, it issues, during a part of the year, in a large stream some forty yards below. See Thomson, *Land & Book*, ii. 528 f. S. W.

* **ENROLLED** (Luke ii. 1). [CENSUS; TAXING.]

EN-SHE'MESH (עֵין־שֶׁמֶשׁ = *spring of the sun*: ἡ πηγὴ τοῦ ἡλίου, πηγὴ Βαιθσαμύς; [in Josh. xviii., Alex. πηγη Σαμε:] *Ensemes, id est, Fons Solis*), a spring which formed one of the landmarks on the north boundary of Judah (Josh. xv. 7) and the south boundary of Benjamin (xviii. 17). From these notices it appears to have been between the "ascent of Adummim" — the road leading up from the Jordan valley south of the *Wady Kelt* — and the spring of En-rogel, in the valley of Kedron. It was therefore east of Jerusalem and of the Mount of Olives. The only spring at present answering to this position is the *'Ain-Haud* or *'Ain-Chôt* — the "Well of the Apostles," [a] about a mile below Bethany, the traveller's first halting-place on the road to Jericho. Accordingly this spring is generally identified with En-Shemesh. The aspect of *'Ain-Haud* is such that the rays of the sun are on it the whole day. This is not inappropriate in a fountain dedicated to that luminary. G.

ENSIGN (נֵס, in the A. V. generally "ensign," sometimes "standard;" דֶּגֶל, "standard," with the exception of Cant. ii. 4, "banner;" אוֹת, "ensign"). The distinction between these three Hebrew terms is sufficiently marked by their respective uses: *nes* is a *signal; degel* a military *standard* for a *large* division of an army; and *oth*, the same for a *small* one. Neither of them, however, expresses the idea which "standard" conveys to our minds, namely, a *flag;* the standards in use among the Hebrews probably resembled those of the Egyptians and Assyrians — a figure or device of some kind elevated on a pole. (1.) The notices of the *nes* or "ensign" are most frequent; it consisted of some well-understood signal which was exhibited on the top of a pole from a bare mountain-top (Is. xiii. 2, xviii. 3) — the very emblem of conspicuous isolation (Is. xxx. 17). Around it the inhabitants mustered, whether for the purpose of meeting an enemy (Is. v. 26, xviii. 3, xxxi. 9), which was sometimes notified by the blast of a trumpet (Jer. iv. 21, li. 27); or, as a token of rescue (Ps. lx. 4; Is. xi. 10; Jer. iv. 6); or for a public proclamation (Jer. l. 2); or simply as a gathering point (Is. xlix. 22, lxii. 10). What the nature of the signal was, we have no means of stating; it has been inferred from Is. xxxiii. 23, and Ez. xxvii. 7, that it was a flag: we do not observe a flag depicted either in Egyptian or Assyrian representations of vessels (Wilkinson, iii. 211; Bonomi, pp. 166, 167); but, in lieu of a flag, certain devices, such as the phœnix, flowers, &c., were embroidered on the sail; whence it appears that the device itself, and perhaps also the sail bearing the device, was the *nes* or "ensign." It may have been sometimes the name of a leader, as implied in the title which Moses gave to his altar "Jehovah-nissi" (Ex. xvii. 15). It may also have been, as Michaelis (*Suppl.* p. 1648) suggests, a blazing



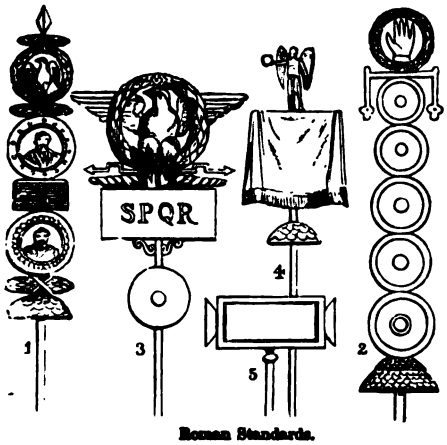
Egyptian Standards, from Wilkinson.

torch. The important point, however, to be observed is, that the *nes* was an occasional signal, and not a military standard, and that *elevation* and *conspicuity* are implied in the use of the term hence it is appropriately applied to the "pole" on

[a] So called from its being supposed that the Apostles of Christ may have rested there in their journeys. H.

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whom the brazen serpent hung (Num. xxi. 8), which was indeed an "ensign" of deliverance to the pious Israelite; and again to the censers of Korah and his company, which became a "sign" or beacon of warning to Israel (Num xvi. 38). (2.) The term *degel* is used to describe the standards which were given to each of the four divisions of the Israelite army at the time of the Exodus (Num. i. 52, ii. 2 ff., x. 14 ff.). Some doubt indeed exists as to its meaning in these passages, the LXX. and Vulgate regarding it not as the standard itself, but as a certain military division annexed to a standard, just as *vexillum* is sometimes used for a body of soldiers (Tac. *Hist.* i. 70; Liv. viii. 8). The sense of *compact and martial array* does certainly seem to lurk in the word; for in Cant. vi. 4, 10, the brilliant glances of the bride's eyes are compared to the destructive advance of a well-arrayed host, and a similar comparison is employed in reference to the bridegroom (Cant. v. 10); but on the other hand, in Cant. ii. 4, no other sense than that of a "banner" will suit, and we therefore think the rendering in the A. V. correct. No reliance can be placed on the term in Ps. xx. 5, as both the sense and the text are mat-



Roman Standards.

ters of doubt (see Olshausen and Hengstenberg, *in loc.*). A standard implies, of course, a standard-bearer; but the supposed notice to that officer in Is. x. 18, is incorrect, the words meaning rather "as a sick man pineth away;" in a somewhat parallel passage (Is. lix. 19) the marginal version is to be followed, rather than the text. The character of the Hebrew military standards is quite a matter of conjecture; they probably resembled the Egyptian, which consisted of a sacred emblem such as an animal, a boat, or the king's name (Wilkinson, i. 294). Rabbinical writers state the devices to have been as follows: for the tribe of Judah a lion; for Reuben a man; for Ephraim an ox; and for Dan an eagle (Carpzov, *Crit. App.* p. 667); but no reliance can be placed on this. As each of the four divisions, consisting of three tribes, had its standard, so had each tribe its "sign" (*oth*) or "ensign," probably in imitation of the Egyptians, among whom not only each battalion, but even each company had its particular ensign (Wilkinson, *l. c.*). We know nothing of its nature. The word occurs figuratively in Ps. lxxiv. 4, apparently in reference to the images of idol gods. W. L. B.

* **ENSUE** (like the French *ensuivre*, which is from the Latin *insequor*) means in 1 Pet. ii. 11, to "follow after and *overtake:*" "Let him seek peace and ensue it." It has no longer this sense. H.

EN-TAPPU'AH (עֵין תַּפּוּחַ = *spring of apple*, or *citron:* πηγὴ Θαφθώθ; [Alex. η γη Θαθφωθ:] *Fons Taphuæ*). The boundary of Manasseh went from facing Shechem "to the inhabitants of En-tappuah" (Josh. xvii. 7). It is probably identical with Tappuah, the position of which will be elsewhere examined. [TAPPUAH.] This place must not be confounded with BETH-TAPPUAH in the mountains of Judah. G.

* **ENTRANCE TO HAMATH.** [HAMATH.]

* **ENTREAT** (written also "intreat") is often used in the A. V. where we should employ "treat," or a similar expression, as in the phrases "to entreat well," "courteously," "spitefully," "shamefully," and "to evil entreat;" see Gen. xii. 16; Acts xxvii. 3; Matt. xxii. 6; Luke xx. 11; Acts vii. 19, &c. The simple "treat" does not occur in this sense either in the A. V. or in Shakespeare. "To be entreated" (A. V.) often signifies "to be prevailed upon by entreaty;" see 1 Chr. v. 20; 2 Chr. xxxiii. 13; Is. xix. 22, &c. A.

EPÆNE'TUS [A. V. Epenetus] (Ἐπαίνετος [*praised* or *worthy of praise*]), a Christian at Rome, greeted by St. Paul in Rom. xvi. 5, and designated as his beloved, and the first fruit of Asia (so the majority of ancient MSS. and the critical editors: the received text has Ἀχαΐας) unto Christ. The Synopsis of the Pseudo-Dorotheus makes him first bishop of Carthage, but Justinian remarks that the African churches do not recognize him. H. A.

EP'APHRAS (Ἐπαφρᾶς [*lovely, fascinating*]), a fellow-laborer with the Apostle Paul, mentioned Col. i. 7, as having taught the Colossian church the grace of God in truth, and designated a faithful minister (διάκονος) of Christ on their behalf. (On the question whether Epaphras was the founder of the Colossian church, see the prolegomena to the epistle, in Alford's *Greek Testament*, iii. 35 ff.) He was at that time with St. Paul at Rome (Col. iv. 12), and seems by the expression ὁ ἐξ ὑμῶν, there used, to have been a Colossian by birth. We find him again mentioned in the Epistle to Philemon (ver. 23), which was sent at the same time as that to the Colossians. St. Paul there calls him ὁ συναιχμάλωτός μου, but whether the word represents matter of fact, or is only a tender and delicate expression of Epaphras's attention to the Apostle in his imprisonment (cf. Rom. xvi. 13), we cannot say.

Epaphras *may* be the same as Epaphroditus, who is called, in Phil. ii. 25, the apostle of the Philippians, and having come from Philippi to Rome with contributions for St. Paul, was sent back with the epistle. It has been supposed by many, and among them by Grotius. In all probability the *name* Epaphras is an abbreviation of Epaphroditus: but on the question of the identity of the persons, the very slight notices in the N. T. do not enable us to speak with any confidence. The name Epaphroditus was sufficiently common: see Tac. *Ann.* xv. 55; Sueton. *Domit.* 14; Joseph. *Life*, § 76. The martyrologies make Epaphras to have been first bishop of Colossæ, and to have suffered martyrdom there. H. A.

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* Though Epaphras and Epaphroditus may be different forms of the same name (see Winer, *Realw.* i. 331), the probability is that in the Epistles they designate different persons. It is against the supposed identity, first, that Epaphras belonged to Colossæ (Col. iv. 12), and had come thence to Rome (Col. i. 7), whereas Epaphroditus belonged to Philippi, and had been sent thence to Rome with the church's contributions for Paul (Phil. ii. 25); and, secondly (as the foregoing facts indicate), that Epaphras had his circuit of labor in Phrygia or Asia Minor (Col. iv. 13), while Epaphroditus had his circuit in northern Greece or Macedonia. See Neander's *Pflanzung*, ii. 232 (1847). Again, Epaphras was Paul's fellow-captive, probably in a literal sense. We may infer this first, from his being named apart from Paul's fellow-laborers (*συνεργοί*) at Rome (Philem. vv. 23, 24), and, secondly, from the subjoined *ἐν Χριστῷ Ἰησοῦ*, which shows in what sphere he bore that character. Meyer held to the figurative sense in his first ed. (1848), but changes to the other in his third (1865). H.

EPAPHRODITUS (Ἐπαφρόδιτος, Phil. ii. 25, iv. 18). See above under EPAPHRAS. H. A.

* **EPENETUS**, Rom. xvi. 5. [EPENETUS.]

EPHAH (עֵיפָה [*darkness*]: Γεφάρ, [Γειφά; Vat. in 1 Chr., Γαφερ; Alex. in 1 Chr. and Is.,] Γαιφαρ: *Epha*), the first, in order, of the sons of Midian (Gen. xxv. 4; 1 Chr. i. 33), afterwards mentioned by Isaiah in the following words: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory" (Is. lx. 6, 7). This passage clearly connects the descendants of Ephah with the Midianites, the Keturahite Sheba, and the Ishmaelites, both in the position of their settlements, and in their wandering habits; and shows that, as usual, they formed a tribe bearing his name. But no satisfactory identification of this tribe has been discovered. The Arabic word غيفة (*Gheyfeh*), which has been supposed to be the same as Ephah, is the name of a town, or village, near *Bulbeys* (the modern Bilbeys), a place in Egypt, in the province of the Sharkeeyeh, not far from Cairo: but the tradition that Ephah settled in Africa does not rest on sufficient authority. [MIDIAN; SHEBA.] E. S. P.

EPHAH (עֵיפָה [*darkness*]: Γαιφά: *Epha*). 1. Concubine of Caleb, in the line of Judah (1 Chr. ii. 46).

2. Son of Jahdai; also in the line of Judah (1 Chr. ii. 47).

EPHAH. [MEASURES.]

EPHAI [2 syl.] (following the Keri, עֵיפָי; but the original text is עוֹפִי = OPHAI [*weary, languid*]: and so LXX. Ἰωφέ; [Alex. Ωφει: FA. Ωφε:] *Ophi*), a Netophathite, whose sons were among the "captains (שָׂרֵי) of the forces" left in Judah after the deportation to Babylon (Jer. xl. 8). They submitted themselves to Gedaliah, the Babylonian governor, and were apparently massacred with him by Ishmael (xli. 3, comp. xl. 13).

EPHER (עֵפֶר [*a calf, young animal*] Ἀφείρ, Ὀφέρ; [in Gen., Alex. Αφερ:] *Opher Epher*), the second, in order, of the sons of Midian (Gen. xxv. 4; 1 Chr. i. 33), not mentioned in the Bible except in these genealogical passages. His settlements have not been identified with any probability. According to Gesenius, the name is equivalent to the Arabic *Ghifr*, غفر, signifying "a calf," and "a certain little animal, or insect, or animalcule." Two tribes bear a similar appellation, *Ghifâr* (غفار); but one was a branch of the first Amalek, the other of the Ishmaelite Kinâneh (cf. Caussin, *Essai sur l'Hist. des Arabes* i. 20, 297, and 298; and Abulfedà, *Hist. Anteislamica*, ed. Fleischer, p. 196): neither is ascribed to Midian. The first settled about Yethrib (El-Medeeneh); the second, in the neighborhood of Mekkeh. E. S. P.

EPHER (עֵפֶר [*a calf*]: Ἄφερ, Alex. Γαφερ: *Epher*).

1. A son of Ezra, among the descendants of Judah; possibly, though this is not clear, of the family of the great Caleb (1 Chr. iv. 17).

2. (Ὀφέρ; [Comp. Αφέρ; Ald. Γεφέρ.]) One of the heads of the families of Manasseh on the east of Jordan (1 Chr. v. 24). The name may be compared with that of Ophrah, the native place of Gideon, in Manasseh, on the west of Jordan. In the original the two are identical except in termination (עפרה, עפרי); and according to the LXX. (as above) the vowel-points were once the same. G.

EPHES-DAMMIM (אֶפֶס דַּמִּים: Ἐφερμείν; [Vat. -μεμ:] Alex. Αφεσδομμειν: *in finibus Dommim*), a place between Socoh and Azekah, at which the Philistines were encamped before the affray in which Goliath was killed (1 Sam. xvii. 1). The meaning of the word is uncertain, but it is generally explained as the "end" or "boundary of blood," in that case probably derived from its being the scene of frequent sanguinary encounters between Israel and the Philistines. Under the shorter form of PAS-DAMMIM it occurs once again in a similar connection (1 Chr. xi. 13). For the situation of the place see ELAH, VALLEY OF. G.

* **EPHESIAN** (Ἐφέσιος: *Ephesius*), an inhabitant of Ephesus, used in the singular only of TROPHIMUS, one of Paul's Greek friends with him at Jerusalem (Acts xxi. 29), but in the plural, of the entire people of that city as notorious for their worship of Diana (Acts xix. 28, 34, 35 *bis*). [DIANA.] H.

EPHESIANS, THE EPISTLE TO THE, was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), apparently immediately after he had written the Epistle to the Colossians [COLOSSIANS, EPISTLE TO], and during that period (perhaps the early part of A. D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close.

This sublime epistle was addressed to the Christian church at the ancient and famous city of Ephesus (see below), that church which the Apostle

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and himself founded (Acts xix. 1 ff., comp. xviii. 19), with which he abode so long (τριετίαν, Acts xx. 31), and from the elders of which he parted with such a warm-hearted and affecting farewell (Acts xx. 18–35). It does not seem to have been called out by any special circumstances, nor even to have involved any distinctly precautionary teaching (comp. Schneckenburger, *Beiträge*, p. 135 ff.), whether against oriental or Judaistic theosophy, but to have been suggested by the deep love which the Apostle felt for his converts at Ephesus, and which the mission of Tychicus, with an epistle to the church of Colossæ, afforded him a convenient opportunity of evincing in written teaching and exhortation. The epistle thus contains many thoughts that had pervaded the nearly contemporaneous Epistle to the Colossians, reiterates many of the same practical warnings and exhortations, bears even the tinge of the same diction, but at the same time enlarges upon such profound mysteries of the divine counsels, displays so fully *the origin and developments of the church in Christ*, its union, communion, and aggregation in him, that this majestic epistle can never be rightly deemed otherwise than one of the most sublime and consolatory outpourings of the Spirit of God to the children of men. To the Christian at Ephesus dwelling under the shadow of the great temple of Diana, daily seeing its outward grandeur, and almost daily hearing of its pompous ritualism, the allusions in this epistle to that mystic building of which Christ was the corner-stone, the Apostles the foundations, and himself and his fellow Christians portions of the august superstructure (ch. ii. 19–22), must have spoken with a force, an appropriateness, and a reassuring depth of teaching that cannot be overestimated.

The contents of this epistle easily admit of being divided into two portions, the first mainly *doctrinal* (ch. i.–iii.), the second *hortatory* and *practical*.

The doctrinal portion opens with a brief address to the saints in Ephesus (see below), and rapidly passes into a sublime ascription of praise to God the Father, who has predestinated us to the adoption of sons, blessed and redeemed us *in Christ*, and made known to us his eternal purpose of uniting all in him (ch. i. 3–14). This not unnaturally evokes a prayer from the Apostle that his converts may be enlightened to know the hope of God's calling, the riches of his grace, and the magnitude of that power which was displayed in the resurrection and transcendent exaltation of Christ — the head of his body, the church (ch. i. 15–23). Then, with a more immediate address to his converts, the Apostle reminds them how, dead as they had been in sin, God had quickened them, raised them, and even enthroned them with Christ, — and how all was by grace, not by works (ch. ii. 1–10). They were to remember, too, how they had once been alienated and yet were now brought nigh in the blood of Christ; how he was their peace; how by him both they and the Jews had access to the Father, and how on him as the corner-stone they had been built into a spiritual temple to God (ch. ii. 11–22). On this account, having heard, as they must have done, how to the Apostle was revealed the profound mystery of this call of the Gentile world, they were not to faint at his troubles (ch. iii. 1–13): nay, he prayed to the great Father of all to give them inward strength to teach them with the love of Christ and fill them with the fullness of God (ch. iii. 13–19). The prayer is concluded by a sublime doxology (ch. iii. 20, 21), which serves to usher in the more directly *practical* portion.

This the Apostle commences by entreating them to walk worthy of this calling, and to keep the unity of the spirit: there was but one body, one Spirit, one Lord, and one God (ch. iv. 1–6). Each one had his portion of grace from God (ch. iv 7–10), who had appointed ministering orders in the church, until all come to the unity of the faith, and grow up and become united with the living Head, even Christ (ch. iv. 11–16). Surely then they were to walk no longer as darkened, feelingless heathen; they were to put off the old man, and put on the new (ch. iv. 17–24). This too was to be practically evinced in their outward actions; they were to be truthful, gentle, honest, pure, and forgiving; they were to walk in love (ch. iv. 25–v. 2). Fornication, covetousness, and impurity, were not even to be named; they were once in heathen darkness, now they are light, and must reprove the deeds of the past (ch. v. 3–14). Thus were they to walk exactly, to be filled with joy, to sing, and to give thanks (ch. v. 15–21). Wives were to be subject to their husbands, husbands to love and cleave to their wives (ch. v. 22–33); children were to honor their parents, parents to bring up holily their children (ch. vi. 1–4); servants and masters were to perform to each other their reciprocal duties (ch. vi. 5–9).

With a noble and vivid exhortation to arm themselves against their spiritual foes with the armor of God (ch. vi. 10–20), a brief notice of the coming of Tychicus (ch. vi. 21, 22), and a twofold doxology (ch. vi. 23, 24), this sublime epistle comes to its close.

With regard to the *authenticity* and *genuineness* of this epistle, it is not too much to say that there are no just grounds for doubt. The testimonies of antiquity are unusually strong. Even if we do not press the supposed allusions in Ignatius, *Eph* ch. 12, and Polycarp, *Philipp.* ch. 12, we can confidently adduce Irenæus, *Hær.* v. 2, 3, v. 14, 3; Clem. Alex. *Pædag.* i. p. 108 (ed. Pott.), *Strom.* iv. p. 592 (ed. Pott.); Origen, *Contr. Cels.* iii. 20; Tertull. *de Præscr. Hær.* ch. 36, and after them the constant and persistent tradition of the ancient church. Even Marcion did not deny that the epistle was written by St. Paul, nor did heretics refuse occasionally to cite it as confessedly due to him as its author; comp. Irenæus, *Hær.* i. 8, 5. In recent times, however, its genuineness has been somewhat vehemently called in question. De Wette, both in the introductory pages of his *Commentary* on this epistle (ed. 2, 1847), and in his *Introduction to the N. T.* (ed. 5, 1848), labors to prove that it is a mere spiritless expansion of the Epistle to the Colossians, though compiled in the apostolic age; Schwegler (*Nachapost. Zeitalt.* ii. 330 ff.), Baur (*Paulus*, p. 418 ff.), and others advance a step further and reject both epistles as of no higher antiquity than the age of Montanism and early Gnosticism. Without here entering into the details, it seems just to say that the adverse arguments have been urged with a certain amount of specious plausibility, but that the replies have been so clear, satisfactory, and in some cases crushing, as to leave no reasonable and impartial inquirer in doubt as to the authorship of the epistle. On the one hand we have mere subjective judgments, not unmarked by arrogance, relying mainly on supposed divergences in doctrine and presumed insipidities of diction, but

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wholly destitute of any sound historical basis; on the other hand we have unusually convincing counter-investigations, and the unvarying testimony of the ancient church. If the discrepancies in matter and style are so decided as to lead a writer of the 19th century to deny confidently the genuineness of this epistle, how are we to account for its universal reception by writers of the 2d and 3d centuries, who spoke the language in which it was written, and who were by no means unacquainted with the phenomena of pious fraud and literary imposture?

For a detailed reply to the arguments of De Wette and Baur, the student may be referred to Meyer, *Einleit. z. Eph.* p. 19 ff. (ed. 2), Davidson, *Introd. to N. T.* ii. p. 352 ff., and Alford, *Prolegomena*, p. 8. [See also Klöpper, *De Origine Epp. ad Ephesios et Colossenses*, Gryph. 1853.] [a]

Two special points require a brief notice.

(1.) The *readers* for whom this epistle was designed. In the opening words, Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, the words ἐν Ἐφέσῳ are omitted by B, 67 [*a secunda manu*], Basil (expressly), and possibly [probably] Tertullian. This, combined with the somewhat noticeable omission of all greetings to the members of a church with which the Apostle stood in such affectionate relation, and some other internal objections, have suggested a doubt whether these words really formed a part of the original text. At first sight these doubts seem plausible; but when we oppose to them (*a*) the overwhelming weight of diplomatic evidence for the insertion of the words, (*b*) the testimony of all the versions, (*c*) the universal designation of this epistle by the ancient church (Marcion standing alone in his assertion that it was written to the Laodiceans) as an epistle *to the Ephesians*, (*d*) the extreme difficulty in giving any satisfactory meaning to the isolated participle, and the absence of any parallel usage in the Apostle's writings, — we can scarcely feel any doubt as to the propriety of removing the brackets in which these words are inclosed in the 2d edition of *Tischendorf*, and of considering them an integral part of the original text.[b] If called upon to supply an answer to, or an explanation of the internal objections, we must record the opinion that none on the whole seems so free from objection as that which regards the Epistle as also designed for the benefit of churches either conterminous to, or dependent on, that of Ephesus. The counter-arguments of Meyer, though ably urged, are not convincing. Nor can an appeal to the silence of writers of the ancient church on this further destination be conceived of much weight, as their references are to the usual and *titular* designation of the epistle, but do not, and are not intended to affect the question of its wider or narrower destination. It is not unnatural to suppose that the special greetings might have been separately intrusted to the bearer Tychicus, possibly himself an Ephesian, and certainly commissioned by the Apostle (ch. vi. 22) to inform the Ephesians of his state and circumstances.

(2.) The question of priority in respect of composition between this epistle and that to the Colossians is very difficult to adjust. On the whole, both internal and external considerations seem somewhat in favor of the priority of the Epistle to the Colossians. Comp. Neander, *Planting*, i. 329 (Bohn), Schleiermacher, *Stud. u. Krit.* for 1832, p. 500, and Wieseler, *Chronol.*, p. 450 ff. On the similarity of contents, see COLOSSIANS, EPISTLE TO.

(3.) The opinion that this epistle and those to the Colossians and to Philemon were written during the Apostle's imprisonment at Cæsarea (Acts xxi. 27–xxvi. 32) has already been noticed [COLOSSIANS, EPISTLE TO], and on deliberation rejected. The weight of probability seems distinctly on the side of the opinion of the ancient church, that the present epistle was written during the Apostle's first imprisonment in Rome.

The editions of [commentaries on] this epistle have been numerous. We may specify those of Rückert (Leipz. 1834), Harless (Erl. 1834), — an admirable edition, completely undervalued by De Wette, — Olshausen (Königsb. 1840), De Wette (Leipz. 1847), Stier (Berl. 1848), Meyer (Gött. 1853); and in our own country those of Eadie (Glasg. 1854 [also New York]), Ellicott (Lond 1855), and Alford (Lond. 1857). C. J. E.

* We have later editions of commentaries from Ellicott, 3d ed., 1864 (Amer. reprint, 1866); Alford, 1865 (4th ed.); Harless, 1858 (but unchanged); Stier, 1859 (an abridgment of the earlier edition, which Ellicott in the Preface to his *Ephesians* so justly censures for its prolixity); Meyer, 3d ed., 1859. To the foregoing works we may add those of Schenkel, *Briefe an die Epheser*, &c., 1867 (2te Ausg.); Karl Braune, *Bvr. an die Epheser*, &c., 1867 (substituted for Schenkel's commentary on this epistle in Lange's *Bibelwerk*); Bleek, *Vorlesungen üb. die Briefe an die Kol., den Philem. u. die*

a * Some good remarks on this topic will also be found in an article on *The Tübingen School* by the Rev. S. G. Bulfinch. D. D., in the *Monthly Religious Magazine* (Boston) for May, 1866, p. 301 ff. Speaking of the resemblance of the Epistles to the Ephesians and the Colossians, and of their rejection by Baur, the writer observes: —

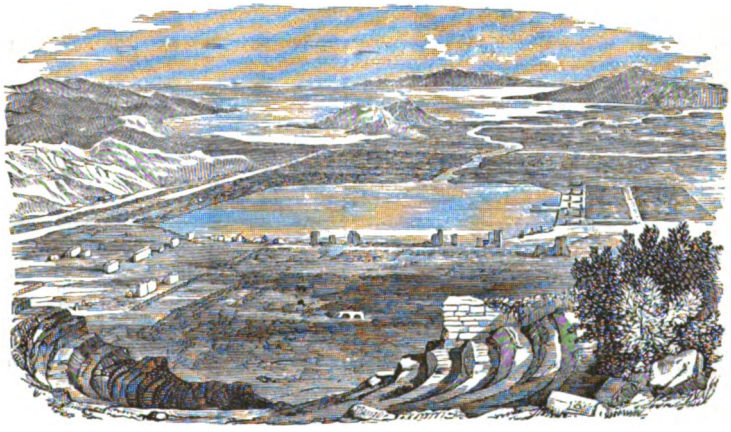
"Our critic, however, does not hold that one of these epistles is genuine and the other forged, but condemns both together. In so doing, he does not appear to perceive that he encounters the very difficulty which he had just urged against the common belief. It is certainly very unlikely that two persons should, without consent, have forged two pretended epistles so like each other as these: nor does it seem credible that, when one had forged Colossians, another counterfeiter should have received this base coinage as true, and given us forgery upon forgery. The only supposition remaining for Dr. Baur is that the pretended author repeated himself — the supposition which he had already repudiated as applied to Paul. It would be, indeed, less probable in the case of a forger than in that of the Apostle; for the latter, writing naturally, would not guard himself against repeating the same thoughts in letters to different persons; while one who was fabricating false epistles would take especial care against whatever might bring his work into suspicion." (Page 308.) A.

b * The diplomatic evidence against the genuineness of the words ἐν Ἐφέσῳ is now strengthened by their omission in the *Codex Sinaiticus*. Basil testifies that the reading τοῖς οὖσιν (without ἐν Ἐφέσῳ) had been handed down by his predecessors, and was that which he had found in the *ancient* copies of the epistle; οὕτω γὰρ καὶ οἱ πρὸ ἡμῶν παραδεδώκασι, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὑρήκαμεν (*Contra Eunom.* ii. 19). This appears also to have been the reading of Origen. See the note in Tischendorf's 7th ed. of the Greek Testament (1859). The external evidence against the words is certainly weighty. On this and other questions relating to the epistle, see particularly Bleek's *Vorlesungen* (1865), p. 172 ff. A.

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Eph., 1865 (edited by F. Nitzsch); Trapp, in his *Commentary on the New Testament* (Webster's ed. Lond. 1865); Maurice, *Epistle to the Ephesians*, in his *Unity of the New Testament*, pp. 512–548 (1854); J. Llewelyn Davies, *Epistles of St. Paul to the Ephesians, Colossians, and Philemon, with Introduction and Notes* (Lond. 1866); Alford, in his *New Testament for English Readers* (1866); Wordsworth, in his *Greek Testament, with Introductions and Notes*, 1866 (4th ed.); and in our own country, those of the Rev. Albert Barnes, *Notes, Explanatory and Practical, on the Epistles to the Ephesians, Philippians, and Colossians* (1845), S. H. Turner, D. D., *The Epistle to the Ephesians, in Greek and English, with an Exegetical Commentary* (1856), and Charles Hodge, D. D., *Comm. on the Epistle to the Ephesians* (1856).

The circle of critical questions (such as genuineness, Gnostic tendency, time and place of composition) to which this epistle has given rise, coincides very nearly with that connected with the Epistle to the Colossians. [COLOSSIANS.] On this class of questions see especially Prof. Weiss's supplementary article in Herzog's *Real-Encyk.* xix. 481–487. This writer agrees with those who regard ἐν Ἐφέσῳ of the received text (i. 1) as a later addition, and the epistle consequently as encyclical in its destination. In his view the textual evidence for this conclusion is altogether preponderant, while the omission of the words occasions no difficulty. It was sufficient for the Apostle in the address to characterize his readers as Christians or saints in a general way, while at the same time he gave to Tychicus, the bearer of the letter (Col. iv. 7), oral instructions as to the particular churches for whom the epistle was designed. Bleek (*Einl. in das N. Test.* p. 457) supposes that the letter was sent first to the church at Laodicea (comp. Tertull. *adv. Marcion.* v. 11, 17, and Col. iv. 16), but that it was designed to be communicated to other churches in the immediate neighborhood (as that at Hierapolis), which Paul had not personally visited. He thinks it cannot have been intended also for the church at Ephesus, which stood in so different a relation to the Apostle. Dr. J. C. M. Laurent, on the other hand, in a recent article (*Philemon von Laodikeia*, in the *Jahrb. f. deutsche Theol.* 1866, p. 129 ff.) regards the epistle as designed equally for the churches of Laodicea and Ephesus, and therefore originally written without any address, the words ἐν Ἐφέσῳ in ver. 1 being a later addition. The various hypotheses have been still more recently discussed by Kamphausen, *Ueber den ursprüngl. Leserkreis des Epheserbriefes*, in the *Jahrb. f. deutsche Theol.*, 1866, pp. 742–749. He supposes that the epistle was originally addressed to the church at Laodicea. H.



Site of Ephesus. (From Laborde.)

EPH'ESUS (Ἔφεσος), an illustrious city in the district of Ionia (πόλις Ἰωνίας ἐπιφανεστάτη, Steph. Byz. *s. v.*), nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. Not that this geographical term was known in the first century. The ASIA of the N. T. was simply the Roman province which embraced the western part of the peninsula. Of this province Ephesus was the capital. [EPHESUS.]

Among the more marked physical features of the peninsula are the two large rivers, Hermus and Mæander, which flow from a remote part of the interior westward to the Archipelago, Smyrna (Rev. ii. 8) being near the mouth of one and Miletus (Acts xx. 17) of the other. Between the valleys drained by these two rivers is the shorter stream and smaller basin of the Cayster, called by the Turks *Kutschuk-Menderе*, or the Little Mæander. Its upper level (often called the Caystrian meadows) was closed to the westward by the gorge between Gallesus and Pactyas, the latter of these mountains being a prolongation of the range of Messogis which bounds the valley of the Mæander on the north, the former more remotely connected with the range of Tmolus which bounds the valley of the Hermus on the south. Beyond the gorge and towards the sea the valley opens out again into an alluvial flat (Herod. ii. 10), with hills rising abruptly from it. The plain is now about 5 miles in breadth, but formerly it must have been smaller; and some of the hills were once probably islands. Here Ephesus stood, partly on the level ground and partly on the hills.

Of the hills, on which a large portion of the city was built, the two most important were Prion and Coressus, the latter on the S. of the plain, and being in fact almost a continuation of Pactyas, the former being in front of Coressus and near it.

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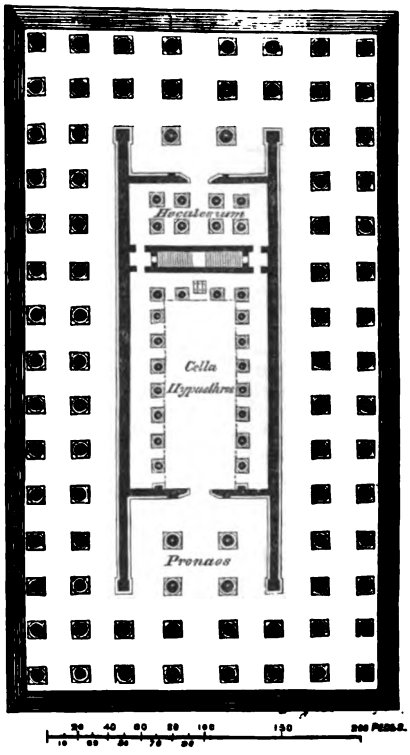
though separated by a deep and definite valley. Further to the N. E. is another conspicuous eminence. It seems to be the hill mentioned by Procopius (*de Ædif.* v. i.) as one on which a church dedicated to St. John was built; and its present name *Ayasaluk* is thought to have reference to him, and to be a corruption of ὁ ἅγιος θεολόγος. Ephesus is closely connected with this Apostle, not only as being the scene (Rev. i. 11, ii. 1) of the most prominent of the churches of the Apocalypse, but also in the story of his later life as given by Eusebius. Possibly his Gospel and Epistles were written here. There is a tradition that the mother of our Lord was buried at Ephesus, as also Timothy and St. John; and Ignatius addressed one of his epistles to the church of this place (τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ τῆς Ἀσίας, Hefele, *Pat. Apostol.* p. 154), which held a conspicuous position during the early ages of Christianity, and was in fact the metropolis of the churches of this part of Asia. But for direct Biblical illustration we must turn to the life and writings of St. Paul, in following which minutely it is remarkable how all the most characteristic features of ancient Ephesus come successively into view.

1. *Geographical Relations.* — These may be viewed in connection, first with the sea and then with the land.

All the cities of Ionia were remarkably well situated for the growth of commercial prosperity (Herod. i. 142), and none more so than Ephesus. With a fertile neighborhood and an excellent climate, it was also most conveniently placed for traffic with all the neighboring parts of the Levant. In the time of Augustus it was the great emporium of all the regions of Asia within the Taurus (Strab. xiv. p. 950): its harbor (named Panormus), at the mouth of the Cayster, was elaborately constructed; though alluvial matter caused serious hindrances both in the time of Attalus, and in St. Paul's own time (Tac. *Ann.* xvi. 23). The Apostle's life alone furnishes illustrations of its mercantile relations with Achaia on the W., Macedonia on the N., and Syria on the E. At the close of his second missionary circuit, he sailed across from Corinth to Ephesus (Acts xviii. 19) when on his way to Syria (*ib.* 21, 22); and there is some reason for believing that he once made the same short voyage over the Ægean in the opposite direction at a later period [CORINTHIANS, FIRST EPISTLE TO]. On the third missionary circuit, besides the notice of the journey from Ephesus to Macedonia (xix. 21, xx. 1), we have the coast voyage on the return to Syria given in detail (xx., xxi.) and the geographical relations of this city with the islands and neighboring parts of the coast minutely indicated (xx. 15–17). To these passages we must add 1 Tim. i. 3; 2 Tim. iv. 12, 20; though it is difficult to say confidently whether the journeys implied there were by land or by water. See likewise Acts xix. 27, xx. 1.

As to the relations of Ephesus to the inland regions of the continent, these also are prominently brought before us in the Apostle's travels. The "upper coasts" (τὰ ἀνωτερικὰ μέρη, Acts xix. 1) through which he passed when about to take up his residence in the city, were the Phrygian table-lands of the interior; and it was probably in the same district that on a previous occasion (Acts xvi. 6) he formed the unsuccessful project of preaching the gospel in the district of Asia. Two great roads at least in the Roman times, led eastward from Ephesus — one through the passes of Tmolus to Sardis (Rev. iii. 1) and thence to Galatia and the N. E. — the other round the extremity of Pactyas to Magnesia, and so up the valley of the Mæander to Iconium, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardian and Magnesian gates on the E. side of Ephesus, corresponding to these roads respectively. There were also coast-roads leading northwards to Smyrna and southwards to Miletus. By the latter of these it is probable that the Ephesian elders travelled, when summoned to meet Paul at the latter city (Acts xx. 17, 18). Part of the pavement of the Sardian road has been noticed by travellers under the cliffs of Gallesus. All these roads, and others, are exhibited on the map in Leake's *Asia Minor*.

2. *Temple and Worship of Diana.* — Conspicuous at the head of the harbor of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. This building was raised on immense substructions, in consequence of the swampy nature of the ground. The earlier temple, which had been begun before the Persian war, was burnt down in the night when Alexander the Great



Plan of the Temple of Diana at Ephesus. (From Guhl's *Ephesiaca*.)

was born; and another structure, raised by the enthusiastic cooperation of all the inhabitants of "Asia," had taken its place. Its dimensions were very great. In length it was 425 feet, and in breadth 220. The columns were 127 in number and each of them was 60 feet high. In style, too it constituted an epoch in Greek art (Vitruv. iv. 1 since it was here first that the graceful Ionic order

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was perfected. The magnificence of this sanctuary was a proverb throughout the civilized world. (Ὁ τῆς Ἀρτέμιδος ναὸς ἐν Ἐφέσῳ μόνος ἐστὶ θεῶν οἶκος, Philo Byz. *Spect. Mund.* 7.) All these circumstances give increased force to the architectural allegory in the great epistle which St. Paul wrote in this place (1 Cor. iii. 9–17), to the passages where imagery of this kind is used in the epistles addressed to Ephesus (Eph. ii. 19–22; 1 Tim. iii. 15, vi. 19; 2 Tim. ii. 19, 20), and to the words spoken to the Ephesian elders at Miletus (Acts xx. 32).

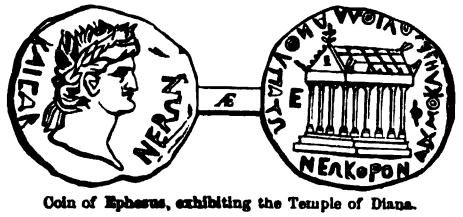
The chief points connected with the uproar at Ephesus (Acts xix. 23–41) are mentioned in the article DIANA; but the following details must be added. In consequence of this devotion, the city of Ephesus was called *νεωκόρος* (ver. 35) or "warden" of Diana. This was a recognized title applied in such cases, not only to individuals, but to communities. In the instance of Ephesus, the term is abundantly found both on coins and on inscriptions. Its *neocorate* was in fact, as the "town-clerk" said, proverbial. Another consequence of the celebrity of Diana's worship at Ephesus was, that a large manufactory grew up there of portable shrines (*ναοί*, ver. 24, the *ἀφιδρύματα* of Dionys. Halicarn. ii. 2, and other writers), which strangers purchased, and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (*ὁ χαλκεύς*, 2 Tim. iv. 14) was one. The case of Demetrius the "silversmith" (*ἀργυροκοπῶν* in the Acts) is explicit. He was alarmed for his trade when he saw the gospel, under the preaching of St. Paul, gaining ground upon idolatry and superstition; and he spread a panic among the craftsmen of various grades, the *τεχνῖται* (ver. 24) or designers, and the *ἐργάται* (ver. 25) or common workmen, if this is the distinction between them.

3. *The Asiarchs.* — Public games were connected with the worship of Diana at Ephesus. The month of May was sacred to her. The uproar mentioned in the Acts very probably took place at this season. St. Paul was certainly at Ephesus about that time of the year (1 Cor. xvi. 8); and Demetrius might well be peculiarly sensitive if he found his trade failing at the time of greatest concourse. However this may be, the Asiarchs (Ἀσιάρχαι, A. V. "chiefs of Asia") were present (Acts xix. 31). These were officers appointed, after the manner of the ædiles at Rome, to preside over the games which were held in different parts of the province of Asia, just as other provinces had their *Galatarchs*, *Lyciarchs*, &c. Various cities would require the presence of these officers in turn. In the account of Polycarp's martyrdom at Smyrna (Hefele, *Patr. Apost.* p. 286) an important part is played by the Asiarch Philip. It is a remarkable proof of the influence which St. Paul had gained at Ephesus, that the Asiarchs took his side in the disturbance. See Dr. Wordsworth's note on Acts xix. 31. [ASIARCH.E.]

4. *Study and practice of magic.* — Not unconnected with the preceding subject was the remarkable prevalence of magical arts at Ephesus. This also comes conspicuously into view in St. Luke's narrative. The peculiar character of St. Paul's miracles (*δυνάμεις οὐ τὰς τυχούσας*, ver. 11) would seem to have been intended as antagonistic to the prevalent superstition. In illustration of the magical books which were publicly burnt (ver. 19) under the influence of St. Paul's preaching, it is enough here to refer to the Ἐφέσια γράμματα (mentioned by Plutarch and others), which were regarded as a charm when pronounced, and when written down were carried about as amulets. The faith in these mystic syllables continued, more or less, till the sixth century. See the Life of Alexander of Tralles in the *Dict. of Biog.* [See also Grotius and Wetstein on Acts xix. 19.]

5. *Provincial and municipal government.* — It is well known that Asia was a proconsular province and in harmony with this fact we find proconsuls (*ἀνθύπατοι*, "deputies," A. V.) specially mentioned (ver. 38). Nor is it necessary to inquire here whether the plural in this passage is generic, or whether the governors of other provinces were present in Ephesus at the time. Again we learn from Pliny (v. 31) that Ephesus was an assize-town (*forum* or *conventus*); and in the sacred narrative (ver. 38) we find the court-days alluded to as actually being held (*ἀγόραιοι ἄγονται*, A. V. "the law is open") during the uproar; though perhaps it is not absolutely necessary to give the expression this exact reference as to time (see Wordsworth). Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate (*γερουσία* or *βουλή*) is mentioned, not only by Strabo, but by Josephus (*Ant.* xiv. 10, § 25, xvi. 6, §§ 4, 7); and St. Luke, in the narrative before us, speaks of the *δῆμος* (vv. 30, 33, A. V. "the people") and of its customary assemblies (*ἐννόμῳ ἐκκλησίᾳ*, vv. 39, A. V. "a lawful assembly"). That the tumultuary meeting which was gathered on the occasion in question should take place in the theatre (vv. 29, 31) was nothing extraordinary. It was at a meeting in the theatre at Cæsarea that Agrippa I. received his death-stroke (Acts xii. 23), and in Greek cities this was often the place for large assemblies (Tac. *Hist.* ii 80; Val. Max. ii. 2). We even find conspicuous mention made of one of the most important municipal officers of Ephesus, the "Town-Clerk" (*γραμματεύς*) or keeper of the records, whom we know from other sources to have been a person of great influence and responsibility.

It is remarkable how all these political and religious characteristics of Ephesus which appear in the sacred narrative, are illustrated by inscriptions and coins. An *ἀρχεῖον* or state-paper office is mentioned on an inscription in Chishull. The *γραμματεύς* frequently appears; so also the Ἀσιάρχαι and *ἀνθύπατοι*. Sometimes these words are combined in the same inscription: see for instance Böckh. *Corp. Inscr.* 2999, 2994. The following is worth quoting at length, as containing also the words *δῆμος* and *νεωκόρος*: Ἡ φιλοσέβαστος Ἐφεσίων βουλὴ καὶ ὁ νεωκόρος δῆμος καθιέρωσαν ἐπὶ ἀνθυπάτου Πεδουκαίου Πρεισκείνου ψηφισαμένου Τιβ. Κλ. Ἰταλικοῦ τοῦ γραμματέως τοῦ δήμου. 2966. The coins of Ephesus



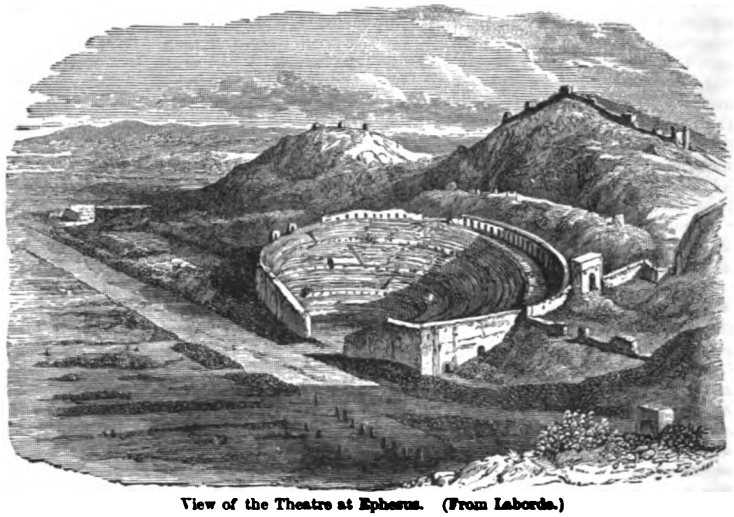
Coin of Ephesus, exhibiting the Temple of Diana.

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are full of allusions to the worship of Diana in various aspects. The word νεωκόρος is of frequent occurrence. That which is given above has also the word ἀνθύπατος: it exhibits an image of the temple, and, bearing as it does, the name and head of Nero, it must have been struck about the time of St. Paul's stay in Ephesus.

We should enter on doubtful ground if we were to speculate on the Gnostic and other errors which grew up at Ephesus in the later apostolic age, and which are foretold in the address at Miletus, and indicated in the Epistle to the Ephesians, and more distinctly in the Epistles to Timothy. It is more to our purpose if we briefly put down the actual facts recorded in the N. T. as connected with the rise and early progress of Christianity in this city.

That Jews were established there in considerable numbers is known from Josephus (*ll. c.*), and might be inferred from its mercantile eminence: but it is also evident from Acts ii. 9, vi. 9. In harmony with the character of Ephesus as a place of concourse and commerce, it is here, and here only, that we find disciples of John the Baptist explicitly mentioned after the ascension of Christ (Acts xviii. 25, xix. 3). The case of Apollos (xviii. 24) is an exemplification further of the intercourse between this place and Alexandria. The first seeds of Christian truth were possibly sown at Ephesus immediately after the Great Pentecost (Acts ii.) Whatever previous plans St. Paul may have entertained (xvi. 6), his first visit was on his return from the second missionary circuit (xviii. 19–21); and his stay on that occasion was very short: nor is there any proof that he found any Christians at Ephesus; but he left there Aquila and Priscilla (ver. 19), who both then and at a later period (2 Tim. iv. 19) were of signal service. In St. Paul's own stay of more than two years (xix. 8, 10, xx. 31), which formed the most important passage of his third circuit, and during which he labored, first in the synagogue (xix. 8), and then in the school of Tyrannus (ver. 9), and also in private houses (xx. 20), and during which he wrote the First Epistle to the Corinthians, we have the period of the chief evangelization of this shore of the Ægean. The direct narrative in Acts xix. receives but little elucidation from the Epistle to the Ephesians, which was written several years after from Rome; but it is supplemented in some important particulars (especially as regards the Apostle's personal habits of self-denial, xx. 34) by the address at Miletus. This address shows that the church at Ephesus was thoroughly organized under its presbyters. At a later period TIMOTHY was set over them, as we learn from the two epistles addressed to him. Among St. Paul's other companions, two, Trophi-



View of the Theatre at Ephesus. (From Laborde.)

mus and Tychicus, were natives of Asia (xx. 4), and the latter probably (2 Tim. iv. 12), the former certainly (Acts xxi. 29), natives of Ephesus. In the same connection we ought to mention Onesiphorus (2 Tim. i. 16–18) and his household (iv. 19). On the other hand must be noticed certain specified Ephesian antagonists of the Apostle, the sons of Sceva and his party (Acts xix. 14), Hymenæus and Alexander (1 Tim. i. 20; 2 Tim. iv. 14), and Phygellus and Hermogenes (2 Tim. i. 15).

The site of ancient Ephesus has been visited and examined by many travellers during the last 200 years; and descriptions, more or less copious, have been given by Pococke, Tournefort, Spon and Wheler, Chandler, Poujoulat, Prokesch, Beaujour, Schubert, Arundell, Fellows, and Hamilton. The fullest accounts are, among the older travellers, in Chandler, and among the more recent, in Hamilton. Some views are given in the second volume of the *Ionian Antiquities*, published by the Dilettanti Society. Leake, in his *Asia Minor*, has a discussion on the dimensions and style of the Temple. The whole place is now utterly desolate, with the exception of the small Turkish village at *Ayasaluk*. The ruins are of vast extent, both on Coressus and on the plain; but there is great doubt as to many topographical details. In Kiepert's *Hellas* is a map, more or less conjectural, the substance of which will be found in the *Dict. of Geog.* s. v. *Ephesus*. Guhl's plans also are mostly from Kiepert.

It is satisfactory, however, that the position of the theatre on Mount Prion is absolutely certain. Fellows says it must have been one of the largest in the world. A view of it, from Laborde, is given above. The situation of the temple is doubtful.

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but it probably stood where certain large masses remain on the low ground, full in view of the theatre. The disappearance of the temple may easily be accounted for, partly by the rising of the soil, and partly by the incessant use of its materials for mediæval buildings. Some of its columns are said to be in St. Sophia at Constantinople, and even in the cathedrals of Italy.

To the works above referred to must be added, Perry, *De rebus Ephesiorum* (Gött. 1837), a slight sketch; Guhl, *Ephesiaca* (Berl. 1843), a very elaborate work; Hemsen's *Paulus* (Gött. 1830), which contains a good chapter on Ephesus; Biscoe *On the Acts* (Oxf. 1829), pp. 274–285; Mr. Akerman's paper on the Coins of Ephesus in the *Trans. of the Numismatic Soc.*, 1841; Gronov. *Antiq. Græc.* vii. 387–401; and an article by Ampère in the *Rev. des Deux Mondes* for January 1842.

An elaborate work on Ephesus is understood to be in preparation by Mr. Falkener [since published, Lond. 1862]. J. S. H.

* The Apostle Paul in all probability wrote his Epistle to the Galatians at Ephesus, during his sojourn of nearly three years in that city (Acts xx. 31). [GALATIANS, EPISTLE TO THE.] His sojourn there for so long a time illustrates what appears to have been a rule of the earliest missionaries, and that was to plant the gospel first in the principal towns, and then from these centres to extend the knowledge of it to other regions. Writing to the believers at Thessalonica, the most populous place in northern Greece, Paul commends them, because from them had "sounded out the word of the Lord not only in Macedonia and Achaia, but also in every (other) place" with which travel and commerce connected that metropolis (1 Thess. i. 8). Ephesus held a similar rank in relation to the adjacent parts of Asia Minor (Acts xix. 10). The church at Ephesus was one of the seven churches to which the Apostle John at a subsequent period sent messages from Patmos (Rev. ii. 1 ff.). How sadly fulfilled were Paul's predictions respecting the corruptions which should appear in this church after his death (Acts xx. 28 ff.), we learn from its condition as described by John (Rev. ii. 1–6). [NICOLAITANS.] For the import and teachings of the communication which the Spirit sent through John to the church at Ephesus, see Trench's *Comm. on the Epistles to the Seven Churches in Asia*, and Prof. Stuart's *Commentary on the Apocalypse*.

Forbiger (*Handb. der alten Geogr.* ii. 188 ff.) cites the principal passages in the classical writers which illustrate the rank and earlier history of this capital of Roman Asia. There are articles on "Ephesus" in Pauly's *Real-Encyk.* by Westermann, and in Herzog's *Real-Encyk.* by Arnold. Lewin furnishes a sketch at some length of proconsular Asia and Ephesus its capital (*Life and Epistles of St. Paul*, i. 344–365). The incidents relating to Paul's life and labors in that city are drawn out in chap. viii. of Howson's *Scenes from the Life of St. Paul, and their Religious Lessons* (Lond. 1866), reprinted by the American Tract Society (Boston, 1867). See also Conybeare and Howson's *Life and Letters of St. Paul*, ii. 80 ff. (Amer. ed.).

The approach of the West to the East in the assimilating power of its commerce, arts, and general civilization brings with it strange innovations. A railroad at the present time connects the Apocalyptic places, Smyrna and Ephesus, with each other. "By the railway," says Pressensé (*Land of the Gospel*, p. 215), "we made the journey in two hours. It crosses a smiling, fertile valley, lying between green mountains, crowned not far from Ephesus by a fine glacier. Numerous herds are startled into flight at the whistle of the engine; several slow caravans pass before us, as if to draw the contrast between the antique locomotion of the desert world and the unbridled haste of a more advanced civilization." H.

EPH'LAL (אֶפְלָל [*judgment*]: Ἀφαμήλ: Alex. Οφλαδ; [Ald. with 8 MSS. Οφλδλ:] *Ophlal*), a descendant of Judah, of the family of Hezron and of Jerahmeel (1 Chr. ii. 37).

EPHOD (אֵפוֹד), a sacred vestment originally appropriate to the high-priest (Ex. xxviii. 4), but afterwards worn by ordinary priests (1 Sam. xxii. 18), and deemed characteristic of the office (1 Sam. ii. 28, xiv. 3; Hos. iii. 4). For a description of the robe itself see HIGH-PRIEST. A kind of ephod was worn by Samuel (1 Sam. ii. 18), and by David when he brought the ark to Jerusalem (2 Sam vi. 14; 1 Chr. xv. 27); it differed from the priestly ephod in material, being made of ordinary linen (*bad*), whereas the other was of fine linen (*shesh*); it is noticeable that the LXX. does not give ἐπωμίς or Ἐφούδ in the passages last quoted, but terms of more general import, στολὴ ἑξαλλος, στολὴ βυσσίνη. Attached to the ephod of the high-priest was the breastplate with the Urim and Thummim; this was *the* ephod κατ' ἐξοχήν, which Abiathar carried off (1 Sam. xxiii. 6) from the tabernacle at Nob (1 Sam. xxi. 9), and which David consulted (1 Sam. xxiii. 9, xxx. 7). The importance of the ephod as the receptacle of the breastplate led to its adoption in the idolatrous forms of worship instituted in the time of the Judges (Judg. viii. 27, xvii. 5, xviii. 14 ff.). The amount of gold used by Gideon in making his ephod (Judg. viii. 26) has led Gesenius (*Thes.* p. 135), following the Peshito version, to give the word the meaning of an idol-image, as though that and not the priest was clothed with the ephod; but there is no evidence that the idol was so invested, nor does such an idea harmonize with the general use of the ephod. The ephod itself would require a considerable amount of gold (Ex. xxviii. 6 ff., xxxix. 2 ff.); but certainly not so large a sum as is stated to have been used by Gideon; may we not therefore assume that to *make an ephod* implied the introduction of a new system of worship with its various accessories, such as the graven image, which seems from the prominence assigned to it in Judg. xviii. 31 to represent the Urim and Thummim, the molten image, and the Teraphim (xvii. 4, 5), which would require a large consumption of metal?

W. L. B

E'PHOD (אֵפֹד [*ephod* or *image*]: Ἐφούλ, Alex. Ουφιδ: *Ephod*). Hanniel the son of Ephod, as head of the tribe of Manasseh, was one of the men appointed to assist Joshua and Eleazar in the apportionment of the land of Canaan (Num. xxxiv. 23).

E'PHRAIM [*Heb.* Ephra'im] (אֶפְרַיִם: Ἐφραΐμ; Joseph. Ἐφραΐμης: *Ephraim*), the second son of JOSEPH by his wife Asenath. He was born during the seven years of plenteousness, and an allusion to this is possibly latent in the name, though it may also allude to Joseph's increasing family: "The name of the second he called Ephraim

(i. e. double fruitfulness), for God hath caused me to be fruitful (הִפְרַנִי, *hiphrani*) in the land of my affliction" (Gen. xli. 52, xlvi. 20).[a]

The first indication we have of that ascendency over his elder brother Manasseh, which at a later period the tribe of Ephraim so unmistakably possessed, is in the blessing of the children by Jacob, Gen. xlviii. — a passage on the age and genuineness of which the severest criticism has cast no doubt (Tuch, *Genesis*, p. 548; Ewald, i. 534, note). Like his own father, on an occasion not dissimilar, Jacob's eyes were dim so that he could not see (xlviii. 10, comp. xxvii. 1). The intention of Joseph was evidently that the right hand of Jacob should convey its ampler blessing to the head of Manasseh, his first-born, and he had so arranged the young men. But the result was otherwise ordained. Jacob had been himself a younger brother, and his words show plainly that he had not forgotten this, and that his sympathies were still with the younger of his two grandchildren. He recalls the time when he was flying with the birthright from the vengeance of Esau; the day when, still a wanderer, God Almighty had appeared to him at "Luz in the land of Canaan," and blessed him in words which foreshadowed the name of[b] Ephraim; the still later day when the name of Ephrath[c] became bound up with the sorest trial of his life (xlviii. 7, xxxv. 16). And thus, notwithstanding the prearrangement and the remonstrance of Joseph, for the second time in that family, the younger brother was made greater than the elder — Ephraim was set before Manasseh (xlviii. 19, 20).

Ephraim would appear at that time to have been about 21 years old. He was born before the beginning of the seven years of famine, towards the latter part of which Jacob had come to Egypt, 17 years before his death (Gen. xlvii. 28). Before Joseph's death Ephraim's family had reached the third generation (Gen. l. 23), and it must have been about this time that the affray mentioned in 1 Chr. vii. 21 occurred, when some of the sons were killed on a plundering expedition along the sea-coast to rob the cattle of the men of Gath, and when Ephraim named a son Beriah, to perpetuate the memory of the disaster which had fallen on his house. [BERIAH.] Obscure as is the interpretation of this fragment, it enables us to catch our last glimpse of the patriarch, mourning inconsolable in the midst of the circle of his brethren, and at last commemorating his loss in the name of the new child, who, unknown to him, was to be the progenitor of the most illustrious of all his descendants — Jehoshua, or Joshua, the son of Nun (1 Chr. vii. 27; see Ewald, i. 491). To this early period, too, must probably be referred the circumstance alluded to in Ps. lxxviii. 9 when the "children of Ephraim, carrying slack bows,[d] turned back in the day of battle." Certainly no instance of such behavior is recorded in the later history.

The numbers of the tribe do not at once fulfill the promise of the blessing of Jacob. At the census in the wilderness of Sinai (Num. i. 32, 33, ii. 19) its numbers were 40,500, placing it at the head of the children of Rachel, Manasseh's number being 32,200, and Benjamin's 35,400. But forty years later, on the eve of the conquest (Num. xxvi. 37), without any apparent cause, while Manasseh had advanced to 52,700, and Benjamin to 45,600, Ephraim had decreased to 32,500, the only smaller number being that of Simeon, 22,200. At this period the families of both the brother tribes are enumerated, and Manasseh has precedence over Ephraim in order of mention. During the march through the wilderness the position of the sons of Joseph and Benjamin was on the west side of the tabernacle (Num. ii. 18–24), and the prince of Ephraim was Elishama the son of Ammihud (Num. i. 10).

It is at the time of the sending of the spies that we are first introduced to the great hero to whom the tribe owed much of its subsequent greatness. The representative of Ephraim on this occasion was "Oshea the son of Nun," whose name was at the termination of the affair changed by Moses to the more distinguished form in which it is familiar to us. As among the founders of the nation Abram had acquired the name of Abraham, and Jacob of Israel, so Oshea, "help," became Jehoshua or Joshua, "the help of Jehovah" (Ewald, ii. 306).

Under this great leader, and in spite of the smallness of its numbers, the tribe must have taken a high position in the nation, to judge from the tone which the Ephraimites assumed on occasions shortly subsequent to the conquest. These will be referred to in their turn.

According to the present arrangement of the records of the book of Joshua — the "Domesday book of Palestine" — the two great tribes of Judah and Joseph (Ephraim and Manasseh) first took their inheritance; and after them, the seven other tribes entered on theirs (Josh. xv., xvi., xvii., xviii. 5). The boundaries of the portion of Ephraim are given in xvi. 1–10. The passage is evidently in great disorder, and in our ignorance of the landmarks, and of the force of many of the almost technical terms with which these descriptions abound, it is unfortunately impossible to arrive at more than an approximation to the case. The south boundary was coincident for part of its length with the north boundary of Benjamin. Commencing at the Jordan, at the reach opposite Jericho,[e] it ran

[a] Josephus (*Ant.* ii. 6, § 1) gives the derivation of the name somewhat differently — "restorer, because he was restored to the freedom of his forefathers;" ἀποδιδούς . . . διὰ τὸ ἀποδοθῆναι κτλ.

[b] "I will make thee fruitful," מַפְרְךָ, *Maphrecha*, Gen. xlviii. 4; "Be thou fruitful," פְּרֵה, *Phreh*, xxxv. 11; both from the same root as the name *Ephraim*.

[c] There seems to have been some connection between Ephrath, or Bethlehem, and Ephraim, the clew to which is now lost (Ewald, *Gesch.* i. 493, note).

The expression "Ephrathite" is generally applied as a native of Ephrath, *i. e.* Bethlehem; but there are some instances of its meaning an Ephraimite. These are 1 Sam. i. 1; 1 K. xi. 26, in both of which the word is accurately transferred to our version. But in Judg. xii. 5, where the Hebrew word is the same, and with the definite article (הָאֶפְרָתִי), it is incorrectly rendered "an Ephraimite." In the other occurrences of the word "Ephraimite" in vv. 4, 5, 6 of the same chapter, the Hebrew is "Ephraim." This narrative raises the curious inquiry, which we have no means of satisfying, whether the Ephraimites had not a peculiar accent or *patois* — similar to that which in later times caused "the speech" of the Galileans to "betray" them to the inhabitants of Jerusalem.

[d] This is the rendering of Ewald.

[e] The expression "Jordan-Jericho" is a common one (Num. xxvi. 3, 63; xxxiii. 48, &c.): the "by" or "near" in the A. V. has no counterpart there.

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to the "water of Jericho," probably the *'Ain Dûk* or *'Ain Sultân*; thence by one of the ravines, the *Wady Harith* or *W. Suweinit*, it ascended through the wilderness — *Midbar*, the uncultivated waste hills — to Mount Bethel and Luz; and thence by Ataroth, "the Japhletite," Bethhoron the lower, and Gezer — all with one exception unknown — to the Mediterranean, probably about Joppa. This agrees with the enumeration in 1 Chr. vii., in which Bethel is given as the eastern, and Gezer — somewhere about *Ramleh* — as the western limit. The general direction of this line is N. E. by E. In Josh. xvi. 8, we probably have a fragment of the northern boundary (comp. xvii. 10), the torrent Kanah being the *Nahr el-Akhdar* just below the ancient Cæsarea. But it is very possible that there never was any definite subdivision of the territory assigned to the two brother tribes. Such is certainly the inference to be drawn from the very old fragment preserved in Josh. xvii. 14–18, in which the two are represented as complaining that only one portion had been allotted to them. At any rate, if any such subdivision did exist, it is not possible now to make out what it was, except, generally, that Ephraim lay to the south and Manasseh to the north. Among the towns named as Manasseh's were Beth-shean in the Jordan valley, Endor on the slopes of the "Little Hermon," Taanach on the north side of Carmel, and Dor on the sea-coast south of the same mountain. Here the boundary — the north boundary — joined that of Asher, which dipped below Carmel to take in an angle of the plain of Sharon: N. and N. W. of Manasseh lay Zebulun and Issachar respectively. The territory thus allotted to the "house of Joseph" may be roughly estimated at 55 miles from E. to W. by 70 from N. to S., a portion about equal in extent to the counties of Norfolk and Suffolk [England] combined. But though similar in size, nothing can be more different in its nature from those level counties than this broken and hilly tract. Central Palestine consists of an elevated district which rises from the flat ranges of the wilderness on the south of Judah, and terminates on the north with the slopes which descend into the great plain of Esdraelon. On the west a flat strip separates it from the sea, and on the east another flat strip forms the valley of the Jordan. Of this district the northern half was occupied by the great tribe we are now considering. This was the *Har-Ephraim*, the "Mount [hill-country of] Ephraim," a district which seems to extend as far south as Ramah and Bethel (1 Sam. i. 1, vii. 17; 2 Chr. xiii. 4, 19, compared with xv. 8), places but a few miles north of Jerusalem, and within the limits of Benjamin. In structure it is limestone — rounded hills separated by valleys of denudation, but much less regular and monotonous than the part more to the south, about and below Jerusalem; with "wide plains in the heart of the mountains, streams of running water, and continuous tracts of vegetation" (Stanley, p. 229). All travellers bear testimony to the "general growing richness" and beauty of the country in going northwards from Jerusalem, the "innumerable fountains" and streamlets, the villages more thickly scattered than anywhere in the south, the continuous cornfields and orchards, the moist, vapory atmosphere (Martineau, pp. 516, 521; Van de Velde, i. 386, 388; Stanley, p. 234, 235). These are the "precious things of the earth, and the fullness thereof," which are invoked on the "ten thousands of Ephraim" and the "thousands of Manasseh" in the blessing of Moses. These it is which, while Dan, Judah, and Benjamin are personified as lions and wolves, making their lair and tearing their prey among the barren rocks of the south, suggested to the Lawgiver, as they had done to the Patriarch before him, the patient "bullock" and the "bough by the spring, whose branches ran over the wall" as fitter images for Ephraim (Gen. xlix. 22; Deut. xxxiii. 17). And centuries after, when its great disaster had fallen on the kingdom of Israel, the same images recur to the prophets. The "flowers" are still there in the "olive valleys," "faded" though they be (Is. xxviii. 1). The vine is an empty unprofitable vine, whose very abundance is evil (Hos. x. 1); Ephraim is still the "bullock," now "unaccustomed to the yoke," but waiting a restoration to the "pleasant places" of his former "pasture" (Jer. xxxi. 18; Hos. ix. 13, iv. 16) — "the heifer that is taught and loveth to tread out the corn," the heifer with the "beautiful neck" (Hos. x. 11), or the "kine of Bashan on the mountain of Samaria" (Amos iv. 1).

The wealth of their possession had not the same immediately degrading effect on this tribe that it had on some of its northern brethren. [ASHER.] Various causes may have helped to avert this evil (1.) The central situation of Ephraim, in the highway of all communications from one part of the country to another. From north to south, from Jordan to the Sea — from Galilee, or still more distant Damascus, to Philistia and Egypt — these roads all lay more or less through Ephraim, and the constant traffic along them must have always tended to keep the district from sinking into stagnation. (2.) The position of Shechem, the original settlement of Jacob, with his well and his "parcel of ground," with the two sacred mountains of Ebal and Gerizim, the scene of the impressive and significant ceremonial of blessing and cursing; and of Shiloh, from whence the division of the land was made, and where the ark remained from the time of Joshua to that of Eli; and further of the tomb and patrimony of Joshua, the great hero not only of Ephraim but of the nation — the fact that all these localities were deep in the heart of the tribe, must have made it always the resort of large numbers from all parts of the country — of larger numbers than any other place, until the establishment of Jerusalem by David. (3.) But there was a spirit about the tribe itself which may have been both a cause and a consequence of these advantages of position. That spirit, though sometimes taking the form of noble remonstrance and reparation (2 Chr. xxviii. 9–15), usually manifests itself in jealous complaint at some enterprise undertaken or advantage gained in which they had not a chief share. To Gideon (Judg. viii. 1), to Jephthah (xii. 1), and to David (2 Sam. xix. 41–43), the cry is still the same in effect — almost the same in words — "Why did ye despise us that our advice should not have been first had?" "Why hast thou served us thus, that thou calledst us not?" The unsettled state of the country in general, and of the interior of Ephraim in particular (Judg. ix.), and the continual incursions of foreigners, prevented the power of the tribe from manifesting itself in a more formidable manner than by these murmurs, during the time of the Judges and the first stage of the monarchy. Samuel, though a Levite, was a native of Ramah in Mount Ephraim, and Saul belonged to a tribe closely allied to the family of Joseph, so that during the priesthood of the former and the

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reign of the latter the supremacy of Ephraim may be said to have been practically maintained. Certainly in neither case had any advantage been gained by their great rival in the south. Again, the brilliant successes of David and his wide influence and religious zeal kept matters smooth for another period. even in the face of the blow given to both Shechem and Shiloh by the concentration of the civil and ecclesiastical capitals at Jerusalem. Twenty thousand and eight hundred of the choice warriors of the tribe, "men of name throughout the house of their father," went as far as Hebron to make David king over Israel (1 Chr. xii. 30). Among the officers of his court we find more than one Ephraimite (1 Chr. xxvii. 10, 14), and the attachment of the tribe to his person seems to have been great (2 Sam. xix. 41–43). But this could not last much longer, and the reign of Solomon, splendid in appearance but oppressive to the people, developed both the circumstances of revolt, and the leader who was to turn them to account. Solomon saw through the crisis, and if he could have succeeded in killing Jeroboam as he tried to do (1 K. xi. 40), the disruption might have been postponed for another century. As it was, the outbreak was deferred for a time, but the irritation was not allayed, and the insane folly of his son brought the mischief to a head. Rehoboam probably selected Shechem - the old capital of the country — for his coronation, in the hope that his presence and the ceremonial might make a favorable impression, but in this he failed utterly, and the tumult which followed shows how complete was the breach — "To your tents, O Israel! now see to thine own house, David!" Rehoboam was certainly not the last king of Judah whose chariot went as far north as Shechem, but he was the last who visited it as a part of his own dominion, and he was the last who, having come so far, returned unmolested to his own capital. Jehoshaphat escaped, in a manner little short of miraculous, from the risks of the battle of Ramoth-Gilead, and it was the fate of two of his successors, Ahaziah and Josiah — differing in everything else, and agreeing only in this — that they were both carried dead in their chariots from the plain of Esdraelon to Jerusalem.

Henceforward in two senses the history of Ephraim is the history of the kingdom of Israel, since not only did the tribe become a kingdom, but the kingdom embraced little besides the tribe. This is not surprising, and quite susceptible of explanation. North of Ephraim the country appears never to have been really taken possession of by the Israelites. Whether from want of energy on their part, or great stubbornness of resistance on that of the Canaanites, certain it is that of the list of towns from which the original inhabitants were not expelled, the great majority belong to the northern tribes, Manasseh, Asher, Issachar, and Naphtali. And in addition to this original defect there is much in the physical formation and circumstances of the upper portion of Palestine to explain why those tribes never took any active part in the kingdom. They were exposed to the inroads and seductions of their surrounding heathen neighbors — on one side the luxurious Phœnicians, on the other the plundering Bedouins of Midian; they were open to the attacks of Syria and Assyria from the north, and Egypt from the south; the great plain of Esdraelon, which communicated more or less with all the northern tribes, was the natural outlet of the no less natural high roads of the maritime plain from Egypt and the Jordan valley for the tribes of the East, and formed an admirable base of operations for an invading army.

But on the other hand the position of Ephraim was altogether different. It was one at once of great richness and great security. Her fertile plains and well-watered valleys could only be reached by a laborious ascent through steep and narrow ravines, all but impassable for an army. There is no record of any attack on the central kingdom, either from the Jordan valley or the maritime plain. On the north side, from the plain of Esdraelon, it was more accessible, and it was from this side that the final invasion appears to have been made. But even on that side the entrance was so difficult and so easily defensible — as we learn from the description in the book of Judith (iv. 6, 7) — that, had the kingdom of Samaria been less weakened by internal dissensions, the attacks even of the great Shalmaneser might have been resisted, as at a later date were those of Holofernes. How that kingdom originated, how it progressed, and how it fell, will be elsewhere considered. [ISRAEL, KINGDOM OF.] There are few things more mournful in the sacred story than the descent of this haughty and jealous tribe, from the culminating point at which it stood when it entered on the fairest portion of the Land of Promise — the chief sanctuary and the chief settlement of the nation within its limits, its leader the leader of the whole people — through the distrust which marked its intercourse with its fellows, while it was a member of the confederacy, and the tumult, dissension, and ungodliness which characterized its independent existence, down to the sudden captivity and total oblivion which closed its career. Judah had her times of revival and of recurring prosperity, but here the course is uniformly downward — a sad picture of opportunities wasted and personal gifts abused. "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them. I drew them with cords of a man, with bands of love . . . but the Assyrian shall be their king, because they refused to return. . . . How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?" (Hos. xi. 1–8). G.

E'PHRAIM (אֶפְרַיִם [*double fruitfulness*]: Ἐφραίμ: *Ephraim*). In "Baal-hazor which is 'by' Ephraim" was Absalom's sheep-farm, at which took place the murder of Amnon, one of the earliest precursors of the great revolt (2 Sam. xiii. 23). The Hebrew particle עִם, rendered above "by" (A. V. "beside"), always seems to imply actual proximity, and therefore we should conclude that Ephraim was not the tribe of that name, but a town. Ewald conjectures that it is identical with EPHRAIN, EPHRON, and OPHRAH of the O. T. and also with the EPHRAIM which was for a time the residence of our Lord (*Gesch.* iii. 219, note). But with regard to the three first names there is the difficulty that they are spelt with the guttural letter *ain*, which is very rarely exchanged for the *aleph*, which commences the name before us. There is unfortunately no clew to its situation. The LXX. make the following addition to verse 34: "And the watchman went and told the king, and said, I have seen men on the road of the Oronen (τῶν

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ἐφραυήν, Alex τῶν ὀρέων) by the side of the mountain." Ewald considers this to be a genuine addition, and to refer to Beth-*horon*, N. W. of Jerusalem, off the Nablûs road, but the indication is surely too slight for such an inference. Any force it may have is against the identity of this Ephraim with that in John xi. 54, which was probably in the direction N. E. of Jerusalem. G.

EPHRAIM (Ἐφραΐμ: *Ephrem*; Cod. Amiat. *Efrem*), a city (Ε. λεγομένην πόλιν) "in the district near the wilderness" to which our Lord retired with his disciples when threatened with violence by the priests (John xi. 54). By the "wilderness" (ἔρημος) is probably meant the wild uncultivated hill-country N. E. of Jerusalem, lying between the central towns and the Jordan valley. In this case the conjecture of Dr. Robinson is very admissible that Ophrah and Ephraim are identical, and that their modern representation is *et-Taiyibeh*, a village on a conspicuous conical hill, commanding a view "over the whole eastern slope, the valley of the Jordan and the Dead Sea" (Rob. i. 444). It is situated 4 or 5 miles east of Bethel, and 16 from Jerusalem; a position agreeing tolerably with the indications of Jerome in the *Onomasticon* (*Ephraim, Ephron*), and is too conspicuous to have escaped mention in the Bible.[a] G.

EPHRAIM, GATE OF (שַׁעַר אֶפְרַיִם: πύλη Ἐφραΐμ: *porta Ephraim*), one of the gates of the city of Jerusalem (2 K. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16, xii. 39), doubtless, according to the oriental practice, on the side looking towards the locality from which it derived its name, and therefore at the north, probably at or near the position of the present "Damascus gate." [JERUSALEM.] G.

* **EPHRAIM, MOUNT** (Josh. xvii. 15; Judg. vii. 24; 1 Sam. i. 1, and often) must be taken collectively, *i. e.* not any single mount, as the English reader might suppose, but the hill-country, or high lands generally, which fill up the greater part of central Palestine on the west of the Jordan. [EPHRAIM.] See Rob. *Phys. Geogr.* p. 35. H.

EPHRAIM, THE WOOD OF (יַעַר אֶפְרַיִם: δρυμὸς Ἐφραΐμ: *saltus Ephraim*), a wood, or rather a forest (the word *ya'ar* implying dense growth), in which the fatal battle was fought between the armies of David and of Absalom (2 Sam. xviii. 6), and the entanglement in which added greatly to the slaughter of the latter (ver. 8). It would be very tempting to believe that the forest derived its name from the place near which Absalom's sheep-farm was situated (2 Sam. xiii. 23), and which would have been a natural spot for his head-quarters before the battle, especially associated as it was with the murder of Amnon. But the statements of xvii. 24, 26, and also the expression of xviii. 3, "that thou succor us out of the city," *c.* Mahanaim, allow no escape from the conclusion that the locality was on the east side of Jordan, though it is impossible to account satisfactorily for the presence of the name of Ephraim on that side of the river. The suggestion is due to Grotius that the name was derived from the slaughter of Ephraim at the fords of Jordan by the Gileadites under Jephthah (Judg. xii. 1, 4, 5); but that occurrence took place at the very brink of the river itself, while the city of Mahanaim and the wooded country must have lain several miles away from the stream and on the higher ground above the Jordan valley. Is it not at least equally probable that the forest derived its name from this very battle? The great tribe of Ephraim, though not specially mentioned in the transactions of Absalom's revolt, cannot fail to have taken the most conspicuous part in the affair, and the reverse was a more serious one than had overtaken the tribe for a very long time, and possibly combined with other circumstances to retard materially their rising into an independent kingdom. G.

EPHRAIMITE (אֶפְרָתִי: Ἐφραθίτης [Vat. -θει-]; Alex. ἐκ τοῦ Ἐφραιμ: *Ephrathaeus*). Of the tribe of Ephraim; elsewhere called "Ephrathite" (Judg. xii. 5). [EPHRAIM.] W. A. W.

EPHRAIN [*Hebrew*, Ephra'in] (עֶפְרוֹן, Ephron; *Keri*, עֶפְרַיִן: Ἐφρών: *Ephron*), a city of Israel, which with its dependent hamlets (בנות = "daughters," A. V. "towns") Abijah and the army of Judah captured from Jeroboam (2 Chr. xiii. 19). It is mentioned with Bethel and Jeshanah, but the latter not being known, little clew to the situation of Ephrain is obtained from this passage. It has been conjectured that this Ephrain or Ephron is identical with the Ephraim by which Absalom's sheep-farm of Baal-hazor was situated; with the city called Ephraim near the wilderness in which our Lord lived for some time [John xi. 54]; and with Ophrah (עָפְרָה), a city of Benjamin, apparently not far from Bethel (Josh. xviii. 23; comp. Joseph. *B. J.* iv. 9, § 9), and which has been located by Dr. Robinson (i. 447), with some probability, at the modern village of *et-Taiyibeh*. But nothing more than conjecture can be arrived at on these points. (See Ewald, *Geschichte*, iii. 219, 466, v. 365; Stanley, p. 214.) G.

EPH'RATAH, or EPH'RATH (אֶפְרָתָה, or אֶפְרָת [*fruitful*, Dietr.]: Ἐφραθά and Ἐφράθ; [Alex. in ver. 19, φραθ:] *Ephrata*, Jerome). 1. Second wife of Caleb the son of Hezron, mother of Hur, and grandmother of Caleb the spy, according to 1 Chr. ii. 19, 50, and probably 24, and iv. 4. [CALEB-EPHRATAH.]

2. The ancient name of Bethlehem-Judah, as is manifest from Gen. xxxv. 16, 19, xlviii. 7, both which passages distinctly prove that it was called Ephrath or Ephratah in Jacob's time, and use the regular formula for adding the modern name, הִוא בֵּית־לָחֶם, *which is Bethlehem*, comp. *e. g.* Gen. xxiii. 2, xxxv. 27; Josh. xv. 10. It cannot therefore have derived its name from Ephratah, the mother of Hur, as the author of *Quaest. Hebr. in Paralip.* says, and as one might otherwise have supposed from the connection of her descendants, Salma and Hur, with Bethlehem, which is somewhat obscurely intimated in 1 Chr. ii. 50, 51, iv. 4. It seems obvious therefore to infer that, on the

[a] * For the identification of this Ephraim as the place of the Saviour's retreat, see especially Dr. Robinson in *Bibl. Sacra*, ii. 398; and for its importance in harmonizing the Gospels see his *Greek Harmony* § 98. H

contrary, Ephratah the mother of Hur was so called from the town of her birth, and that she probably was the owner of the town and district. In fact, that her name was really gentilitious. But if this be so, it would indicate more communication between the Israelites in Egypt and the Canaanites than is commonly supposed. When, however, we recollect that the land of Goshen was the border country on the Palestine side; that the Israelites in Goshen were a tribe of sheep and cattle drovers (Gen. xlvii. 3); that there was an easy communication between Palestine and Egypt from the earliest times (Gen. xii. 10, xvi. 1, xxi. 21, &c.); that there are indications of communications between the Israelites in Egypt and the Canaanites, caused by their trade as keepers of cattle, 1 Chr. vii. 21, and that in the nature of things the owners or keepers of large herds and flocks in Goshen would have dealings with the nomad tribes in Palestine, it will perhaps seem not impossible that a son of Hezron may have married a woman having property in Ephratah. Another way of accounting for the connection between Ephratah's descendants and Bethlehem, is to suppose that the elder Caleb was not really the son of Hezron, but merely reckoned so as the head of a Hezronite house. He may in this case have been one of an Edomitish or Horite tribe, an idea which is favored by the name of his son Hur [CALEB], and have married an Ephrathite. Caleb the spy may have been their grandson. It is singular that "Salma the father of Bethlehem" should have married a Canaanitish woman. Could she have been of the kindred of Caleb in any way? If she were, and if Salma obtained Bethlehem, a portion of Hur's inheritance, in consequence, this would account for both Hur and Salma being called "father of Bethlehem." Another possible explanation is, that *Ephratah* may have been the name given to some daughter of Benjamin to commemorate the circumstance of Rachel his mother having died close to Ephrath. This would receive some support from the son of Rachel's other son Joseph being called *Ephraim*, a word of identical etymology, as appears from the fact that אֶפְרָתִי means indifferently an Ephrathite, i. e. *Bethlehemite* (Ruth i. 1, 2), or an *Ephraimite* (1 Sam. i. 1). But it would not account for Ephratah's descendants being settled at Bethlehem. The author of the *Quæst. Hebr. in Paralip.* derives *Ephrata* from *Ephraim*, "Ephrath, quia de Ephraim fuit." But this is not consistent with the appearance of the name in Gen. It is perhaps impossible to come to any certainty on the subject. It must suffice therefore to note, that in Gen., and perhaps in Chron., it is called *Ephrath* or *Ephrata;* in Ruth, *Bethlehem-Judah;* but the inhabitants, *Ephrathites;* in Micah (v. 2), *Bethlehem-Ephratah;* in Matt. ii. 6, *Bethlehem in the land of Juda.* Jerome, and after him Kalisch, observes that Ephratah, *fruitful*, has the same meaning as Bethlehem, *house of bread;* a view which is favored by Stanley's description of the neighboring corn-fields (*Sinai and Palestine*, p. 164). [BETHLEHEM.]

3. Gesenius thinks that in Ps. cxxxii. 6, *Ephratah* means *Ephraim.* A. C. H.

* If Ephratah stands for Ephraim (see No. 3 above) the territory of that name, it must refer especially to Shiloh, one of the former sanctuaries of the ark of the covenant in that tribe. Hupfeld explains Ephratah in this passage as an appellative, not a proper name, *i. e.* "fruitful," sc. field, put poetically for Beth-shemesh, like "field of wood" for Kirjath-jearim in the other line (*Die Psalmen* iv. 311 f.). The two places were near each other, and those searching for the lost ark after its capture by the Philistines (2 Sam. vi. 1 ff.) may have heard of it at one of the places, and have found it at the other (see the psalm). Hengstenberg insists (*Die Psalmen*, iv. 75 ff.) that Ephratah is Bethlehem in this place as elsewhere, and that David, who wrote the psalm, means that the ark, which he was removing to Mount Zion where it would be henceforth so accessible, might be said now to be "found," whereas, in his youth at Bethlehem they had only heard of it, as it were, by rumor. H.

EPHRATHITE (אֶפְרָתִי: Ἐφραθαῖος *Ephratæus*). 1. An inhabitant of Bethlehem (Ruth i. 2 [applied to ELIMELECH and his family]).

2. [1 Sam. i. 1, Ἐφραΐμ, Alex. Ἐφραθαιος; 1 K. xi. 26, Ἐφραθί (Vat. -θει).] An Ephraimite (1 Sam. i. 1 [Elkanah, father of Samuel]; Judg. xii. 5 [see p. 752, note c], &c.). A. C. H.

EPHRON (עֶפְרוֹן [*fawn-like*]: Ἐφρών: *Ephron*), the son of Zochar [Zohar, A. V.], a Hittite: the owner of a field which lay facing Mamre or Hebron, and of the cave therein contained, which Abraham bought from him for 400 shekels of silver (Gen. xxiii. 8–17, xxv. 9, xlix. 29, 30, l. 13). By Josephus (*Ant.* i. 14) the name is given as Ephraim; and the purchase-money 40 shekels.

* In the account of the negotiations between Ephron and Abraham for the purchase of the field of Machpelah, related with so much minuteness in Gen. xxiii. 3–18, we have a living picture of the ceremony and finesse for which the Orientals are so remarkable on such occasions. Dr. Thomson has an extended passage, in which he shows how exactly every part of that procedure is still exemplified in the dealings of buyers and sellers with each other among the modern Syrians (*Land and Book*, ii. 381–384). Hess, not taking into account this oriental trait, regards the compliments interchanged between the parties as seriously meant, and hence as evincive of rare generosity and disinterestedness (*Gesch. der Patriarchen*, i. 367–371). Wilkinson also (*Personal Names in the Bible*, p. 424) speaks of Ephron on this occasion as a model of true courtesy. This sale of Ephron to Abraham is "the first recorded legal contract in human history," and it relates to the last object of man's earthly care, the interment of the dead. H.

EPHRON (Ἐφρών: *Ephron*), a very strong city (πόλις μεγάλη ὀχυρὰ σφόδρα) on the east of Jordan between Carnaim (Ashteroth-Karnaim) and Beth-shean, attacked and demolished by Judas Maccabæus (1 Macc. v. 46–52; 2 Macc. xii. 27). From the description in the former of these two passages it appears to have been situated in a defile or valley, and to have completely occupied the pass. Its site has not been yet discovered. G.

EPHRON, MOUNT (הַר־עֶפְרוֹן: τὸ ὄρος Ἐφρών: *Mons Ephron*). The "cities of Mount Ephron" formed one of the landmarks on the northern boundary of the tribe of Judah (Josh. xv. 9), between the "water of Nephtoah" and Kirjath-jearim. As these latter are with great probability identified with *Ain Lifta* and *Kuriet el-Enab*, Mount Ephron is probably the range of hills on the west side of the *Wady Beit-Hanina* (traditional valley of the Terebinth), opposite *Lifta*.

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which stands on the eastern side. It may possibly be the same place as EPHRAIN. G.

EPICURE'ANS, THE (Ἐπικούρειοι), derived their name from Epicurus (342–271 B. C.), a philosopher of Attic descent, whose "Garden" at Athens rivalled in popularity the "Porch" and the "Academy." The doctrines of Epicurus found wide acceptance in Asia Minor (*Lampsacus, Mitylene, Tarsus*, Diog. L. x. 1, 11 ff.) and Alexandria (Diog. L. *l. c.*), and they gained a brilliant advocate at Rome in Lucretius (95–50 B. C.). The object of Epicurus was to find in philosophy a practical guide to happiness (*ἐνέργεια . . . τὸν εὐδαίμονα βίον περιποιοῦσα*, Sext. Emp. *adv. Math.* xi. 169). True pleasure and not absolute truth was the end at which he aimed; experience and not reason the test on which he relied. He necessarily cast aside dialectics as a profitless science (Diog. L. x. 30, 31), and substituted in its place (as *τὸ κανονικόν*, Diog. L. x. 19) an assertion of the right of the senses, in the widest acceptation of the term, to be considered as the criterion of truth (*κριτήρια τῆς ἀληθείας εἶναι τὰς αἰσθήσεις καὶ τὰς προλήψεις* (general notions) *καὶ τὰ πάθη*). He made the study of physics subservient to the uses of life, and especially to the removal of superstitious fears (Lucr. i. 146 ff.); and maintained that ethics are the proper study of man, as leading him to that supreme and lasting pleasure which is the common object of all.

It is obvious that a system thus framed would degenerate by a natural descent into mere materialism; and in this form Epicurism was the popular philosophy at the beginning of the Christian era (cf. Diog. L. x. 5, 9). When St. Paul addressed "Epicureans and Stoics" (Acts xvii. 18) at Athens, the philosophy of life was practically reduced to the teaching of those two antagonistic schools, which represented in their final separation the distinct and complementary elements which the gospel reconciled. For it is unjust to regard Epicurism as a mere sensual opposition to religion. It was a necessary step in the development of thought, and prepared the way for the reception of Christianity, not only negatively but positively. It not only weakened the hold which polytheism retained on the mass of men by daring criticism, but it maintained with resolute energy the claims of the body to be considered a necessary part of man's nature coördinate with the soul, and affirmed the existence of individual freedom against the Stoic doctrines of pure spiritualism and absolute fate. Yet outwardly Epicurism appears further removed from Christianity than Stoicism, though essentially it is at least as near; and in the address of St. Paul (Acts xvii. 22 ff.) the affirmation of the doctrines of creation (v. 24), providence (v. 26), inspiration (v. 28), resurrection, and judgment (v. 31), appears to be directed against the cardinal errors which it involved.

The tendency which produced Greek Epicurism, when carried out to its fullest development, is peculiar to no age or country. Among the Jews it led to Sadduceeism [SADDUCEES], and Josephus appears to have drawn his picture of the sect with distinct regard to the Greek prototype (Joseph. *Ant.* xviii. 1, § 4; *B. J.* ii. 8, § 14; cf. *Ant.* x. 11, § 7, *de Epicureis*). In modern times the essay of Gassendi (*Syntagma Philosophiæ Epicuri*, Hag. Com. 1659) was a significant symptom of the restoration of sensationalism.

The chief original authority for the philosophy of Epicurus is Diogenes Laertius (lib. x.) who has preserved some of his letters and a list of his principal writings. The poem of Lucretius must be used with caution, and the notices in Cicero, Seneca, and Plutarch are undisguisedly hostile.

B. F. W.

EPIPH'ANES (1 Macc. i. 10, x. 1). [ANTIOCHUS EPIPHANES.]

EPIPHI (Ἐπιφί [Alex. once Επιφι.], 3 Macc. vi. 38), name of the eleventh month of the Egyptian Vague year, and the Alexandrian or Egyptian Julian year: Copt. ⲉⲡⲏⲡ; Arab. أبيب. In ancient Egyptian it is called "the third month [of] the season of the waters." [EGYPT.] The name Epiphi is derived from that of the goddess of the month, Apap-t (Lepsius, *Chron. d. Æg.* i. 141). The supposed derivation of the Hebrew month-name Abib from Epiphi is discussed in other articles. [CHRONOLOGY; MONTHS.] R. S. P.

EPISTLE. The Epistles of the N. T. are described under the names of the Apostles by whom, or the churches to whom, they were addressed. It is proposed in the present article to speak of the epistle or letter as a means of communication.

The use of written letters implies, it needs hardly be said, a considerable progress in the development of civilized life. There must be a recognized system of notation, phonetic or symbolic; men must be taught to write, and have writing materials at hand. In the early nomadic stages of society accordingly, like those which mark the period of the patriarchs of the O. T., we find no traces of any but oral communications. Messengers are sent instructed what to say from Jacob to Esau (Gen. xxxii. 3), from Balak to Balaam (Num. xxii. 5, 7, 16), bringing back in like manner a verbal, not a written answer (Num. xxiv. 12). The negotiations between Jephthah and the king of the Ammonites (Judg. xi. 12, 13) are conducted in the same way. It is still the received practice in the time of Saul (1 Sam. xi. 7, 9). The reign of David, bringing the Israelites, as it did, into contact with the higher civilization of the Phœnicians, witnessed a change in this respect also. The first recorded letter (ספר = "book;" comp. use of *βιβλίον*, Herod. i. 123) in the history of the O. T. was that which "David wrote to Joab, and sent by the hand of Uriah" (2 Sam. xi. 14), and this must obviously, like the letters that came into another history of crime (in this case also in traceable connection with Phœnician influence, 1 K. xxi. 8, 9), have been "sealed with the king's seal," as at once the guarantee of their authority, and a safeguard against their being read by any but the persons to whom they were addressed. The material used for the impression of the seal was probably the "clay" of Job xxxviii. 14. The act of sending such a letter is, however, preëminently, if not exclusively, a kingly act, where authority and secrecy were necessary. Joab, *e. g.* answers the letter which David had sent him after the old plan, and receives a verbal message in return. The demand of Benhadad and Ahab's answer to it are conveyed in the same way (1 K. xx. 2, 5). Written communications, however, become more frequent in the later history. The king of Syria sends a letter to the king of Israel (2 K. v. 5, 6). Elijah the prophet sends a

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writing (מִכְתָּב) to Jehoram (2 Chr. xxi. 12). Hezekiah introduces a system of couriers like that afterwards so fully organized under the Persian kings (2 Chr. xxx. 6, 10; comp. Herod. viii. 98, and Esth. viii. 10, 14), and receives from Sennacherib the letter which he "spreads before the Lord" (2 K. xix. 14). Jeremiah writes a letter to the exiles in Babylon (Jer. xxix. 1, 3). The books of Ezra and Nehemiah contain or refer to many such documents (Ezr. iv. 6, 7, 11, v. 6, vii. 11; Neh. ii. 7, 9, vi. 5). The stress laid upon the "open letter" sent by Sanballat (Neh. vi. 5) indicates that this was a breach of the customary etiquette of the Persian court. The influence of Persian, and yet more, perhaps, that of Greek civilization, led to the more frequent use of letters as a means of intercourse. Whatever doubts may be entertained as to the genuineness of the epistles themselves, their occurrence in 1 Macc. xi. 30, xii. 6, 20, xv. 1, 16; 2 Macc. xi. 16, 34, indicates that they were recognized as having altogether superseded the older plan of messages orally delivered. The two stages of the history of the N. T. present in this respect a very striking contrast. The list of the Canonical Books shows how largely epistles were used in the expansion and organization of the Church. Those which have survived may be regarded as the representatives of many others that are lost. We are perhaps too much in the habit of forgetting that the absence of all mention of written letters from the gospel history is just as noticeable. With the exception of the spurious letter to Abgarus of Edessa (Euseb. *H. E.* i. 13) there are no epistles of Jesus. The explanation of this is to be found partly in the circumstances of one who, known as the "carpenter's son," was training as his disciples those who, like himself, belonged to the class of laborers and peasants, partly in the fact that it was by personal, rather than by written, teaching that the work of the prophetic office, which he reproduced and perfected, had to be accomplished. The epistles of the N. T. in their outward form are such as might be expected from men who were brought into contact with Greek and Roman customs, themselves belonging to a different race, and so reproducing the imported style with only partial accuracy. They begin (the Epistle to the Hebrews and 1 John excepted) with the names of the writer, and of those to whom the epistle is addressed. Then follows the formula of salutation (analogous to the εὖ πράττειν of Greek, the *S., S. D.*, or *S. D. M.*, *salutem, salutem dicit, salutem dicit multam*, of Latin correspondence) — generally in St. Paul's epistles in some combination of the words χάρις, ἔλεος, εἰρήνη: in others, as in Acts xv. 23, Jam. i. 1, with the closer equivalent of χαίρειν. Then the letter itself commences, in the first person, the singular and plural being used, as in the letters of Cicero, indiscriminately (comp. 1 Cor. ii.; 2 Cor. i. 8, 15; 1 Thess. iii. 1, 2; and *passim*). Then when the substance of the letter has been completed, questions answered, truths enforced, come the individual messages, characteristic, in St. Paul's epistles especially, of one who never allowed his personal affections to be swallowed up in the greatness of his work. The conclusion in this case was probably modified by the fact that the letters were dictated to an amanuensis. When he had done his work, the Apostle took up the pen or reed, and added, in his own large characters (Gal. vi. 11), the authenticating autograph, sometimes with special stress on the fact that this was his writing (1 Cor. xvi. 21; Gal. vi. 11; Col. iv. 18; 2 Thess. iii. 17), always with one of the closing formulæ of salutation, "Grace be with thee" — "the grace of our Lord Jesus Christ be with your spirit." In one instance, Rom. xvi. 22, the amanuensis in his own name adds his salutation. In the ἐρῶσσο of Acts xxiii. 30, the ἔρρωσθε of Acts xv. 29, we have the equivalents to the *vale, valete*, which formed the customary conclusion of Roman letters. It need hardly be said that the fact that St. Paul's epistles were dictated in this way accounts for many of their most striking peculiarities, the frequent digressions, the long parentheses, the vehemence and energy as of a man who is speaking strongly as his feelings prompt him rather than writing calmly. An allusion in 2 Cor. iii. 1 brings before us another class of letters which must have been in frequent use in the early ages of the Christian church, the ἐπιστολαὶ συστατικαί, by which travellers or teachers were commended by one church to the good offices of others. Other persons (there *may be* a reference to Apollos, Acts xviii. 27) had come to the Church of Corinth relying on these. St. Paul appeals to his converts, as the ἐπιστολὴ Χριστοῦ (2 Cor. iii. 3), written "not with ink but with the spirit of the living God." For other particulars as to the material and implements used for epistles, see WRITING.

E. H. P.

* Under this head we may properly notice a few additional particulars: —

Paul's habit of authenticating his letters, referred to above, enables us to trace a correspondence between 2 Thess. iii. 17 and Gal. vi. 11 which is very striking. The Apostle speaks in the former passage not only of adding there the salutation by his own hand, and as a sign (σημεῖον) or attestation of the genuineness of the letter, but of this attestation (οὕτω γράφω, *so I write*) as distinguished by a well-known peculiarity. From Gal. vi. 11, now, we learn incidentally what this peculiarity was, namely, the size of the written characters or letters with which he was accustomed to write (πηλίκοις γράμμασιν, *with how large letters*, not *how large a letter*, A. V.), as compared with men's ordinary writing. Meyer, it is true, thinks that Paul did not write in his own usual way in that instance, but employed large letters or capitals because he would emphasize that particular paragraph of the letter (Gal. vi. 11–18). With that view, the inference which has been suggested falls away of course. But really there is no apparent reason for making any such distinction between that part of the letter and other parts.

Paul's mode of epistolary salutation is similar indeed to the χαίρειν or εὖ πράττειν of the Greeks (as remarked above), but differs from it at the same time in a peculiar manner. This Apostle never employs the classical form, but invariably substitutes for it χάρις καὶ εἰρήνη, χάρις, ἔλεος, εἰρήνη, or a similar combination. Such a rejection of the customary phrase, and the invention of a new one, cannot be otherwise than intentional. It has been suggested that the Greek formula, as containing a virtual prayer to the heathen gods, awakened heathenish associations, and was laid aside, therefore, for something more consonant to a just Christian feeling. It is certainly remarkable that of the N. T. writers the Apostle James only in his Epistle, i. 1, and in Acts xv. 23, employs the Greek form of salutation (χαίρειν = "greeting,"

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A. V.).[a] It occurs also, as we should expect, in Acts xxiii. 26, for it is a Roman officer there, and heathen, who writes to another Roman officer. The colloquial χαίρειν, which is recognized as still current at a much later period (2 John, vv. 10, 11), was in various respects a different usage.

It has been held by some that Paul always employed an amanuensis, and wrote no one of his epistles without that assistance. The rendering of the A. V. ("How large a letter I have written with mine own hand," Gal vi. 11) might lead us to suppose that in that instance, at least, he departed from his usual practice. But the correct translation (see above) removes that impression, showing that the remark applies rather to a few words or verses only of the letter as the customary token of authenticity. There is more reason for supposing that he may have written the letter to Philemon without dictation, both on account of its brevity and the private nature of the contents. Paul's saying in ver. 19 that "he wrote" the guarantee to pay the debt (if Onesimus was to be held liable for anything), does not prove that he did not write the rest of the letter, but serves only to affirm the security of the pledge. It is barely possible that the capacity in which Onesimus proved himself so useful to Paul (Philem. vv. 11, 13) was that of an occasional amanuensis. His being a slave is not at variance with that supposition; for among the Greeks and Romans slaves were often trained to that particular art, and in other respects were so well educated as to be employed altogether for literary services. (See Becker's *Gallus*, i. 121 ff., Eng. trans.)

In his *Neutestamentliche Studien* (Gotha, 1866), J. C. M. Laurent discusses several questions of interest, relating to the composition and form of Paul's epistles. He maintains that the Apostle dictated all his letters with the exception of that to Philemon (which was wholly written by himself), and that he attested them all by some addition or postscript from his own hand. He attempts to distinguish in every instance the places where Paul took the pen and inserted the attesting words. In the Epistle to the Romans he finds them in xv. 14–33; in 1 Cor. xvi. 21 ff., and 2 Cor. xiii. 10–13; in Gal. vi. 11–18; in Eph. vi. 21–24; in Phil. iv. 21–23; in Col. iv. 18; in 1 Thess. v. 25–28, and 2 Thess. iii. 17, 18; in 1 Tim. vi. 20, 21, and 2 Tim. iv. 19–22, and in Tit. iii. 12–15. The conclusion in some of the instances is very slightly supported. For example, the Pauline ἐνορκίζω, and the strictly personal import of the paragraph, is said to prove that the words in 1 Thess. v. 25–28 are certainly from Paul's hand. Again, it is argued that ἀμήν in Phil. iv. 20 closed the official part of the letter, and hence that the rest was written, as it were, *privatim*. On the other hand, Paul states expressly that he adds the salutation in Col. iv. 18, and that also in 1 Cor. xvi. 21, from which it would certainly be violent to separate the next two verses. So also γράφω in 2 Cor. xiii. 10 brings forward so distinctly the individual after the plurals (εὐχόμεθα, δυνάμεθα, χαίρομεν) which precede, that we may reasonably ascribe that verse to Paul as well as the next two verses so closely connected with it. The reasoning is similar to this in the case of other epistles.

This writer adopts the hypothesis of certain other critics, though carried by him to a much greater extent, that Paul, after dictating his letters to the amanuensis, carefully read them himself or had them read to him, and then wrote or had written on the margin various annotatory remarks where expressions of the text seemed incomplete or obscure. Subsequent copyists transferred these remarks to the text itself. "These marginal notations are not only as much inspired as the words of the text, but they often bear the impress of a special emphasis designed by the author. . . . And though they were forced into the text by the fault of the copyist, against the will of the Apostle, the words of the Apostle remained entirely unaltered. The importance of the hypothesis is philological rather than dogmatic: the style of the Apostle is freed thereby from many an irregularity, the connection of the sentences from many an impediment." It is hardly worth while to illustrate this procedure at length. The character of it will be understood if we mention *e. g.* that Laurent proposes to insert Rom. xvi. 19 after ver. 16, because the logical relation of these verses to each other appears to him more satisfactory than that which he finds between vv. 18 and 19. Hence, to account for the dislocation of the true text, he assumes that the Apostle wrote ver. 19 in the margin with the intention of having it read as explanatory of ver. 16, but by some mistake of a transcriber it became attached to ver. 18, where it seems to be so irrelevant. It is self-evident that such a mode of criticism is not only unhistorical, but arbitrary and subjective, and hence utterly vague and unreliable. Yet it should be said, in justice to this able treatise, that many of the suggestions which the writer makes in the development of his theory are not only ingenious but valuable in an exegetical point of view, and deserve the attention of the critical student. H.

* EQUAL, no longer used as a transitive verb, has that force in Lam. ii. 13; *i. e.* "to make equal," "compare": "What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?" H.

ER (עֵר, *watchful*: Ἤρ: *Her*). 1. First-born of Judah. His mother was Bath-Shuah (daughter of Shuah), a Canaanite. His wife was Tamar, the mother, after his death, of Pharez and Zarah, by Judah. Er "was wicked in the sight of the Lord; and the Lord slew him." It does not appear what the nature of his sin was; but, from his Canaanitish birth on the mother's side, it was probably connected with the abominable idolatries of Canaan (Gen. xxxviii. 3–7; Num. xxvi. 19).

2. Descendant of Shelah the son of Judah (1 Chr. iv. 21).

3. Son of Jose, and father of Elmodam, in our Lord's genealogy (Luke iii. 28), about contemporary with Uzziah king of Judah. A. C. H.

ERAN (עֵרָן [*watching*], but Sam. and Syr. עֵדֶן, Edan: Ἐδέν: *Heran*), son of Shuthelah, eldest son of Ephraim (Num. xxvi. 36). The name does not occur in the genealogies of Ephraim in 1 Chr. vii. 20–29, though a name, EZER (עֵזֶר), is

[a] * It is supposed that the Apostle James drew up the letter inserted in Acts xv. 23–29, in virtue of his office as pastor of the church at Jerusalem. The occurrence itself of χαίρειν in that document and in the epistle indicates, as Bengel, Bleek, and others observe, that the two compositions are from the same hand. H

found which may possibly be a corruption of it. Eran was the head of the family of

ERANITES, THE (הָעַרְנִי [see above]; Sam. הזערני: ὁ Ἐδενί [Vat. -νει]: *Heranitæ*), Num. xxvi. 36.

ERASTUS (Ἔραστος [*beloved*]: *Erastus*). 1. One of the attendants or deacons of St. Paul at Ephesus, who with Timothy was sent forward into Macedonia while the Apostle himself remained in Asia (Acts xix. 22). He is probably the same with Erastus who is again mentioned in the salutations to Timothy (2 Tim. iv. 20), though not, as Meyer maintains, the same with Erastus the chamberlain of Corinth (Rom. xvi. 23).

2. Erastus the chamberlain, or rather the public treasurer (*οἰκονόμος*, *arcarius*) of Corinth, who was one of the early converts to Christianity (Rom. xvi. 23). According to the traditions of the Greek Church (*Menol. Græcum*, i. 179), he was first œconomus to the church at Jerusalem, and afterwards bishop of Paneas. He is probably not the same with Erastus who was with St. Paul at Ephesus, for in this case we should be compelled to assume that he is mentioned in the Epistle to the Romans by the title of an office which he had once held and afterwards resigned. W. A. W.

ERECH (אֶרֶךְ [as Heb. *enduring*, *slow*, but see *infra*]: Ὀρέχ: *Arach*), one of the cities of Nimrod's kingdom in the land of Shinar (Gen. x. 10). Until recently, the received opinion, following the authority of St. Ephrem, Jerome, and the Targumists, identified it with Edessa or Callirhoë (*Urfah*), a town in the northwest of Mesopotamia. This opinion is supported by Von Bohlen (*Introd. to Gen.* p. 233), who connects the name Callirhoë with the Biblical Erech through the Syrian form *Eurhok*, suggesting the Greek word *ἐῤῥόος*. This identification is, however, untenable: Edessa was probably built by Seleucus, and could not, therefore, have been in existence in Ezra's time (Ezr. iv. 9), and the extent thus given to the land of Shinar presents a great objection. Erech must be sought in the neighborhood of Babylon: Gesenius (*Thes.* p. 151) identifies it with Aracca on the Tigris in Susiana; but it is doubtless the same as Orchoë [of the Greeks], 82 miles S. and 43 E. of Babylon, the modern designations of the site, *Warka*, *Irka*, and *Irak*, bearing a considerable affinity to the original name. This place appears to have been the necropolis of the Assyrian kings, the whole neighborhood being covered with mounds, and strewed with the remains of bricks and coffins. Some of the bricks bear a monogram of "the moon," and Col. Rawlinson surmises that the name Erech may be nothing more than a form of יָרֵחַ (Bonomi, *Nineveh*, p. 45, 508). The inhabitants of this place were among those who were transplanted to Samaria by Asnapper (Ezr. iv. 9). W. L. B.

* As to the interest of the supposed ruins of Erech at *Warka*, and the discoveries there, see Rawlinson's *Five Great Monarchies*, i. 23, and Loftus's *Chaldæa and Susiana*, p. 150 ff. Prof. Rödiger describes some of these and their monumental importance, in the *Zeitsch. der deutschen Morg. Gesellschaft*, ix. 332 and x. 720. Col. Rawlinson held at one time that *Warka* was Abraham's Ur in Chaldæa, but subsequently was convinced that it must be Erech. H.

ERI (עֵרִי [*watching*]: Ἀηδείς, Ἀδδί [Vat. Αδδει]; Alex. Αηδις in Gen.: *Heri*, *Her*). Son of Gad (Gen. xlvi. 16; Num. xxvi. 16).

ERITES, THE (הָעֵרִי: ὁ Ἀδδί [Vat. Αδδει]: *Heritæ*). A branch of the tribe of Gad, descended from ERI (Num. xxvi. 16).

ESAIAS [3 syl.] (Rec. T. [Tisch. Treg.] Ἡσαΐας; Lachm. with B [B has no breathings *a prima manu*] Ἠσαΐας: *Isaias*; Cod. Amiat. *Esaias*), Matt. iii. 3, iv. 14, viii. 17, xii. 17, xiii. 14, xv. 7; Mark [i. 2 in the best editions,] vii. 6; Luke iii. 4, iv. 17; John i. 23, xii. 38, 39, 41; Acts viii. 28, 30, xxviii. 25; Rom. ix. 27, 29, x. 16, 20, xv. 12. [ISAIAH.]

ESAR-HADDON (אַסַּר־חַדֹּן): [in 2 K. and Is.,] Ἀσορδάν, [exc. Sin. in Is., Ναχορδαν; in Ezr. iv. 2, Ἀσαραδάν, Vat. Ασαρεαθαν, Alex. Ασαραδδαν;] Σαχερδονός, LXX. [?]: Ἀσαρίδανος, Ptol.: *Asshurakh-iddina*, Assyr.: *Asar-haddon*), one of the greatest of the kings of Assyria. He was the son of Sennacherib (2 K. xix. 37) and the grandson of Sargon who succeeded Shalmaneser. It has been generally thought that he was Sennacherib's eldest son; and this seems to have been the view of Polyhistor, who made Sennacherib place a son, *Asordanes*, on the throne of Babylon during his own lifetime (ap. Euseb. *Chron. Can.* i. 5). The contrary, however, appears by the inscriptions, which show the Babylonian viceroy — called *Asordanes* by Polyhistor, but *Aparanadius* (Assaranadius?) by Ptolemy — to have been a distinct person from Esar-haddon. Thus nothing is really known of Esar-haddon until his succession (ab. B. C. 680), which seems to have followed quietly and without difficulty on the murder of his father and the flight of his guilty brothers (2 K. xix. 37, Is. xxxvii. 38). It may, perhaps, be concluded from this that he was, *at the death of his father*, the eldest son, Assaranadius, the Babylonian viceroy, having died previously.

Esar-haddon appears by his monuments to have been one of the most powerful — if not *the* most powerful — of all the Assyrian monarchs. He carried his arms over all Asia between the Persian Gulf, the Armenian mountains, and the Mediterranean. Towards the east he engaged in wars with Median tribes "of which his fathers had never heard the name;" towards the west he extended his influence over Cilicia and Cyprus; towards the south he claims authority over Egypt and over Ethiopia. In consequence of the disaffection of Babylon, and its frequent revolts from former Assyrian kings, Esar-haddon, having subdued the sons of Merodach-Baladan who headed the national party, introduced the new policy of substituting for the former government by viceroys a direct dependence upon the Assyrian crown. He did not reduce Babylonia to a province, or attempt its actual absorption into the empire, but united it to his kingdom in the way that Hungary was, until 1848, united to Austria, by holding both crowns himself and residing now at one and now at the other capital. He is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. His Babylonian reign lasted thirteen years, from B. C. 680 to B. C. 667; and it was undoubtedly within this space of time that Manasseh, king of Judah, having been seized by his captains at Jerusalem on

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charge of rebellion, was brought before him *at Babylon* (2 Chr. xxxiii. 11) and detained for a time as prisoner there. [MANASSEH.] Eventually Esar-haddon, persuaded of his innocence, or excusing his guilt, restored him to his throne, thus giving a proof of clemency not very usual in an oriental monarch. It seems to have been in a similar spirit that Esar-haddon, according to the inscriptions, gave a territory upon the Persian Gulf to a son of Merodach-Baladan, who submitted to his authority and became a refugee at his court.

As a builder of great works Esar-haddon is particularly distinguished. Besides his palace at Babylon, which has been already mentioned, he built at least three others in different parts of his dominions, either for himself or his son; while in a single inscription he mentions the erection by his hands of no fewer than *thirty* temples in Assyria and Mesopotamia. His works appear to have possessed a peculiar magnificence. He describes his temples as "shining with silver and gold," and boasts of his Nineveh palace that it was "a building such as the kings his fathers who went before him had never made." The southwest palace at Nimrud is the best preserved of his constructions. This building, which was excavated by Mr. Layard, is remarkable from the peculiarity of its plan as well as from the scale on which it is constructed. It corresponds in its general design almost exactly with the palace of Solomon (1 K. vii. 1–12), but is of larger dimensions, the great hall being 220 feet long by 100 broad (Layard's *Nin. & Bab.* p. 634), and the porch or antechamber 160 feet by 60. It had the usual adornment of winged bulls, colossal sphinxes, and sculptured slabs, but has furnished less to our collections than many inferior buildings, from the circumstance that it had been originally destroyed by fire, by which the stones and alabaster were split and calcined. This is the more to be regretted as there is reason to believe that Phœnician and Greek artists took part in the ornamentation.

It is impossible to fix the length of Esar-haddon's reign, or the order of the events which occurred in it. Little is known to us of his history but from his own records, and they have not come down to us in the shape of annals, but only in the form of a general summary. That he reigned thirteen years at Babylon is certain from the Canon of Ptolemy, and he cannot have reigned a shorter time in Assyria. He *may*, however, have reigned longer; for it is not improbable that after a while he felt sufficiently secure of the affections of the Babylonians to reëstablish the old system of vice-regal government in their country. Saosduchinus may have been set up as ruler of Babylon by his authority in B. C. 667, and he may have withdrawn to Nineveh and continued to reign there for some time longer. His many expeditions and his great works seem to indicate, if not even to require, a reign of some considerable duration. It has been conjectured that he died about B. C. 660, after occupying the throne for twenty years. He appears to have been succeeded by his son *Asshur-bani-pal*, or Sardanapalus II., the prince for whom he had built a palace in his own lifetime. G. R.

* For the connections of this Assyrian king with the Hebrew history, and for confirmation of the Scripture account of him by the Babylonian monuments, the reader may see M. von Niebuhr, *Geschichte Assur's und Babel's*, pp. 38. 182 ff.; Brandis, *Rerum Assyr. Tempora*, p. 41; Layard's *Nineveh and Babylon*, pp. 345, 621 (Lond. 1853) Rawlinson's *Bampton Lectures*, p. 122 (Amer ed.); *Five Great Monarchies of the Ancient World*, vol. iii., by the same author; and Milman's *History of the Jews*, i. 433 (Amer. ed.). H

ESAU [Ἠσαῦ: *Esau*], the oldest son of Isaac and twin-brother of Jacob. The singular appearance of the child at his birth originated the name: "And the first came out *red* (אַדְמוֹנִי), all over like an hairy garment, and they called his name *Esau*" (עֵשָׂו, *i. e.* "hairy," "rough," Gen. xxv. 25). This was not the only remarkable circumstance connected with the birth of the infant. Even in the womb the twin-brothers struggled together (xxv. 22). Esau was the first-born; but as he was issuing into life Jacob's hand grasped his heel. The bitter enmity of two brothers, and the increasing strife of two great nations, were thus foreshadowed (xxv. 23, 26). Esau's robust frame and "rough" aspect were the types of a wild and daring nature. The peculiarities of his character soon began to develop themselves. Scorning the peaceful and commonplace occupations of the shepherd, he revelled in the excitement of the chase, and in the martial exercises of the Canaanites (xxv. 27). He was, in fact, a thorough *Bedawy*, a "son of the desert" (so we may translate אִישׁ שָׂדֶה), who delighted to roam free as the wind of heaven, and who was impatient of the restraints of civilized or settled life. His old father, by a caprice of affection not uncommon, loved his willful, vagrant boy; and his keen relish for savory food being gratified by Esau's venison, he liked him all the better for his skill in hunting (xxv. 28). An event occurred which exhibited the reckless character of Esau on the one hand, and the selfish, grasping nature of his brother on the other. The former returned from the field, exhausted by the exercise of the chase, and faint with hunger. Seeing some pottage of lentiles which Jacob had prepared, he asked for it. Jacob only consented to give the food on Esau's swearing to him that he would in return give up his birthright. There is something revolting in this whole transaction. Jacob takes advantage of his brother's distress to rob him of that which was dear as life itself to an Eastern patriarch. The birthright not only gave him the headship of the tribe, both spiritual and temporal, and the possession of the great bulk of the family property, but it carried with it the *covenant blessing* (xxvii. 28, 29, 36; Heb. xii. 16, 17). Then again whilst Esau, under the pressure of temporary suffering, despises his birthright by selling it for a mess of pottage (Gen. xxv. 34), he afterwards attempts to secure that which he had deliberately sold (xxvii. 4, 34, 38; Heb. xii. 17).

It is evident the whole transaction was public for it resulted in a new name being given to Esau. He said to Jacob, "Feed me with that same *red* (הָאָדֹם); therefore was his name called *Edom*" (אֱדוֹם, Gen. xxv. 30). It is worthy of note, however, that this name is seldom applied to Esau himself, though almost universally given to the country he settled in, and to his posterity. [EDOM; EDOMITES.] The name "Children of Esau" is in a few cases applied to the Edomites (Deut. ii. 4, Jer. xlix. 8; Obad. 18); but it is rather a poetical expression.

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Esau married at the age of 40, and contrary to the wish of his parents. His wives were both Canaanites; and they "were bitterness of spirit unto Isaac and to Rebekah" (Gen. xxvi. 34, 35).

The next episode in the history of Esau and Jacob is still more painful than the former, as it brings fully out those bitter family rivalries and divisions, which were all but universal in ancient times, and which are still a disgrace to Eastern society. Jacob, through the craft of his mother, is again successful, and secures irrevocably the covenant blessing. Esau vows vengeance. But fearing his aged father's patriarchal authority, he secretly congratulates himself: "The days of mourning for my father are at hand, then will I slay my brother Jacob" (Gen. xxvii. 41). Thus he imagined that by one bloody deed he would regain all that had been taken from him by artifice. But he knew not a mother's watchful care. Not a sinister glance of his eyes, not a hasty expression of his tongue, escaped Rebekah. She felt that the life of her darling son, whose gentle nature and domestic habits had won her heart's affections, was now in imminent peril; and she advised him to flee for a time to her relations in Mesopotamia. The sins of both mother and child were visited upon them by a long and painful separation, and all the attendant anxieties and dangers. By a characteristic piece of domestic policy Rebekah succeeded both in exciting Isaac's anger against Esau, and obtaining his consent to Jacob's departure — "and Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife such as these, what good shall my life do me?" Her object was attained at once. The blessing was renewed to Jacob, and he received his father's commands to go to Padan-aram (Gen. xxvii. 46, xxviii. 1–5).

When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (xxviii. 8, 9). This marriage appears to have brought him into connection with the Ishmaelitish tribes beyond the valley of Arabah. He soon afterwards established himself in Mount Seir; still retaining, however, some interest in his father's property in southern Palestine. It is probable that his own habits, and the idolatrous practices of his wives and rising family, continued to excite and even increase the anger of his parents; and that he, consequently, considered it more prudent to remove his household to a distance. He was residing in Mount Seir when Jacob returned from Padan-aram, and had then become so rich and powerful that the impressions of his brother's early offenses seem to have been almost completely effaced. His reception of Jacob was cordial and honest; though doubts and fears still lurked in the mind of the latter, and betrayed him into something of his old duplicity; for while he promises to go to Seir, he carefully declines his brother's escort, and immediately after his departure turns westward across the Jordan (Gen. xxxii. 7, 8, 11; xxxiii. 4, 12, 17).

It does not appear that the brothers again met until the death of their father, about 20 years afterwards. Mutual interests and mutual fear seem to have constrained them to act honestly, and even generously towards each other at this solemn interview. They united in laying Isaac's body in the cave of Machpelah. Then "Esau took all his cattle, and all his substance, which he had got in the land of Canaan" — such, doubtless, as his father with Jacob's consent had assigned to him — "and went into the country from the face of his brother Jacob" (xxxv. 29, xxxvi. 6). He now saw clearly that the covenant blessing was Jacob's; that God had inalienably allotted the land of Canaan to Jacob's posterity; and that it would be folly to strive against the Divine will. He knew also that as Canaan was given to Jacob, Mount Seir was given to himself (comp. xxvii. 39, xxxii. 3; and Deut. ii. 5); and he was, therefore, desirous with his increased wealth and power to enter into full possession of his country, and drive out its old inhabitants (Deut. ii. 12). Another circumstance may have influenced him in leaving Canaan. He "lived by his sword" (Gen. xxvii. 40); and he felt that the rocky fastnesses of Edom would be a safer and more suitable abode for such as by their habits provoked the hostilities of neighboring tribes, than the open plains of southern Palestine.

There is a difficulty connected with the names of Esau's wives, which is discussed under AHOLIBAMAH and BASHEMATH. Of his subsequent history nothing is known; for that of his descendants see EDOM and EDOMITES. J. L. P.

E'SAU (Ἠσαύ: *Sel*), 1 Esdr. v. 29. [ZIBA.]

E'SAY (Ἠσαΐας: *Isaïa*, *Isaias*), Ecclus. xlviii. 20, 22; 2 Esdr. ii. 18. [ISAIAH.]

* **ESCHEW**, now seldom used, means in the A. V. (Job i. 1, 8, ii. 3; 1 Pet. iii. 11) "to flee from" or "shun." It is from the old French *eschiver* in that sense. H.

ESDRAE'LON [Jud. iii. 9, Ἐσδρηλών; Sin.[1] Εσδηρλων; Vat. Comp. Ald. Ἐσδραήλων; iv. 6, Vat. Εσρηλων; Alex. Εσερηχων; vii. 3, Ἐσδρηλώμ, Vat. Sin. -λων; Comp. Ald. Ἐσδραηλώμ; i. 8, Ἐσδρηλώμ.; Sin. -λων; Vat. Εσρρημ; Alex. Εσδρημ: *Esdrelon*]. This name is merely the Greek form of the Hebrew word JEZREEL. It occurs in this exact shape only twice in the A. V. (Jud. iii. 9, iv. 6). In Jud. vii. 3 it is ESDRAELOM [Esdraelon, ed. 1611], and in i. 8 ESDRELOM [Esdrelon, ed. 1611], with the addition of "the great plain." In the O. T. the plain is called the VALLEY OF JEZREEL; by Josephus the great plain, τὸ πεδίον μέγα. The name is derived from the old royal city of JEZREEL, which occupied a commanding site, near the eastern extremity of the plain, on a spur of Mount Gilboa.

"The great plain of Esdraelon" extends across central Palestine from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee. The western section of it is properly the plain of ACCHO, or *'Akka*. The main body of the plain is a triangle. Its base on the east extends from *Jenin* (the ancient En-gannim) to the foot of the hills below Nazareth, and is about 15 miles long; the north side, formed by the hills of Galilee, is about 12 miles long; and the south side, formed by the Samaria range, is about 18 miles. The apex on the west is a narrow pass opening into the plain of *'Akka*. This vast expanse has a gently undulating surface — in spring all green with corn where cultivated, and rank weeds and grass where neglected — dotted with several low gray tells, and near the sides with a few olive groves. This is that *Valley of Megiddo* (בִּקְעַת מְגִדּוֹ, so called from the

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sity of MEGIDDO, which stood on its southern border), where Barak triumphed, and where king Josiah was defeated and received his death-wound (Judg. v.; 2 Chr. xxxv.). Probably, too, it was before the mind of the Apostle John when he figuratively described the final conflict between the hosts of good and evil who were gathered to a place called *Ar-mageddon* (Ἁρμαγεδδών, from the Hebrew הַר מְגִדּוֹ, that is, *the city of Megiddo*; Rev. xvi. 16). The river *Kishon* — "that ancient river" so fatal to the army of Sisera (Judg. v. 21) — drains the plain, and flows off through the pass westward to the Mediterranean.

From the base of this triangular plain three branches stretch out eastward, like fingers from a hand, divided by two bleak, gray ridges — one bearing the familiar name of Mount Gilboa; the other called by Franks Little Hermon, but by natives *Jebel ed-Duhy*. The *northern* branch has Tabor on the one side, and Little Hermon on the other; into it the troops of Barak defiled from the heights of Tabor (Judg. iv. 6); and on its opposite side are the sites of Nain and Endor. The *southern* branch lies between *Jenin* and Gilboa, terminating in a point among the hills to the eastward; it was across it Ahaziah fled from Jehu (2 K. ix. 27). The *central* branch is the richest as well as the most celebrated; it descends in green, fertile slopes to the banks of the Jordan, having Jezreel and Shunem on opposite sides at the western end, and Beth-shean in its midst towards the east. This is the "Valley of Jezreel" proper — the battle-field on which Gideon triumphed, and Saul and Jonathan were overthrown (Judg. vii. 1 ff.; 1 Sam. xxix. and xxxi.)

Two things are worthy of special notice in the plain of Esdraelon. (1.) Its wonderful richness. Its unbroken expanse of verdure contrasts strangely with the gray, bleak crowns of Gilboa, and the rugged ranges on the north and south. The gigantic thistles, the luxuriant grass, and the exuberance



Plain of Esdraelon.

of the crops on the few cultivated spots, show the fertility of the soil. It was the frontier of Zebulun — "Rejoice, Zebulun, in thy *going out*" (Deut. xxxiii. 18). But it was the special portion of Issachar — "And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute" (Gen. xlix. 15). (2.) Its desolation. If we except the eastern branches, there is not a single inhabited village on its whole surface, and not more than one sixth of its soil is cultivated. It is the home of the wild, wandering Bedawin, who scour its smooth turf on their fleet horses in search of plunder; and when hard pressed can speedily remove their tents and flocks beyond the Jordan, and beyond the reach of a weak government. It has always been insecure since history began. The old Canaanite tribes drove victoriously through it in their iron chariots (Judg. iv. 3, 7); the nomad Midianites and Amalekites — those "children of the east," who were 'as grasshoppers for multitude," whose "camels were without number" — devoured its rich pastures (Judg. vi. 1–6, vii. 1); the Philistines long held it, establishing a strong hold at Beth-shean (1 Sam. xxix. 1, xxxi. 10); and the Syrians frequently swept over it with their armies (1 K. xx. 26; 2 K. xiii. 17). In its condition, thus exposed to every hasty incursion, and to every shock of war, we read the fortunes of that tribe which for the sake of its richness consented to sink into a half-nomadic state — "Rejoice, O Issachar, in thy *tents* . . . Issachar is a strong ass, couching down between two burdens; and he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute" (Gen. xlix. 14, 15; Deut. xxxiii. 18). Once only did this tribe shake off the yoke; when under the heavy pressure of Sisera, "the chiefs of Issachar were with Deborah" (Judg. v. 15). Their exposed position and valuable possessions in this open plain made them anxious for the succession of David to the throne, as one under

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whose powerful protection they would enjoy that peace and rest they loved; and they joined with their neighbors of Zebulun and Naphtali in sending to David presents of the richest productions of their rich country (1 Chr. xii. 32, 40).

The whole borders of the plain of Esdraelon are dotted with places of high historic and sacred interest. Here we group them together, while referring the reader for details to the separate articles. On the east we have *Endor*, *Nain*, and *Shunem*, ranged round the base of the "hill of *Moreh*;" then *Beth-shean* in the centre of the "Valley of Jezreel;" then *Gilboa*, with the "well of *Harod*," and the ruins of *Jezreel* at its western base. On the south are *En-gannim*, *Taanach*, and *Megiddo*. At the western apex, on the overhanging brow of *Carmel*, is the scene of Elijah's sacrifice; and close by the foot of the mountain below, runs the *Kishon*, on whose banks the false prophets of Baal were slain. On the north, among places of less note, are *Nazareth* and *Tabor*. The modern Syrians have forgotten the ancient name as they have forgotten the ancient history of Esdraelon; and it is now known among them only as *Merj ibn 'Amer*, "the Plain of the Son of 'Amer." A graphic sketch of Esdraelon is given in Stanley's *S. & P.* p. 335 ff. See also the *Handbook for Syria and Palestine*, p. 351 ff.; Robinson, ii. 315–30, 366, iii. 113 ff. J. L. P.

* The plain of Esdraelon is remarkable for the number and sanguinary character of the battles which have been fought there from the earliest times down to our own age. The language of the traveller, Dr. Clarke, hardly needs qualification when he says (*Travels*, &c., ii. 493) that "warriors out of every nation which is under heaven have pitched their tent in the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon." It was here that Barak encountered the forces of Sisera, and the severe battle ensued (commemorated in the song of Deborah and Barak) which swept over almost the entire plain and dyed its waters with blood (Judg. iv. 4 ff. and v. 1 ff.). At the foot of the ridge where Jezreel (*Zerín*) was situated, Gideon achieved his great victory over the Amalekites and Midianites (Judg. vi. 33, vii. 1 ff.). By the fountain (*'Ain Jálúd*) near the same city, the host of Israel under Saul encamped, before it was chased and scattered on the mountains of Gilboa (1 Sam. xxix. 1, xxxi. 1 ff.). At Megiddo, on the southern frontier, between Issachar and Manasseh, Josiah, king of Judah, was defeated and slain by the Egyptians under Necho (2 K. xxiii. 29; 2 Chr. xxv. 22). The army of Nebuchadnezzar, at the head of which was Holofernes, had their quarters here before Bethulia, the strong post which commanded the pass between Galilee and Samaria (Jud. vii. 3); and here, at the foot of Tabor, Vespasian fought against the Jews (Joseph. *B. J.* iv. 6, § 8). Here the Crusaders and the Saracens slaughtered each other; and here in 1799 the Turks, with an army of 25,000 men, were vanquished by 3,000 French troops under Bonaparte and Kleber. For interesting notices concerning this plain, the most remarkable in Palestine, both geographically and historically, see Ritter's *Geography of Palestine* Mr. Gage's trans. ii. 317, 322, iv. 343 ff.; and Rob *Phys. Geogr.* pp. 131–135. The best view of Esdraelon is that spread out before the observer from the *Wely* on the hill-top above Nazareth, and the best description of that view is the one written by Dr. Robinson (*Bibl. Res.* iii. 189 ff., 1st ed.).

H.

ESDRAS ("Εσδρας: *Esdras*), 1 Esdr. viii. 1, 3, 7, 8, 9, 19, 23, 25, 91, 92, 96; ix. 1, 7, 16, 39, 40, 42, 45, 46, 49; 2 Esdr. i. 1; ii. 10, 33, 42; vi. 10; vii. 2, 25; viii. 2, 19; xiv. 1, 38. [EZRA.]

ESDRAS, FIRST BOOK OF, the first in order of the apocryphal books in the English Bible, which follows Luther and the German Bibles in separating the apocryphal from the canonical books, instead of binding them up together according to historical order (Walton's *Prolegom. de Vers. Græc.* § 9). The classification of the 4 books which have been named after Ezra is particularly complicated. In the Vatican and other quasi-modern editions of the LXX., our 1st Esdr. is called the *first* book of Esdras in relation to the canonical book of Ezra, which follows it and is called the *second* Esdras.[a] But in the Vulgate, 1st Esdr. means the canonical book of Ezra, and 2d Esdr. means *Nehemiah*, according to the primitive Hebrew arrangement, mentioned by Jerome, in which *Ezra* and *Nehemiah* made up two parts of the one book of Ezra; and 3d and 4th Esdr. are what we now call 1 and 2 Esdras. These last, with the prayer of Manasses, are the only apocryphal books admitted *eo nomine* into the Romish Bibles, the other Apocrypha being declared canonical by the Council of Trent. The reason of the exclusion of 3d Esdras from the Canon seems to be that the Tridentine fathers, in 1546, were not aware that it existed in Greek. For it is not in the Complutensian edition (1515), nor in the Biblia Regia; Vatablus (about 1540) had never seen a Greek copy, and, in the preface to the apocryphal books, speaks of it as only existing in some MSS. and printed *Latin* Bibles.[b] Baduel also, a French Protestant divine (*Bibl. Crit.*) (about 1550), says that he knew of no one who had ever seen a Greek copy. For this reason, it seems, it was excluded from the Canon, though it has certainly quite as good a title to be admitted as Tobit, Judith, &c. It has indeed been stated (Bp. Marsh, *Comp. View*, ap. Soames *Hist. of Ref.* ii. 608) that the Council of Trent in excluding the 2 books of Esdras followed Augustine's Canon. But this is not so. Augustine (*de Doctr. Christ.* lib. ii. 13) distinctly mentions among the libri canonici, *Esdræ duo*;[c] and

[a] * In the Vatican, Alexandrine, and Sinaitic MSS. of the Septuagint, and in the Aldine edition, the books of Ezra and Nehemiah are united in one under the name of 2d Esdras. In the Alexandrine MS. 1st Esdras is entitled ὁ ἱερεύς, "The Priest," and ἱερεύς is also prefixed as a title to 2d Esdras (Ezra and Nehemiah). A.

[b] "Oratio Manassæ, necnon libri duo qui sub libri tertii et quarti Esdræ nomine circumferuntur, hoc in ecc, extra scilicet seriem canonicorum librorum, quos sancta Tridentina synodus suscepit, et pro canonicis suscipiendos decrevit, sepositi sunt, ne prorsus interirent, quippe qui à nonnullis sanctis Patribus interdum citantur, et in aliquibus Bibliis Latinis, tam manuscriptis quam impressis, reperiuntur."

[c] Jerome, in his preface to his Latin version of *Ezra* and *Nehemiah*, says, "UNUS a nobis liber editus est," etc.; though he implies that they were sometimes called 1 and 2 Esdras.

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that one of these was our 1st Esdras is manifest from the quotation from it given below from *De Civit. Dei*. Hence it is also sure that it was included among those pronounced as canonical by the 3d Council of Carthage A. D. 397, or 419, where the same title is given, *Esdræ libri duo:* where it is to be noticed, by the way, that Augustine and the Council of Carthage use the term canonical in a much broader sense than we do; and that the manifest ground of considering them canonical in any sense, is their being found in the Greek copies of the LXX. in use at that time. In all the earlier editions of the English Bible the books of Esdras are numbered as in the Vulgate. In the 6th Article of the Church of England (first introduced in 1571) the 1st and 2d books denote Ezra and Nehemiah, and the 3d and 4th, among the Apocrypha, are our present 1st and 2d. In the list of revisers or translators of the *Bishops'* Bible, sent by Archbishop Parker to Sir William Cecil with the portion revised by each, Ezra, Nehemiah, Esther, and the apocryphal books of Esdras, seem to be all comprised under the one title of ESDRAS. Barlow, Bp. of Chichester, was the translator, as also of the books of Judith, Tobias, and Sapientia (*Corresp. of Archbp. Parker*, Park. Soc. p. 335). The Geneva Bible first adopted the classification used in our present Bibles, in which EZRA and NEHEMIAH give their names to the two canonical books, and the two apocryphal become 1 and 2 Esdras; where the Greek form of the name marks that these books do not exist in Hebrew or Chaldee.

As regards the antiquity of this book and the rank assigned to it in the early church, it may suffice to mention that Josephus quotes largely from it, and follows its authority, even in contradiction to the canonical Ezra and Nehemiah, by which he has been led into hopeless historical blunders and anachronisms. It is quoted also by Clemens Alexandrinus (*Strom.* i.); and the famous sentence "Veritas manet, et invalescit in æternum, et vivit et obtinet in sæcula sæculorum," is cited by Cyprian as from Esdras, prefaced by *ut scriptum est* (*Epist.* lxxiv.). Augustine also refers to the same passage (*De Civit. Dei*, xviii. 36), and suggests that it may be prophetical of Christ who is the truth. He includes under the name of Esdras our 1 Esdr., and the canonical books of Ezra and Nehemiah. 1 Esdr. is also cited by Athanasius and other fathers; and perhaps there is no sentence that has been more widely divulged than that of 1 Esdr. iv. 41, "Magna est veritas et prævalebit." But though it is most strange that the Council of Trent should not have admitted this book into their wide Canon, nothing can be clearer, on the other hand, than that it is rightly included by us among the Apocrypha, not only on the ground of its historical inaccuracy, and contradiction of the true Ezra, but also on the external evidence of the early church. That it was never known to exist in Hebrew, and formed no part of the Hebrew Canon, is admitted by all. Jerome, in his preface to Ezr. and Neh., speaks contemptuously of the dreams (somnia) of the 3d and 4th Esdras, and says they are to be utterly rejected. In his *Prologus Galeatus* he clearly defines the number of books in the Canon, 22, corresponding to the 22 letters of the Hebrew alphabet, and says that all others are apocryphal. This of course excludes 1 Esdras. Melito, Origen, Eusebius, Athanasius, Gregory Nazianzen, Hilary of Poitiers, Cyril of Jerusalem, the Council of Laodicea, and many other fathers, expressly follow the same canon, counting as apocryphal whatever is not comprehended in it.

As regards the contents of the book, and the author or authors of it — the first chapter is a transcript of the two last chapters of 2 Chr. for the most part *verbatim*, and only in one or two parts slightly abridged and paraphrased, and showing some corruptions of the text, the use of a different Greek version, and some various readings, as *e. g.* i. 4, μεγαλειότητα for διὰ χειρός, indicating a various reading in the Hebrew; perhaps מְכֻבָּד for מְכֻתָּב, or, as Bretschneider suggests, מְכֻתָּם; πρωτόν (לְבֹכֶר), for the Hebrew of 2 Chr. xxxv. 12, לַבָּקָר, "with the oxen," &c. Chapters iii., iv., and v., to the end of v. 6. are the *original* portions of the book, containing the legend of the three young Jews at the court of Darius; and the rest is a transcript more or less exact of the book of Ezra, with the chapters transposed and quite otherwise arranged, and a portion of Nehemiah. Hence a twofold design in the compiler is discernible: one to introduce and give Scriptural sanction to the legend about Zerubbabel, which may or may not have an historical base, and may have existed as a separate work; the other to explain the great obscurities of the book of Ezra, and to present the narrative, as the author understood it, in historical order, in which, however, he has signally failed. For, not to advert to innumerable other contradictions, the introducing the opposition of the heathen, as offered to Zerubbabel *after* he had been sent to Jerusalem in such triumph by Darius, and the describing that opposition as lasting "until the reign of Darius" (v. 73), and as put down by an appeal to the decree of Cyrus, is such a palpable inconsistency, as is alone sufficient quite to discredit the authority of the book. It even induces the suspicion that it is a farrago made up of scraps by several different hands. At all events, attempts to reconcile the different portions with each other, or with Scripture, is lost labor.

As regards the time and place when the compilation was made, the *original* portion is that which alone affords much clew. This seems to indicate that the writer was thoroughly conversant with Hebrew, even if he did not write the book in that language. He was well acquainted too with the books of Esther and Daniel (1 Esdr. iii. 1, 2 ff.), and other books of Scripture (*ib.* i. 20, 21, 39, 41, &c., and 45 compared with Ps. cxxxvii. 7) But that he did not live under the Persian kings, and was not contemporary with the events narrated, appears by the undiscriminating way in which he uses promiscuously the phrase *Medes and Persians*, or, *Persians and Medes*, according as he happened to be imitating the language of Daniel or of the book of Esther. The allusion in ch. iv. 23 to "sailing upon the sea and upon the rivers," for the purpose of "robbing and stealing," seems to indicate residence in Egypt, and acquaintance with the lawlessness of Greek pirates there acquired. The phraseology of v. 73 savors also strongly of Greek rather than Hebrew. If, however, as seems very probable, the legend of Zerubbabel appeared first as a separate piece, and was afterwards incorporated into the narrative made up from the book of Ezra, this Greek sentence from ch. v. would not prove anything as to the language in which the original legend was written. The expressions in iv. 40, "She is the strength, kingdom, power, and majesty

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of all ages," is very like the doxology found in some copies of the Lord's Prayer, and retained by us, "thine is the kingdom and the power and the glory for ever." [Comp. 1 Chr. xxix. 12.] But Lightfoot says that the Jews in the temple service, instead of saying Amen, used this antiphon, "Blessed be the name of the Glory of His Kingdom for ever and ever" (vi. 427). So that the resemblance may be accounted for by their being both taken from a common source.

For a further account of the history of the times embraced in this book, see EZRA; ESDRAS II.; Joseph. *Antiq. Jud.* xi.; Hervey's *Genealog. of our Lord Jesus Christ*, ch. xi.; Bp. Cosin *on the Canon of Scr.*; Fulke's *Defence of Transl. of Bible* (Park. Soc. p. 18 ff.); Kitto, *Cyclop. of Bibl. Lit.*, art. *Esdras*; and the authorities cited in the course of this article. A. C. H.

* For a fuller discussion of the questions suggested by this book, see Trendelenburg's essay *Ueber den apokr. Esras*, in Eichhorn's *Allgem. Bibliothek d. bibl. Lit.* i. 180 ff., reprinted in Eichhorn's *Einl. in die apokr. Schriften des A. T.* (1795), pp. 335–377; O. F. Fritzsche, *Exeg. Handb. zu d. Apokr. des A. T.*, Lief. i. (1851), the best commentary; De Wette, *Einl.* 7e Ausg. (1852), pp. 395–97; Palfrey, *Lect. on the Jewish Scriptures*, iv. 106–119 (Boston, 1852); Keil, *Einl.* 2e Aufl. (1859), pp. 677–682; Bertheau, *Die Bücher Esra, Nechem. u. Ester* (*Exeg. Handb.* Lief. xvii., 1862), p. 14 f., on its relation to the canonical book of Ezra; Davidson, *Introd. to the Old Test.* iii. 352–57 (1863), Ewald, *Gesch. d. Volkes Israel*, 3e Ausg. (1864), iv. 165 ff., and the art. *Esdras* by Ginsburg in the 3d ed. of Kitto's *Cycl. of Bibl. Literature*.

The following table may facilitate the comparison of the apocryphal 1st Esdras with the corresponding portions of the canonical books of the Old Testament:

Ch. i.	is from	2 Chr. xxxv., xxxvi.
" ii. 1–15	"	Ezr. i.
" ii. 16–30	"	Ezr. iv. 7–24.
" v. 7–73	"	Ezr. ii. 1–iv. 5.
" vi. 1–ix. 36	"	Ezr. v. 1–x. 44.
" ix. 37–55	"	Neh. vii. 73–viii. 13.

The abrupt termination of the book has led most scholars to consider it incomplete in its present form. Trendelenburg, Eichhorn, De Wette, Fritzsche, Bertheau, and Ginsburg regard the work as in the main a free translation from the Hebrew of the Old Testament books, and consequently, as of some value for the criticism of the original text: Keil, on the other hand, with whom Davidson agrees, maintains that the compiler used the Septuagint version. The peculiar passage iii. 1–v. 6 is generally supposed to have been originally written in Greek. The style of the book is much better than that of most portions of the Septuagint, and is comparatively free from Hebraisms. The Syriac version of 1st Esdras has been recently published by Lagarde in a form more correct than that in Walton's Polyglott (*Libri Vet. Test. apocryphi Syriace*, Lips. 1861) A.

ESDRAS, THE SECOND BOOK OF, in the English Version of the Apocrypha, and so called by the author (2 Esdr. i. 1), is more commonly known, according to the reckoning of the Latin Version, as the *fourth* book of Ezra [see above, ESDRAS I.]; but the arrangement in the Latin MSS. is not uniform, and in the Arabic and Æthiopic versions the book is called the first of Ezra. The original title, Ἀποκάλυψις Ἔσδρα (or προφητεία Ἔσδρα), "the *Revelation* of Ezra," which is preserved in some old catalogues of the canonical and apocryphal books (Nicephorus, ap Fabric. *Cod. Pseudep. V. T.* ii. 176 [*Cod. Apocr. N. T.* i. 952], Montfaucon, *Biblioth. Coislin.* p. 194), is far more appropriate, and it were to be wished that it could be restored.[a]

1. For a long time this book of Ezra was known only by an old Latin version, which is preserved in some MSS. of the Vulgate. This version was used by Ambrose, and, like the other parts of the *Vetus Latina*, is probably older than the time of Tertullian. A second Arabic text was discovered by Mr. Gregory about the middle of the 17th century in two Bodleian MSS., and an English version made from this by Simon Ockley was inserted by Whiston in the last [4th] volume of his *Primitive Christianity* (London, 1711). Fabricius added the various readings of the Arabic text to his edition of the Latin in 1723 (*Cod. Pseudep. V. T.* ii. 173 ff.). A third Æthiopic text was published in 1820 by [Archbp.] Laurence with English and Latin translations, likewise from a Bodleian MS. which had remained wholly disregarded, though quoted by Ludolf in his Dictionary (*Primi Esræ libri, versio Æthiopica . . . Latine Angliceque reddita*, Oxon. 1820). The Latin translation has been reprinted by Gfrörer, with the various readings of the Latin and Arabic (*Proph. Pseudep.* Stuttg. 1840, p. 66 ff.); but the original Arabic text had not yet been published.

2. The three versions were all made directly from a Greek text. This is evidently the case with regard to the Latin (Lücke, *Versuch einer vollst. Einleitung*, i. 149) and the Æthiopic (Van der Vlis, *Disputatio critica de Esræ lib. apocr.* Amstel., 1839, p. 75 ff.), and apparently so with regard to the Arabic. A clear trace of a Greek text occurs in the Epistle of Barnabas (c. xii. = 2 Ezr. v. 5), but the other supposed references in the Apostolic Fathers are very uncertain (*e. g.* Clem. i. 20; Herm. *Past.* i. 1, 3, &c.). The next witness to the Greek text is Clement of Alexandria, who expressly quotes the book as the work of "the prophet Ezra" (*Strom.* iii. 16, § 100). A question, however, has been raised whether the Greek text was not itself a translation from the Hebrew (Bretschneider, in Henke's *Mus.* iii. 478 ff. ap. Lücke, *l. c.*); but the arguments from language by which the hypothesis of a Hebrew (Aramaic) original is supported, are wholly unsatisfactory; and in default of direct evidence to the contrary, it must be supposed that the book was composed in Greek. This conclusion is further strengthened by its internal character, which points to Egypt as the place of its composition.

3. The common Latin text, which is followed in the English version, contains two important interpolations (ch. i., ii.; xv., xvi.) which are not found in the Arabic and Æthiopic versions, and are separated from the genuine Apocalypse in the best Latin MSS. Both of these passages are evidently

[a] Gfrörer obtained a transcript of a Greek MS. at Paris, bearing the title, which proved to be a worthless compilation of late date. *Jahrb. d. Heils*, i. 70, n.; comp. Van der Vlis, *Disp. crit. de Esræ lib. quarto* Pref. p. 6 ff

of Christian origin: they contain traces of the use of the Christian Scriptures (*e. g.* i. 30, 33, 37, ii. 18, 26, 45 ff., xv. 8, 35, xvi. 54), and still more they are pervaded by an anti-Jewish spirit. Thus, in the opening chapter, Ezra is commanded to reprove the people of Israel for their continual rebellions (i. 1–23), in consequence of which God threatens to cast them off (i. 24–34) and to "give their houses to a people that shall come." But in spite of their desertion, God offers once more to receive them (ii. 1–32). The offer is rejected (ii. 33), and the heathen are called. Then Ezra sees "the Son of God" standing in the midst of a great multitude "wearing crowns and bearing palms in their hands" in token of their victorious confession of the truth. The last two chapters (xv., xvi.) are different in character. They contain a stern prophecy of the woes which shall come upon Egypt, Babylon, Asia, and Syria, and upon the whole earth, with an exhortation to the chosen to guard their faith in the midst of all the trials with which they shall be visited (? the Decian persecution. Cf. Lücke, p. 186, &c.) Another smaller interpolation occurs in the Latin version in vii. 28, where *filius meus Jesus* answers to "*My Messiah*" in the Æthiopic, and to "*My Son Messiah*" in the Arabic (cf. Lücke, p. 170 n. &c.). On the other hand, a long passage occurs in the Æthiopic and Arabic versions after vii. 35, which is not found in the Latin (Æthiop. c. vi.), though it bears all the marks of genuineness, and was known to Ambrose (*de Bono Mort.* 10, 11). In this case the omission was probably due to dogmatic causes. The chapter contains a strange description of the intermediate state of souls, and ends with a peremptory denial of the efficacy of human intercession after death. Vigilantius appealed to the passage in support of his views, and called down upon himself by this the severe reproof of Jerome (*Lib. c. Vigil* c. 7). This circumstance, combined with the Jewish complexion of the narrative, may have led to its rejection in later times (cf. Lücke, p. 155 ff.).

4. The original Apocalypse (iii.–xiv.) consists of a series of angelic revelations and visions in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous. The *first revelation* (iii.–v. 15, according to the A. V.) is given by the angel Uriel to Ezra, in "the thirtieth year after the ruin of the city," in answer to his complaints (c. iii.) that Israel was neglected by God while the heathen were lords over them; and the chief subject is the unsearchableness of God's purposes, and the signs of the last age. The *second revelation* (v. 20–vi. 34) carries out this teaching yet further, and lays open the gradual progress of the plan of Providence, and the nearness of the visitation before which evil must attain its most terrible climax. The *third revelation* (vi. 35–ix. 25) answers the objections which arise from the apparent narrowness of the limits within which the hope of blessedness is confined, and describes the coming of Messiah and the last scene of Judgment. After this follow three visions. The *first vision* (ix. 26–x. 59) is of a woman (Sion) in deep sorrow, lamenting the death, upon his bridal day, of her only son (the city built by Solomon), who had been born to her after she had had no child for thirty years. But while Ezra looked, her face "upon a sudden shined exceedingly," and "the woman appeared no more, but there was a city builded." The *second vision* (xi.–xii.), in a dream, is of an eagle (Rome) which "came up from the sea" and "spread her wings over all the earth." As Ezra looked, the eagle suffered strange transformations, so that at one time "three heads and six little wings" remained; and at last only one head was left, when suddenly a lion (Messiah) came forth, and with the voice of a man rebuked the eagle, and it was burnt up. The *third vision* (xiii.), in a dream, is of a man (Messiah) "flying with the clouds of heaven," against whom the nations of the earth are gathered till he destroys them with the blast of his mouth, and gathers together the lost tribes of Israel and offers Sion, "prepared and builded," to his people The last chapter (xiv.) recounts an appearance to Ezra of the Lord who showed himself to Moses in the bush, at whose command he receives again the Law which had been burnt, and with the help of scribes writes down ninety-four books (the twenty-four canonical books of the O. T. and seventy books of secret mysteries), and thus the people is prepared for its last trial, guided by the recovered Law.

5. The date of the book is much disputed, though the limits within which opinions vary are narrower than in the case of the book of Enoch. Lücke (*Versuch einer vollst. Einl.* &c., 2e Aufl. i. 209) places it in the time of Cæsar; Van der Vlis (*Disput. crit.* l. c.) shortly after the death of Cæsar. Laurence (*l. c.*) brings it down somewhat lower, to 28–25 B. C., and Hilgenfeld (*Jüd. Apok.* p. 231) agrees with this conclusion, though he arrives at it by very different reasoning. On the other hand Gfrörer (*Jahrh. d. Heils*, i. 69 ff.) assigns the book to the time of Domitian, and in this he is followed by Wieseler and by [Bruno] Bauer (Lücke, p. 189, &c.), while Lücke in his first edition had regarded it as the work of a Hellenist of the time of Trajan. The interpretation of the details of the vision of the eagle, which furnishes the chief data for determining the time of its composition, is extremely uncertain from the difficulty of regarding the history of the period from the point of view of the author; and this difficulty is increased by the allusion to the desolation of Jerusalem, which may be merely suggested by the circumstances of Ezra, the imaginary author: or, on the contrary, the last destruction of Jerusalem may have suggested Ezra as the medium of the new revelation. (Cf. Fabricius, *Cod. Pseudep.* ii. p. 189 ff. and Lücke, p. 187, n. &c., for a summary of the earlier opinions on the composition of the book.)

6. The chief characteristics of the "three-headed eagle" which refer apparently to historic details,[a] are "twelve feathered wings" (duodecim alæ pennarum), "eight counter-feathers" (contrariæ pennæ), and "three heads;" but though the writer expressly interprets these of kings (xii. 14, 20) and "kingdoms" (xii. 23), he is, perhaps intentionally, so obscure in his allusions, that the interpretation only increases the difficulties of the vision itself. One point only may be considered certain, — the eagle can typify no other empire than Rome. Notwithstanding the identification of the eagle with the fourth empire of Daniel (cf. Barn. *Ep.* 4; DANIEL, BOOK OF), it is impossible to suppose that it rep-

[a] The description of the duration of the world as "divided into twelve (ten Æth.) parts, of which ten parts are gone already, and half of a tenth part" (xiv. 11), is so uncertain in its reckoning, that no argument can be based upon it.

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resents the Greek kingdom (Hilgenfeld; cf. Volkmar, *Das vierte Buch Esra*, p. 36 ff. Zürich, 1858). The power of the Ptolemies could scarcely have been described in language which may be rightly applied to Rome (xi. 2, 6, 40); and the succession of kings quoted by Hilgenfeld to represent "the twelve wings" preserves only a faint resemblance to the imagery of the vision. But when it is established that the interpretation of the vision is to be sought in the history of Rome, the chief difficulties of the problem begin. The second wing (*i. e.* king) rules twice as long as the other (xi. 17). This fact seems to point to Octavian and the line of the Cæsars; but thus the line of "twelve" leads to no plausible conclusion. If it is supposed to close with Trajan (Lücke, *1ste Aufl.*), the "three heads" receive no satisfactory explanation. If, again, the "three heads" represent the three Flavii, then "the twelve" must be composed of the nine Cæsars (Jul. Cæsar — Vitellius) and the three pretenders Piso, Vindex, and Nymphidius (Gfrörer), who could scarcely have been brought within the range of a Jewish Apocalypse. Volkmar proposes a new interpretation, by which two wings are to represent *one* king, and argues that this symbol was chosen in order to conceal better from strange eyes the revelation of the seer. The twelve wings thus represent the six Cæsars (Cæsar — Nero); the eight "counter-feathers," the usurping emperors Galba, Otho, Vitellius, and Nerva; and the three heads the three Flavii. This hypothesis offers many striking coincidences with the text, but at the same time it is directly opposed to the form of interpretation given by Ezra (xii. 14, regnabunt . . . *duodecim* reges . . . v. 18, *octo* reges), and Volkmar's hypothesis that the *twelve* and *eight* were marked in the original MS. in some way so as to suggest the notion of division, is extremely improbable. Van der Vlis and Lücke in his later edition regard the twelve kings as only generally symbolic of the Roman power; and while they identify the three heads with the Triumvirs, seek no explanation of the other details. All is evidently as yet vague and uncertain, and will probably remain so till some clearer light can be thrown upon Jewish thought and history during the critical period 100 B. C.-100 A. D.

7. But while the date of the book must be left undetermined, there can be no doubt that it is a genuine product of Jewish thought. Weisse (*Evangelienfrage*, p. 222) alone dissents on this point from the unanimous judgment of recent scholars (Hilgenfeld, p. 190, &c.); and the contrast between the tone and style of the Christian interpolations and the remainder of the book is in itself sufficient to prove the fact. The Apocalypse was probably written in Egypt; the opening and closing chapters certainly were.

8. In tone and character the Apocalypse of Ezra offers a striking contrast to that of Enoch [ENOCH, BOOK OF.] Triumphant anticipations are overshadowed by gloomy forebodings of the destiny of the world. The idea of victory is lost in that of revenge. Future blessedness is reserved only for "a very few" (vii. 70, viii. 1, 3, 52–55, vii. 1–13). The great question is "not how the ungodly shall be punished, but how the righteous shall be saved, for whom the world is created" (ix. 13). The "woes of Messiah" are described with a terrible minuteness which approaches the despairing traditions of the Talmud (v., xiv. 10 ff., ix. 3 ff.); and after a reign of 400 years (vii. 28–35; the clause is wanting in Æth. v. 29) "Christ," it is said "my Son, shall die (*Arab.* omits), and all men that have breath; and the world shall be turned into the old silence seven days, like as in the first beginning, and no man shall remain" (vii. 29). Then shall follow the resurrection and the judgment, "the end of this time and the beginning of immortality" (vii. 43). In other points the doctrine of the book offers curious approximations to that of St. Paul, as the imagery does to that of the Apocalypse (*e. g.* 2 Esdr. xiii. 43 ff.; v. 4). The relation of "the first Adam" to his sinful posterity, and the operation of the Law (iii. 20 ff., vii. 48, ix. 36); the transitoriness of the world (iv. 26); the eternal counsels of God (vi. ff.); his providence (vii. 11) and long-suffering (vii. 64); his sanctification of his people "from the beginning" (ix. 8) and their peculiar and lasting privileges (vi. 59) are plainly stated: and on the other hand the efficacy of good works (viii. 33) in conjunction with faith (ix. 7) is no less clearly affirmed.

9. One tradition which the book contains obtained a wide reception in early times, and served as a pendant to the legend of the origin of the LXX. Ezra, it is said, in answer to his prayer that he might be inspired to write again all the Law which was burnt, received a command to take with him tablets and five men, and retire for forty days. In this retirement a cup was given him to drink, and forthwith his understanding was quickened and his memory strengthened; and for forty days and forty nights he dictated to his scribes, who wrote ninety-four books (*Latin*, 204), of which twenty-four were delivered to the people in place of the books which were lost (xiv. 20–48). This strange story was repeated in various forms by Irenæus (*adv. Hær.* iii. 21, 2), Tertullian (*de Cult. Fœm.* i. 3, "omne instrumentum Judaicæ literaturæ per Esdram constat restauratum"), Clement of Alexandria (*Strom.* i. 22, p. 410, P. cf. p. 392), Jerome (*adv. Helv.* 7, cf. Pseudo-Augustine, *de Mirab. S. Scr.* ii. 32), and many others; and probably owed its origin to the tradition which regarded Ezra as the representative of the men of "the Great Synagogue," to whom the final revision of the canonical books was universally assigned in early times. [CANON.]

10. Though the book was assigned to the "prophet" Ezra by Clement of Alexandria (Strom. iii. 16, p. 556 P.) and quoted with respect by Irenæus (*l. c.*), Tertullian (? *l. c.* Cf. *adv. Marc.* iv. 16), and Ambrose (*Ep.* xxxiv. 2; *de Bono Mortis*, 10 ff.), it did not maintain its ecclesiastical position in the church. Jerome speaks of it with contempt, and it is rarely found in MSS. of the Latin Bible. Archbishop Laurence examined 180 MSS. and the book was contained only in thirteen, and in these it was arranged very differently. It is found, however, in the printed copies of the Vulgate older than the Council of Trent, by which it was excluded from the Canon; and quotations from it still occur in the Roman services (Basnage, ap. Fabr. *Cod. Pseudep.* ii. 191). On the other hand, though this book is included among those which are "read for examples of life" by the English Church, no use of it is there made in public worship. Luther and the Reformed Church rejected the book entirely; but it was held in high estimation by numerous mystics (Fabric. *l. c.* p. 178 ff.) for whom its contents naturally had great attractions.

11. The chief literature of the subject has been

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noticed in the course of the article. Lücke has, perhaps, given the best general account of the book; but the essay of Van der Vlis is the most important contribution to the study of the text, of which a critical edition is still needed, though the Latin materials for its construction are abundant.

B. F. W.

* Since the preceding article was published, the subject has been much discussed; and the recent literature is too important to be passed over without notice. Volkmar's view of the book as set forth in his *Das vierte Buch Esra*, u. s. w. Zürich, 1858, was criticised by Hilgenfeld (*Volkmar's Entdeckungen üb. das Apok. des Esra*, u. s. w.) in his *Zeitschr. f. wiss. Theol.* 1858, i. 247–270. In the volume of the same periodical for 1860 (iii. 1–81), the subject was further discussed by A. von Gutschmid, *Die Apok. d. Esra u. ihre spätern Bearbeitungen* (comp. Ewald, *Jahrb.* x. 222 ff.); and Ewald had in the mean time presented his view of the question in his *Gesch. d. Volkes Isr.* vii. 62–78 (1859), referring the book to the time of Titus, 78–81 A. D. See also Dillmann, art. *Pseudepigr. des A. T.* in Herzog's *Real-Encykl.* xii. 310 ff. (1860). Gutschmid agreed with Hilgenfeld in assigning the date of the main body of the work to about 30 B. C., but endeavored to rid himself of that *crux interpretum*, the vision of the Eagle (ch. xi., xii.) by the hypothesis of interpolation. Hilgenfeld reviewed the recent Apocalyptic literature in an elaborate article, *Die jüd. Apokalyptik u. die neuesten Forschungen*, in his *Zeitschr. f. wiss. Theol.* 1860, iii. 301–362 (on 2 Esdras, p. 335 ff.). In this article he was constrained to abandon the explanation which he had previously given of the 20 kings in the vision of the Eagle, and endeavored to find them among the Seleucidæ instead of the Ptolemies. It must be confessed, however, that the manner in which they are made out is far from satisfactory. Volkmar briefly replied in the *Zeitschr. f. wiss. Theol.* 1861, iv. 83 ff., and in 1863 published *Das vierte Buch Esra, zum Erstenmale vollständig herausgegeben*, as the 2d Abtheilung of his *Handbuch zu den Apokryphen*. This important work, indispensable to one who would make a thorough study of the book, contains a critical edition of the text of the Old Latin or Italic version, according to the *Codex Sangermanensis* of the 9th century, with the various readings of a newly discovered MS. of that version belonging to the State Library at Zürich (*Codex Turicensis*), and also of the Arabic and Æthiopic versions, so far as the means of giving them were then available. This text is accompanied by a critical and exegetical commentary, a new German translation, and a full discussion (pp. 273–408) of the questions relating to the nature and history of the book. This work was reviewed by Hilgenfeld in an article in his *Zeitschr. f. wiss. Theol.* for 1863, which was issued separately, with additions, under the title *Die Propheten Esra u. Daniel u. ihre neuesten Bearbeitungen*, Halle, 1863. Shortly after, in the same year, Ewald (who had previously criticised Volkmar in the *Götting. gelehrte Anzeigen*, 1863, p. 641 ff.) published *Das vierte Esrabuch nach seinem zeitalter, seinen Arabischen überszungen u. einer neuen wiederherstellung*, Göttingen, 1863, 4to, separately printed from vol. xi. of the *Abhandlungen* of the Royal Acad. of Sciences at Göttingen. Here he gives us for the first time, from a MS. in the Bodleian Library at Oxford, an edition of the Arabic version of the book, which had before been known only by Ockley's English translation, also a portion of another Arabic version, and various readings, communicated by Dillmann, of several MSS. of the Æthiopic version. — As to the comparative fidelity of these ancient translations, there is a difference of opinion. Volkmar regards the Old Latin version as almost a daguerreotype of the original Greek; Hilgenfeld gives the preference to the Arabic; Ewald generally adheres to the Old Latin text, but not unfrequently adopts the readings of the Arabic, and occasionally of the Æthiopic, in their stead. For a good review, by Hermann Schultz, of the essays of Hilgenfeld, Volkmar, and Ewald, on the 2d book of Esdras, see the *Jahrb. f. deutsche Theol.* 1864, ix. 165–173. Volkmar's view respecting the date of 2d Esdras (97 A. D.) appears to be gaining prevalence, being adopted by writers of opposite schools, as Strauss, Colani, Scholten, Pressensé, and the Catholic Langen in his recent treatise, *Das Judenthum zur Zeit Jesu* (1866), p. 118 ff. But the contest, it appears, is not yet over. Hilgenfeld, in a notice of Volkmar's last work, *Mose Prophetie u. Himmelfahrt*, Leipz. 1867, which is closely connected in its subject with the second book of Esdras, announces that he "shall soon speak further respecting the prophet Ezra, and explain the only real difficulty in the way of his view, namely, the passage, ch. xi. 17, without any alteration of the text" (*Zeitschr. f. wiss. Theol.* 1867, x. 217). A.

* **ESDRE'LOM, ESDRE'LON.** [ESDRAËLON.]

ES'EBON, THEY OF (τοὺς Ἐσεβωνίτας [Vat. -νει-; Sin. Ald.] Alex. τοὺς Ἐσεβών: *Hesebon*), Jud. v. 15. [HESHBON.]

ESEBRI'AS (Ἐσερεβίας; [Ald. Ἐσερβίας Wechel (1597) Ἐσεβρίας:] *Sedebias*), 1 Esdr viii. 54. [SHEREBIAH.]

E'SEK (עֵשֶׂק [*strife*]: Ἀδικία: *Calumnia*) a well (בְּאֵר) containing a spring of water; which the herdsmen of Isaac dug in the valley of Gerar, and which received its name of Esek or "strife," because the herdmen of Gerar "strove" (הִתְעַשְּׂקוּ) with him for the possession of it[a] (Gen. xxvi. 20)

ESH-BA'AL (אִישְׁבַּעַל = *Baal's man*: Ἀσαβδάλ; [1 Chr. viii. 33, Alex. Ἰεβααλ, Ald Ἰεσβαδάλ, Comp. Ἰσβαδάλ; ix. 39, Vat. Ἰεβααλ Alex. Βααλ, Ald. Ἰσβδέλ, Comp. Sin. Ἰσβαδάλ:] *Esbaal*), the fourth son of Saul, according to the genealogy of 1 Chr. viii. 33 and ix. 39. He is doubtless the same person as ISH-BOSHETH, since it was the practice to change the obnoxious name of Baal into Bosheth or Besheth, as in the case of Jerub-besheth for Jerub-baal, and (in this very genealogy) of Merib-baal for Mephi-bosheth: compare also Hos. ix. 10, where Bosheth (A. V. "shame") appears to be used as a synonym for Baal. If Esh-baal is not identical with Ish-boshieth, the latter has been omitted entirely from these lists of Saul's descendants, which, considering his posi-

[a] The word rendered "strive" (רִיב) in the former part of ver. 20, and in 21 and 22, is not the same as that from which *Esek* derived its name and should be translated by a different English word. Such points, though small, are anything but unimportant in connection with these ancient and peculiar records

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tion, is not likely. Which of the two names is the earlier it is not possible to decide. G.

ESH'BAN (אֶשְׁבָּן [*wise hero*, Fürst]: Ἀσβάν, Ἀσεβάν; Alex. [in 1 Chr.] Ἐσεβαν: *Esebam*), a Horite; one of the four sons of DISHAN (so the Hebrew in Gen.; but A. V. has Dishon), the son of Seir the Horite (Gen. xxxvi. 26; 1 Chr. i. 41). No trace of the name appears to have been discovered among the modern tribes of Idumæa.

ESH'COL (אֶשְׁכֹּל [*a bunch, cluster*, especially of grapes]: Ἐσχώλ; [Alex. ver. 24, Ἐσχωλ;] Josephus Ἐσχόλης: *Eschol*), brother of Mamre the Amorite, and of Aner; and one of Abraham's companions in his pursuit of the four kings who had carried off Lot (Gen. xiv. 13, 24). According to Josephus (*Ant.* i. 10, § 2) he was the foremost of the three brothers, but the Bible narrative leaves this quite uncertain (comp. 13 with 24). Their residence was at Hebron (xiii. 18), and possibly the name of Eshcol remained attached to one of the fruitful valleys in that district till the arrival of the Israelites, who then interpreted the appellation as significant of the gigantic "cluster" (in Hebr. *Eshcol*), which they obtained there.

* It is more probable that Eshcol, the chieftain, derived the name from the region or town over which he ruled, which in its turn was so called on account of its fruitful vineyards. So in the case of Shechem (Gen. xxxiv. 2), the Hivite prince must have taken his name from the place, and not the place from him [SHECHEM]. The Amoritic name may well have been very similar in form, as well as meaning, to the later Hebrew name. H.

ESH'COL, THE VALLEY, OR THE BROOK, OF (נַחַל־אֶשְׁכּוֹל, or אֶשְׁכֹּל: φάραγξ βότρυος: [*Torrens botri*,] *Nehelescol, id est torrens botri*, [*Vallis botri*]), a wady in the neighborhood of Hebron, explored by the spies who were sent by Moses from Kadesh-barnea. From the terms of two of the notices of this transaction (Num. xxxii. 9; Deut. i. 24) it might be gathered that Eshcol was the furthest point to which the spies penetrated. But this would be to contradict the express statement of Num. xiii. 21, that they went as far as Rehob. From this fruitful valley they brought back a huge cluster of grapes, an incident which, according to the narrative, obtained for the place its appellation of the "valley of the cluster" (Num. xiii. 23, 24). It is true that in Hebrew *Eshcol* signifies a cluster or bunch, but the name had existed in this neighborhood centuries before, when Abraham lived there with the chiefs Aner, Eshcol, and Mamre, not Hebrews but Amorites; and this was possibly the Hebrew way of appropriating the ancient name derived from that hero into the language of the conquerors, consistently with the paronomastic turns so much in favor at that time, and with a practice of which traces appear elsewhere. [See under ESHCOL.]

In the *Onomasticon* of Eusebius the φάραγξ βότρυος is placed, with some hesitation, at Gophna, fifteen miles north of Jerusalem, on the Neapolis road. By Jerome it is given as north of Hebron on the road to Bethsur (*Epitaph. Paulæ*). The Jewish traveller Ha-Parchi speaks of it as north of the mountain on which the (ancient) city of Hebron stood (Benjamin of Tudela, *Asher*, ii. 437); and here the name has been lately observed still attached to a spring of remarkably fine water called '*Ain-Eshkalı*, in a valley which crosses the vale of Hebron N. E. and S. W., and about two miles north of the town (Van de Velde, *Narrative*, &c., ii. 64). It is right to say that this interesting intelligence has not been yet confirmed by other observers.*

G.

* Mr. Tristram's description of this valley as it now is (*Land of Israel*, p. 397, 2d ed.), shows how well it must have deserved its ancient fame. "The walk up the valley revealed to us for the first time what Judah was everywhere else in the days of its prosperity. Bare and stony as are the hill-sides, not an inch of space is lost. Terraces, where the ground is not too rocky, support the soil. Ancient vineyards cling to the lower slopes; olive, mulberry, almond, fig, and pomegranate trees fill every available cranny to the very crest, while the bottom of the valley is carefully tilled for corn, carrots, and cauliflowers, which will soon give place to melons and cucumbers. Streamlets of fresh water trickled on each side of our path. The production and fertility, as evidenced even in winter, is extraordinary; and the culture is equal to that of Malta. That catacomb of perished cities, the hill-country of Judah, through whose labyrinths we yesterday wandered, is all explained by a walk up the Vale of Eshcol; and those who doubt the ancient records of the population, or the census of David or his successors, have only to look at this valley, and by the light of its commentary to read the story of those cities." H.

E'SHEAN (אֶשְׁעָן: Ἀσάν; [Comp. Ald.] Alex. Ἐσάν: *Esaan*), one of the cities of Judah, in the mountainous district, and in the same group with Hebron (Josh. xv. 52). The name does not occur again, nor has it been met with in modern times. G.

E'SHEK (עֶשֶׁק: Ἀσήλ; Alex. Ἐσελεκ; [Comp. Ἀσέκ:] *Esec*), a Benjamite, one of the late descendants of Saul; the founder of a large and noted family of archers, lit. "treaders of the bow" (1 Chr. viii. 39). The name is omitted in the parallel list of 1 Chr. ix.

ESH'KALONITES, THE (accurately "the Eshklonite," הָאֶשְׁקְלוֹנִי, in the singular number: τῷ Ἀσκαλωνίτῃ; [Vat. -νει-:] *Ascalonitæ*) Josh. xiii. 3. [ASHKELON.]

ESH'TAOL (אֶשְׁתָּאוֹל and [*recess*, Ges.; *deep* or *hollow way*, Fürst]: Ἀσταώλ, Ἀσά, Ἐσθαόλ, [etc.: *Estaol*,] *Esthaol*), a town in the low country — the *Shefelah* — of Judah. It is the first of the first group of cities in that district (Josh. xv. 33), enumerated with Zorcah (Heb *Zareah*), in company with which it is commonly mentioned. Zorah and Eshtaol were two of the towns allotted to the tribe of Dan out of Judah

* We have a minute account of the valley of Hebron and its immediate neighborhood, by Dr. Rosen, the Prussian consul at Jerusalem, in the *Zeitsch. d. D. M. Gesellschaft*, 1858 (xii. 481. 482). Instead of Van de Velde's '*Ain-Eskal*ı (written *Eshkal*ı above; see his *Syr. & Pal.* ii. 64), Dr. Rosen, who speaks of the same fountain, writes the name as '*Ain-el-Kashkala*. Though an expert Arabic scholar, he does not recognise this name as related in any way to Eshcol. See also Rob. *Phys. Geogr.* p. 121 H.

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(Josh. xix. 41). Between them, and behind Kirjath-jearim, was situated Mahaneh-Dan, the camp or stronghold which formed the head-quarters of that little community during their constant encounters with the Philistines. Here, among the old warriors of the tribe, Samson spent his boyhood, and experienced the first impulses of the Spirit of Jehovah; and hither after his last exploit his body was brought, up the long slopes of the western hills, to its last rest in the burying-place of Manoah his father (Judg. xiii. 25, xvi. 31, xviii. 2, 8, 11, 12). [DAN.] In the genealogical records of 1 Chron. the relationship between Eshtaol, Zareah, and Kirjath-jearim is still maintained. [ESHTAÜLITES.]

In the *Onomasticon* of Eusebius and Jerome Eshtaol is twice mentioned — (1) as Astaol of Judah, described as then existing between Azotus and Ascalon under the name of *Astho;* (2) as Esthaul of Dan, ten miles N. of Eleutheropolis. The latter position is hardly more in accordance with the indications of the Bible. In more modern times the name has vanished. Zorah has been recognized as *Sŭrah* (Rob. ii. 14, 16, 224, iii. 153), but the identification of Eshtaol has yet to be made. Schwarz (p. 102) mentions a village named *Stual*, west of Zorah, but, apart from the fact that this is corroborated by no other traveller and by no map, the situation is too far west to be "behind Kirjath-jearim" if *Kuryet el-Enab* be Kirjath-jearim. The village marked on the maps of Robinson and Van de Velde, *Yeshûa*, and alluded to by the former (iii. 155), is nearer the requisite position; but the resemblance between the two names is too faint to admit of identification. G.

ESHTAÜLITES, THE (הָאֶשְׁתָּאֻלִי), accurately "the Eshtaülite," in singular number; *viol* Εσθαάμ, Alex. *οι* Εσθαωλαιοι: *Esthaolitæ*), with the Zareathites, were among the families of Kirjath-jearim (1 Chr. ii. 53). [ESHTAOL.]

ESHTEMO'A, and in shorter form, without the final guttural, **ESHTEMOH** (אֶשְׁתְּמֹעַ and אֶשְׁתְּמֹה [*woman of renown*, but uncertain]; the latter occurs in Josh. xv. only: [in Josh. xv.,] corruptly Εσ και Μάν; Alex. Εσθεμω; [Josh. xxi.,] Τεμά; [Alex. Εσθεμω; 1 Sam.,] Εσθιέ [Vat. -θειε; Alex. Εσθεμα; 1 Chr. iv. 17, Εσθαμών; Alex. Εσθεμων; vi. 57,] Εσθαμά: *Istemo, Estemo*, [*Esthamo, Esthemo*]), a town of Judah, in the mountains; one of the group containing DEBIR (Josh. xv. 50). With its "suburbs" Eshtemoa was allotted to the priests (xxi. 14; 1 Chr. vi. 57). It was one of the places frequented by David and his followers during the long period of their wanderings; and to his friends there he sent presents of the spoil of the Amalekites (1 Sam. xxx. 28, comp. 31). The place was known in the time of Eusebius and Jerome (*prægrandis vicus*), though their description of its locality is too vague to enable us to determine it (Onom. *Esthemo*). But there is little doubt that it has been discovered by Dr. Robinson at *Semu'a*, a village seven miles south of Hebron, on the great road from *el-Milh*, containing considerable ancient remains, and in the neighborhood of other villages still bearing the names of its companions in the list of Josh. xv., as Anab, Socoh, Jattir, &c. (See Robinson, i. 494. ii. 204, 295; Schwarz, p. 105; [Wilson, *Lands of the Bible*, i. 353.])

In the lists — half genealogical, half topographical — of the descendants of Judah in 1 Chr., Eshtemoa occurs as derived from Ishbah, "the father of Eshtemoa" (1 Chr. iv. 17); Gedor, Socoh, and Zanoah, all towns in the same locality, being named in the following verse. Eshtemoa appears to have been founded by the descendants of the Egyptian wife of a certain Mered, the three other towns by those of his Jewish wife. See the explanations of Bertheau (*Chronik*, ad loc.). G.

* The "father of Eshtemoa," as Ishbah is called (see above), means that he was its founder or repairer, and head of the clan. [FATHER.] A recent traveller says that the town has now about 500 inhabitants. The ruins there consist of the remains of an early Greek church, many pieces of ancient carving, a marble sarcophagus built into the wall, and numerous sculptured doorways and broken columns (Tristram, *Land of Israel*, p. 391, 2d ed.). The "hill-country" of Judah is full of such examples of the ancient prosperity and present decay. H.

ESHTEMO'A (Εσθαμών; Alex. Ιεσθεμωη: *Esthamo*) in 1 Chr. iv. 19 appears to be the name of an actual person. [MAACHATHITE.]

ESH'TON (אֶשְׁתּוֹן [*effeminate* or *uxorious*, Gesen.]: Ασσαθών: *Eshton*), a name which occurs in the genealogies of Judah (1 Chr. iv. 11, 12). Mehir was "the father of Eshton," and amongst the names of his four children [three] are two — Beth-rapha and Ir-nahash — which have the appearance of being names, not of persons [merely], but of places. G.

ES'LI (Rec. T. Εσλί, [Tisch. and Treg. with] B [Sin. etc.] Εσλεί, probably = אַזַלְיָהוּ, AZALIAH: *Esli*, Cod. Amiat. *Hesli*), son of Nagge or Naggai, and father of Naum, in the genealogy of Christ (Luke iii. 25). See Hervey, *Genealogies*, &c., p. 136.

ESO'RA (Αἰσωρά; [Sin.[1] Αρασουσια; Comp. Ald. Εσωρά:] Vulg. omits: the Peshito Syriac reads *Bethchorn*), a place fortified by the Jews on the approach of the Assyrian army under Holofernes (Jud. iv. 4). The name may be the representative of the Hebrew word Hazor, or Zorah (Simonis, *Onom. N. T.* 19), but no identification has yet been arrived at. The Syriac reading suggests Beth-boron, which is not impossible.

* **ESPOUSAL.** [MARRIAGE.]

ES'RIL (Εσρίλ; [Vat. Εζρειλ;] Alex. Εζρι· Vulg omits), 1 Esdr. ix. 34. [AZAREEL 4, *or* SHARAI.]

ESROM (Rec. T. Εσρώμ; in Luke, Lachm. with B, Εσρών [so Elz. and Tisch. 7th ed.]: *Esrom*), Matt. i. 3; Luke iii. 33. [HEZRON.]

ESSE'NES. 1. In describing the different sects which existed among the Jews in his own time, Josephus dwells at great length and with especial emphasis on the faith and practice of the *Essenes*, who appear in his description to combine the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law. An analogous sect, marked, however, by characteristic differences, appears in the Egyptian *Therapeutæ*, and from the detailed notices of Josephus (*B. J.* ii 8; *Ant.* xiii. 5, § 9, xv. 10, § 4 f., xviii. 1, § 2 ff.) and Philo (*Quod omn. prob. liber*, § 12 ff.; *Fragm. de Vita contemplativa* ap. Euseb. *Præp. Ev.*), and the casual remarks of Pliny (*H. N.* v. 17), later writers have frequently discussed the relation which

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these Jewish mystics occupied towards the popular religion of the time, and more particularly towards the doctrines of Christianity. For it is a most remarkable fact that the existence of such sects appears to be unrecognized both in the apostolic writings and in early Hebrew literature.

2. The name *Essene* ('Εσσηνοί, Joseph. *Esseni*, Plin.) or *Essæan* ('Εσσαῖοι, Philo; Joseph. *B. J.* . 3, § 5, &c.) is itself full of difficulty. Various derivations have been proposed for it, and all are more or less open to objection. Some have connected it with חסיד ('Ασιδαῖος), *puritan*, or צנועין, *the retiring*, or חזן, *the servant* (of God); others, again, find the root in אסא, *to heal* (Baur), or חסה, *to bathe* (Grätz). Philo, according to his fashion, saw in the word a possible connection with the Greek ὅσιος, *holy* (*Quod omn. prob. lib.* § 12); and Epiphanius interpreted the collateral form 'Οσσηνοί as meaning "the stout race" (στιβαρὸν γένος, *Hær.* xix. *i. e.* חסין). It seems more likely that Essene represents חזין, *seers* (so Suidas = θεωρητικοί, Hilgenfeld, or חשאין, *the silent, the mysterious* (Jost).[a] Josephus represents חשן (LXX. λογεῖον), *the high-priest's breastplate*, by 'Εσσήνης, interpreting the word as equivalent to λόγιον, *oracle* (*Ant.* iii. 7, § 5). Comp. Jost, *Gesch. d. Judenth.* i. 207 n.; Hilgenfeld, *Jüd. Apok.* p. 277 f.; Ewald, *Gesch. Isr.* iv. 420 n.

3. The obscurity of the Essenes as a distinct body arises from the fact that they represented originally a tendency rather than an organization. The communities which were formed out of them were a result of their practice, and not a necessary part of it. As a sect they were distinguished by an aspiration after ideal purity rather than by any special code of doctrines; and like the Chasidim of earlier times [ASSIDEANS], they were confounded in the popular estimation with the great body of the zealous observers of the Law (Pharisees). The growth of Essenism was a natural result of the religious feeling which was called out by the circumstances of the Greek dominion; and it is easy to trace the process by which it was matured. From the Maccabæan age there was a continuous effort among the stricter Jews to attain an absolute standard of holiness. Each class of devotees was looked upon as practically impure by their successors, who carried the laws of purity still further; and the Essenes stand at the extreme limit of the mystic asceticism which was thus gradually reduced to shape. The associations of the "Scribes and Pharisees" (חברים, *the companions, the wise*) gave place to others bound by a more rigid rule: and the rule of the Essenes was made gradually stricter. Judas, the earliest Essene who is mentioned (c. 110 B. C.), appears living in ordinary society (Joseph. *B. J.* i. 3, § 5). Menahem, according to tradition a colleague of Hillel, was a friend of Herod, and brought upon his sect the favor of the king (Joseph. *Ant.* xv. 10, § 5). But by a natural impulse the Essenes withdrew from the dangers and distractions of business. From the cities they retired to the wilderness to realize the conceptions of religion which they formed, but still they remained on the whole true to their ancient faith. To the Pharisees they stood nearly in the same relation as that in which the Pharisees themselves stood with regard to the mass of the people. The differences lay mainly in rigor of practice, and not in articles of belief.

4. The traces of the existence of Essenes in common society are not wanting nor confined to individual cases. Not only was a gate at Jerusalem named from them (Joseph. *B. J.* v. 4, § 2, 'Εσσηνῶν πύλη), but a later tradition mentions the existence of a congregation there which devoted "one third of the day to study, one third to prayer, and one third to labor" (Frankel, *Zeitschrift*, 1846, p. 458). Those, again, whom Josephus speaks of as allowing marriage, may be supposed to have belonged to such bodies as had not yet withdrawn from intercourse with their fellow-men. But the practice of the extreme section was afterwards regarded as characteristic of the whole class, and the isolated communities of Essenes furnished the type which is preserved in the popular descriptions. These were regulated by strict rules, analogous to those of the monastic institutions of a later date. The candidate for admission first passed through a year's noviciate, in which he received, as symbolic gifts, an axe, an apron, and a white robe, and gave proof of his temperance by observing the ascetic rules of the order (τὴν αὐτὴν δίαιταν). At the close of this probation, his character (τὸ ἦθος) was submitted to a fresh trial of two years, and meanwhile he shared in the lustral rites of the initiated, but not in their meals. The full membership was imparted at the end of this second period, when the novice bound himself "by awful oaths" — though oaths were absolutely forbidden at all other times — to observe piety, justice, obedience, honesty, and secrecy, "preserving alike the books of their sect, and *the names of the angels*" (Joseph. *B. J.* ii. 8, § 7).

5. The order itself was regulated by an internal jurisdiction. Excommunication was equivalent to a slow death, since an Essene could not take food prepared by strangers for fear of pollution. All things were held in common, without distinction of property or house; and special provision was made for the relief of the poor. Self-denial, temperance, and labor — especially agriculture — were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. Slavery, war, and commerce were alike forbidden (Philo, *Quod omn. prob. liber*, § 12, p. 877 M.); and, according to Philo, their conduct generally was directed by three rules, "the love of God, the love of virtue, and the love of man" (Philo, *l. c.*).

6. In doctrine, as has been seen already, they did not differ essentially from strict Pharisees. Moses was honored by them next to God (Joseph *B. J.* ii. 8, 9). They observed the Sabbath with singular strictness; and though they were unable

[a] Jost himself, as Ginsburg correctly remarks (Kitto's *Cycl. of Bibl. Lit.*, 3d ed., i. 827, note), hazards no opinion about the etymology of this name. He merely says that Josephus seems to derive it from חשה, "to be silent," "mysterious." Ginsburg (*l. c.*) enumerates 19 different etymologies which have been proposed for the word, the last being the derivation from חסיא, "pious." To this he inclines "because it plainly connects the Essenes with the *Chasidim*, from which they originated."

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other sacrifices at Jerusalem, probably from regard to purity (διαφορότητι ἁγνειῶν), they sent gifts thither (Joseph. *Ant.* xviii. 2, § 5): at the same time, like most ascetics, they turned their attention specially to the mysteries of the spiritual world, and looked upon the body as a mere prison of the soul.[a] They studied and practiced with signal success, according to Josephus, the art of prophecy (Joseph. *B. J.* ii. 8; cf. *Ant.* xv. 10, § 5; *B. J.* i. 3, § 5); and familiar intercourse with nature gave them an unusual knowledge of physical truths. They asserted with peculiar boldness the absolute power and foreknowledge of God (Joseph. *Ant.* xiii. 5, § 9, xviii. 1, § 5); and disparaged the various forms of mental philosophy as useless or beyond the range of man (Philo, *l. c.* p. 877).

7. The number of the Essenes is roughly estimated by Philo at 4000 (Philo, *l. c.*), and Josephus says that there were "more than 4000" who observed their rule (*Ant.* xviii. 2, § 5). Their best-known settlements were on the N. W. shore of the Dead Sea (Philo, Plin., *ll. cc.*), but others lived in scattered communities throughout Palestine, and perhaps also in cities (Joseph. *B. J.* ii. 8, § 4. Cf. [Hippol.] *Philos.* ix. 20).

8. In the Talmudic writings there is, as has been already said, no direct mention of the Essenes, but their existence is recognized by the notice of peculiar points of practice and teaching. Under the titles of "the pious," "the weakly" (*i. e.* with study), "the retiring," their maxims are quoted with respect, and many of the traits preserved in Josephus find parallels in the notices of the Talmud (Z. Frankel, *Zeitschrift*, Dec. 1846, p. 451 ff.; *Monatsschrift*, 1853, p. 37 ff.). The four stages of purity which are distinguished by the doctors (*Chagiga*, 18 a, ap. Frankel, *l. c.* p. 451) correspond in a singular manner with the four classes into which the Essenes are said to have been divided (Joseph. *B. J.* ii. 8, § 10); and the periods of probation observed in the two cases offer similar coincidences.

9. But the best among the Jews felt the peril of Essenism as a system, and combined to discourage it. They shrank with an instinctive dread from the danger of connecting asceticism with spiritual power, and cherished the great truth which lay in the saying "Doctrine is not in heaven." The miraculous energy which was attributed to mystics was regarded by them rather as a source of suspicion than of respect; and theosophic speculations were condemned with emphatic distinctness (Frankel, *Monatsschrift*, 1853, pp. 62 ff., 68, 71).

10. The character of Essenism limited its spread. Out of Palestine, Levitical purity was impossible, for the very land was impure; and thus there is no trace of the sect in Babylonia. The case was different in Egypt, where Judaism assumed a new shape from its intimate connection with Greece. Here the original form in which it was moulded was represented not by direct copies, but by analogous forms; and the tendency which gave birth to the Essenes found a fresh development in the pure speculation of the Therapeutæ. These Alexandrine mystics abjured the practical labors which rightly belonged to the Essenes, and gave themselves up to the study of the inner meaning of the Scriptures. The impossibility of fulfilling the law naturally led them to substitute a spiritual for a literal interpretation; and it was their object to ascertain its meaning by intense labor, and then to satisfy its requirements by absolute devotion. The "whole day, from sunrise to sunset, was spent in mental discipline." Bodily wants were often forgotten in the absorbing pursuit of wisdom, and "meat and drink" were at all times held to be unworthy of the light (Philo, *De vit. contempl.* § 4).

11. From the nature of the case Essenism in its extreme form could exercise very little influence on Christianity. In all its practical bearings it was diametrically opposed to the apostolic teaching. The dangers which it involved were far more clear to the eye of the Christian than they were to the Jewish doctors. The only real similarity between Essenism and Christianity lay in the common element of true Judaism: and there is little excuse for modern writers who follow the error of Eusebius, and confound the society of the Therapeutæ with Christian brotherhoods. Nationally, however, the Essenes occupy the same position as that to which John the Baptist was personally called. They mark the close of the old, the longing for the new, but in this case without the promise. In place of the message of the coming "kingdom" they could proclaim only individual purity and isolation. At a later time traces of Essenism appear in the Clementines, and the strange account which Epiphanius gives of the *Osseni* (Ὀσσηνοί) appears to point to some combination of Essene and pseudo-Christian doctrines (*Hær.* xix.). After the Jewish war the Essenes disappear from history. The character of Judaism was changed, and ascetic Pharisaism became almost impossible.

12. The original sources for the history of the Essenes have been already noticed. Of modern essays, the most original and important are those of Frankel in his *Zeitschrift*, 1846, pp. 441–461, and *Monatsschrift*, 1853, p. 30 ff., taken in conjunction with the wider view of Jost, *Gesch. d. Judenth.* i. 207 ff. The account of Hilgenfeld (*Jüd. Apokalyptik*, p. 245 ff.) is interesting and ingenious, but essentially one-sided and subservient to the writer's theory (cf. Volkmar, *Das vierte B. Ezra*, p. 60). Gfrörer (*Philo*, ii. 299 ff.), Dähne (*Jüd. Alex. Relig.-Philos.* i. 467 ff.), and Ewald (*Gesch d. Volk. Isr.* iv. 420 ff.), all contribute important sketches from their respective points of view. The earlier literature, as far as it is of any value, is embodied in these works. B. F. W.

* It may be well to add to the preceding article references to the more recent discussions concerning the Essenes, noticing also some older works which may still be useful to the inquirer. Prideaux, *Connection*, etc. pt. ii. bk. v. has translated in full the passages of Josephus and Philo which relate to them — to be sure, not always accurately. See also Bellermann, *Gesch. Nachrichten aus dem Alterthume über Essäer u. Therapeuten*, Berl. 1821, and P. Beer, *Geschichte, Lehren u. Meinungen alter relig. Sekten d. Juden*, Brünn, 1822, i. 68–113. De Quincey's ingenious but paradoxical essay, in which he endeavors to show that Josephus has given under the name of Essenes a disguised account of a portion of the early Christians, first appeared in *Blackwood's Magazine* for Jan., April, and May, 1840, and was reprinted in his *Hist. and Crit. Essays*, Boston, 1856, i. 26–112, with a Supplement in his *Avenger*, &c. (*ibid.* 1859), pp. 107–

[a] "Accordingly, though they believed in the immortality of the soul, they did not believe in the resurrection of the body (Joseph. *B. J.* ii. 8, § 11). A.

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130. There is a review of De Quincey in Kitto's *Journ. of Sacred Lit.* for Oct. 1852, pp. 176–86; see also on the Essenes the number for April 1853, p. 170 ff. The relation of Christianity to Essenism is elaborately discussed by A. F. V. von Wegnern (*Das Verhältniss des Christenthums zum Essenismus*) in Illgen's *Zeitschr. f. d. hist. Theol.* 1841, ii. 3–76. See also, for different views, Neander's *Hist. of the Christ. Rel. and Church*, i. 43–49 (Torrey's transl.); Baur, *Das Christenthum d. drei ersten Jahrh.*, 2e Aufl. 1860, p. 19 ff.; Hilgenfeld, *Der Essäismus und Jesus*, in his *Zeitschr. f. wiss. Theol.* 1867, x. 97–111 (comp. *ib.* iii. 358–62); and A. Réville, *Jésus et l'Essénisme*, in the Strasbourg *Rev. de théol.* 1867, pp. 221–245 (comp. *Rev. des Deux Mondes* for Sept. 15, 1867, p. 331 ff.) On the general subject one may further compare Ritschl, *Ueber die Essener*, in Baur and Zeller's *Theol. Jahrb.* 1855, xiv. 315–56 (comp. his *Entstehung d. altkath. Kirche*, 2e Aufl. 1857, pp. 179–248); Zeller, *Ueber den Zusammenhang des Essäismus mit dem Griechenthum*, ibid. 1856, xv. 401–33; Döllinger, *Heidenthum u. Judenthum*, 1857, p. 754 ff., or (Eng. trans.) *The Gentile and Jew*, ii. 309–17; Reuss, *Hist. de la théol. chrétienne*, 2e éd. 1860, pp. 115–25; M. Nicolas, *Des doctrines relig. des Juifs*, 1860, pp. 80–92; and Ginsburg, *The Essenes, their History and Doctrines*, Lond. 1864. The last mentioned writer in his art. *Essenes* in Kitto's *Cycl. of Bibl. Lit.* 3d ed., says that "Graetz, adopting the results of Frankel, and pursuing the same course still further, has given a masterly treatise upon the Essenes in his *Geschichte der Juden*, Leipzig, 1856, iii. 96 ff., 518 ff."; and also commends highly Herzfeld's account in his *Geschichte d. Volkes Jisrael*, Nordhausen, 1857, ii. 368, 388 ff. He further speaks of "the very interesting and important relics of the Essenes, published by Jellinek . . . in *Beth Ha-Midrash*, vol. ii. (Leipz. 1853), p. xviii. ff.; vol. iii. p. xx. ff."

Only a hint can be here given of the distinctive views of some of the writers above named. Dähne traces in the sect the influence of the Jewish-Alexandrian philosophy; comp. Uhlhorn in Herzog's *Real-Encykl.* iv. 176. Baur and Zeller derive Essenism mainly from the influence of the Neo-Pythagorean philosophy and asceticism upon Judaism. Neander regards it as modified by the infusion of old oriental, Parsi, and Chaldæan elements. Hilgenfeld connects it with the later Jewish prophetic tendency as shown in apocalyptic writings, but derives many characteristics of the sect from Parsi and even Buddhistic influences. Ritschl regards it as an attempt to embody the idea that *all* the Jews, and not a particular order, were a "kingdom of priests" unto God (Ex. xix. 6). He with other writers (as Reuss) finds a close connection between Essenism and Ebionitism, and traces its influence in the history of the Christian church. Ewald (*Gesch. d. Volkes Isr.* iv. 476 ff., 3d ed.), Frankel, Jost, Ginsburg, and Réville agree substantially in the view presented in the preceding article. A.

ESTHER (אֶסְתֵּר, *the planet Venus*: Ἐσθήρ), the Persian name of HADASSAH, daughter of Abihail the son of Shimei, the son of Kish, a Benjamite, and cousin of MORDECAI. The explanation of her old name Hadassah, by the addition of her new name, by which she was better known, with the formula, הִיא אֶסְתֵּר, "that is Esther" (Esth. ii. 7), is exactly analogous to the usual addition of the modern names of towns to explain the use of the old obsolete ones (Gen. xxxv. 19, 27; Josh. xv. 10, &c.). Esther was a beautiful Jewish maiden, whose ancestor Kish had been among the captives led away from Jerusalem (part of which was in the tribe of Benjamin) by Nebuchadnezzar when Jehoiachim was taken captive. She was an orphan without father or mother, and had been brought up by her cousin Mordecai, who had an office in the household of Ahasuerus king of Persia, and dwelt at "Shushan the palace." When Vashti was dismissed from being queen, and all the fairest virgins of the kingdom had been collected at Shushan for the king to make choice of a successor to her from among them, the choice fell upon Esther, and she was crowned queen in the room of Vashti with much pomp and rejoicing. The king was not aware, however, of her race and parentage; and so, with the careless profusion of a sensual despot, on the representation of Haman the Agagite, his prime minister, that the Jews scattered through his empire were a pernicious race, he gave him full power and authority to kill them all, young and old, women and children, and take possession of all their property. The means taken by Esther to avert this great calamity from her people and her kindred, at the risk of her own life, and to turn upon Haman the destruction he had plotted against the Jews, and the success of her scheme, by which she changed their mourning, fasting, weeping, and wailing, into light and gladness and joy and honor, and became for ever especially honored amongst her countrymen, are fully related in the book of Esther. The feast of Purim, *i. e.* of *Lots*, was appointed by Esther and Mordecai to be kept on the 14th and 15th of the month Adar (February and March) in commemoration of this great deliverance. [PURIM.] The decree of Esther to this effect is the last thing recorded of her (ix. 32). The continuous celebration of this feast by the Jews to the present day is thought to be a strong evidence of the historical truth of the book. [ESTHER, BOOK OF.]

The questions which arise in attempting to give Esther her place in profane history are —

I. Who is Ahasuerus? This question is answered under AHASUERUS, and the reasons there given lead to the conclusion that he was Xerxes the son of Darius Hystaspis.

II. The second inquiry is, who then was Esther? Artissona, Atossa, and others are indeed excluded by the above decision; but are we to conclude with Scaliger, that because Ahasuerus is Xerxes, therefore Esther is Amestris? Surely not. None of the historical particulars related by Herodotus concerning Amestris make it possible to identify her with Esther. Amestris was the daughter of Otanes (Onophas in Ctesias), one of Xerxes' generals, and brother to his father Darius (Herod. vii. 61, 82). Esther's father and mother had been Jews. Amestris was wife to Xerxes before the Greek expedition (Herod. vii. 61), and her sons accompanied Xerxes to Greece (Herod. vii. 39), and had all three come to man's estate at the death of Xerxes in the 20th year of his reign. Darius, the eldest, had married immediately after the return from Greece. Esther did not enter the king's palace till his 7th year, just the time of Darius's marriage. These objections are conclusive, without adding the difference of character of the two queens. The truth is that history is wholly silent both about Vashti and Esther. Herodotus only happens to mention one

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of Xerxes' wives; Scripture only mentions two, if indeed either of them were wives at all. But since we know that it was the custom of the Persian kings before Xerxes to have several wives, besides their concubines; that Cyrus had several (Herod. iii. 3); that Cambyses had four whose names are mentioned, and others besides (iii. 31, 32, 68); that Smerdis had several (*ib.* 68, 69); and that Darius had six wives, whose names are mentioned (*ib. passim*), it is most improbable that Xerxes should have been content with one wife. Another strong objection to the idea of Esther being his one legitimate wife, and perhaps to her being strictly his wife at all, is that the Persian kings selected their *wives* not from the harem, but, if not foreign princesses, from the noblest Persian families, either their own nearest relatives, or from one of the seven great Persian houses. It seems therefore natural to conclude that Esther, a captive, and one of the harem, was not of the highest rank of wives, but that a special honor, with the name of queen, may have been given to her, as to Vashti before her, as the favorite concubine or inferior wife, whose offspring, however, if she had any, would not have succeeded to the Persian throne. This view, which seems to be strictly in accordance with what we know of the manners of the Persian court, removes all difficulty in reconciling the history of Esther with the scanty accounts left us by profane authors of the reign of Xerxes.

It only remains to remark on the character of Esther as given in the Bible. She appears there as a woman of deep piety, faith, courage, patriotism, and caution, combined with resolution; a dutiful daughter to her adoptive father, docile and obedient to his counsels, and anxious to share the king's favor with him for the good of the Jewish people. That she was a virtuous woman, and, as far as her situation made it possible, a good wife to the king, her continued influence over him for so long a time warrants us to infer. And there must have been a singular grace and charm in her aspect and manners, since she "obtained favor in the sight of all that looked upon her" (ii. 15). That she was raised up as an instrument in the hands of God to avert the destruction of the Jewish people, and to afford them protection, and forward their wealth and peace in their captivity, is also manifest from the Scripture account. But to impute to her the sentiments put into her mouth by the apocryphal author of ch. xiv., or to accuse her of cruelty because of the death of Haman and his sons, and the second day's slaughter of the Jews' enemies at Shushan, is utterly to ignore the manners and feelings of her age and nation, and to judge her by the standard of Christian morality in our own age and country instead. In fact the simplicity and truth to nature of the Scriptural narrative afford a striking contrast, both with the forced and florid amplifications of the apocryphal additions, and with the sentiments of some later commentators. It may be convenient to add that the 3rd year of Xerxes was B. C. 483, his 7th, 479, and his 12th, 474 (Clinton, *F. H.*), and that the simultaneous battles of Platæa and Mycale, which frightened Xerxes from Sardis (Diod. Sic. xi. § 36) to Susa, happened, according to Prideaux and Clinton, in September of his 7th year. For a fuller discussion of the identity of Esther, and different views of the subject, see Prideaux's *Connection*, i. 230, 243, 297 ff., and Petav. *de Doctr. Temp.* xii. 27, 28, who make Esther wife of Artaxerxes Longim., following Joseph. *Ant.* xi. 6, as he followed the LXX. and the apocryphal Esther; J. Scalig. (*de Emend. Temp.* vi. 591; *Animadv. Euseb.* p. 100), making Ahasuerus, Xerxes; Usher (*Annal. Vet. Test.*), making him Darius Hystaspis; Loftus, *Chaldæa*, &c. Eusebius (*Canon. Chron.* p. 338, ed. Mediol.) rejects the hypothesis of Artaxerxes Longim., on the score of the silence of the books of Ezra and Nehemiah, and adopts that of Artaxerxes Mnemon, following the Jews, who make Darius Codomanus to be the same as Darius Hystaspis, and the son of Artaxerxes by Esther! It is most observable that *all* Petavius's and Prideaux's arguments against Scaliger's view apply solely to the statement that Esther is Amestris.

A. C. H.

ESTHER, BOOK OF, one of the latest of the canonical books of Scripture, having been written late in the reign of Xerxes, or early in that of his son Artaxerxes Longimanus. The author is not known, but may very probably have been Mordecai himself. The minute details given of the great banquet, of the names of the chamberlains and eunuchs, and Haman's wife and sons, and of the customs and regulations of the palace, betoken that the author lived at Shushan, and probably at court, while his no less intimate acquaintance with the most private affairs both of Esther and Mordecai well suits the hypothesis of the latter being himself the writer. It is also in itself probable that as Daniel, Ezra, and Nehemiah, who held high offices under the Persian kings, wrote an account of the affairs of their nation, in which they took a leading part, so Mordecai should have recorded the transactions of the book of Esther likewise. The termination of the book with the mention of Mordecai's elevation and government, agrees also well with this view, which has the further sanction of many great names, as Aben Ezra, and most of the Jews, Vatablus, Carpzovius, and many others. Those who ascribe it to Ezra, or the men of the great Synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did, bringing it, and perhaps the book of Daniel, with him from Babylon to Jerusalem.

The book of Esther appears in a different form in the LXX.,[a] and the translations therefrom, from that in which it is found in the Hebrew Bible. In speaking of it we shall first speak of the canonical book found in Hebrew, to which also the above observations refer; and next of the Greek book with its apocryphal additions. The canonical ESTHER then is placed among the Hagiographa or כְּתוּבִים by the Jews, and in that first portion of them which they call the five volumes, מְגִלּוֹת. It is sometimes emphatically called *Megillah*, without other distinction, and was held in such high repute by the Jews that it is a saying of Maimonides that in the days of Messiah the prophetic and hagiographical books will pass away, except the book of Esther, which will remain with the Pentateuch. This book is read through by the Jews

[a] It is not intended by this expression to imply that the translators of the Hebrew Bible into Greek were also the authors of the apocryphal additions. The term LXX is used to indicate the whole Greek volume as we now have it.

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in their synagogues at the feast of Purim, when it was, and is still in some synagogues, the custom at the mention of Haman's name to hiss, and stamp, and clench the fist, and cry, "Let his name be blotted out; may the name of the wicked rot." It is said also that the names of Haman's ten sons are read in one breath, to signify that they all expired at the same instant of time. Even in writing the names of Haman's sons in the 7th, 8th, and 9th verses of Esth. ix., the Jewish scribes have contrived to express their abhorrence of the race of Haman; for these ten names are written in three perpendicular columns of 3, 3, 4, as if they were hanging upon three parallel cords, three upon each cord, one above another, to represent the hanging of Haman's sons (Stehelin's *Rabbin. Literat.* vol. ii. p. 349). The Targum of Esth. ix., in Walton's Polyglott,[a] inserts a very minute account of the exact position occupied by Haman and his sons on the gallows, the height from the ground, and the interval between each; according to which they all hung in one line, Haman at the top, and his ten sons at intervals of half a cubit under him. It is added that Zeresh and Haman's seventy surviving sons fled, and begged their bread from door to door, in evident allusion to Ps. cix. 9, 10. It has often been remarked as a peculiarity of this book that the name of God does not once occur in it. Some of the ancient Jewish teachers were somewhat staggered at this, but others accounted for it by saying that it was a transcript, under Divine inspiration, from the Chronicles of the Medes and Persians, and that being meant to be read by heathen, the sacred name was wisely omitted. Baxter (*Saint's Rest*, pt. iv. ch. iii.) speaks of the Jews using to cast to the ground the book of Esther, because the name of God was not in it. But Wolf (*B. H.* pt. ii. p. 90) denies this, and says that if any such custom prevailed among the oriental Jews, to whom it is ascribed by Sandys, it must have been rather to express their hatred of Haman. Certain it is that this book was always reckoned in the Jewish canon, and is named or implied in almost every enumeration of the books composing it, from Josephus downwards. Jerome mentions it by name in the *Prolog. Gal.*, in his Epistle to Paulinus, and in the preface to Esther; as does Augustine, *de Civit. Dei*, and *de Doctr. Christ.*, and Origen, as cited by Eusebius (*Hist. Eccles.* vi. 25), and many others. Some modern commentators, both English and German, have objected to the contents of the book as improbable; but if it be true, as Diodorus Sic. relates, that Xerxes put the Medians foremost at Thermopylæ on purpose that they might be all killed, because he thought they were not thoroughly reconciled to the loss of their national supremacy, it is surely not incredible that he should have given permission to Haman to destroy a few thousand strange people like the Jews, who were represented to be injurious to his empire, and disobedient to his laws. Nor again, when we remember what Herodotus relates of Xerxes in respect to promises made at banquets, can we deem it incredible that he should perform his promise to Esther to reverse the decree in the only way that seemed practicable. It is likely too that the secret friends and adherents of Haman would be the persons to attack the Jews, which would be a reason why Ahasuerus would rather rejoice at their destruction. In all other respects the writer shows such an accurate acquaintance with Persian manners, and is so true to history and chronology, as to afford the strongest internal evidences to the truth of the book. The casual way in which the author of 2 Macc. xv. 36 alludes to the feast of Purim, under the name of "Mardochæus's day," as kept by the Jews in the time of Nicanor, is another strong testimony in its favor, and tends to justify the strong expression of Dr. Lee (quoted in Whiston's Josephus, xi. ch. vi.), that "the truth of this history is demonstrated by the feast of Purim, kept up from that time to this very day."[b]

The style of writing is remarkably chaste and simple, and the narrative of the struggle in Esther's mind between fear and the desire to save her people, and of the final resolve made in the strength of that help which was to be sought in prayer and fasting, is very touching and beautiful, and without any exaggeration. It does not in the least savor of romance. The Hebrew is very like that of Ezra and parts of the Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldaic affinity, which do not occur in older Hebrew, such as מַאֲמָר, בִּנְיָן, פִּתְשֶׁגֶן, שֻׁרְבִּיט. In short it is just what one would expect to find in a work of the age which the book of Esther pretends to belong to.

As regards the LXX. version of the book (of which there are two texts, called by Dr. Fritzsche, A and B), it consists of the canonical Esther with various interpolations prefixed, interspersed,[c] and added at the close. Read in Greek it makes a complete and continuous history, except that here and there, as *e. g.* in the repetition of Mordecai's pedigree, the patch-work betrays itself. The chief additions are, Mordecai's pedigree, his dream, and his appointment to sit in the king's gate, in the second year of Artaxerxes, prefixed [Apoc. Esther A. V. and Vulg., ch. xi. 2–xii. 6]. Then, in the third chapter, a pretended copy of Artaxerxes's decree for the destruction of the Jews added, written in thorough Greek style [Apoc. xiii. 1–7]; a prayer of Mordecai inserted in the fourth chapter, followed by a prayer of Esther, in which she excuses herself for being wife to the uncircumcised king, and denies having eaten anything or drunk wine at the table of Haman [Apoc. xiii. 8–xiv. 19]; an amplification of v. 1–3 [Apoc. xv. 1–16, A. V.; Vulg. 4–19]; a pretended copy of Artaxerxes' letter for reversing the previous decree, also of manifestly Greek origin, in ch. viii., in which Haman is called a Macedonian, and is accused of having plotted to transfer the empire from the Persians to the Macedonians, a palpable proof of this portion having been composed after the overthrow of the Persian empire by the Greeks [Apoc. ch xvi.]; and lastly an addition to the tenth chapter, in which Mordecai shows how his dream was fulfilled in the events that had happened, gives glory to God, and prescribes the observation of the feast of the 14th and 15th Adar [Apoc. x. 4–13]. The whole book is closed with the following entry: —

[a] There are two Targums to Esther, both of late date. See Wolf's *Bibl. Hebr.* pars ii. pp. 1171–81.

[b] Dr. W. Lee also has some remarks on the proof of the *historical* character of the book derived from the feast of Purim, as well as on other points (*Inquiry of H. S.* p. 480 ff.).

[c] The Targum to Esther contains other copious embellishments and amplifications. [MORDECAI]

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In the fourth year of the reign of Ptolemæus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemy his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus, the son of Ptolemy, that was in Jerusalem, had interpreted it" [Apoc. xi. 1]. This entry was apparently intended to give authority to this Greek version of ESTHER, by pretending that it was a certified translation from the Hebrew original. Ptolemy Philometor, who is here meant,[a] began to reign B. C. 181. Though, however, the interpolations of the Greek copy are thus manifest, they make a consistent and intelligible story. But the apocryphal additions as they are inserted in some editions of the Latin Vulgate, and in the English Bible, are incomprehensible; the history of which is this: When Jerome translated the book of Esther, he first gave the version of the Hebrew alone as being alone authentic. He then added at the end a version in Latin of those several passages which he found in the LXX., and which were not in the Hebrew, stating where each passage came in, and marking them all with an obelus. The first passage so given is that which forms the continuation of chapter x. (which of course immediately precedes it), ending with the above entry about Dositheus. Having annexed this conclusion, he then gives the *Proœmium*, which he says forms the beginning of the Greek Vulgate, beginning with what is now verse 2 of chapter xi.; and so proceeds with the other passages. But in subsequent editions all Jerome's explanatory matter has been swept away, and the disjointed portions have been printed as chapters xi., xii., xiii., xiv., xv., xvi., as if they formed a narrative in continuance of the canonical book. The extreme absurdity of this arrangement is nowhere more apparent than in chapter xi., where the verse (1) which closes the whole book in the Greek copies. and in St. Jerome's Latin translation, is actually made immediately to precede that (ver. 2) which is the very first verse of the *Proœmium*. As regards the place assigned to Esther in the LXX., in the Vatican edition, and most others, it comes between Judith and Job. Its place before Job is a remnant of the Hebrew order, Esther there closing the historical, and Job beginning the metrical *Megilloth*. Tobit and Judith have been placed between it and Nehemiah, doubtless for chronological reasons. But in the very ancient Codex published by Tischendorf, and called *C. Friderico-Augustanus*, Esther immediately follows Nehemiah (included under Esdras B), and precedes Tobit. This Codex, which contains the apocryphal additions to Esther, was copied from one written by the martyr Pamphilus with his own hand, as far as to the end of Esther, and is ascribed by the editor to the fourth century.[b]

As regards the motive which led to these additions, one seems evidently to have been to supply what was thought an omission in the Hebrew book, by introducing copious mention of the name of God. It is further evident from the other apocryphal books, and additions to canonical Scripture, which appear in the LXX., such as Bel and the Dragon, Susanna, the Song of the Three Children, &c., that the Alexandrian Jews loved to dwell upon the events of the Babylonish Captivity, and especially upon the Divine interpositions in their behalf, probably as being the latest manifestations of God's special care for Israel. Traditional stories would be likely to be current among them, and these would be sure sooner or later to be committed to writing, with additions according to the fancy of the writers. The most popular among them, or those which had most of an historical basis, or which were written by men of most weight, or whose origin was lost in the most remote antiquity, or which most gratified the national feelings, would acquire something of sacred authority (especially in the absence of real inspiration dictating fresh Scriptures), and get admitted into the volume of Scripture, less rigidly fenced by the Hellenistic than by the Hebrew Jews. No subject would be more likely to engage the thoughts and exercise the pens of such writers, than the deliverance of the Jews from utter destruction by the intervention of Esther and Mordecai, and the overthrow of their enemies in their stead. Those who made the additions to the Hebrew narrative according to the religious taste and feeling of their own times, probably acted in the same spirit as others have often done, who have added florid architectural ornaments to temples which were too plain for their own corrupted taste. The account which Josephus follows seems to have contained yet further particulars, as, *e. g.* the name of the eunuch's servant, a Jew, who betrayed the conspiracy to Mordecai; other passages from the Persian Chronicles read to Ahasuerus, besides that relating to Mordecai, and amplifications of the king's speech to Haman, &c. It is of this LXX. version that Athanasius (*Fest. Epist.* 39, Oxf. transl.) spoke when he ascribed the book of Esther to the non-canonical books; and this also is perhaps the reason why in some of the lists of the canonical books Esther is not named, as, *e. g.* in those of Melito of Sardis and Gregory Nazianzen, unless in these it is included under some other book, as Ruth, or Esdras[c] (see Whitaker, *Disput. on H. Scr.* Park. Soc. 57, 58; Cosin on the *Canon of Scr.* p. 49, 50). Origen, singularly enough, takes a different line in his *Ep. to Africanus* (Opp. i. 14). He defends the canonicity of these Greek additions, though he admits they are not in the Hebrew. His sole argument, unworthy of a great scholar, is the use of the LXX. in the churches, an argument which embraces equally all the apocryphal books. Africanus, in his Ep. to Origen, had made the being in the Hebrew essential to canonicity, as Jerome did later. The Council of Trent pronounces the whole book of Esther to be canonical, and Vatablus says that prior to that decision it was doubtful whether or no

[a] He is the same as is frequently mentioned in 1 Macc.; *e. g.* x. 57, xi. 12; cf. Joseph. *Ant.* xiii. 4. § 1, 3, and Clinton, *F. H.* iii. p. 393. Dositheus seems to be a Greek version of Mattithiah; Ptolemy was also a common name for Jews at that time.

[b] * The position of the book of Esther in the Vatican *manuscript* is very different from that which it has in the Vatican, or rather, Roman *edition* (1587), mentioned above. In the Vatican *manuscript*, Ezra and Nehemiah (united in one book as 2d Esdras) are immediately followed by the whole series of *poetical* books (as distinguished from the *prophetical*), namely, Psalms, Proverbs, Ecclesiastes, Canticles, Job, Wisdom of Solomon, Ecclesiasticus. Then come Esther, Judith, Tobit, followed first by the minor, then by the greater prophets. (See further, under BIBLE, p. 305, note *a*, Amer. ed.). The *Codex Friderico-Augustanus* is a part of the same manuscript as the *Codex Sinaiticus*, published by Tischendorf in 1862. A.

[c] "This book of Esther, or sixth of Esdras, as it is placed in some of the most ancient copies of the Vulgate." — Lee's *Dissert. on 2d Esdras* p 25

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Esther was to be included in the Canon, some authors affirming, and some denying it. He afterwards qualifies the statement by saying that at all events the seven last chapters were doubtful. Sixtus Senensis, in spite of the decision of the Council, speaks of these additions, after the example of Jerome, as "lacinias hinc inde quorumdam Scriptorum temeritate insertas," and thinks that they are chiefly derived from Josephus, but this last opinion is without probability. The manner and the order in which Josephus cites them (*Ant.* xi. 6) show that they had already in his days obtained currency among the Hellenistic Jews as portions of the book of Esther; as we know from the way in which he cites other apocryphal books that they were current likewise, with others which are now lost. For it was probably from such that Josephus derived his stories about Moses, about Sanballat, and the temple on Mount Gerizim, and the meeting of the high-priest and Alexander the Great. But these, not having happened to be bound up with the LXX., perished. However, the marvellous purity with which the Hebrew Canon has been preserved, under the providence of God, is brought out into very strong light, by the contrast of the Greek volume. Nor is it uninteresting to observe how the relaxation of the peculiarity of their national character, by the Alexandrian Jews, implied in the adoption of the Greek language and Greek names, seems to have been accompanied with a less jealous, and consequently a less trustworthy guardianship of their great national treasures, "the oracles of God."

See further, Bishop Cosin, on the *Canon of Holy Script.*; Wolf's *Bibl. Hebr.* ii. 88, and *passim*; Hotting. *Thesaur.* p. 494; Walton, *Proleg.* ix. § 13; Whitaker, *Disput. of Script.* ch. viii.; Dr. O. F. Fritzsche, *Zusätze zum Buch Esther* [in the *Kurzgef. exeg. Handb. zu den Apok. des A. T.*, Lief. i. (1851)]; Baumgarten, *de Fide Lib. Estheræ* [Hal. Sax. 1839], &c. A. C. H.

* M. Baumgarten, author of the treatise *de Fide Lib. Estheræ*, &c., has an excellent article on the same subject in Herzog's *Real-Encyk.* iv. 177–185 (1855). We make room for one of his suggestions. In respect to the omission of the name of God in the book, he remarks that it is the less surprising, because it occurs in a history which is so full of interpositions, revealing the actual presence of Him who presides over the destiny of men and nations, and also the power of that faith in the unseen One, which made the actors in this drama so hopeful, enduring, and triumphant. The historical credibility of the events related in the book is well attested, and at present generally acknowledged (see Win. *Bibl. Realw.* i. 350). Prof. Stuart says very truly: "The fact that the feast of Purim has come down to us from time almost immemorial . . . proves as certainly that the main events related in the book of Esther happened, as the Declaration of Independence and the celebration of the Fourth of July prove that we separated from Great Britain, and became an independent nation. . . . The book of Esther was an essential document to explain the feast of Purim." See his *History and Defence of the O. T. Canon*, p. 357. [PURIM.] It is interesting to observe the self-asserting character of truthfulness which the Scripture narrative assumes as expanded and illustrated from contemporary sources in Dean Milman's sketch of the events (*History of the Jews*, i. 472–477, Amer. ed.).

The later commentators or expositors are Bertheau, *Die Bücher Esra, Nechemia u. Ester erklärt* (1862, Lief. xvii. of the *Kurzgef. exeg. Handb. zum A. T.*), containing, with a commentary, a full critical introduction to the book; Oppert, *Comm. hist. et phil. du Livre d'Esther, d'après la lecture des inscriptions perses* (Paris, 1864), a small pamphlet; Chr. Wordsworth, *The Book of Esther*, in his *Holy Bible, with Notes and Introductions*, iii. 367–384 (1866); and A. D. Davidson, *Lectures, Expository and Practical, on the Book of Esther* (Edin. 1859). Bishop Hall (*Contemplations*, &c., bk. xxi.) has five discourses founded on portions of this suggestive history. Dr. Thomas M'Crie's *Lectures on the Book of Esther* (Edin. 1838), are commended by Prof. Douglas (art. *Esther* in Fairbairn's *Imp. Bible Dict.*) for "comprehensiveness, brevity, and raciness."

On the critical questions connected with the book, and for different opinions respecting its character, the reader may further consult Hävernick, *Handb. der Einl. in das A. Test.* ii. 361 ff., translated, with additions from other sources, in the *Christian Rev.* for Sept. 1848; Keil, *Lehrb. d. hist.-krit. Einl.* u. s. w., 2e Aufl., pp. 468–474 Bleek, *Einl. in das A. Test.* pp. 401–409; Ewald *Gesch. d. Volkes Isr.* iv. 296 ff. (3e Ausg.); Herzfeld, *Gesch. d. Volkes Jisrael*, ii. 1–9 (1855); Davidson, *Introd. to the Old Test.* ii. 151–173; and Kuenen, *Hist. crit. des livres de l'Ancien Test.*, trad. par Pierson, i. 523–534. H.

ETAM (עֵיטָם [*lair of wild beasts*]: Αἰτάν; [Comp. Ἐτάμ; Ald. Ἡτάμ:] *Etam*). 1. A village (חֲצֵר) of the tribe of Simeon, specified only in the list in 1 Chr. iv. 32 (comp. Josh. xix. 7) but that it is intentionally introduced appears from the fact that the number of places is summed as five, though in the parallel list as four. The cities of Simeon appear all to have been in the extreme south of the country (see Joseph. *Ant.* v. 1, § 22). Different from this, therefore, was: —

2. [Αἰτάν; Vat.[1] Ατταν; Alex. Αττανι; Comp. Ἐτάμ.] A place in Judah, fortified and garrisoned by Rehoboam (2 Chr. xi. 6). From its position in this list we may conclude that it was near Bethlehem and Tekoah; and in accordance with this is the mention of the name among the ten cities which the LXX. insert in the text of Josh. xv. 60, "Thecoa and Ephratha which is Bethlehem, Phagor and Aitan (Ethan)." Reasons are shown below for believing it possible that this may have been the scene of Samson's residence, the cliff Etam being one of the numerous bold eminences which abound in this part of the country; and the spring of En-hak-kore one of those abundant fountains which have procured for Etam its chief fame. For here, according to the statements of Josephus (*Ant.* viii. 7, § 3) and the Talmudists, were the sources of the water from which Solomon's gardens and pleasure-grounds were fed, and Bethlehem and the Temple supplied. (See Lightfoot, on *John* v.)

3. [Αἰτάμ; Vat. -ταν; Comp. Ἡτάμ.] A name occurring in the lists of Judah's descendants (1 Chr. iv. 3), but probably referring to the place named above (2), Bethlehem being mentioned in the following verse.

ETAM, THE ROCK (סֶלַע עֵיטָם: πέτρα Ἡτάμ, for Alex. see below; Joseph. Αἰτὰν *Petra*, and *silex, Etam*), a cliff or lofty rock (such seems to be the special force of *Sela*') into a cleft

or chasm (סְעִיף: A. V. "top"), of which Samson retired after his slaughter of the Philistines, in revenge for their burning the Timnite woman who was to have been his wife (Judg. xv. 8, 11 a). This natural stronghold (πέτρα δ' ἐστὶν ὀχυρά, Joseph. *Ant.* v. 8, § 8) was in the tribe of Judah; and near it, probably at its foot, was Lehi or Ramath-lehi, and En-hak-kore (xv. 9, 14, 17, 19). These names have all vanished; at any rate none of them have been yet discovered within that comparatively narrow circle to which Samson's exploits appear to have been confined. Van de Velde (ii. 141) would identify Lehi with *Lekiyeh*, a short distance north of Beer-sheba, but this has nothing beyond its name to recommend it. The name Etam, however, was held by a city in the neighborhood of Bethlehem, fortified by Rehoboam (2 Chr. xi. 6), and which from other sources is known to have been situated in the extremely uneven and broken country round the modern *Urtas*. Here is a fitting scene for the adventure of Samson. It was sufficiently distant from Timnah to have seemed a safe refuge from the wrath of the Philistines, while on the other hand it was not too far for them to reach in search of him; for even at Bethlehem, still more distant from Philistia, they had a garrison, and that in the time of their great enemy king David. In the abundant springs and the numerous eminences of the district round *Urtas*, the cliff Etam, Ramath-lehi, and En-hak-kore may be yet discovered. G.

ETHAM [אֵתָם, from the Coptic *atiom*, "boundary of the sea," Jablonski: Ex. xiii. 20, Ὀθάμ, Alex. Οθομ; Num. xxxiii. 6, 7, Βουθάν: *Etham*]. [EXODUS, THE.]

ETHAN (אֵיתָן [*firm, strong*]: Γαιθάν; [in 1 Chr. and Ps.,] Αἰθάμ [Alex. Αιθαν, and so Vat. and Sin. in Ps.:] *Ethan*). The name of several persons. 1. ETHAN THE EZRAHITE, one of the four sons of Mahol, whose wisdom was excelled by Solomon (1 K. iv. 31). His name is in the title of Ps. lxxxix. There is little doubt that this is the same person who in 1 Chr. ii. 6 is mentioned — with the same brothers as before — as a son of Zerah, the son of Judah. [DARDA; EZRAHITE.] But being a son of Judah he must have been a different person from

2. [In 1 Chr. vi., Αἰθάμ, Alex. Αιθαν: xv., Αἰθάν, FA. in ver. 17, Αιθαμ.] Son of Kishi or Kushaish; a Merarite Levite, head of that family in the time of king David (1 Chr. vi. 44, Heb. 29), and spoken of as a "singer." With Heman and Asaph, the heads of the other two families of Levites, Ethan was appointed to sound with cymbals (xv. 17, 19). From the fact that in other passages of these books the three names are given as Asaph, Heman, and JEDUTHUN, it has been conjectured that the two names both belonged to the one man, or are identical; but there is no direct evidence of this, nor is there anything to show that Ethan the singer was the same person as Ethan the Ezrahite, whose name stands at the head of Ps. lxxxix., though it is a curious coincidence that there should be two persons named Heman and Ethan so closely connected in two different tribes and walks of life.

3. [Αἰθάμ; Vat. Αιθαν; Alex. Ουρι.] A Gershonite Levite, one of the ancestors of Asaph the singer (1 Chr. vi. 42, Heb. 27). In the reversed genealogy of the Gershonites (ver. 21 of this chap.) JOAH stands in the place of Ethan as the son of Zimmah.

ETH'ANIM. [MONTHS.]

ETHBA'AL (אִיתְבַּעַל [*with Baal*, i. e favored by him, Gesen.]: [Ἰεθεβαδλ; Alex Ιαβααλ; Comp.] Ἐθβδαλ; Joseph. Ἰθόβαλος *Ithobalus*), king of Sidon and father of Jezebel, wife of Ahab (1 K. xvi. 31). Josephus (*Ant.* viii. 13, § 1) represents him as king of the Tyrians as well as the Sidonians. We may thus identify him with Eithobalus (Εἰθώβαλος), noticed by Menander (Joseph. *c. Apion.* i. 18), a priest of Astarte, who, after having assassinated Pheles, usurped the throne of Tyre for 32 years. As 50 years elapsed between the deaths of Hiram and Pheles, the date of Ethbaal's reign may be given as about B. C. 940–908.

The variation in the name is easily explained: Ethbaal = *with Baal* [*i. e.* his help]; Ithobalus (אִיתוֹבַעַל) = *Baal with him*, which is preferable in point of sense to the other. The position which Ethbaal held explains, to a certain extent, the idolatrous zeal which Jezebel displayed. W. L. B.

ETHER (עֶתֶר [*abundance*]: Ἰθάρ, Ἰεθέρ; Alex. Αφερ [Alex.[1] Αθερ?], Βεθερ; [Comp. Ἀσέρ, Ἐθέρ; Ald. Ἀθέρ, Ἐθέρ:] *Ether, Athar*), one of the cities of Judah in the low country, the *Shefelah* (Josh. xv. 42) allotted to Simeon (xix. 7). In the parallel list of the towns of Simeon in 1 Chr. iv. 32, TOCHEN is substituted for Ether. In his *Onomasticon* Eusebius mentions it twice, as Ether and as Jether (in the latter case confounding it with JATTIR, a city of priests and containing friends of David during his troubles under Saul). It was then a considerable place (κώμη μεγίστη), retaining the name of Jethira or Etera, very near Malatha in the interior of the district of Daroma, that is in the desert country below Hebron and to the east of Beer-sheba. The name of Ether has not yet been identified with any existing remains; but Van de Velde heard of a *Tel Athar* in this direction (*Memoir*, p. 311). G.

ETHIO'PIA (כּוּשׁ: Αἰθιοπία: *Æthiopia*). The country, which the Greeks and Romans described as "Æthiopia" and the Hebrews as "Cush" lay to the S. of Egypt, and embraced, in its most extended sense, the modern *Nubia, Sennaar, Kordofan*, and northern *Abyssinia*, and in its more definite sense the kingdom of Meroë, from the junction of the Blue and White branches of the Nile to the border of Egypt. The only direction in which a clear boundary can be fixed is in the N., where Syene marked the division between Ethiopia and Egypt (Ez. xxix. 10): in other directions the boundaries can be only generally described as the Red Sea on the E., the Libyan desert on the W., and the Abyssinian highlands on the S. The name "Ethiopia" is probably an adaptation of the native Egyptian name "Ethaush," which bears a tolerably close resemblance to the gentile form "Æthiops;" the Greeks themselves regarded it as expressive of a dark complexion (from αἴθω, "to burn," and ὄψ, "a countenance"). The Hebrews transformed the ethnical designation "Cush"

a There is some uncertainty about the text of this passage. the Alex. MS. of the LXX. [in ver. 8] inserting the words παρὰ τοῦ χειμ ῥόου [τῷ χειμ ῥόῳ], "by the torrent," before the mention of the rock [ἐν τῇ σπηλαίῳ Ἠτάμ]. In ver. 11 the reading agrees with the Hebrew.

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into a territorial one, restricting it, however, in the latter sense to the African settlements of the Cushite race. [CUSH.] The Hebrews do not appear to have had much practical acquaintance with Ethiopia itself, though the Ethiopians were well known to them through their intercourse with Egypt. They were, however, perfectly aware of its position (Ez. xxix. 10); and they describe it as a well-watered country lying "by the side of" (A. V. "beyond") the waters of Cush (Is. xviii. 1; Zeph. iii. 10), being traversed by the two branches of the Nile, and by the Astaboras or *Tacazze*. The Nile descends with a rapid stream in this part of its course, forming a series of cataracts: its violence seems to be referred to in the words of Is. xviii. 2, "whose land the rivers have spoiled." The Hebrews seem also to have been aware of its tropical characteristics, the words translated in the A. V. "the land shadowing with wings" (Is. xviii. 1) admitting of the sense "the land of the shadow of both sides," the shadows falling towards the north and south at different periods of the year — a feature which is noticed by many early writers (comp. the expression in Strabo, ii. p. 133, ἀμφίσκιοι; Virg. *Ecl.* x. 68; Plin. ii. 75). The papyrus boats ("vessels of bulrushes," Is. xviii. 2), which were peculiarly adapted to the navigation of the Upper Nile, admitting of being carried on men's backs when necessary, were regarded as a characteristic feature of the country. The Hebrews carried on commercial intercourse with Ethiopia, its "merchandise" (Is. xlv. 14) consisting of ebony, ivory, frankincense and gold (Herod. iii. 97, 114), and precious stones (Job xxviii. 19; Joseph. *Ant.* viii. 6, § 5). The country is for the most part mountainous, the ranges gradually increasing in altitude towards the S., until they attain an elevation of about 8000 feet in *Abyssinia*.

The inhabitants of Ethiopia were a Hamitic race (Gen. x. 6), and are described in the Bible as a dark-complexioned (Jer. xiii. 23) and stalwart race (Is. xlv. 14, "men of stature;" xviii. 2, for "scattered," substitute "tall"). Their stature is noticed by Herodotus (iii. 20, 114), as well as their handsomeness. Not improbably the latter quality is intended by the term in Is. xviii. 2, which in the A. V. is rendered "peeled," but which rather means "fine-looking." Their appearance led to their being selected as attendants in royal households (Jer. xxxviii. 7). The Ethiopians are on one occasion coupled with the Arabians, as occupying the opposite shores of the Red Sea (2 Chr. xxi. 16); but elsewhere they are connected with African nations, particularly Egypt (Ps. lxviii. 31; Is. xx. 3, 4, xliii. 3, xlv. 14), Phut (Jer. xlvi. 9), Lub and Lud (Ez. xxx. 5), and the Sukkiim (2 Chr. xii. 3). They were divided into various tribes, of which the Sabeans were the most powerful. [SEBA; SUKKIIM.]

The history of Ethiopia is closely interwoven with that of Egypt. The two countries were not unfrequently united under the rule of the same sovereign. The first Egyptian king who governed Ethiopia was one of the XIIth dynasty, named Osirtasen I., the Sesostris of Herod. ii. 110. During the occupation of Egypt by the Hyksos, the XIIIth dynasty retired to the Ethiopian capital, Napata; and again we find the kings of the XVIIIth and XIXth dynasties exercising a supremacy over Ethiopia, and erecting numerous temples, the ruins of which still exist at *Semneh*, *Amada*, *Soleb*, *Aboosimbel*, and *Jebel Berkel*. The tradition of the successful expedition of Moses against the Ethiopians, recorded by Josephus (*Ant.* ii. 10), was doubtless founded on the general superiority of the Egyptians over the Ethiopians at that period of their history. The XXIId dynasty still held sway over Ethiopia, as we find Ethiopians forming a portion of Shishak's army (2 Chr. xii. 3), and his successor Osorkon apparently described as Zerah "the Ethiopian" (2 Chr. xiv. 9). The kings of the XXVth dynasty were certainly Ethiopians, who ruled the whole of Upper Egypt, and at one time Lower Egypt also, from their northern capital, Napata. Two of these kings are connected with sacred history, namely, So, probably *Sebichus*, who made an alliance with Hoshea king of Israel (2 K. xvii. 4), and Tirhakah, or *Tarcus*, who advanced against Sennacherib in aid of Hezekiah king of Judah (2 K. xix. 9). The prophets appear to refer to a subjection of Ethiopia by the Assyrians as occurring about this period (Is. xx. 4), and particularly to the capture of Thebes at a time when the Ethiopians were among its defenders (Nah. iii. 8, 9). We find, in confirmation of these notices, that Esar-haddon is stated in the Assyrian inscriptions to have conquered both Egypt and Ethiopia. At the time of the conquest of Egypt, Cambyses advanced against Meroë and subdued it; but the Persian rule did not take any root there, nor did the influence of the Ptolemies generally extend beyond northern Ethiopia. Shortly before our Saviour's birth, a native dynasty of females, holding the official title of Candace (Plin. vii. 35), held sway in Ethiopia, and even resisted the advance of the Roman arms. One of these is the queen noticed in Acts viii. 27. [CANDACE.]

W. L. B.

ETHIOPIAN (כּוּשִׁי: Αἰθίοψ: *Æthiops*). Properly "Cushite" (Jer. xiii. 23); used of Zerah (2 Chr. xiv. 9 [8]), and Ebed-melech (Jer. xxxviii. 7, 10, 12, xxxix. 16).[a] W. A. W.

* **ETHIOPIAN EUNUCH**, baptized by the Evangelist Philip on the way between Jerusalem and Gaza (Acts viii. 26 ff.). [BETH-ZUR.] Whether he was an Ethiopian by birth, or a Jew who lived in Ethiopia (comp. Acts ii. 10), has been disputed. The sense of Αἰθιόπων (same verse) belongs naturally to Αἰθίοψ, as applied to the eunuch, and in that case the latter must refer to his Gentile extraction. It was customary for proselytes, as well as foreign Jews, to repair to Jerusalem for worship at the great festivals (see John xii. 20; Acts ii. 10). He was no doubt a eunuch in the strict import of that word, and not in its secondary or official sense as denoting a minister of state or courtier merely; for in the latter case, δυνάστης which follows would be superfluous. His office under CANDACE (which see) as treasurer or chamberlain (ἐπὶ πάσης τῆς γάζης) was one of high rank.

The Ethiopian was reading one of the most remarkable of the Messianic predictions when Philip overtook him. It is not improbable that he had heard, at Jerusalem, of the death of Jesus and the attendant miracles, of the claim put forth by the crucified one to be the Messiah, and of the existence of a numerous party who acknowledged him in that character. Hence he may have been

a * In Acts viii. 27, Αἰθίοψ is strictly "Ethiopian and not "man of Ethiopia" (A. V.). See CANDACE.

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examining the prophecies at the moment of Philip's approach to him, with reference to the question how far they had been accomplished in the history of the person concerning whom such reports had reached him. The extraordinary means which God employed for bringing the two strangers into connection with each other, and the readiness with which the Ethiopian embraced the gospel, certainly indicate that his mind had been specially prepared for the reception of the truth. Tradition adds that the eunuch's name was Indich, and that it was he who first preached the gospel in Ethiopia. It is certain that Christianity existed there at an early period, but its introduction, says Neander, cannot be traced to any connection with his labors.

H.

ETHIO'PIAN WOMAN (כֻּשִׁית: Αἰθιοπίσσα: *Æthiopissa*). Zipporah, the wife of Moses, is so described in Num. xii. 1. She is elsewhere said to have been the daughter of a Midianite, and in consequence of this Ewald and others have supposed that the allusion is to another wife whom Moses married after the death of Zipporah.

W. A. W.

ETHIO'PIANS (כּוּשׁ, Is. xx. 4; Jer. xlvi. 9; כּוּשִׁי: Αἰθίοπες: *Æthiopia, Æthiopes*). Properly "Cush" or "Ethiopia" in two passages (Is. xx. 4; Jer. xlvi. 9). Elsewhere "Cushites," or inhabitants of Ethiopia (2 Chr. xii. 3, xiv. 12 [11], 13 [12], xvi. 8, xxi. 16; Dan. xi. 43; Am. ix. 7; Zeph. ii. 12 [Acts viii. 27]). [ETHIOPIA.]

W. A. W.

ETH'MA ('Εθμά; [Vat. Οομα;] Alex. Νοομα: *Nobei*), 1 Esdr. ix. 35; apparently a corruption of NEBO in the parallel list of Ezra x. 43.

ETH'NAN (אֶתְנָן [*gift, hire*]: 'Εσθαναμ; [Vat. Ξεννων; Comp. 'Εθναν;] Alex. Εθναδι: *Ethnan*), a descendant of Judah; one of the sons of Helah the wife of Ashur, "the father of Tekoa" (1 Chr. iv. 7).

* **ETHNARCH** (2 Cor. xi. 32). [GOVERNOR, 11.]

ETH'NI (אֵתָנִי [*munificent*]: 'Αθανί, [Vat.] Alex. Αθανει: *Athanai*), a Gershonite Levite, one of the forefathers of Asaph the singer (1 Chr. vi. 41, Heb. 26).

EUBU'LUS (Εὔβουλος [*of good counsel, prudent*]), a Christian at Rome mentioned by St. Paul (2 Tim. iv. 21).

EUER'GETES (Εὐεργέτης, *a benefactor: Ptolemæus Euergetes*), a common surname and title of honor (cf. Plato, *Gorg.* p. 506 c, and Stallb. *ad loc.*) in Greek states, conferred at Athens by a public vote (Dem. p. 475), and so notorious as to pass into a proverb (Luke xxii. 25). The title was borne by two of the Ptolemies, Ptol. III., Euergetes I., B. C. 247–222, and Ptol. VII., Euergetes II., B. C. (170) 146–117. The Euergetes mentioned in the prologue to Ecclesiasticus has been identified with each of these, according to the different views taken of the history of the book. [ECCLESIASTICUS: JESUS SON OF SIRACH.]

B. F. W.

EU'MENES II. (Εὐμένης [*well-disposed, kind*]), king of Pergamus, succeeded his father Attalus I., B. C. 197, from whom he inherited the favor and alliance of the Romans. In the war with Antiochus the Great he rendered the most important services to the growing republic; and at the battle of Magnesia (B. C. 190) commanded his contingent in person (Just. xxxi. 8, 5; App. *Syr.* 34). After peace was made (B. C. 189) he repaired to Rome to claim the reward of his loyalty; and the Senate conferred on him the provinces of Mysia, Lydia, and Ionia (with some exceptions), Phrygia, Lycaonia, and the Thracian Chersonese (App. *Syr.* 44; Polyb. xxii. 7; Liv. xxxviii. 56). His influence at Rome continued uninterrupted till the war with Perseus, with whom he is said to have entertained treasonable correspondence (Liv. xxiv. 24, 25); and after the defeat of Perseus (B. C. 167) he was looked upon with suspicion which he vainly endeavored to remove. The exact date of his death is not mentioned, but it must have taken place in B. C. 159.

The large accession of territory which was granted to Eumenes from the former dominions of Antiochus is mentioned 1 Macc. viii. 8, but the present reading of the Greek and Latin texts offers insuperable difficulties. "The Romans gave him," it is said, "the *country of India and Media*, and Lydia and parts of his (Antiochus) fairest countries (ἀπὸ τῶν καλλ. χωρῶν αὐτοῦ)." Various conjectures have been proposed to remove these obvious errors; but though it may be reasonably allowed that *Mysia* may have stood originally for Media (מסי for מדי, *Michaelis*), it is not equally easy to explain the origin of χώραν τὴν Ἰνδικήν. It is barely possible that Ἰνδικήν may have been substituted for Ἰωνικήν after Μηδίαν was already established in the text. Other explanations are given by Grimm, *Exeg. Handb.* ad loc.; Wernsdorf, *De fide Libr. Macc.* p. 50 ff.; but they have little plausibility.

B. F. W.

EU'NATAN ('Εννατάν; Alex. Ελναθαν: *Ennagam*), 1 Esdr. viii. 44. [ELNATHAN.]

* This form of the name in the A. V. may be a mere misprint for Ennatan, the reading of the Genevan version and the Bishops' Bible.

A.

EUNI'CE (Εὐνίκη [*happily victorious*]), mother of Timotheus, 2 Tim. i. 5; there spoken of as possessing unfeigned faith; and described in Acts xvi. 1, as a γυνὴ Ἰουδαία πιστή.

H. A.

EUNUCH (סָרִיס: εὐνοῦχος, θλαδίας: *spado*; variously rendered in the A. V. "eunuch," "officer," and "chamberlain," apparently as though the word intended a class of attendants who were not always mutilated).[a] The original Hebrew word (root Arab. سرس, *impotens esse ad venerem*, Gesen. *s. v.*) clearly implies the incapacity which mutilation involves, and perhaps includes all the classes mentioned in Matt. xix. 12, not signifying, as the Greek εὐνοῦχος, an office merely. The law, Deut. xxiii. 1 (comp. Lev. xxii. 24), is repugnant to thus treating any Israelite; and Samuel, when describing the arbitrary power of the future king (1 Sam. viii. 15, marg.), mentions "his eunuchs," but does not say that he would make "their sons" such. This, if we compare 2 K. xx. 18; Is. xxxix. 7, possibly implies that these persons would be foreigners. It was a barbarous custom of the East thus to treat captives (Herod. iii. 49, vi. 32), not only of tender age (when a non-development of beard, and feminine mould of limbs and modulation of voice ensues), but, it should seem, when past puberty, which there occurs at an early age. Physiological considerations lead to the supposition that

[a] So Whiston, Joseph. *Ant.* x. 10, § 2, note

in the latter case a remnant of animal feeling is left; which may explain Ecclus. xx. 4, xxx. 20 (comp. Juv. vi. 366, and Mart. vi. 67; Philostr. *Apoll. Tyan.* i. 37; Ter. *Eun.* iv. 3, 24), where a sexual function, though fruitless, is implied. Busbequius (*Ep.* iii. 122, Ox. 1660) seems to ascribe the absence or presence of this to the total or partial character of the mutilation; but modern surgery would rather assign the earlier or later period of the operation as the real explanation. It is total among modern Turks (Tournefort, ii. 8, 9, 10, ed. Par. 1717, *taillés à fleur de ventre*); a precaution arising from mixed ignorance and jealousy. The "officer" Potiphar (Gen. xxxvii. 36, xxxix. 1, marg. "eunuch") was an Egyptian, was married, and was the "captain of the guard;" and in the Assyrian monuments an eunuch often appears, sometimes armed, and in a warlike capacity, or as a scribe, noting the number of heads and amount of spoil, as receiving the prisoners, and even as officiating in religious ceremonies (Layard, *Nineveh*, ii. 324–6, 334). A bloated beardless face and double chin is there their conventional type. Chardin (*Voyages en Perse*, ii. 283, ed. Amsterd. 1711) speaks of eunuchs having a harem of their own. If Potiphar had become such by operation for disease, by accident, or even by malice, such a marriage seems, therefore, according to Eastern notions, supposable.[a] (See Grotius on Deut. xxiii. 1; comp. Burckhardt, *Trav. in Arab.* i. 290.) Nor is it wholly repugnant to that barbarous social standard to think that the prospect of rank, honor, and royal confidence, might even induce parents to thus treat their children at a later age, if they showed an aptness for such preferment. The characteristics as regards beard, voice, &c., might then perhaps be modified, or might gradually follow. The Potipherah of Gen. xli. 50, whose daughter Joseph married, was "priest of On," and no doubt a different person.

The origination of the practice is ascribed to Semiramis (Amm. Marcell. xiv. 6), and is no doubt as early, or nearly so, as eastern despotism itself. Their incapacity, as in the case of mutes, is the ground of reliance upon them (Clarke's *Travels*, part ii. § 1, 13; Busbeq. *Ep.* i. 33). By reason of the mysterious distance at which the sovereign sought to keep his subjects (Herod. i. 99, comp. Esth. iv. 11), and of the malignant jealousy fostered by the debased relation of the sexes, such wretches, detached from social interests and hopes of issue (especially when, as commonly, and as amongst the Jews, foreigners), the natural slaves of either sex (Esth. iv. 5), and having no prospect in rebellion save the change of masters, were the fittest props of a government resting on a servile relation, the most complete ὄργανα ἔμψυχα of its despotism or its lust, the surest (but see Esth. ii. 21) guardians (Xenoph. *Cyrop.* vii. 5, § 15; Herod. viii. 105) of the monarch's person, and the sole confidential witnesses of his unguarded or undignified moments. Hence they have in all ages frequently risen to high offices of trust. Thus the "chief"[b] of the cupbearers and of the cooks of Pharaoh were eunuchs as being near his person, though their inferior agents need not have been so (Gen. xl. 1). The complete assimilation of the kingdom of Israel, and latterly[c] of Judah, to the neighboring models of despotism, is traceable in the rank and prominence of eunuchs (2 K. viii. 6, ix. 32, xxiii. 11, xxv. 19; Is. lvi. 3, 4; Jer. xxix. 2, xxxiv. 19, xxxviii. 7, xli. 16, lii. 25). They mostly appear in one of two relations, either military as "set over the men of war," greater trustworthiness possibly counterbalancing inferior courage and military vigor, or associated, as we mostly recognize them, with women and children. We find the Assyrian Rab-Saris, or chief eunuch (2 K. xviii. 17), employed together with other high officials as ambassador. Similarly, in the details of the travels of an embassy sent by the Duke of Holstein (p. 136), we find a eunuch mentioned as sent on occasion of a state-marriage to negotiate, and of another (p. 273) who was the *Mehetter*, or chamberlain of Shah Abbas, who was always near his person, and had his ear (comp. Chardin, iii. 37), and of another, originally a Georgian prisoner, who officiated as supreme judge. Fryer (*Travels in India and Persia*, 1698) and Chardin (ii. 283) describe them as being the base and ready tools of licentiousness, as tyrannical in humor, and pertinacious in the authority which they exercise; Clarke (*Travels in Europe, &c.*, part ii. § 1, p. 22), as eluded and ridiculed by those whom it is their office to guard. A great number of them accompany the Shah and his ladies when hunting, and no one is allowed, on pain of death, to come within two leagues of the field, unless the king sends an eunuch for him. So eunuchs run before the closed arabahs of the sultanas when abroad, crying out to all to keep at a distance This illustrates Esth. i. 10, 12, 15, 16, ii. 3, 8, 14 The moral tendency of this sad condition is well known to be the repression of courage, gentleness shame, and remorse, the development of malice, and often of melancholy, and a disposition to suicide The favorable description of them in Xenophon (*l. c.*) is overcharged, or at least is not confirmed by modern observation. They are not more liable to disease than others, unless of such as often follows the foul vices of which they are the tools. The operation itself, especially in infancy, is not more dangerous than an ordinary amputation. Chardin (ii. 285) says that only one in four survives; and Clot Bey, chief physician of the Pasha, states that two thirds die. Burckhardt, therefore (*Nub.* p. 329), is mistaken, when he says that the operation is only fatal in about two out of a hundred cases.

It is probable that Daniel and his companions were thus treated, in fulfillment of 2 K. xx. 17, 18; Is. xxxix. 7; comp. Dan. i. 3, 7. The court of Herod of course had its eunuchs (Joseph. *Ant.* xvi.

[a] The Jewish tradition is that Joseph was made a eunuch on his first introduction to Egypt; and yet the accusation of Potiphar's wife, his marriage and the birth of his children, are related subsequently without any explanation. See Targum Pseudojon. on Gen. xxxix. 1, xli. 50, and the details given at xxxix. 13.

[b] Wilkinson (*Anc. Egypt*, ii. 61) denies the use of eunuchs in Egypt. Herodotus, indeed (ii. 92), confirms his statement as regards Egyptian monogamy; but if this as a rule applied to the kings, they seem at any rate to have allowed themselves concubines (*ib.* 181). From the general beardless character of Egyptian heads it is not easy to pronounce whether any eunuchs appear in the sculptures or not.

[c] 2 Chr. xxviii. 1, is remarkable as ascribing eunuchs to the period of David, nor can it be doubted that Solomon's polygamy made them a necessary consequence; but in the state they do not seem to have played an important part at this period.

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8, § 1, xv. 7, § 4), as had also that of Queen Candace (Acts viii. 27). Michaelis (ii. 180) regards them as the proper consequence of the gross polygamy of the East, although his further remark that they tend to balance the sexual disparity which such monopoly of women causes is less just, since the countries despoiled of their women for the one purpose are not commonly those which furnish male children for the other.

In the three classes mentioned in Matt. xix. 12 the first is to be ranked with other examples of defective organization, the last, if taken literally, as it is said to have been personally exemplified in Origen (Euseb. *Eccl. Hist.* vi. 8), is an instance of human ways and means of ascetic devotion being valued by the Jews above revealed precept (see Schöttgen, *Hor. Heb.* i. 159). But a figurative sense of εὐνοῦχος (comp. 1 Cor. vii. 32, 34) is also possible.

In the A. V. of Esther the word "chamberlain" (marg. "eunuch") is the constant rendering of סָרִיס; and as the word also occurs in Acts xii. 20 and Rom. xvi. 23, where the original expressions are very different, some caution is required. In Acts xii. 20 τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως may mean a "chamberlain" merely. Such were persons of public influence, as we learn from a Greek inscription, preserved in Walpole's *Turkey* (ii. 559), in honor of P. Ælius Alcibiades, "chamberlain of the emperor" (ἐπὶ κοιτῶνος Σεβ.), the epithets in which exactly suggest the kind of patronage expressed. In Rom. xvi. 23 the word ἐπίτροπος is the one commonly rendered "steward" (*e. g.* Matt. xx. 8; Luke viii. 3), and means the one to whom the care of the city was committed. For further information, Salden, *Otia Theol. de Eunuchis* [and Winer's *Realw.* art. *Verschnittene*], may be consulted. H. H.

* **EUNUCH, ETHIOPIAN.** [ETHIOPIAN EUNUCH.]

* **EUO'DIA.** [EUODIAS.]

EUO'DIAS (Εὐωδία [Steph., *fragrant*; Εὐοδία, Elz. Griesb. Lachm. Tisch., with all the uncial MSS., *prosperous*]), a Christian woman at Philippi (Phil. iv. 2). The name, however, is correctly Euodia [as in the Genevan vers.], that being the nominative case of Εὐωδίαν. The two persons whom St. Paul there wishes to bring into accordance are both women, referred to in the following verse by αἵτινες and αἷς. H. A.

* The A. V. in Phil. iv. 3 does not bring out this relation of αἵτινες to the previous names. Instead of "help those women which labored," &c., the rendering should be "help them," *i. e.* the women before mentioned, "which labored," &c. The conjecture that Euodia may have taken the name (note the meaning) on becoming a Christian, cannot be proved or disproved. Most of those who recognize an order of deaconesses in the primitive church, think that Euodia belonged to that order. [DEACONESS.] H.

EUPHRATES (פְּרָת: Εὐφράτης: *Euphrates*) is probably a word of Aryan origin, the initial element being *u*, which is in Sanscrit *su*, in Zend *hu*, and in Greek εὖ: and the second element being *fra*, the particle of abundance. The Euphrates is thus "the good and abounding river." It is not improbable that in common parlance the name was soon shortened to its modern form of *Frát*, which is almost exactly what the Hebrew literation expresses. But it is most frequently denoted in the Bible by the term הַנָּהָר, *han-nâhâr*, i. e. "the river," *the* river of Asia, in grand contrast to the short-lived torrents of Palestine. (For a list of the occurrences of this term, see Stanley, *S. & P.* App. § 34).

The Euphrates is the largest, the longest, and by far the most important of the rivers of western Asia. It rises from two chief sources in the Armenian mountains, one of them at *Domli*, 25 miles N. E. of Erzeroum, and little more than a degree from the Black Sea; the other on the northern slope of the mountain range called *Ala-T'agh*, near the village of *Diyadin*, and not far from Mount Ararat. The former, or Northern Euphrates, has the name *Frát* from the first, but is known also as the *Kara-Su* (Black River); the latter, or Southern Euphrates, is not called the *Frát* but the *Murad Chai*, yet it is in reality the main river. Both branches flow at first towards the west or southwest, passing through the wildest mountain-districts of Armenia; they meet at *Kebban-Maden*, nearly in long. 39° E. from Greenwich, having run respectively 400 and 270 miles. Here the stream formed by their combined waters is 120 yards wide, rapid, and very deep; it now flows nearly southward, but in a tortuous course, forcing a way through the ranges of Taurus and Anti-Taurus, and still seeming as if it would empty itself into the Mediterranean; but prevented from so doing by the longitudinal ranges of Amanus and Lebanon, which here run parallel to the Syrian coast, and at no great distance from it; the river at last desists from its endeavor, and in about lat. 36° turns towards the southeast, and proceeds in this direction for above 1000 miles to its embouchure in the Persian Gulf. The last part of its course, from *Hit* downwards, is through a low, flat, and alluvial plain, over which it has a tendency to spread and stagnate; above *Hit*, and from thence to *Sumeisat* (Samosata), the country along its banks is for the most part open but hilly; north of *Sumeisat*, the stream runs in a narrow valley among high mountains, and is interrupted by numerous rapids. The entire course is calculated at 1780 miles, nearly 650 more than that of the Tigris, and only 200 short of that of the Indus; and of this distance more than two thirds (1200 miles) is navigable for boats, and even, as the expedition of Col. Chesney proved, for small steamers. The width of the river is greatest at the distance of 700 or 800 miles from its mouth — that is to say, from its junction with the *Khabour* to the village of *Werai*. It there averages 400 yards, while lower down, from *Werdi* to *Lamlum*, it continually decreases, until at the last named place its width is not more than 120 yards, its depth having at the same time diminished from an average of 18 to one of 12 feet. The causes of this singular phenomenon are the entire lack of tributaries below the *Khabour*, and the employment of the water in irrigation. The river has also in this part of its course the tendency already noted, to run off and waste itself in vast marshes, which every year more and more cover the alluvial tract west and south of the stream. From this cause its lower course is continually varying, and it is doubted whether at present, except in the season of the inundation, any portion of the Euphrates water is poured into the *Shat-el-Arab*.

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The annual inundation of the Euphrates is caused by the melting of the snows in the Armenian highlands. It occurs in the month of May. The rise of the Tigris is earlier, since it drains the *southern* flank of the great Armenian chain. The Tigris scarcely ever overflows [HIDDEKEL], but the Euphrates inundates large tracts on both sides of its course from Hit downwards. The great hydraulic works ascribed to Nebuchadnezzar (Abyden. Fr. 8) had for their great object to control the inundation by turning the waters through sluices into canals prepared for them, and distributing them in channels over a wide extent of country.

The Euphrates has at all times been of some importance as furnishing a line of traffic between the East and the West. Herodotus speaks of persons, probably merchants, using it regularly on their passage from the Mediterranean to Babylon (Herod. i. 185). He also describes the boats which were in use upon the stream (i. 194) — and mentions that their principal freight was wine, which he seems to have thought was furnished by Armenia. It was, however, more probably Syrian, as Armenia is too cold for the vine. Boats such as he describes, of wicker work, and coated with bitumen, or sometimes covered with skins, still abound on the river. Alexander appears to have brought to Babylon by the Euphrates route vessels of some considerable size, which he had had made in Cyprus and Phœnicia. They were so constructed that they could take to pieces, and were thus carried piecemeal to Thapsacus, where they were put together and launched (Aristobul. ap. Strab. xvi. 1, § 11). The disadvantage of the route was the difficulty of conveying return cargoes against the current. According to Herodotus the boats which descended the river were broken to pieces and sold at Babylon, and the owners returned on foot to Armenia, taking with them only the skins (i. 194). Aristobulus however related (ap. Strab. xvi. 3, § 3) that the Gerrhæans ascended the river in their rafts not only to Babylon, but to Thapsacus, whence they carried their wares on foot in all directions. The spices and other products of Arabia formed their principal merchandise. On the whole there are sufficient grounds for believing that throughout the Babylonian and Persian periods this route was made use of by the merchants of various nations, and that by it the East and West continually interchanged their most important products. (See Layard's *Nineveh and Babylon*, pp. 536–37).

The Euphrates is first mentioned in Scripture as one of the four rivers of Eden (Gen. ii. 14). Its celebrity is there sufficiently indicated by the absence of any explanatory phrase, such as accompanies the names of the other streams. We next hear of it in the covenant made with Abraham (Gen. xv. 18), where the whole country from "the great river, the river Euphrates" to the river of Egypt is promised to the chosen race. In Deuteronomy and Joshua we find that this promise was borne in mind at the time of the settlement in Canaan (Deut. i. 7, xi. 24; Josh. i. 4); and from an important passage in the first book of Chronicles it appears that the tribe of Reuben did actually extend itself to the Euphrates in the times anterior to Saul (1 Chr. v. 9). Here they came in contact with the Hagarites, who appear upon the middle Euphrates in the Assyrian inscriptions of the later empire. It is David, however, who seems for the first time to have entered on the full enjoyment of the promise, by the victories which he gained over Hadadezer, king of Zobah, and his allies, the Syrians of Damascus (2 Sam. viii. 3–8: 1 Chr. xviii. 3). The object of his expedition was "to recover his border," and "to stablish his dominion by the river Euphrates;" and in this object he appears to have been altogether successful: in somuch that Solomon, his son, who was not a man of war, but only inherited his father's dominions, is said to have "reigned over all kingdoms from the river (*i. e.* the Euphrates) unto the land of the Philistines and unto the border of Egypt" (1 K. iv. 21; compare 2 Chr. ix. 26). Thus during the reigns of David and Solomon the dominion of Israel actually attained to the full extent both ways of the original promise, the Euphrates forming the boundary of their empire to the northeast, and the river of Egypt (*torrens Ægypti*) to the southwest. This wide-spread dominion was lost upon the disruption of the empire under Rehoboam; and no more is heard in Scripture of the Euphrates until the expedition of Necho against the Babylonians in the reign of Josiah. The "Great River" had meanwhile served for some time as a boundary between Assyria and the country of the Hittites (see ASSYRIA), but had been repeatedly crossed by the armies of the Ninevite kings, who gradually established their sway over the countries upon its right bank. The crossing of the river was always difficult; and at the point where certain natural facilities fixed the ordinary passage, the strong fort of Carchemish had been built, probably in very early times, to command the position. [CARCHEMISH.] Hence, when Necho determined to attempt the permanent conquest of Syria, his march was directed upon "Carchemish by Euphrates" (2 Chr. xxxv. 20), which he captured and held. thus extending the dominion of Egypt to the Euphrates, and renewing the old glories of the Ramesside kings. His triumph, however, was short-lived. Three years afterwards the Babylonians — who had inherited the Assyrian dominion in these parts — made an expedition under Nebuchadnezzar against Necho, defeated his army, "which was by the river Euphrates in Carchemish" (Jer. xlvi. 2), and recovered all Syria and Palestine. Then "the king of Egypt came no more out of his land, for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt" (2 K. xxiv. 7).

These are the chief events which Scripture distinctly connects with the "Great River." It is probably included among the "rivers of Babylon," by the side of which the Jewish captives "remembered Zion" and "wept" (Ps. cxxxvii. 1); and no doubt is glanced at in the threats of Jeremiah against the Chaldæan "waters" and "springs," upon which there is to be a "drought," that shall "dry them up" (Jer. l. 38; li. 36). The fulfillment of these prophecies has been noticed under the head of CHALDÆA. The river still brings down as much water as of old, but the precious element is wasted by the neglect of man; the various water-courses along which it was in former times conveyed are dry; the main channel has shrunk; and the water stagnates in unwholesome marshes.

It is remarkable that Scripture contains no clear and distinct reference to that striking occasion when, according to profane historians (Herod. i. 191: Xen. *Cyrop.* vii. 5), the Euphrates was turned against its mistress, and used to effect the ruin of Babylon. The brevity of Daniel (v. 30, 31) is per

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gaps sufficient to account for his silence on the point; but it might have been expected from the fullness of Jeremiah (chs. l. and li.) that so remarkable a feature of the siege would not have escaped mention. We must, however, remember, in the first place, that a clear prophecy may have been purposely withheld, in order that the Babylonians might not be put upon their guard. And secondly, we may notice, that there does seem to be at least one reference to the circumstance, though it is covert, as it was necessary that it should be. In immediate conjunction with the passage which most clearly declares the taking of the city by a surprise is found an expression, which reads very obscurely in our version — "the passages are stopped" (Jer. li. 32). Here the Hebrew term used (מַעְבָּרוֹת) applies most properly to "fords or ferries over rivers" (comp. Judg. iii. 28); and the whole passage may best be translated, "the ferries are seized" or "occupied;" which agrees very well with the entrance of the Persians by the river, and with the ordinary mode of transit in the place, where there was but one bridge (Herod. i. 186).

(See, for a general account of the Euphrates, Col. Chesney's *Euphrates Expedition*, vol. i.; and for the lower course of the stream, compare Loftus's *Chaldæa and Susiana*. See also Rawlinson's *Herodotus*, vol. i. Essay ix., and Layard's *Nineveh and Babylon*, chs. xxi. and xxii.) G. R.

EUPOL'EMUS (Εὐπόλεμος [*good in war*]), the "son of John, the son of Accos" ('Ακκώς; cf. Neh. iii. 4, 21, &c.), one of the envoys sent to Rome by Judas Maccabæus, cir. B. C. 161 (1 Macc. viii. 17; 2 Macc. iv. 11; Joseph. *Ant.* xii. 10, § 6). He has been identified with the historian of the same name (Euseb. *Præp. Ev.* ix. 17 ff.); but it is by no means clear that the historian was of Jewish descent (Joseph. *c. Apion.* i. 23; yet cf. Hieron. *de Vir. Illustr.* 38). B. F. W.

EUROCLYDON (Εὐροκλύδων [Lachm. Treg., with A B* Sin., Εὐρακύλων: *Euroaquilo*]), the name given (Acts xxvii. 14) to the gale of wind, which off the south coast of Crete seized the ship in which St. Paul was ultimately wrecked on the coast of Malta. The circumstances of this gale are described with much particularity; and they admit of abundant illustration from the experience of modern seamen in the Levant. In the first place it came down from the island (κατ' αὐτῆς),[a] and therefore must have blown, more or less, from the northward, since the ship was sailing along the south coast, not far from Mount Ida, and on the way from FAIR HAVENS toward PHŒNICE. So Captain Spratt, R. N., after leaving Fair Havens with a light southerly wind, fell in with "a strong northerly breeze, blowing direct from Mount Ida" (Smith, *Voyage and Shipwreck of St. Paul*, 1856, pp. 97, 245 [p. 101, ed. of 1866]). Next, the wind is described as being like a typhoon or whirlwind (τυφωνικός, A. V. "tempestuous"); and the same authority speaks of such gales in the Levant as being generally "accompanied by terrific gusts and squalls from those high mountains" (*Life and Epistles of St. Paul*, 1856, ii. 401). It is also observable that the change of wind in the voyage before us (xxvii. 13, 14) is exactly what might have been expected; for Captain J. Stewart, R. N., observes, in his remarks on the Archipelago, that "it is always safe to anchor under the lee of an island with a northerly wind, as it dies away gradually, but it would be extremely dangerous with southerly winds, as they almost invariably shift to a violent northerly wind" (Purdy's *Sailing Directory*, pt. ii. p. 61). The long duration of the gale ("the fourteenth night," 27), the overclouded state of the sky ("neither sun nor stars appearing," 20), and even the heavy rain which concluded the storm (τὸν ὑετόν, xxviii. 2) could easily be matched with parallel instances in modern times (see *Voy. and Shipwreck*, p. 144; *Life and Epp.* p. 412) We have seen that the wind was more or less northerly. The context gives us full materials for determining its direction with great exactitude. The vessel was driven from the coast of Crete to CLAUDA (xxvii. 16), and apprehension was felt that she would be driven into the African Syrtis (ver. 17). Combining these two circumstances with the fact that she was less than half way from Fair Havens to Phœnice when the storm began (ver. 14), we come to the conclusion that it came from the N. E. or E. N. E. This is quite in harmony with the natural sense of Εὐρακύλων (*Euroaquilo*, Vulg.), which is regarded as the true reading by Bentley, and is found in some of the best MSS.; but we are disposed to adhere to the Received Text, more especially as it is the more difficult reading and the phrase used by St. Luke (ὁ καλούμενος Εὐροκλύδων) seems to point to some peculiar word in use among the sailors. Dean Alford thinks that the true name of the wind was εὐρακύλων, but that the Greek sailors, not understanding the Latin termination, corrupted the word into εὐροκλύδων, and that so St. Luke wrote it. [WINER.] J. S. H.

EUTYCHUS (Εὔτυχος [*fortunate*]), a youth at Troas (Acts xx. 9), who sitting in a window, and having fallen asleep while St. Paul was discoursing far into the night, fell from the third story, and being taken up dead, was miraculously restored to life by the Apostle. The plain statement, ἤρθη νεκρός, and the proceeding of St. Paul with the body (cf. 2 K. iv. 34), forbid us for moment to entertain the view of De Wette, Meyer and Olshausen, who suppose that animation was merely suspended. H. A.

* In his later editions (*Apostelgeschichte*, 1854 and 1861), Meyer discards his earlier opinion, and declares fully that Eutychus was killed by the fall, and hence was restored to life by a miracle. We may add that the window, out of which the sleeper fell, projected (according to the side of the house where the window was) either over the street or over the interior court; and hence, in either case, he fell from "the third story" upon the hard earth or pavement below. The lamentation of those present (θορυβεῖσθε, and see Mark v. 38) shows that they considered him dead, which is also the antithesis suggested by ζῶντα in ver. 12. H.

EVANGELIST. The constitution of the Apostolic Church included an order or body of men known as Evangelists. The absence of any detailed account of the organization and practical working of the church of the first century leaves us in some uncertainty as to their functions and positions. The meaning of the name, "the publishers of glad tidings," seems common to the work of the Christian ministry generally, yet in Eph. iv. 11 the εὐαγγελισταί appear on the one hand after

[a] * On the force of κατ' αὐτῆς, see addition under CRETE. H

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the ἀπόστολοι and προφῆται; on the other before the ποιμένες and διδάσκαλοι. Assuming that the Apostles here, whether limited to the Twelve or not, are those who were looked on as the special delegates and representatives of Christ, and therefore higher than all others in their authority, and that the prophets were men speaking under the immediate impulse of the Spirit words that were mighty in their effects on men's hearts and consciences, it would follow that the evangelists had a function subordinate to theirs, yet more conspicuous, and so far higher, than that of the pastors who watched over a church that had been founded, and of the teachers who carried on the work of ystematic instruction. This passage accordingly would lead us to think of them as standing between the two other groups — sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second. The same inference would seem to follow the occurrence of the word as applied to Philip in Acts xxi. 8. He had been one of those who had gone every where, εὐαγγελιζόμενοι τὸν λόγον (Acts viii. 4), now in one city, now in another (viii. 40); but he has not the power or authority of an Apostle, does not speak as a prophet himself, though the gift of prophecy belongs to his four daughters (xxi. 9), exercises apparently no pastoral superintendence over any portion of the flock. The omission of evangelists in the list of 1 Cor. xii. may be explained on the hypothesis that the nature of St. Paul's argument led him there to speak of the settled organization of a given local church, which of course presupposed the work of the missionary preacher as already accomplished, while the train of thought in Eph. iv. 11 brought before his mind all who were in any way instrumental in building up the church universal. It follows from what has been said that the calling of the evangelist is expressed by the word κηρύσσειν rather than διδάσκειν, or παρακαλεῖν; it is the proclamation of the glad-tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized. And this is also what we gather from 2 Tim. iv. 2, 5. Timotheus is "to preach the word;" in doing this he is to fulfill "the work of an evangelist." It follows also that the name denotes a *work* rather than an *order*. The evangelist might or might not be a bishop-elder or a deacon. The Apostles, so far as they evangelized (Acts viii. 25, xiv. 7; 1 Cor. i. 17), might claim the title, though there were many evangelists who were not Apostles. The brother, "whose praise was in the gospel" (2 Cor. viii. 18), may be looked on as one of St. Paul's companions in the work, and known probably by the same name. In this, as in other points connected with the organization of the church in the Apostolic age, but little information is to be gained from later writers. The name was no longer explained by the presence of those to whom it had been specially applied, and came to be variously interpreted. Theoderet (on Eph. iv. 11) describes the evangelists (as they have been described above) as travelling missionaries. Chrysostom, as men who preached the gospel μὴ περιϊόντες πανταχοῦ. The account given by Eusebius (*H. E.* iii. 37), though somewhat rhetorical and vague, gives prominence to the idea of itinerant missionary preaching. Men "do the work of evangelists, leaving their homes to proclaim Christ, and deliver the written gospels to those who were ignorant of the faith." The last clause of this description indicates a change in the work, which before long affected the meaning of the name. If the gospel was a written book, and the office of the evangelists was to read or distribute it, then the writers of such books were κατ' ἐξοχήν THE evangelists. It is thus, accordingly, that Eusebius (*l. c.*) speaks of them, though the old meaning of the word (as in *H. E.* v. 10, where he applies it to Pantænus) is not forgotten by him. Soon this meaning so overshadowed the old that Œcumenius (Estius on Eph. iv. 11) has no other notion of the evangelists than as those who have written a gospel (comp. Harless on Eph. iv. 11). Augustine, though commonly using the word in this sense, at times remembers its earlier signification (*Serm.* xcix. and cclxvi.). Ambrosianus (Estius, *l. c.*) identifies them with deacons. In later liturgical language the work was applied to the reader of the gospel for the day. (Comp. Neander, *Pflanz. u. Leit.* iii. 5; Hooker, *E. P.* bk. lxxviii. 7, 9.)

E. H. P.

EVE (חַוָּה, i. e. *Chavvah*: LXX. in Gen. iii 20, Ζωή, elsewhere Εὔα: *Heva*), the name given in Scripture to the first woman. It is simply a feminine form of the adjective חַי, *living, alive*, which more commonly makes חַיָּה; or it may be regarded as a variation of the noun חַיָּה, which means *life*. The account of Eve's creation is found at Gen. ii. 21, 22. Upon the failure of a companion suitable for Adam among the creatures which were brought to him to be named, the Lord God caused a deep sleep to fall upon him, and took one of his ribs from him, which he fashioned into a woman, and brought her to the man. Various explanations of this narrative have been offered. Perhaps that which we are chiefly intended to learn from it is the foundation upon which the union between man and wife is built, namely, identity of nature and oneness of origin.

Through the subtlety of the serpent, Eve was beguiled into a violation of the one commandment which had been imposed upon her and Adam. She took of the fruit of the forbidden tree and gave it her husband (comp. 2 Cor. xi. 3; 1 Tim. ii. 13, 14). [ADAM.] The different aspects under which Eve regarded her mission as a mother are seen in the names of her sons. At the birth of the first she said "I have gotten a man from the Lord," ["with Jehovah," i. e. his aid?] or perhaps, "I have gotten a man, even the Lord," mistaking him for the Redeemer. When the second was born, finding her hopes frustrated, she named him Abel, or *vanity*. [ABEL.] When his brother had slain him, and she again bare a son, she called his name Seth, and the joy of a mother seemed to outweigh the sense of the vanity of life: "For God," said she, "hath appointed ME another seed instead of Abel, for Cain slew him." The Scripture account of Eve closes with the birth of Seth. S. L.

EVI (אֵוִי [*desire*]: Εὐΐ; [Vat. Ευει, and so Alex. in Num.:] *Evi, Heveus*), one of the five kings or princes of Midian, slain by the Israelites in the war after the matter of Baal-peor, and whose lands were afterwards allotted to Reuben (Num xxxi. 8; Josh. xiii. 21). [MIDIAN.] E. S. P.

EVIDENCE (Jer. xxxii. 10 ff.) means "bill of sale" (סֵפֶר הַמִּקְנָה), mentioned repeatedly in

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the account of Jeremiah's fictitious purchase of a field. This was a symbolic act, signifying that though the threatened desolation must come, God's word of promise was sure, and "houses and fields and vineyards should again be possessed in the land" (Jer. xxxii. 15). H.

EVIL-MERODACH (אֱוִיל מְרֹדַךְ: Εὐιλμαρωδέκ [Vat. -ει-], [Alex. Ενειλαρωδαχ, Ουλαμαραδαχ; FA. in Jer., Ουλεδαμαχαρ; Ουλαμαδάχαρ; Abyden. Ἀμιλμαρούδοκος; Beros. Εὐειλμαρδδουχος: *Evilmerodach*), according to Berosus and Abydenus, was the son and successor of Nebuchadnezzar. We learn from the second book of Kings (2 K. xxv. 27) and from Jeremiah (Jer. lii. 31), that in the first year of his reign this king had compassion upon his father's enemy, Jehoiachin, and released him from prison where he had languished for thirty-seven years, "spake kindly to him," and gave him a portion at his table for the rest of his life. He reigned but a short term, having ascended the throne on the death of Nebuchadnezzar in B. C. 561, and being himself succeeded by Neriglissar in B. C. 559. (See the Canon of Ptolemy, given under BABYLON.) He thus appears to have reigned but two years, which is the time assigned to him by Abydenus (*Fr.* 9) and Berosus (*Fr.* 14). At the end of this brief space Evil-Merodach was murdered by Neriglissar [NERGAL-SHAREZER] — a Babylonian noble married to his sister — who then seized the crown. According to Berosus, Evil-Merodach provoked his fate by lawless government and intemperance. Perhaps the departure from the policy of his father, and the substitution of mild for severe measures, may have been viewed in this light. G. R.

* **EVIL SPIRIT.** [DEMON.]

* **EXCELLENCY OF CARMEL,** Is. xxv. 2. [CARMEL, especially *note*, p. 389, Amer. ed.]

* **EXCELLENT,** after the Latin *excellens*, has its older sense of "surpassing," "transcendent," in Dan. ii. 31 ("brightness . . . excellent") and 2 Peter i. 17 ("excellent glory"). In conformity with that usage, we find Shakespeare speaking of "a grand excellent tyrant," and Taylor of "excellent pain."

"Most excellent" (κράτιστος) as applied to Theophilus, Luke i. 3, and to Felix, Acts xxiii. 26, is unquestionably a title of rank or office. It is the same Greek term that the A. V. renders "noble" as applied to Felix, Acts xxiv. 3, and to Festus, Acts xxvi. 25. [THEOPHILUS.] H.

* **EXCHANGERS.** [MONEY-CHANGERS.]

EXCOMMUNICATION (ἀφορισμός: *excommunicatio*). Excommunication is a power founded upon a right inherent in all religious societies, and is analogous to the powers of capital punishment, banishment, and exclusion from membership, which are exercised by political and municipal bodies. If Christianity is merely a philosophical idea thrown into the world to do battle with other theories, and to be valued according as it maintains its ground or not in the conflict of opinions, excommunication and ecclesiastical punishments and penitential discipline are unreasonable. If a society has been instituted for maintaining any body of doctrine and any code of morals, they are necessary to the existence of that society. That the Christian church is an organized polity, a spiritual "kingdom of God" on earth, is the declaration of the Bible [CHURCH]; and that the Jewish church was at once a spiritual and a temporal organization is clear.

1. *Jewish Excommunication.* — The Jewish system of excommunication was threefold. For a first offense a delinquent was subjected to the penalty of נִדּוּי (*Niddûi*). Rambam (quoted by Lightfoot, *Horæ Hebraicæ* on 1 Cor. v. 5), Morinus (*De Pœnitentia*, iv. 27), and Buxtorf (*Lexicon*, s. v נִדּוּי) enumerate the twenty-four offenses for which it was inflicted. They are various, and range in heinousness from the offense of keeping a fierce dog to that of taking God's name in vain. Elsewhere (*Bab. Moed Katon*, fol. 16, 1) the causes of its infliction are reduced to two, termed money and epicurism, by which is meant debt and wanton insolence. The offender was first cited to appear in court, and if he refused to appear or to make amends, his sentence was pronounced — "Let M. or N. be under excommunication." The excommunicated person was prohibited the use of the bath, or of the razor, or of the convivial table; and all who had to do with him were commanded to keep him at four cubits' distance. He was allowed to go to the Temple, but not to make the circuit in the ordinary manner. The term of this punishment was thirty days; and it was extended to a second, and to a third thirty days when necessary. If at the end of that time the offender was still contumacious, he was subjected to the second excommunication, termed חֵרֶם (*cherem*), a word meaning something devoted to God (Lev. xxvii. 21, 28; Ex. xxii. 20 [19]; Num. xviii. 14). Severer penalties were now attached. The offender was not allowed to teach or to be taught in company with others, to hire or to be hired, nor to perform any commercial transactions beyond purchasing the necessaries of life. The sentence was delivered by a court of ten, and was accompanied by a solemn malediction, for which authority was supposed to be found in the "Curse ye Meroz" of Judg. v. 23. Lastly followed שַׁמָּתָא (*Shammâthâ*), which was an entire cutting off from the congregation. It has been supposed by some that these two latter forms of excommunication were undistinguishable from each other.

The punishment of excommunication is not appointed by the Law of Moses. It is founded on the natural right of self-protection which all societies enjoy. The case of Korah, Dathan, and Abiram (Num. xvi.), the curse denounced on Meroz (Judg. v. 23), the commission and proclamation of Ezra (vii. 26, x. 8), and the reformation of Nehemiah (xiii. 25), are appealed to by the Talmudists as precedents by which their proceedings are regulated. In respect to the principle involved, the "cutting off from the people" commanded for certain sins (Ex. xxx. 33, 38, xxxi. 14; Lev. xvii. 4), and the exclusion from the camp denounced on the leprous (Lev. xiii. 46; Num. xii. 14) are more apposite.

In the New Testament, Jewish excommunication is brought prominently before us in the case of the man that was born blind and restored to sight (John ix.). "The Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him" (22, 23). "And they cast him out. Jesus heard that they had cast him out" (34, 35). The expressions here used

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ἀποσυνάγωγος γένηται — ἐξέβαλον αὐτὸν ἔξω, refer, no doubt, to the first form of excommunication or *niddûi*. Our Lord warns his disciples that they will have to suffer excommunication at the hands of their countrymen (John xvi. 2); and the fear of it is described as sufficient to prevent persons in a respectable position from acknowledging their belief in Christ (John xii. 42). In Luke vi. 22, it has been thought that our Lord referred specifically to the three forms of Jewish excommunication — "Blessed are ye when men shall hate you, and when they shall separate you from their company (ἀφορίσωσιν), and shall reproach you (ὀνειδίσωσιν), and cast out your name as evil (ἐκβάλωσιν), for the Son of Man's sake." The three words very accurately express the simple separation, the additional malediction, and the final exclusion of *niddûi*, *cherem*, and *shammâthâ*. This verse makes it probable that the three stages were already formally distinguished from each other, though, no doubt, the words appropriate to each are occasionally used inaccurately.[a]

II. *Christian Excommunication.* — Excommunication, as exercised by the Christian church, is not merely founded on the natural right possessed by all societies, nor merely on the example of the Jewish church and nation. It was instituted by our Lord (Matt. xviii. 15, 18), and it was practiced by and commanded by St. Paul (1 Tim. i. 20; 1 Cor. v. 11; Tit. iii. 10).

Its Institution. — The passage in St. Matthew has led to much controversy, into which we do not enter. It runs as follows: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Our Lord here recognizes and appoints a way in which a member of his church is to become to his brethren as a heathen man and a publican — *i. e.* be reduced to a state analogous to that of the Jew suffering the penalty of the third form of excommunication. It is to follow on his contempt of the censure of the church passed on him for a trespass which he has committed. The final excision is to be preceded, as in the case of the Jew, by two warnings.

Apostolic Example. — In the epistles we find St. Paul frequently claiming the right to exercise discipline over his converts (comp. 2 Cor. i. 23, xiii. 10). In two cases we find him exercising this authority to the extent of cutting off offenders from the church. One of these is the case of the incestuous Corinthian: "Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 2–5). The other case is that of Hymeneus and Alexander: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. i. 19, 20). It seems certain that these persons were excommunicated, the first for immorality, others for heresy. What is the full meaning of the expression, "deliver unto Satan," is doubtful. All agree that excommunication is contained in it, but whether it implies any further punishment, inflicted by the extraordinary powers committed specially to the Apostles, has been questioned. The strongest argument for the phrase meaning no more than excommunication may be drawn from a comparison of Col. i. 13. Addressing himself to the "saints and faithful brethren in Christ which are at Colosse," St. Paul exhorts them to "give thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." The conception of the Apostle here is of men lying in the realm of darkness, and transported from thence into the kingdom of the Son of God, which is the inheritance of the saints in light, by admission into the church. What he means by the power of darkness is abundantly clear from many other passages in his writings, of which it will be sufficient to quote Eph. vi. 12: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Introduction into the church is therefore, in St. Paul's mind, a translation from the kingdom and power of Satan to the kingdom and government of Christ. This being so, he could hardly more naturally describe the effect of excluding a man from the church than by the words, "deliver him unto Satan," the idea being, that the man, ceasing to be a subject of Christ's kingdom of light, was at once transported back to the kingdom of darkness, and delivered therefore into the power of its ruler, Satan. This interpretation is strongly confirmed by the terms in which St. Paul describes the commission which he received from the Lord Jesus Christ, when he was sent to the Gentiles: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 18). Here again the act of being placed in Christ's kingdom, the church, is

[a] On the forms and degrees of Jewish excommunication, see particularly Buxtorf's *Lex. Talm.* col. 827–29, 1303–07, 2466–70. A tremendous example of the *cherem* is given (from Buxtorf) in Stuart's *Comm. on Romans*, p. 403, 2d ed. (note on Rom. ix 3). The anathema pronounced on Spinoza by a Jewish tribunal in 1656 is another remarkable specimen of cursing in the name of religion. It has been recently published in the *Supplementum* to the Works of Spinoza (containing hitherto inedited treatises) p. 290 ff (Amst 1862). A.

pronounced to be a translation from darkness to light, from the power of Satan unto God. Conversely, to be cast out of the church would be to be removed from light to darkness, to be withdrawn from God's government, and delivered into the power of Satan (so Balsamon and Zonaras, *in Basil. Can.* 7; Estius, *in* 1 *Cor.* v.; Beveridge, *in Can. Apost.* x.). If, however, the expression means more than excommunication, it would imply the additional exercise of a special apostolical power, similar to that exerted on Ananias and Sapphira (Acts v. 1), Simon Magus (viii. 20), and Elymas (xiii. 10). (So Chrysostom, Ambrose, Augustine, Hammond, Grotius, Lightfoot.)

Apostolic Precept. — In addition to the claim to exercise discipline, and its actual exercise in the form of excommunication, by the Apostles, we find apostolic precepts directing that discipline should be exercised by the rulers of the church, and that in some cases excommunication should be resorted to: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother," writes St. Paul to the Thessalonians (2 Thess. iii. 14). To the Romans: "Mark them which cause divisions and offenses contrary to the doctrine which ye have heard, and avoid them" (Rom. xvi. 17). To the Galatians: "I would they were even cut off that trouble you" (Gal. v. 12). To Timothy: "If any man teach otherwise, ... from such withdraw thyself" (1 Tim. vi. 3). To Titus he uses a still stronger expression: "A man that is an heretic, after the first and second admonition, reject" (Tit. iii. 10). St. John instructs the lady to whom he addresses his second epistle, not to receive into her house, nor bid God speed to any who did not believe in Christ (2 John 10); and we read that in the case of Cerinthus he acted himself on the precept that he had given (Euseb. *H. E.* iii. 28). In his third epistle he describes Diotrephes, apparently a Judaizing presbyter, "who loved to have the preëminence," as "casting out of the church," *i. e.* refusing church communion to, the stranger brethren who were travelling about preaching to the Gentiles (3 John 10). In the addresses to the Seven Churches, the angels or rulers of the Church of Pergamos and of Thyatira are rebuked for "suffering" the Nicolaitans and Balaamites "to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. ii. 20). There are two passages still more important to our subject. In the Epistle to the Galatians, St. Paul denounces, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (ἀνάθεμα ἔστω). As I said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (ἀνάθεμα ἔστω, Gal. i. 8, 9). And in the First Epistle to the Corinthians: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha" (1 Cor. xvi. 22). It has been supposed that these two expressions, "let him be Anathema," "let him be Anathema Maran-atha," refer respectively to the two later stages of Jewish excommunication — the *cherem* and the *shammâthâ*. This requires consideration.

The words ἀνάθεμα and ἀνάθημα have evidently the same derivation, and originally they bore the same meaning. They express a person or thing set apart, laid up, or devoted. But whereas a thing may be set apart by way of honor or for destruction, the words, like the Latin "sacer" and the English "devoted," came to have opposite senses — τὸ ἀπηλλοτριωμένον Θεοῦ, and τὸ ἀφωρισμένον Θεῷ. The LXX. and several ecclesiastical writers use the two words almost indiscriminately, but in general the form ἀνάθημα is applied to the votive offering (see 2 Macc. ix. 16; Luke xxi. 5; and Chrys. *Hom.* xvi. *in Ep. ad Rom.*), and the form ἀνάθεμα to that which is devoted to evil (see Deut. vii. 26; Josh. vi. 17, viii. 13). Thus St. Paul declares that he could wish himself an ἀνάθεμα from Christ, if he could thereby save the Jews (Rom. ix. 3). His meaning is that he would be willing to be set apart as a vile thing, to be cast aside and destroyed, if only it could bring about the salvation of his brethren. Hence we see the force of ἀνάθεμα ἔστω in Gal. i. 8. "Have nothing to do with him," would be the Apostle's injunction, "but let him be set apart as an evil thing, for God to deal with him as he thinks fit." Hammond (*in loc.*) paraphrases it as follows: — "You are to disclaim and renounce all communion with him, to look on him as on an excommunicated person, under the second degree of excommunication, that none is to have any commerce with in sacred things." Hence it is that ἀνάθεμα ἔστω came to be the common expression employed by Councils at the termination of each canon which they enacted, meaning that whoever was disobedient to the canon was to be separated from the communion of the church and its privileges, and from the favor of God, until he repented (see Bingham, *Ant.* xvi. 2, 16).

The expression Ἀνάθεμα μαραναθά, as it stands by itself without explanation in 1 Cor. xvi. 22, is so peculiar, that it has tempted a number of ingenious expositions. Parkhurst hesitatingly derives it from אָרוּר אַתָּה, "Cursed be thou." But this derivation is not tenable. Buxtorf, Morinus, Hammond, Bingham, and others identify it with the Jewish *shammâthâ*. They do so by translating *shammâthâ*, "The Lord comes." But *shammâthâ* cannot be made to mean "The Lord comes" (see Lightfoot, *in loc.*). Several fanciful derivations are given by Rabbinical writers, as "There is death," "There is desolation;" but there is no mention by them of such a signification as "The Lord comes." Lightfoot derives it from שַׁמָּתָא, and it probably means a thing excluded or shut out. Maranatha, however peculiar its use in the text may seem to us, is a Syro-Chaldaic expression, signifying "The Lord is come" (Chrysostom, Jerome, Estius, Lightfoot), or "The Lord cometh." If we take the former meaning, we may regard it as giving the reason why the offender was to be anathematized; if the latter, it would either imply that the separation was to be in perpetuity, "donec Dominus redeat" (Augustine), or, more properly, it would be a form of solemn appeal to the day on which the judgment should be ratified by the Lord (comp. Jude 14). In any case, it is a strengthened form of the simple ἀνάθεμα ἔστω. And thus it may be regarded as holding towards it a similar relation to that which existed between the *shammâthâ* and the *cherem*, but not on any supposed ground of etymological identity between the two words *shammâthâ* and *maran-atha*. Perhaps we ought to interpunctuate more strongly between ἀνάθεμα and μαραναθά, and read ἤτω ἀνάθεμα· μαραναθά, *i. e.* "Let him be

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anathema. The Lord will come." The *anathema* and the *cherem* answer very exactly to each other (see Lev. xxvii. 28; Num. xxi. 3; Is. xliii. 28).

Restoration to Communion. — Two cases of excommunication are related in Holy Scripture; and in one of them the restitution of the offender is specially recounted. The incestuous Corinthian had been excommunicated by the authority of St. Paul, who had issued his sentence from a distance without any consultation with the Corinthians. He had required them publicly to promulgate it and to act upon it. They had done so. The offender had been brought to repentance, and was overwhelmed with grief. Hereupon St. Paul, still absent as before, forbids the further infliction of the punishment, pronounces the forgiveness of the penitent, and exhorts the Corinthians to receive him back to communion, and to confirm their love towards him.

The Nature of Excommunication is made more evident by these acts of St. Paul than by any investigation of Jewish practice or of the etymology of words. We thus find, (1) that it is a spiritual penalty, involving no temporal punishment, except accidentally; (2) that it consists in separation from the communion of the church; (3) that its object is the good of the sufferer (1 Cor. v. 5), and the protection of the sound members of the church (2 Tim. iii. 17); (4) that its subjects are those who are guilty of heresy (1 Tim. i. 20), or gross immorality (1 Cor. v. 1); (5) that it is inflicted by the authority of the church at large (Matt. xviii. 18), wielded by the highest ecclesiastical officer (1 Cor. v. 3; Tit. iii. 10); (6) that this officer's sentence is promulgated by the congregation to which the offender belongs (1 Cor. v. 4), in deference to his superior judgment and command (2 Cor. ii. 9), and in spite of any opposition on the part of a minority (*ib.* 6); (7) that the exclusion may be of indefinite duration, or for a period; (8) that its duration may be abridged at the discretion and by the indulgence of the person who has imposed the penalty (*ib.* 8); (9) that penitence is the condition on which restoration to communion is granted (*ib.* 7); (10) that the sentence is to be publicly reversed as it was publicly promulgated (*ib.* 10).

Practice of Excommunication in the Post-Apostolic Church. — The first step was an admonition o the offender, repeated once, or even more than once, in accordance with St. Paul's precept (Tit. iii. 10). (See S. Ambr. *De Offic.* ii. 27; Prosper, *De Vit. Contempl.* ii. 7; Synesius, *Ep.* lviii.) If this did not reclaim him, it was succeeded by the lesser excommunication (ἀφορισμός), by which he was excluded from the participation of the eucharist, and was shut out from the communion-service, although admitted to what was called the service of the catechumens (see Theodoret, *Ep.* lxxvii. *ad Eubul.*). Thirdly followed the greater excommunication or Anathema (παντελὴς ἀφορισμός, ἀνάθεμα), by which the offender was debarred, not only from the eucharist, but from taking part in all religious acts in any assembly of the church, and from the company of the faithful in the ordinary concerns of life. In case of submission, offenders were received back to communion by going through the four stages of public penance, in which they were termed, (1) προσκλαίοντες, *flentes*, or weepers; (2) ἀκροώμενοι, *audientes*, or hearers; (3) ὑποπίπτοντες, *substrati*, or kneelers: (4) συνεστῶτες, *consistentes*, or co-standers; after which they were restored to communion by absolution, accompanied by imposition of hands. To trace out this branch of the subject more minutely would carry us beyond our legitimate sphere. Reference may be made to Suicer's *Thesaurus Ecclesiasticus*, s. vv. προσκλαυσις, ἀκρόασις, ὑπόπτωσις, σύστασις.

References. — Tertullian, *De Pœnitentia*; Opp. i. 139, Lutet. 1634; S. Ambrose, *De Pœnitentia*, Paris, 1686; Morinus, *De Pœnitentia*, Antv. 1682; Hammond, *Power of the Keys*; Works, i. 406, Lond. 1684; Selden, *De Jure Naturali et Gentium juxta Disciplinam Hebræorum*, Lips. 1695; Lightfoot, *Horæ Hebraicæ*, *On* 1 *Cor.* v. 5; Works, ii. 746, Lond. 1684; Bingham, *Antiquities of the Christian Church*, books xvi., xviii., Lond. 1862; Marshall, *Penitential Discipline of the Primitive Church*, Oxf. 1844; Thorndike, *The Church's Power of Excommunication, as found in Scripture*; Works, vi. 21 (see also i. 55, ii. 157), Oxf. 1856; Waterland, *No Communion with Impugners of Fundamentals*; Works, iii. 456, Oxf. 1843, Hey, *Lectures in Divinity*, *On Art.* xxxiii., Camb. 1822; Palmer, *Treatise on the Church*, ii. 224, Lond. 1842; Browne, *Exposition of the Articles*, *On Art.* xxxiii., Lond. 1863. F. M.

EXECUTIONER (טַבָּח: σπεκουλάτωρ). The Hebrew *tabbâch* describes in the first instance the office of executioner, and secondarily, the general duties of the body-guard of a monarch. Thus Potiphar was "captain of the executioners" (Gen. xxxvii. 36; see margin), and had his official residence at the public jail (Gen. xl. 3). Nebuzaradan (2 K. xxv. 8; Jer. xxxix. 9) and Arioch (Dan. ii. 14) held the same office. That the "captain of the guard" himself occasionally performed the duty of an executioner appears from 1 K. ii. 25, 34. Nevertheless the post was one of high dignity, and something beyond the present position of the *zâbit* of modern Egypt (comp. Lane, i. 163), with which Wilkinson (ii. 45) compares it. It is still not unusual for officers of high rank to inflict corporal punishment with their own hands (Wilkinson, ii. 43). The LXX. takes the word in its original sense (cf. 1 Sam. ix. 23), and terms Potiphar *chief-cook*, ἀρχιμάγειρος.

The Greek σπεκουλάτωρ (Mark vi. 27) is borrowed from the Latin *speculator*; originally a military spy or scout, but under the emperors transferred to the *body-guard*, from the vigilance which their office demanded (Tac. *Hist.* ii. 11; Suet. *Claud.* 35). W. L. B.

EXILE. [CAPTIVITY.]

EXODUS (וְאֵלֶּה שְׁמוֹת, being the first words of the book, or abbr. שְׁמוֹת; in the Masora to Gen. xxiv. 8 called נזיקין, see Buxt. *Lex. Talm.* col. 1325: Ἔξοδος: *Exodus*), the second book of the Law or Pentateuch.

A. *Contents.* — The book may be divided into two principal parts, I. Historical, i. 1–xviii. 27; and II. Legislative, xix. 1–xl. 38. The former of these may be subdivided into (1) the preparation for the deliverance of Israel from their bondage in Egypt; (2) the accomplishment of that deliverance.

I. (1.) The first section (i. 1–xii. 36) contains an account of the following particulars: The great increase of Jacob's posterity in the land of Egypt, and their oppression under a new dynasty which occupied the throne after the death of Joseph

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ch. .); the birth, education, and flight of Moses (ii.) his solemn call to be the deliverer of his people (iii. 1–iv. 17), and his return to Egypt in consequence (iv. 18–31); his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens (v. 1–21); a further preparation of Moses and Aaron for their office, together with the account of their genealogies (v. 22–vii. 7); the successive signs and wonders, by means of which the deliverance of Israel from the land of bondage is at length accomplished, and the institution of the Passover (vii. 8–xii. 36).

(2.) A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount Sinai. We have in this section (*a.*) the departure and (mentioned in connection with it) the injunctions then given respecting the Passover and the sanctification of the first-born (xii. 37–xiii. 16); the march to the Red Sea, the passage through it, and the destruction of Pharaoh and his host in the midst of the sea, together with Moses' song of triumph on the occasion (xiii. 17–xv. 21); (*b.*) the principal events on the journey from the Red Sea to Sinai, the bitter waters at Marah, the giving of quails and of the manna, the observance of the Sabbath, the miraculous supply of water from the rock at Rephidim, and the battle there with the Amalekites (xv. 22–xvii. 16); the arrival of Jethro in the Israelitish camp, and his advice as to the civil government of the people (xviii.).

II. The solemn establishment of the Theocracy on Mount Sinai. The people are set apart to God as "a kingdom of priests and an holy nation" (xix. 6); the ten commandments are given, and the laws which are to regulate the social life of the people are enacted (xxi. 1–xxiii. 19); an Angel is promised as their guide to the Promised Land, and the covenant between God and Moses, Nadab and Abihu, and seventy elders, as the representatives of the people, is most solemnly ratified (xxiii. 20–xxiv. 18); instructions are given respecting the tabernacle, the ark, the mercy-seat, the altar of burnt-offering, the separation of Aaron and his sons for the priest's office, the vestments which they are to wear, the ceremonies to be observed at their consecration, the altar of incense, the laver, the holy oil, the selection of Bezaleel and Aholiab for the work of the tabernacle, the observance of the Sabbath, and the delivery of the two tables of the Law into the hands of Moses (xxv. 1–xxxi. 18); the sin of the people in the matter of the golden calf, their rejection in consequence, and their restoration to God's favor at the intercession of Moses (xxxii. 1–xxxiv. 35); lastly, the construction of the tabernacle, and all pertaining to its service in accordance with the injunctions previously given (xxxv. 1–xl. 38).

This book, in short, gives a sketch of the early history of Israel as a nation: and the history has three clearly marked stages. First we see a nation enslaved; next a nation redeemed; lastly a nation set apart, and through the blending of its religious and political life consecrated to the service of God.

B. *Integrity.* — According to von Lengerke (*Kenaan*, lxxxviii., xc.) the following portions of the book belong to the original or Elohistic document: Chap. i. 1–14, ii. 23–25, vi. 2–vii. 7, xii. 1–28, 37, 38, 40–51 (xiii. 1, 2, perhaps), xvi., xix. 1, xx., xxv.–xxxi., xxxv.–xl. Stähelin (*Krit. Unters.*) and De Wette (*Einleitung*) agree in the main with this division. Knobel [1857], the most recent writer on the subject, in the introduction to his commentary on Exodus and Leviticus, has sifted these books still more carefully, and with regard to many passages has formed a different judgment. He assigns to the Elohist: i. 1–7, 13, 14, ii. 23–25 from וַיֶּאֱנַח, vi. 2–vii. 7 (except vi. 8), vii. 8–13, 19–22, viii. 1–3. 11 from וְלֹא, and 12–15, ix. 8–12 and 35, xi. 9, 10, xii. 1–23, 28, 37 a, 40–42, 43–51, xiii. 1, 2, 20, xiv. 1–4, 8, 9, 15–18 (except מַה תִּצְעַק אֵלָי in ver. 15, and הָרֵם אֶת מַטְּךָ in ver. 16), 21–23, and 26–29 (except 27 from וַיָּשָׁב), xv. 19, 22, 23, 27, xvi. 1, 2, 9–26, 31–36, xvii. 1, xix. 2 a, xxv.–xxxi. 11, 12–17 in the main; xxxv. 1–xl. 38.

A mere comparison of the two lists of passages selected by these different writers as belonging to the original document is sufficient to show how very uncertain all such critical processes must be. The first, that of von Lengerke, is open to many objections, which have been urged by Hävernick (*Einl. in der Pent.* § 117), Ranke, and others. Thus, for instance, chap. vi. 6, which all agree in regarding as Elohistic, speaks of "great judgments" (שְׁפָטִים גְּדֹלִים in the plur.), wherewith God would redeem Israel, and yet not a word is said of these in the so-called original document. Again xii. 12, 23, 27 contains the announcement of the destruction of the first-born of Egypt, but the fulfillment of the threat is to be found, according to the critics, only in the later Jehovistic additions. Hupfeld has tried to escape this difficulty by supposing that the original documents did contain *an* account of the slaying of the first-born, as the institution of the Passover in xii. 12, &c. has clearly a reference to it: only he will not allow that the story as it now stands is that account. But even then the difficulty is only partially removed, for thus *one* judgment only is mentioned, not *many* (vi. 6). Knobel has done his best to obviate this glaring inconsistency. Feeling no doubt that the ground taken by his predecessors was not tenable, he retains as a part of the original work much which they had rejected. It is especially worthy of notice that he considers some at least of the miraculous portions of the story to belong to the older document, and so accounts for the expression in vi. 6. The changing of Aaron's rod into a serpent, of the waters of the Nile into blood, the plague of frogs, of mosquitoes (A. V. lice), and of boils, and the destruction of the first-born, are, according to Knobel, Elohistic. He points out what he considers here links of connection, and a regular sequence in the narrative. He bids us observe that Jehovah always addresses Moses, and that Moses directs Aaron how to act. The miracles, then, are arranged in order of importance: first there is the sign which serves to accredit the mission of Aaron; next follow three plagues, which, however, do not touch men, and these are sent through the instrumentality of Aaron; the fourth plague is a plague upon man, and here Moses takes the most prominent part; the fifth and last is accomplished by Jehovah himself. Thus the miracles increase in intensity as they go on. The agents likewise rise in dignity If Aaron with his rod of might begins the work, he gives way afterwards to his greater brother, whilst for the last act of redemption Jehovah employs no human agency, but himself with

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a mighty hand and outstretched arm effects the deliverance of his people. The passages thus selected have no doubt a sort of connection, but it is in the highest degree arbitrary to conclude that because portions of a work may be omitted without seriously disturbing the sense, these portions do not belong to the original work, but must be regarded as subsequent embellishments and additions.

Again, all agree in assigning chaps. iii. and iv. to the Jehovist. The call of Moses, as there described, is said to be merely the Jehovistic parallel to vi. 2–vii. 7. Yet it seems improbable that the Elohist should introduce Moses with the bare words, "And God spake to Moses," vi. 2, without a single word as to the previous history of so remarkable a man. So argues Hävernick, and as it appears to us, not without reason. It will be observed that none of these critics attempt to make the divine names a criterion whereby to distinguish the several documents. Thus in the Jehovistic portion, chap. i. 15–22, De Wette is obliged to remark, with a sort of uneasy candor, "but vv. 17, 20, *Elohim* (?)," and again, chap. iii. 4, 6, 11–15 "here seven times *Elohim*." In other places there is the same difficulty as in chap. xix. 17, 19, which Stähelin, as well as Knobel, gives to the Jehovist. In the passages in chaps. vii., viii., ix., which Knobel classes in the earlier record, the name Jehovah occurs throughout. It is obvious, then, that there must be other means of determining the relative antiquity of the different portions of the book, or the attempt to ascertain which are earlier and which are later must entirely fail. Accordingly certain peculiarities of style are supposed to be characteristic of the two documents. Thus, for instance, De Wette (*Einl.* § 151, S. 183) appeals to פרה ורבה, i. 7, בעצם היו חזה, xii. 17, 41, חקים ברית, vi. 4, the formula וידבר י"י אל משה לאמר, xxv. 1, xxx. 11, &c., צבאות, vi. 26, vii. 4, xii. 17, 41, 51; בין הערבים, xii. 6, xxix. 41, xxx. 8, and other expressions, as decisive of the Elohist. Stähelin also proposes on very similar grounds to separate the first from the second legislation. "Wherever," he says, "I find mention of a pillar of fire, or of a cloud, Ex. xxxiii. 9, 10, or an 'Angel of Jehovah,' as Ex. xxiii., xxxiv., or the phrase 'flowing with milk and honey,' as Ex. xiii. 5, xxxiii. 3 . . . where mention is made of a coming down of God, as Ex. xix., xxxiv. 5, or where the Canaanite nations are numbered, or the tabernacle supposed to be without the camp, Ex. xxxiii. 7, I feel tolerably certain that I am reading the words of the author of the second legislation (*i. e.* the Jehovist)." But these nice critical distinctions are very precarious, especially in a stereotyped language like the Hebrew.

Unfortunately, too, dogmatical prepossessions have been allowed some share in the controversy. De Wette and his school chose to set down everything which savored of a miracle as proof of later authorship. The love of the marvellous, which is all they see in the stories of miracles, according to them could not have existed in an earlier and simpler age. But on their own hypothesis this is a very extraordinary view. For the earlier traditions of a people are not generally the least wonderful, but the reverse. And one cannot, thus, acquit the second writer of a *design* in embellishing his narrative. However, this is not the place to argue with those who deny the possibility of a miracle, or who make the narration of miracles proof sufficient of later authorship. Into this error Knobel, it is true, has not fallen. By admitting some of the plagues into his Elohistic catalogue, he shows that he is at least free from the dogmatic prejudices of critics like De Wette. But his own critical tests are not conclusive. And the way in which he cuts verses to pieces, as in viii. 11, and xiii. 15, 16, 27, where it suits his purpose, is so completely arbitrary, and results so evidently from the stern constraint of a theory, that his labors in this direction are not more satisfactory than those of his predecessors.

On the whole there seems much reason to doubt whether critical acumen will ever be able plausibly to distinguish between the original and the supplement in the book of Exodus. There is nothing indeed forced or improbable in the supposition, either that Moses himself incorporated in his memoirs ancient tradition, whether oral or written, or that a writer later than Moses made use of materials left by the great legislator in a somewhat fragmentary form. There is an occasional abruptness in the narrative, which suggests that this may possibly have been the case, as in the introduction of the genealogy vi. 13–27. The remarks in xi. 3, xvi. 35, 36 lead to the same conclusion. The apparent confusion at xi. 1–3 may be explained by regarding these verses as parenthetical.

We shall give reasons hereafter for concluding that the Pentateuch *in its present form* was not altogether the work of Moses. [PENTATEUCH.] For the present it is sufficient to remark, that even admitting the hand of an editor or compiler to be visible in the book of Exodus, it is quite impossible accurately to distinguish the documents from each other, or from his own additions.

C. *Credibility.* — Almost every historical fact mentioned in Exodus has at some time or other been called in question. But it is certain that all investigation has hitherto tended only to establish the veracity of the narrator. A comparison with other writers and an examination of the monuments confirm, or at least do not contradict, the most material statements of this book. Thus, for instance, Manetho's story of the Hyksos, questionable as much of it is, and differently as it has been interpreted by different writers, points at least to some early connection between the Israelites and the Egyptians, and is corroborative of the fact implied in the Pentateuch that, at the time of the Israelitish sojourn, Egypt was ruled by a foreign dynasty. [EGYPT.] Manetho speaks, too, of strangers from the East who occupied the eastern part of Lower Egypt. And his account shows that the Israelites had become a numerous and formidable people. According to Ex. xii. 37, the number of men beside women and children who left Egypt was 600,000. This would give for the whole nation about two millions and a half. There is no doubt some difficulty in accounting for this immense increase, if we suppose (as on many accounts seems probable) that the actual residence of the children of Israel was only 215 years. We must remember, indeed, that the number who went into Egypt with Jacob was considerably more than "threescore and ten souls" [see CHRONOLOGY]; we must also take into account the extraordinary fruitfulness of Egypt[a] (concerning which all writers are agreed:

[a] Cf. Strabo, xv p. 378; Aristot. *Hist. Anim.* vii

and especially of that part of it in which the Israelites dwelt. Still it would be more satisfactory if we could allow 430 years for the increase of the nation rather than any shorter period.

According to De Wette, the story of Moses' birth is mythical, and arises from an attempt to account etymologically for his name. But the beautiful simplicity of the narrative places it far above the stories of Romulus, Cyrus, and Semiramis, with which it has been compared (Knobel, p. 14). And as regards the etymology of the name, there can be very little doubt that it is Egyptian (from the Copt. ⲙⲱ, "water," and ϣⲓ or ϭⲓ, "to take;" cf. Gesen. *Thes.* in v., and Knobel, *Comm.* in loc.); and if so, the author has either played upon the name or is mistaken in his philology. But this does not prove that the whole story is nothing but a myth. Philology as a science is of very modern growth, and the truth of history does not stand or fall with the explanation of etymologies. The same remark applies to De Wette's objection to the etymology in ii. 22.

Other objections are of a very arbitrary kind. Thus Knobel thinks the command to destroy the male children (i. 15 ff.) extremely improbable, because the object of the king was not to destroy the people, but to make use of them as slaves. To require the midwives to act as the enemies of their own people, and to issue an injunction that every son born of Israelitish parents should be thrown into the Nile, was a piece of downright madness of which he thinks the king would not be guilty. But we do not know that the midwives were Hebrew, they may have been Egyptian; and kings, like other slave owners, may act contrary to their interest in obedience to their fears or their passions; indeed, Knobel himself compares the story of King Bocchoris, who commanded all the unclean in his land to be cast into the sea (Lysim. *ap. Joseph.* c. *Apion.* i. 34), and the destruction of the Spartan Helots (Plutarch, *Lycurg.* 28). He objects further that it is not easy to reconcile such a command with the number of the Israelites at their exodus. But we may suppose that in very many instances the command of the king would be evaded, and probably it did not long continue in force.

Again, De Wette objects to the call of Moses that he *could not* have thus formed the resolve to become the savior of his people — which, as Hävernick justly remarks, is a dogmatical, not a critical decision.

The ten plagues are physically, many of them, what might be expected in Egypt, although in their intensity and in their rapid succession they are clearly supernatural. Even the order in which they occur is an order in which physical causes are allowed to operate. The corruption of the river is followed by the plague of frogs. From the dead frogs are bred the gnats and flies, from these came the murrain among the cattle and the boils on men, and so on.

Most of the plagues indeed, though of course in a much less aggravated form, and without such succession, are actually experienced at this day in Egypt. Of the plague of locusts it is expressly remarked that "before them were no such locusts, neither after them shall be such." And all travelers in Egypt have observed swarms of locusts, brought generally by a southwest wind (Denon, however, mentions their coming with an *east* wind), and in the winter or spring of the year. This last fact agrees also with our narrative. Lepsius speaks of being in a "regular snow-drift of *locusts*," which came from the desert in hundreds of thousands to the valley. "At the edge of the fruitful plain," he says, "they fell down in showers." And this continued for six days, indeed in weaker flights much longer. He also saw *hail* in Egypt. In January 1843, he and his party were surprised by a storm. "Suddenly," he writes, "the storm grew to a tremendous hurricane, such as I have never seen in Europe, and hail fell upon us in such masses, as almost to turn day into night." He notices, too, an extraordinary cattle murrain "which carried off 40,000 head of cattle" (*Letters from Egypt*, Eng. trans. pp. 49, 27, 14).

The institution of the Passover (ch. xii.) has been subjected to severe criticism. This has also been called a mythic fiction. The alleged circumstances are not historical, it is said, but arise out of a later attempt to explain the origin of the ceremony and to refer it to the time of Moses. The critics rest mainly on the difference between the directions given for the observance of this the first, and those given for subsequent passovers. But there is no reason why, considering the very remarkable circumstances under which it was instituted, the first Passover should not have had its own peculiar solemnities, or why instructions should not then have been given for a somewhat different observance for the future. [PASSOVER.]

In minor details the writer shows a remarkable acquaintance with Egypt. Thus, for instance, Pharaoh's daughter goes to the river to bathe. At the present day it is true that only women of the lower orders bathe in the river. But Herodotus (ii. 35) tells us (what we learn also from the monuments) that in ancient Egypt the women were under no restraint, but apparently lived more in public than the men. To this must be added that the Egyptians supposed a sovereign virtue to exist in the Nile-waters. The writer speaks of chariots and "chosen chariots" (xiv. 7) as constituting an important element in the Egyptian army, and of the king as leading in person. The monuments amply confirm this representation. The Pharaohs lead their armies to battle, and the armies consist entirely of infantry and chariots.

Many other facts have been disputed, such as the passage of the Red Sea, the giving of the manna, &c. But respecting these it may suffice to refer to other articles in which they are discussed [THE EXODUS; MANNA; THE RED SEA.]

D. The authorship and date of the book are discussed under PENTATEUCH. J. J. S. P.

* Of recent exegetical works on the book of Exodus the following may be mentioned: Mecklenburg, *Scriptura ac Traditio, Com. perpet. in Pent.* 1839; Heinemann, *Thorath Emeth, die fünf Bücher Mosis*, 1853; Laborde, *Commentaire géographique sur l'Exode et les Nombres*, 1842; Herzheimer, *Schuschan Eduth, Erklärung der fünf Bücher Mosis*, 1853–56; Kalisch, *Hist. and Crit. Commentary on the Old Testament, with a New Translation*, Exodus, 1855; Knobel, in the *Kurzgef. exeget. Handb. zum A. T.*, vol. xii., *Exodus u. Leviticus erklärt*, 1857; Chr. Wordsworth, *Holy Bible with Notes*, vol. i., *Five Books of Moses*, 2d ed 1865; Keil, *Bibl. Kommentar über das A. T. von Keil u. Delitzsch*, 1er Band

; Plin. *H. N* vii. 3; Seneca, *Qu. Nat.* iii. 25, quoted by Hävernick

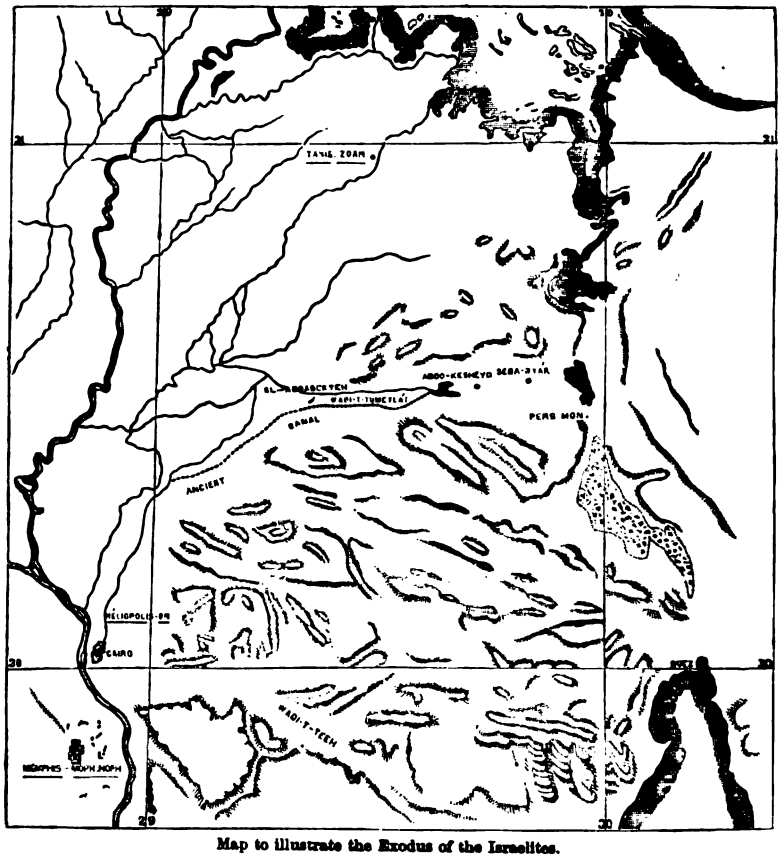
Genesis u. Exodus, 2te Aufl. 1866; J. G. Murphy, *Commentary on the Book of Exodus*, 1866.

T. J. C.

EX'ODUS, THE. The object of this article is to give a combined view of the results stated in the various articles relating or referring to the Exodus of the children of Israel from Egypt. It may be divided into three parts, treating of the chronological, the historical, and the geographical aspect of the event.

1. *Date.* — The date of the Exodus is discussed under CHRONOLOGY, where it is held that a preponderance of evidence is in favor of the year B. C. 1652. The historical questions connected with this date are noticed under EGYPT. Hales places the Exodus B. C. 1648, Usher B. C. 1491, and Bunsen B. C. 1320.

2. *History.* — The Exodus is a great turning point in Biblical history. With it the Patriarchal dispensation ends and the Law begins, and with it the Israelites cease to be a family and become a nation. It is therefore important to observe how the previous history led up to this event. The advancement of Joseph, and the placing of his kinsmen in what was to a pastoral people, at least, "the best of the land," yet, as far as possible, apart from Egyptian influence, favored the multiplying of the Israelites and the preservation of their nationality. The subsequent persecution bound them more firmly together, and at the same time loosened the hold that Egypt had gained upon



Map to illustrate the Exodus of the Israelites.

them. It was thus that the Israelites were ready, when Moses declared his mission, to go forth as one man from the land of their bondage. [JOSEPH; MOSES; EGYPT.]

The history of the Exodus itself commences with the close of that of the Ten Plagues [PLAGUES OF EGYPT]. In the night in which, at midnight, the first-born were slain (Ex. xii 29), Pharaoh urged the departure of the Israelites (vv. 31, 32). They at once set forth from Rameses (vv. 37, 39) apparently during the night (ver. 42), but towards morning, on the 15th day of the first month (Num. xxxiii. 3). They made three journeys and encamped by the Red Sea. Here Pharaoh overtook them, and the great miracle occurred by which they were saved, while the pursuer and his army were destroyed. It has been thought by some that Pharaoh did not perish in the Red Sea; but not only does the narrative seem to forbid such a supposition (Ex. xiv. 18, 23, 28), but it is expressly contradicted in Ps. cxxxvi. (ver. 15). Recently it has been suggested that the Israelites crossed by a ford. If however, their safe passage could thus be accounted for, the drowning of the Egyptians would become

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more extraordinary than before. Obviously ordinary causes are not sufficient to explain the deliverance of the former and the destruction of the latter. But even were it so, the question would have to be asked whether the occurrence of the event at the fit time could reasonably be considered as due to such ordinary causes, and the necessary negative reply would show the fallacy of attempting a naturalistic explanation of the event on account of the use of natural means. It would be more reasonable to deny the event, but this could not be attempted in the face of the overwhelming evidence of its occurrence.

3. *Geography.* — The determination of the route by which the Israelites left Egypt is one of the most difficult questions in Biblical geography. The following points must be settled exactly or approximately: the situation of the Land of Goshen, the length of each day's march, the position of the first station (Rameses), and the direction of the journey.

The Land of Goshen may be concluded from the Biblical narrative to have been part of Egypt, but not of what was then held to be Egypt Proper. It must therefore have been an outer eastern province of Lower Egypt. The Israelites, setting out from a town of Goshen, made two days' journey towards the Red Sea, and then entered the wilderness, a day's journey or less from the sea. They could only therefore have gone by the valley now called the *Wádi-t-Tumeylát*, for every other cultivated or cultivable tract is too far from the Red Sea. Rameses, as we shall see, must have lain in this valley, which thus corresponded in part at least to Goshen. That it wholly corresponded to that region is evident from its being markedly a single valley, and from the insufficiency of any smaller territory to support the Israelites. [GOSHEN.]

It is not difficult to fix very nearly the length of each day's march of the Israelites. As they had with them women, children, and cattle, it cannot be supposed that they went more than fifteen miles daily; at the same time it is unlikely that they fell far short of this. The three journeys would therefore give a distance of about forty-five miles. There seems, however, as we shall see, to have been a deflexion from a direct course, so that we cannot consider the whole distance from the starting-point, Rameses, to the shore of the Red Sea as much more than about thirty miles in a direct line. Measuring from the ancient western shore of the Arabian Gulf due east of the *Wádi-t-Tumeylát*, a distance of thirty miles in a direct line places the site of Rameses near the mound called in the present day *El-'Abbáseeyeh*, not far from the western end of the valley. That the Israelites started from a place in this position is further evident from the account of the two routes that lay before them: 'And it came to pass, when Pharaoh had let the people go, that God led them not [by] the way of the land of the Philistines, although that [was] near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God let the people turn to the way of the wilderness of the Red Sea" (Ex. xiii. 17, 18). The expression used, וַיַּסֵּב, does not necessarily imply a change in the direction of the journey, but may mean that God did not lead the Israelites into Palestine by the nearest route, but took them about by the way of the wilderness. Were the meaning that the people turned, we should have to suppose Rameses to have been beyond the valley to the west, and this would probably make the distance to the Red Sea too great for the time occupied in traversing it, besides overthrowing the reasonable identification of the Land of Goshen. [RAMESES.] Hence it is clear that they must have started from near the eastern side of the ancient Delta, along which lies the commencement of the route to the Philistine territory.

Rameses is evidently the Raamses of Ex. i. 11. It seems to have been the chief town of the Land of Goshen, for that region, or possibly a part of it, is called the land of Rameses in Gen. xlvii. 11, comp 4, 6. [RAMESES; GOSHEN.]

After the first day's journey the Israelites encamped at Succoth (Ex. xii. 37, xiii. 20; Num. xxxiii. 5, 6). This was probably a mere resting-place of caravans, or a military station, or else a town named from one of the two. Such names as the Scenæ Veteranorum (which has been rashly identified with Succoth), and the Scenæ Maudræ of the *Itinerary* of Antoninus, and the settlement of Ionian and Carian mercenaries called τὰ Στρατόπεδα (Herod. ii. 154), may be compared to this. Obviously such a name is very difficult of identification. [SUCCOTH.]

The next camping-place was Etham, the position of which may be very nearly fixed in consequence of its being described as "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6, 7). The cultivable land now extends very nearly to the western side of the ancient head of the gulf. At a period when the eastern part of Lower Egypt was largely inhabited by Asiatic settlers, there can be no doubt that this tract was under cultivation. It is therefore reasonable to place Etham where the cultivable land ceases, near the *Seba Biár*, or *Seven Wells*, about three miles from the western side of the ancient head of the gulf. The Patumos of Herodotus and Strabo, which appears to have been the same as the Thoum or Thou of the *Itinerary* of Antoninus, is more likely to be the Pithom than the Etham of Scripture. [PITHOM.] It is too far west for the latter.

After leaving Etham the direction of the route changed. The Israelites were commanded "to turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon" (Ex. xiv. 2). Therefore it is most probable that they at once turned, although they may have done so later in the march. The direction cannot be doubted, if our description of the route thus far be correct, for they would have been entangled (ver. 3) only by turning southward, not northward. They encamped for the night by the sea, probably after a full day's journey. The place of their encampment and of the passage of the sea would therefore be not far from the Persepolitan monument, which is made in Linant's map the site of the Serapeum. We do not venture to attempt the identification of the places mentioned in the narrative with modern sites. Nothing but the discovery of ancient Egyptian names, and their positive appropriation to such sites, could enable us to do so. Something, however, may be gathered from the names of the places The position of the Israelite encampment was before or at Pi-hahiroth, behind which was Migdol, and on the other hand Baal-zephon and the sea. [BAAL-ZEPHON.] Pi-hahiroth or Hahiroth is probably the name of a natural locality. The separable prefix is evidently the Egyptian masculine article, and we therefore hold the name to be

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Egyptian. Jablonsky proposed the Coptic etymology, ⲡⲓ-ϫⲓ-ⲣⲱⲧ, "the place where sedge grows," which, or a similar name, the critical sagacity of Fresnel recognized in the modern *Ghuweybet-el-boos*, "the bed of reeds." We cannot, however, hold that the *Ghuweybet-el-boos* in the neighborhood where we place the passage of the sea is the Pi-hahiroth of the Bible: there is another *Ghuweybet-el-boos* near Suez, and such a name would of course depend for its permanence upon the continuance of a vegetation subject to change. [PI-HAHIROTH.] Migdol appears to have been a common name for a frontier watch-tower. [MIGDOL.] Baal-zephon we take to have had a similar meaning to that of Migdol. [BAAL-ZEPHON.] We should expect therefore that the encampment would have been in a depression, partly marshy, having on either hand an elevation marked by a watch-tower.

The actual passage of the sea forms the subject of another article. [RED SEA, PASSAGE OF.] There can be no doubt that the direction was from the west to the east, and that the breadth at the place of crossing was great, since the whole Egyptian army perished.

We do not propose to examine the various theories that have been put forth respecting the route of the Israelites. We have thought it enough to state all the points of evidence which can, in our judgment, lead to a satisfactory conclusion. It might, however, be thought neglectful if we did not allude to what Prof. Lepsius has written on the subject. He does not enter into any detailed exposition of the geography of the Exodus, and attempts but one identification with any modern site — that of Rameses with the ancient Egyptian site now called *Aboo-Kesheyd*, about eight miles from the old head of the gulf. The argument he adduces for this identification is that a monolith is found here representing Rameses II. seated between the gods Tum and Ra, and that therefore he was worshipped at the place which must have borne his name. It might equally, however, have been called Pa-tum, from Tum, and have corresponded in etymology to Patumos or else Pithom. The conclusion to which Prof. Lepsius arrives, that because *Aboo-Kesheyd* is Rameses, therefore the Land of Goshen must have been within the eastern part of Lower Egypt below Heliopolis, is singularly illogical, for Rameses was in the Land of Goshen, and not 20 miles east of it, and it occupied the Israelites more than two days to journey from it to the Red Sea, which makes its allocation within about eight miles of the sea absurd. The supposition involves therefore a double impossibility.

The preceding map exhibits the main features of the country in which we place the route of the Israelites, and the places referred to in this article. The best map is Linant's, in the Atlas of the *Percement de l'Isthme de Suez*. R. S. P.

EXORCIST (ἐξορκιστής: *exorcista*). The verb ἐξορκίζω occurs once in the N. T. and once in the LXX. version of the O. T. In both cases it is used, not in the sense of *exorcise*, but as a synonym of the simple verb ὁρκίζω, *to charge with an oath, to adjure*. Comp. Gen. xxiv. 3 (וְאַשְׁבִּיעֲךָ, A. V. "I will make thee swear") with 37, and Matt. xxvi. 63 with Mark v. 7; and see 1 Thess. v. 27 (ἐνορκίζω, Lachm. Tischend.). The cognate noun, however, together with the simple verb, is found once (Acts xix. 13) with reference to the ejection of evil spirits from persons possessed by them (cf. ἐξόρκωσις, ὁρκόω, Joseph. *Ant.* viii. 2, § 5). The use of the term exorcists in that passage as the designation of a well-known class of persons to which the individuals mentioned belonged, confirms what we know from other sources as to the common practice of exorcism amongst the Jews. That some, at least, of them not only pretended to, but possessed, the power of exorcising, appears by our Lord's admission when he asks the Pharisees, "If I by Beelzebub cast out devils, by whom do your disciples (*υἱοί*) cast them out?" (Matt. xii. 27.) What means were employed by real exorcists we are not informed. David, by playing skillfully on a harp, procured the temporary departure of the evil spirit which troubled Saul (1 Sam. xvi. 23). Justin Martyr has an interesting suggestion as to the possibility of a Jew successfully exorcising a devil, by employing the name of the God of Abraham, Isaac, and Jacob. (Ἀλλ' εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ θεοῦ Ἀβραὰμ καὶ θεοῦ Ἰσαὰκ καὶ θεοῦ Ἰακώβ, ἴσως ὑποταγήσεται [τὸ δαιμόνιον], *Dial. cum Tryph.* c. 85, p. 311, C. See also *Apol.* II. c. 6, p. 45, B, where he claims for Christianity superior but not necessarily exclusive power in this respect. Compare the statements of Iren. *adv. Hæres.* ii. 5, and the authorities quoted by Grotius on Matt. xii. 27.) But Justin goes on to say that the Jewish exorcists, as a class, had sunk down to the superstitious rites and usages of the heathen (Ἤδη μέντοι οἱ ἐξ ὑμῶν ἐπορκισταὶ τῇ τέχνῃ, ὅσπερ καὶ τὰ ἔθνη, χρώμενοι ἐξορκίζουσι καὶ θυμιάμασι καὶ καταδέσμοις χρῶνται, εἶπον). With this agrees the account given by Josephus (*Ant.* viii. 2, § 5) of an exorcism which he saw performed by Eleazar, a Jew, in the presence of Vespasian and his sons, though the virtue of the cure is attributed to the mention of the name of Solomon, and to the use of a root, and of certain incantations said to have been prescribed by him. It was the profane use of the name of Jesus as a mere charm or spell which led to the disastrous issue recorded in the Acts of the Apostles (xix. 13–16).

The power of casting out devils was bestowed by Christ while on earth upon the apostles (Matt. x. 8) and the seventy disciples (Luke x. 17–19), and was, according to his promise (Mark xvi. 17), exercised by believers after his ascension (Acts xvi. 18); but to the Christian miracle, whether as performed by our Lord himself or by his followers, the N. T. writers never apply the terms "exorcise" or "exorcist." [See DEMON; DEMONIACS.]

T. T. P.

EXPIATION. [SACRIFICE.]

• **EYE-SERVICE**, a word for which we are indebted to our English translators (found in the Bishops' Bible, Col. iii. 22, and in the A. V., both there and Eph. vi. 6). It is their rendering of ὀφθαλμοδουλεία, which means, service performed only as it were under the master's eye, *i. e.* reluctant and mercenary. The Greek word does not occur elsewhere. H.

• **EZAR** is found in many modern editions of the A. V. in 1 Chr. i. 38 instead of the correct form EZER. [EZER.] A.

EZBAI [2 syl.] (עֶזְבַּי [*thick* or *short*, Distr.] Ἀζοβαί; [Vat. Ἀζωβαι; Alex. Ἀζβι; FA. Ἀζωβε

Josep. Ἀσβαΐ:] *Asbai*), father of Naarai, who was one of David's thirty mighty men (1 Chr. xi. 37). In the parallel list (2 Sam. xxiii. 35) the names are given "Paarai the Arbite," which Kennicott decides to be a corruption of the reading in Chronicles. (*Dissertation*, &c. p. 209.)

EZ'BON (אֶצְבֹן [perh. *inclined*, Ges.]: Θασβών: *Esbon*). 1. Son of Gad, and founder of one of the Gadite families (Gen. xlvi. 16; Num. xxvi. 16). In the latter passage the name is written אָזְנִי (A. V. Ozni), probably by a corruption of the text of very early date, since the LXX. have Ἀζενί. The process seems to have been the accidental omission of the ב in the first instance (as in אֲבִיעֶזֶר, Abiezer (Josh. xvii. 2), which in Num. xxvi. is written אִיעֶזֶר, Jeezer), and then, when אָזְנִי was no longer a Hebrew form, the changing it into אָזְנִי.

2. [אֶצְבֹן:] Ἐσεβών; [Vat. Σεβων; Alex.] Ασεβων: [*Esbon*]. Son of Bela, the son of Benjamin, according to 1 Chr. vii. 7. It is singular, however, that while Ezbon is nowhere else mentioned among the sons of Bela, or Benjamin, he appears here in company with עִירִי, Iri, which is not a Benjamite family either, according to the other lists, but which is found in company with Ezbon among the Gadite families, both in Gen. xlvi. 16 (Eri, עֶרִי), and Num. xxvi. 16. Were these two Gadite families incorporated into Benjamin after the slaughter mentioned Judg. xx.? Possibly they were from Jabesh-Gilead (comp. xxi. 12–14). [BECHER.] 1 Chr. vii. 2, seems to fix the date of the census as in king David's time.

A. C. H.

EZECHI'AS (Ἐζεκίας; [Vat. Εζειας:] *Ozias*). 1. 1 Esdr. ix. 14; put for JAHAZIAH in Ezr. x. 15.

2. (*Ezechias.*) 2 Esdr. vii. 40. [HEZEKIAH.]

EZECI'AS (Ἐζεκίας: *Ezechias*), 1 Esdr. ix. 43; for HILKIAH in the parallel passage, Neh. viii. 4.

EZEKI'AS (Ἐζεκίας, and so Codex B in N. T.: *Ezechias*), Ecclus. xlviii. 17, 22; xlix. 4; 2 Macc. xv. 22; Matt. i. 9, 10. [HEZEKIAH.]

EZE'KIEL (יְחֶזְקֵאל, i. e. *Yechezkel*, for יְחִזְקִיֵּהוּ, *God will strengthen*, or from חִזֵּק אֵל, חֲזָאֵל, *the strength of God*: Ἰεζεκιήλ: *Ezechiel*), one of the four greater prophets. There have been various fancies about his name; according to Abarbanel (*Præf. in Ezech.*) it implies "one who narrates the might of God to be displayed in the future," and some (as Villalpandus, *Præf. in Ezech.* p. x.) see a play on the word in the expressions חֲזָקוֹת, and חָזָק (iii. 7, 8, 9), whence the groundless conjecture of Sanctius (*Prolegom. in Ezech.* p. 2, n. 2) that the name was given him subsequently to the commencement of his career (Carpzov, *Introd. ad Libr. Bibl. Vet Testam.* ii. part iii. ch. v.). He was the son of a priest named Buzi, respecting whom fresh conjectures have been recorded, although nothing is known about him (as Archbp. Newcome observes) beyond the fact that he must have given his son a careful and learned education. The Rabbis had a rule that every prophet in Scripture was also the son of a prophet, and hence they (as R. Dav. Kimchi in his Commentary) absurdly identify Buzi with Jeremiah, who they say was so called, because he was rejected and despised. Another tradition makes Ezekiel the servant of Jeremiah (Greg. Naz. *Or.* xlvii.), and Jerome supposes that the prophets being contemporaries during a part of their mission interchanged their prophecies, sending them respectively to Jerusalem and Chaldæa for mutual confirmation and encouragement, that the Jews might hear as it were a strophe and antistrophe of warning and promise, "velut ac si duo cantores alter ad alterius vocem sese componerent" (Calvin, *Comment. ad Ezech.* i. 2). Although it was only towards quite the close of Jeremiah's lengthened office that Ezekiel received his commission, yet these suppositions are easily accounted for by the internal harmony between the two prophets, in proof of which Hävernick (*Introd. to Ezech.*) quotes Ez. xiii. as compared with Jer. xxiii. 9 ff., and Ez. xxxiv. with Jer. xxxiii. &c. This inner resemblance is the more striking from the otherwise wide difference of character which separates the two prophets; for the elegiac tenderness of Jeremiah is the reflex of his gentle, calm, and introspective spirit, while Ezekiel, in that age when true prophecy was so rare (Ez. xii. 21; Lam. ii. 9), "comes forward with all abruptness and iron consistency. Has he to contend with a people of brazen front and unbending neck? He possesses on his own part an unbending nature, opposing the evil with an unflinching spirit of boldness, with words full of consuming fire" (Hävernick's *Introd.* translated by Rev. F. W. Gotch in *Journal of S. L.* i. 23).

Unlike his predecessor in the prophetic office, who gives us the amplest details of his personal history, Ezekiel rarely alludes to the facts of his own life, and we have to complete the imperfect picture by the colors of late and dubious tradition. We shall mention both sources of information, contenting ourselves with this general caution against the latter. He was taken captive ἐκ γῆς Σαρηδ (Isidor. *de Vit. et Ob. Sanct.* 39; Epiphan. *de Vit. et Mort. Prophet.* ix. ap. Carpzov.) in the captivity (or transmigration, as Jerome more accurately prefers to render גָּלוּת, i. 2) of Jehoiachin (not Jehoiachim as Josephus (*Ant.* x. 6, § 3) states, probably by a slip of memory) with other distinguished exiles (2 K. xxiv. 15), eleven years before the destruction of Jerusalem. Josephus (*l. c.*) says that this removal happened when he was a boy, and although we cannot consider the assertion to be refuted by Hävernick's argument from the matured vigorous, priestly character of his writings, and feel still less inclined to say that he had "*undoubtedly*" exercised for some considerable time the function of a priest, yet the statement is questionable, because it is improbable (as Hävernick also points out) that Ezekiel long survived the 27th year of his exile (xxix. 17), so that if Josephus be correct he must have died very young. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia, which is sometimes taken to be the *Khabour*, but which the latest investigators suppose to be the *Nahr Malcha* or royal canal of Nebuchadnezzar. [CHEBAR.] The actual name of the spot where he resided was תֵּל אָבִיב (*acervus novarum fru-*

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גּוֹם, Vulg. μετέωρος καὶ περιῆλθον (?) LXX., "the hill of grief," Syr.), a name which Jerome, as usual, allegorizes. It is thought by Michaelis to be the same as Thallaba in D'Anville's map (Rosenmüll. *Schol. in Ez.* iii. 15). It was by this river "in the land of the Chaldæans" that God's message first reached him (i. 3); the Chaldee version, however, interpolates the words "in the land [of Israel: and again a second time he spake to him in the land] of the Chaldæans," because the Jews had a notion that the Shekinah could not overshadow a prophet out of the Holy Land. Hence R. Jarchi thinks that ch. xvii. was Ezekiel's first prophecy, and was uttered before the Captivity, a view which he supports by the Hebrew idiom הָיְתָה הָיָה (A. V. "came expressly") in i. 3. R. Kimchi, however, makes an exception to the rule in case the prophecy was inspired in some pure and quiet spot like a river's bank (cf. Ps. cxxxvii. 1). His call took place "in the fifth year of king Jehoiachin's captivity" B. C. 595 (i. 2), "in the thirtieth year in the fourth month." The latter expression is very uncertain. Most commentators take it to mean the 30th year of his age, the recognized period for assuming full priestly functions (Num. iv. 23, 30). Origen, following this assumption, makes the prophet a type of Christ, to whom also "the heavens were opened" when he was baptized in Jordan. But, as Pradus argues, such a computation would be unusual, and would not be sufficiently important or well known as a mark of genuineness, and would require some more definite addition. The Chald. paraphrase by Jon. ben Uzziel has — "30 years after Hilkiah the high-priest had found the book of the Law in the sanctuary in the vestibule under the porch at midnight after the setting of the moon in the days of Josiah, &c., in the month Thammuz, in the fifth day of the month" (cf. 2 K. xxii.). This view is adopted by Jerome, Ussher, Hävernick, &c.; but had this been a recognized era, we should have found traces of it elsewhere, whereas even Ezekiel never refers to it again. There are similar and more forcible objections to its being the 30th year from the Jubilee, as Hitzig supposes, following many of the early commentators. It now seems generally agreed that it was the 30th year from the new era of Nabopolassar, father of Nebuchadnezzar, who began to reign B. C. 625 (Rawlinson's *Herod.* i. 508). The use of this *Chaldee* epoch is the more appropriate as the prophet wrote in Babylonia, and he gives a Jewish chronology in ver. 2. Compare the notes of time in Dan. ii. 1, vii. 1; Ez. vii. 7; Neh. ii. 1, v. 14 (Rosenmüller, *Schol.*; Poli *Synops.* in loc.; Scaliger, *de emend. Temp. Prolegom.* p. xii.). The decision of the question is the less important, because in all other places Ezekiel dates from the year of Jehoiachin's captivity (xxix. 17, xxx. 20, *et passim*). We learn from an incidental allusion (xxiv. 18) — the only reference which he makes to his personal history — that he was married, and had a house (viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (viii. 1, xi. 25, xiv. 1, xx. 1, &c.), because in his united offices of priest and prophet he was a living witness to "them of the Captivity" that God had not abandoned them. Vitringa even says (*de Synag. Vet.* p. 332) that "in ædibus suis ut in scholâ quâdam publicâ conventus instituebat, ibique coram frequenti concione divinam interpretabatur voluntatem oratione facundâ" (quoted by Hävernick). There seems to be little ground for Theodoret's supposition that he was a Nazarite. The last date he mentions is the 27th year of the Captivity (xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably living, and already famous (Ez. xiv. 14, xxviii. 3). Tradition ascribes various miracles to him, as, for instance, escaping from his enemies by walking dry-shod across the Chebar; feeding the famished people with a miraculous draught of fishes, &c. He is said to have been murdered in Babylon by some Jewish prince (? ὁ ἡγούμενος τοῦ λαοῦ, called in the Roman martyrology for vi. Id. Apr. "judex populi." Carpzov, *Introd.* l. c.), whom he had convicted of idolatry; and to have been buried in a σηηλαῖον διπλοῦν, the tomb of Shem and Arphaxad, on the banks of the Euphrates (Epiphan. *de Vit. et Mort. Prophet.*). The tomb, said to have been built by Jehoiachin, was shown a few days' journey from Bagdad (Menasse ben Israel, *de Resur. Mort.* p. 23), and was called "habitaculum elegantiæ." A lamp was kept there continually burning, and the autograph copy of the prophecies was said to be there preserved. The tomb is mentioned by Pietro de la Valle, and fully described in the *Itinerary* of R. Benjamin of Tudela (Hottinger, *Thes. Phil.* II. i. 3; *Cippi Hebraici*, p. 82). A curious conjecture (discredited by Clemens Alexandrinus (*Strom.* i.), but considered not impossible by Selden (*Syntagm. de Diis Syr.* ii. p. 120), Meyer, and others, identifies him with "Nazaratus the Assyrian," the teacher of Pythagoras. We need hardly mention the ridiculous suppositions that he is identical with Zoroaster, or with the Ἐζεκίηλος ὁ τῶν Ἰουδαϊκῶν τραγῳδιῶν ποιητής (Clem. Alex. *Strom.* i. [23]; Euseb. *Præp. Evang.* ix. 28, 29) who wrote a play on the Exodus, called Ἐξαγωγή (Fabricius, *Bibl. Græc.* ii. 19). This Ezekiel lived B. C. 40 (Sixt. Sen. *Bibl. Sanct.* iv. 235).[a]

But, as Hävernick remarks, "by the side of the scattered data of his external life, those of his internal life appear so much the richer." We have already noticed his stern and inflexible energy of will and character; and we also observe a devoted adherence to the rites and ceremonies of his national religion. Ezekiel is no cosmopolite, but displays everywhere the peculiar tendencies of a Hebrew educated under Levitical training. The priestly bias is always visible, especially in chaps. viii.–xi., xl.–xlviii., and in iv. 13 ff., xx. 12 ff., xxi. 8, &c. It is strange of De Wette and Gesenius to attribute this to a "contracted spirituality," and of Ewald to see in it "a one-sided conception of antiquity which he obtained merely from books and traditions," and "a depression of spirit (!) enhanced by the long continuance of the banishment and bondage of the people" (Hävernick's *Introd.*). It was surely this very intensity of patriotic loyalty to a system whose partial suspension he both pre-

[a] This writer is now generally assigned to the second century B. C. See Smith's *Dict. of Greek and Roman Biogr.*, art. *Ezekielus*, and Bernhardy's *Grundriss d. Griech. Literatur*, ii. Abth. ii. pp. 66, 72 ff. The poem, edited by Dübner, has been published by Didot in an appendix to Wagner's edition of the Fragments of Euripides (Paris, 1846). A.

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blotted and survived, which cheered the exiles with the confidence of his hopes in the future, and tended to preserve their decaying nationality. Mr. F. W. Newman is even more contemptuous than the German critics. "The writings of Ezekiel," he says (*Heb. Monarchy*, p. 330, 2d ed.), "painfully show the growth of what is merely visionary, and an increasing value of hard sacerdotalism;" and he speaks of the "heavy materialism" of Ezekiel's temple, with its priests, sacrifices, &c., as "tedious and unedifying as Leviticus itself." His own remark that Ezekiel's predictions "so kept alive on the minds of the next generation a belief in certain return from captivity, as to have exceedingly conduced towards the result," is a sufficient refutation of such criticisms.

We may also note in Ezekiel the absorbing recognition of his high calling which enabled him cheerfully to endure any deprivation or misery (except, indeed, ceremonial pollution, from which he shrinks with characteristic loathing, iv. 14), if thereby he may give any warning or lesson to his people (iv., xxiv. 15, 16, &c.), whom he so ardently loved (ix. 8, xi. 13). On one occasion, and on one only, the feelings of the man burst, in one single expression, through the self-devotion of the prophet; and while even then his obedience is unwavering, yet the inexpressible depth of submissive pathos in the brief words which tell how in one day "the desire of his eyes was taken from him" (xxiv. 15–18), shows what well-springs of the tenderest human emotion were concealed under his uncompromising opposition to every form of sin.

His predictions are marvellously varied. He has instances of visions (viii.–xi.), symbolical actions (as iv. 8), similitudes (xii., xv.), parables (as xvii.), proverbs (as xii. 22, xviii. 1 ff.), poems (as xix.), allegories (as xxiii., xxiv.), open prophecies (as vi., vii., xx. &c.), "tantâque utertate et figurarum variatione floret ut unus omnes prophetici sermonis numeros ac modos explevisse, jure suo sit dicendus" (Carpzov, *Introd.* ii. pt. iii. 5). It is therefore unjust to charge him with plagiarism, as is done by Michaelis and others, although no doubt his language (in which several Aramaisms and ἅπαξ λεγόμενα also occur) is colored largely both by the Pentateuch and by the writings of Jeremiah. His style is characterized by "numberless particularisms," as may be clearly observed by contrasting his prophecy against Tyre (xxviii.) with that of Isaiah (xxiii.) (Fairbairn's *Ezekiel*). Grotius (in *Critici Sacri*, iv. 8) compares him to Homer for his knowledge, especially of architecture, from which he repeatedly draws his illustrations; and Witsius (*Misc. Sacr.* i. 243) says, that besides his "incomparabile donum prophetiæ," he deserves high literary reputation for the learning and beauty of his style. Michaelis, on the other hand, is very disparaging, and Lowth (referring to the diffuseness of his details) says "he is oftener to be classed with the orators than the poets." Few will agree with Archbishop Newcome's depreciation of such remarks on the ground (apparently) that even the *language* of a sacred writer is a matter of inspiration; for it is clear that inspiration in no way supersedes the individualities of the divine messenger. Ewald (*Die Proph. des Alten Bundes*, ii. 212), though not enthusiastic, admits that "simply as a writer he shows great excellences, particularly in this dismal period," and he points out his "evenness and repose" of style, to which we suppose Jerome alludes when he says, "Sermo ejus nec satis disertus nec admodum rusticus, sed ex utroque genere medie temperatus" (*Præf. in Ezech.*). Hävernick seems to us too strong in saying that "the glow of the divine indignation, the mighty rushing of the spirit of the Lord, the holy majesty of Jehovah, as the seer beheld it, are remarkably reflected in his writings. . . . The lofty action, the torrent of his eloquence . . . rests on this combination of power and consistency, the one as unwearied as the other is imposing." Among the most splendid passages are chapter i. (called by the Rabbis מַרְכָּבָה), the prophecy against Tyrus (xxvi.–xxviii.), that against Assyria, "the noblest monument of eastern history" (xxxi.), and ch. viii., the account of what he saw in the Temple-porch, —

> "When, by the vision led,
> His eye surveyed the dark idolatries
> Of alienated Judah." — Milton, *Par. Lost*, i.

Certain phrases constantly recur in his writings, as "Son of Man," "They shall know that I am the Lord," "The hand of the Lord was upon me," "Set thy face against," &c.

The depth of his *matter*, and the marvellous nature of his visions, make him occasionally obscure. Hence his prophecy was placed by the Jews among the גְּנָזִין (treasures), those portions of Scripture which (like the early part of Genesis, and the Canticles) were not allowed to be read till the age of 30 (Jer. *Ep. ad Eustoch.*; Orig. *Prolm. Homil.* iv. *in Cantic.*; Hottinger, *Thes. Phil.* ii. 1, 3). Hence Jerome compares the "inextricabilis error" of his writings to Virgil's labyrinth ("Oceanus Scripturarum, mysteriorumque Dei labyrinthus"), and also to the catacombs. The Jews classed him in the very highest rank of prophets. Gregory Naz. (*Or.* 23) calls him ὁ προφητῶν θαυμασιώτατος καὶ ὑψηλότατος, and again ὁ τῶν μεγάλων ἐποπτὴς καὶ ἐξηγητὴς μυστηρίων. Isidore (*de Vit. et Ob. Sanct.* 39) makes him a type of Christ from the title "Son of Man," but that is equally applied to Daniel (viii. 17). Other similar testimonies are quoted by Carpzov (*Introd.* ii. 193 ff.). The Sanhedrim is said to have hesitated long whether his book should form part of the canon, from the occasional obscurity, and from the supposed contradiction of xviii. 20 to Ex. xx. 5, xxxiv. 7; Jer. xxxii. 18. But in point of fact these apparent oppositions are the mere expression of truths complementary to each other, as Moses himself might have taught them (Deut. xxiv. 16). Although generally speaking comments on this book were forbidden, a certain R. Nananias undertook to reconcile the supposed differences. (Spinoza, *Tract. Theol. Polit.* ii. 27, partly from these considerations, infers that the present book is made up of mere ἀποσμασμάτια, but his argument from its commencing with a ו, and from the expression in i. 3 above alluded to, hardly needs refutation.)

Of the authenticity of Ezekiel's prophecy there has been no *real* dispute, although a few rash critics (as Oeder, Vogel, and Corrodi) have raised questions about the last chapters, even suggesting that they might have been written by a Samaritan, to incite the Jews to suffer the coöperation in rebuilding the Temple. There is hardly a shadow of argument in favor of this view, and absolutely none to support the anonymous objections in the *Monthly Magazine* for 1798 against the genuineness of other chapters, which never would have

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attracted any notice had not Jahn taken the superfluous trouble to answer them. The specific nature of some of his predictions (xii. 12, xxvii. 6, &c.; on the former passage and its apparent contradiction to Jer. xxxii. 4, see Joseph. *Ant.* x. 8, § 2) is also in a very unhistorical manner made a ground for impugning the authenticity of the book of Ezekiel by Zunz and others. This style of criticism is very much on the increase, and we have had some audacious instances of it lately; but though it is quite true that the prophets deal far more in external principles than specific announcements, yet *some* show of argument must be adduced before we settle the date of a sacred book as necessarily subsequent to an event which it *professes* to foretell.

The book is divided into two great parts, of which the destruction of Jerusalem is the turning-point; chapters i.–xxiv. contain predictions delivered before that event, and xxv.–xlviii. after it, as we see from xxvi. 2. Again, chapters i.–xxxii. are mainly occupied with correction, denunciation, and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv.–xxxii.) contains a group of prophecies against *seven* foreign nations, the septenary arrangement being apparently (as elsewhere in Scripture) intentional (see an art. on this subject in the *Journal of Sacr. Literature*). De Wette, Carpzov, &c., have adopted various ways of grouping the prophecies, but the best synopsis is that of Hävernick, who divides the book into nine sections distinguished by their superscriptions, as follows: I. Ezekiel's call, i.–iii. 15. II. The *general* carrying out of the commission, iii. 16–vii. III. The rejection of the people, because of their idolatrous worship, viii.–xi. IV. The sins of the age rebuked in detail, xii.–xix. V. The nature of the judgment, and the guilt which caused it, xx.–xxiii. VI. The meaning of the now commencing punishment, xxiv. VII. God's judgment denounced on seven heathen nations (Ammon, xxv. 1–7; Moab, 8–14; the Philistines, 15–17; Tyre, xxvi.–xxviii. 19; Sidon, 20–24; Egypt, xxix.–xxxii.). VIII. Prophecies, after the destruction of Jerusalem, concerning the future condition of Israel, xxxiii.–xxxix. IX. The glorious consummation, xl.–xlviii.

Chronological order is followed throughout (the date of the prediction being constantly referred to), except in the section devoted to prophecies against heathen nations (xxix.–xxxii.), where it is several times abandoned (xxix. 17; cf. xxvi. 1, xxix. 1), so that in the prediction against Egypt, one uttered in the 27th year of the Captivity is inserted between two uttered in the 10th and 11th years. Hence Jahn supposes a purely "accidental" order, which Eichhorn expands into an economical arrangement of the separate scrolls on which the prophecies were written. But there is no necessity to resort to such arbitrary hypotheses. The general unity of subject in the arrangement is obvious, and Jerome (although he assumes some mystery in the violation of chronology throughout the warnings addressed to Pharaoh) correctly remarks, "in prophetis nequaquam historiæ ordo servatur; neque enim narrant præterita sed futura pronuntiant, prout voluntas Spiritus Sancti fuerit" (*Comm. in Ezech.* xxix. 17, where he especially adduces the instance of Jeremiah). Rosenmüller (*Scholia in loc.*) thinks that the *causes* of the destruction of Egypt are put together (xxix. 2–21), and then the actual nature of that predicted judgment is described.

Josephus (*Ant.* x. 5) has the following passage οὐ μόνον δὲ οὗτος (Jeremiah) προσθέσιως ταῦτα ἀλλὰ καὶ ὁ προφήτης Ἰεζεκίηλος, [ὃς] πρῶτος περὶ τούτων δύο βιβλία γράψας κατέλιπεν. The undoubted meaning seems to be that *Ezekiel* (although Eichhorn on various grounds applies the word to Jeremiah) left *two* books of prophecy; which is also stated by Zonaras, and the Latin translation of Athanasius, where, after mentioning other lost books, and *two* of Ezekiel, the writer continues, "nunc vero jam unum duntaxat inveniri scimus. Itaque hæc omnia per impiorum Judæorum amentiam et incuriam periisse manifestum est" (*Synops.* p. 136, but the passage does not occur in the Greek). In confirmation of this view (which is held by Maldonatus and others) we have a passage quoted in Clem. Alex. *Quis dives salv.* 40, ἐν ᾧ εὗρόν σε ἐν αὐτῷ καὶ κρινῶ σε, and again τέτοκεν καὶ οὐ τέτοκεν, φησὶν ἡ γραφή (Id. *Strom.* vii. 16); a prophecy also mentioned, as alluding to the Virgin Mary, in Tertullian, who says, "Legimus apud Ezechielem de vaccâ illâ quæ peperit et non peperit" (*De Carn. Christi*, 23, cf. Epiphan. *Hæres.* xxx. 30. The attempt to refer it by an error of memory to Job xxi. 10, seems a failure). That these passages (quoted by Fabricius, *Cod. Pseudepigr. Vet. Test.* num. 221) can come from a lost *genuine* book is extremely improbable, since we know from Philo and Justin Martyr the extraordinary care with which the Jews guarded the λόγια ζῶντα. They may indeed come from a lost *apocryphal* book, although we find no other trace of its existence (Sixtus Sen. *Bibl. Sanct.* ii. p. 61). Le Moyne (*Var. Sacra*, ii. 332 ff.) thinks that they undoubtedly belong to the collection of traditionary Jewish apophthegms called *Pirke Aboth*, or "chapters of the fathers." Just in the same way we find certain ἄγραφα δόγματα attributed to our Lord by the Fathers, and even by the Apostles (Acts xx. 35), on which see a monograph by Kuinoel. The simplest supposition about the passage in Josephus is either to assume that he is in error, or to admit a former division of Ezekiel into two books, possibly at ch. xl. Le Moyne adopts the latter view, and supports it by analogous cases. There is nothing which militates against it in the fact that Josephus mentions δύο μόνα καὶ ἑκκαιδεκα βιβλία (c. *Apion.* i. 22) as forming the canon.

There are no direct quotations from Ezekiel in the New Testament, but in the Apocalypse there are many parallels and obvious allusions to the later chapters (xl.–xlviii.). We cannot now enter into the difficulties of these or other chapters (for which we must refer to some of the commentaries mentioned below); but we will enumerate, following Fairbairn, the four main lines of interpretation, namely, (1.) The Historico-literal, adopted by Villalpandus, Grotius, Lowth, &c., who make them a prosaic description intended to preserve the memory of Solomon's Temple. (2.) The Historico-ideal (of Eichhorn, Dathe, &c.), which reduces them "to a sort of vague and well-meaning announcement of future good." (3.) The Jewish-carnal (of Lightfoot, Hofmann, &c.), which maintains that their outline was actually adopted by the exiles. (4.) The Christian-spiritual (or Messianic), followed by Luther, Calvin, Cocceius, and most modern commentators, which makes them "a grand complicated symbol of what the good God had in reserve for his church." Rosenmüller, who dis-

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approves alike of the literalism of Grotius, and the arbitrary, ambiguous allegorizing of others, remarks (*Schol. in* xxviii. 26), "Nobis quidem oleum et operam perdere videntur, qui hujusmodi oracula ad certos eventus referre student aut poetica ornamenta ad factorum fidem explorant." Other prophecies of a general Messianic character are xxxiv. 11–19, and xxxvi.–xxxix.

The chief commentators on this "most neglected of the prophets" are, among the fathers, Origen, Jerome (*Comment. in Ezech. Ll.* xiv.), and Theodoret; among the Jews, Rabbis Dav. Kimchi and Abarbanel; of the Reformers, Oecolampadius and Calvin; and of the Romanists, Pradus and Villalpandus (Rome, 1596 [–1604, in 3 vols. fol., "opus multifaria eruditione refertum et ad antiquitatis studium utilissimum," Rosenm.]). More modern commentaries are those of Starck (1731), Venema (1790), Newcome [1788], W. Greenhill [Lond. 1645–62. 5 vols. 4to, reprinted 1829], Fairbairn [3d ed. Edinb. 1862], Henderson [1855], Hävernick (*Comm. über Ezechiel* [Erlang. 1843]), Hitzig (*Der Prophet Ezechiel erklärt* [Leipz. 1847, Lief. viii. of the *Kurzgef. exeg. Handb. zum A. T.*]). [JEHEZEKEL.] F. W. F.

* As the topography and the monumental sculptures and inscriptions of Babylon have become better known in our own day, it is seen how fully the characteristics of Ezekiel's writings agree with the circumstances in which he was placed at the time. The imagery and symbology in particular, under which his visions are set before us, are largely derived from Babylonian rather than Hebrew sources. The costume of his thoughts shows, in the words of Stanley, that "he had wandered through the vast halls of Assyrian monuments, and there gazed on all that Assyrian monuments have disclosed to us of human dignity and brute strength combined, — the eagle-winged lion, human-headed bull (Layard, *Nin. & Bab.* pp. 448, 464). These complicated forms supplied the vehicle of the sublime truths that dawned upon him from amidst the mystic wheels, the sapphire throne, the amber fire, and the rainbow brightness. It is the last glimpse of these gigantic emblems, which vanished in the prophet's lifetime, only to reappear in our own age from the ruins of the long-lost Nineveh" (*Jewish Church*, ii. 623 ff.). In illustration of this trait of the prophet's style, see also Dean Milman's *History of the Jews*, i. 455 (Amer. ed.), and Herzfeld, *Gesch. des Volkes Jisrael*, i. 206. But nearly all interpreters recognize one signal exception to this view of the origin of Ezekiel's imagery. The scenery under which he so graphically describes the new spiritual temple which in the latter days God was to rear on the top of the mountains for the assemblage and worship of all nations, and the river with its healing waters which was to flow out of it to fertilize the whole earth, and convert its moral wastes into a garden full of the fruits of holiness, and peace, and happiness, is undoubtedly founded on his familiarity with the structure of the temple at Jerusalem, and the hidden springs of the sacred mount, sending forth their waters into the valley of the Kidron, and thence onward over its rocky bed to the plain of the Jordan and into the Dead Sea. Thomson (*Land and Book*, ii. 530–535) has some extended remarks on this parabolic representation. There is a special essay on it by W. Neumann, *Die Wasser des Lebens. Ein exeg. Versuch üb. Ezech.* xlvii. 1 12 (Berl. 1848).

The number of symbolic acts which Ezekiel represents as performed by himself or others, constitutes a peculiar feature of his work (see iv.; v. 1 ff.; xii. 3 ff.; xxiv. 3 ff.; xxxvii. 16 ff.). Bleek reminds us of an important rule of interpretation in regard to many of these acts, which is that they are not to be understood by us as having been literally performed by the prophet before the eyes of others, but are described in this manner only as a more forcible rhetorical exhibition of the messages or teachings which the prophet was sent to announce (*Einl. in das A. T.* p. 514 ff.). We must certainly take this view of some of these acts; for their character is such that they could not have been witnessed by those for whom the prophecies were designed, or have been brought to their knowledge in any other way than by report (*e. g.* iv. 4–6; v. 1–4; xii. 3 ff., &c.). In some instances it may be difficult in this prophet, or in other prophets, to distinguish the scenic and the rhetorical symbolism from each other.

Baumgarten's article on *Ezekiel* in Herzog's *Real-Encyk.* iv. 296–304, furnishes a good outline of the plan and contents of this neglected book There is a translation of Hävernick's *Introduction* in the *Bibl. Sacra* for Aug. 1848. To the commentators already mentioned may be added Rosenmüller, *Scholia*, etc., 2 vols. (2d ed. 1826); Maurer, *Comm. in Vet. Test.*, with notes chiefly grammatical, ii. 1-76 (1838); Ewald, *Die Proph. des Alten Bundes* (1841), ii. 202–387; Umbreit, *Prakt. Commentar über den Propheten Hesekiel*, a translation with exegetical and critical remarks (1843); Henry Cowles, *Ezekiel and Daniel, with Notes*, &c., 12mo (New York, 1867); Kliefoth (*Das Buch Ezechiels übersetzt und erklärt* (2 Abth. 1864–65); G. R. Noyes, *New Trans. of the Hebrew Prophets, with Notes*, (3d ed. Boston, 1866,) vol. ii.; and Hengstenberg, *Die Weissagungen des Proph. Ezechiel erläutert*, 1er Theil (1867). The last three works are meant for general readers. On the Messianic or prophetic portions of Ezekiel, see Hengstenberg's *Christology*, iii. 458–492 (Keith's trans.); Hasse's *Gesch. des Alten Bundes*, pp. 160–173 (1863); and Ensfelder, *Les prophéties messianiques d'Ezéchiel*, in the Strasbourg *Rev. de Théol.* 1864, pp. 59–76. On Ezekiel's vision of the TEMPLE (ch. xl.–xlviii.) there are special treatises by Solomon Bennett, *The Temple of Ezekiel*, &c., Lond. 1824; J. F. Böttcher, in his *Proben alttestamentl. Schrifterklärung* (Leipz. 1833), pp. 218–365, with 2 plates; J. J. Balmer-Rinck, *Des Proph. Ezech. Gesicht vom Tempel übersichtlich dargestellt u. architektonisch erläutert* (Ludwigsb. 1858), with 5 plates and a map (comp. Auberlen's notice in the *Theol. Stud. u. Krit.* 1860, p. 207 ff.); and T. O. Paine, *Solomon's Temple*, etc. (Boston, 1861), with 21 plates. See also Thenius, *Das vorexilische Jerusalem u. dessen Tempel* (an appendix to his *Bücher der Könige*, Leipz. 1849), p 25 ff. The older literature on the subject is described in Rosenmüller's *Scholia* on Ezekiel, ii. 466 ff.

The oriental explorer, Mr. Loftus (*Chaldæa and Susiana*, p. 34, New York, 1857), gives a description and drawing of the reputed tomb of Ezekiel. *Kifil*, where the tomb is found, is a journey of 12 hours from the site of Babylon, but may be said to be near that city, for the palm-trees which cast their shade over the tomb are visible from the summit of the *Birs Nimroud* (see Layard's *Nin. & Bab.* p. 500). The former of these travellers thinks that this may be the prophet's veritable

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tomb, or at all events, the place of his sepulture. The Jews, it is certain, have always been numerous in that region from the days of the Captivity, but it does not follow that they would from the first mark the spot where their countryman was buried, and keep alive its memory ever after. H.

E'ZEL, THE STONE (הָאֶבֶן הָאֵזֶל) [*the stone of departure*, Gesen.; or, *of separation*, Fürst]: τὸ Ἐργὰβ ἐκεῖνο; Alex. ἐργον: *lapis cui nomen est Ezel*). A well-known stone in the neighborhood of Saul's residence, the scene of the parting of David and Jonathan when the former finally fled from the court (1 Sam. xx. 19). At the second mention of the spot (verse 41) the Hebrew text (מֵאֵצֶל הַנֶּגֶב: A. V. "out of a place toward the south," literally "from close to the south" [more literally, "from the side of the south," *i. e.* south side, Gesen.]) is, in the opinion of [some] critics, undoubtedly corrupt. The true reading is indicated by the LXX., which in both cases has *Ergab* or *Argab* — in ver. 19 for the Hebrew *Eben*, "stone," and in ver. 41 for *han-Negeb*, "the south." *Ergab* is doubtless the Greek rendering of the Hebrew *Argob* = a heap of stones. The true reading of ver. 41 will therefore be as follows: "David arose from close to the stone-heap," — close to which (the same preposition, אֵצֶל, A. V. "by") it had been arranged beforehand that he should remain (ver. 19). The change in 41 from הארגב, as the text stood at the time of the LXX., to הנגב, as it now stands, is one which might easily take place. G.

* The stone was evidently named Ezel (note its import) from the memory of this parting of the two friends from each other at that place. The name is given, therefore, in the passage above, by way of anticipation. As to the question of the state of the Hebrew text, referred to above, see Thenius, *Die Bücher Samuels*, p. 88. His view is that adopted by the preceding writer. On the contrary, Fürst (*Heb. Handwörtb.* i. 14, and Davidson's trans. p. 15) regards the *Ergab* or *Argab* in the LXX. not as proof of a different Hebrew text followed by the translators, but as an arbitrary substitution on their part of the supposed name of the spot where David and Jonathan met each other. It is objected that no appropriate sense can be derived from מֵאֵצֶל הַנֶּגֶב, but the meaning may well be "from the side of the south," *i. e.* from the south side (*Mittags-Seite*, De Wette, Gesenius) of the stone or stone heap where David lay concealed until the departure of Jonathan's armor-bearer to the city, when David rose up and came forth, and the farewell scene took place between him and Jonathan. Such minuteness is after the manner of the Hebrew writers. For a similar explanation, see Keil and Delitzsch on 1 K. xx. 41. H.

E'ZEM (עֶצֶם [*bone*]: Ἀλσέμ; [Vat. Βοοσαλ;] Alex. Βοασομ: *Asom*), one of the towns of Simeon 1 Chr. iv. 29). In the lists of Joshua (xix. 3) the name appears in the slightly different form of AZEM (the vowel being lengthened before the pause).

* **E'ZER** (אֶצֶר, *treasure*, Ges.; *union*, Fürst: in Gen., Ἀσάρ; Alex. Σααρ; in 1 Chr., Ὠσάρ; Comp. Ald. Alex. Ἀσάρ; Vat. in ver. 38, Ὦναν: *Eser*), a son of Seir, and one of the "dukes" or chiefs of Edom (Gen. xxxv. 21, 27, 30; 1 Chr. i. 38, 42). In 1 Chr. i. 38 the name is misprinted Ezar in many modern editions of the A. V., but the ed. of 1611 and other early editions have the correct form. A.

E'ZER (עֶזֶר [*help*]: Ἐζέρ; [Vat. Οζερ, Alex. Εζερ:] *Ezer*). 1. A son of Ephraim, who was slain by the aboriginal inhabitants of Gath, while engaged in a foray on their cattle (1 Chr. vii. 21). Ewald (*Geschichte*, i. 490) assigns this occurrence to the pre-Egyptian period.

2. ([Rom. Vat. omit; Comp. Ald. Alex.] Ἰεζούρ.) A priest who assisted in the dedication of the walls of Jerusalem under Nehemiah (Neh. xii. 42).

3. [(Ἰαζήρ; Vat. Αζηρ; Comp. Alex. Ἐζέρ;) Father of Hushah, and one of the sons of Hur] (1 Chr. iv. 4).

* 4. (Ἀζά; Ald. Alex. Ἀζέρ; Comp. Ἐζέρ.) A Gadite warrior, who joined David at his stronghold in the wilderness (1 Chr. xii. 9). A.

* 5. (Ἀζούρ; FA.[1] Αζορ: *Azer.*) A Levite, son of Jeshua, the ruler of Mizpeh, who assisted in repairing the wall of Jerusalem in the time of Nehemiah (Neh. iii. 19). A.

EZERI'AS (Ζεχρίας; [Ald.] Alex. Ἐζεριας: *Azarias*), 1 Esdr. viii. 1. [AZARIAH, 7; AZARIAS, 4.]

EZI'AS (Ὀζίας; [Vat. Οζειας; Ald.] Alex. Ἐζίας: *Aziahel*), 1 Esdr. viii. 2. [AZARIAH; AZIEL.]

E'ZION-GA'BER, or -GE'BER (עֶצְיוֹן גֶּבֶר = *the giant's backbone*: [Γεσιὼν or] Γασιὼν Γαβέρ, [etc.; Alex. in 1 K. xxii., Ασεωνγαβερ:] *Asiongaber*; Num. xxxiii. 35, 36; Deut. ii. 8; 1 K. ix. 26, xxii. 48; 2 Chr. viii. 17), the last station named for the encampment of the Israelites before they came to "the wilderness of Zin, which is Kadesh," subsequently the station of Solomon's navy, described as "besides Eloth, on the shore of the Red Sea, in the land of Edom;" and where that of Jehoshaphat was afterwards "broken," — probably destroyed on the rocks which lie in "jagged ranges on each side" (Stanley, *S. & P.* p. 2) Wellsted (ii. ch. ix. p. 153) would find it in Dahab [DIZAHAB], but this could hardly be regarded as "in the land of Edom" (although possibly the rocks which Wellsted describes may have been the actual scene of the wreck), nor would it accord with Josephus (*Ant.* viii. 6, § 4)[a] as "not far from Elath." According to the latest map of Kiepert (in Robinson, 1856), it stands at *'Ain el-Ghudyân*, about ten miles up what is now the dry bed of the Arabah, but, as he supposed, was then the northern end of the gulf, which may have anciently had, like that of Suez, a further extension. This probably is the best site for it. By comparing 1 K. ix. 26, 27 with 2 Chr. viii. 17, 18, it is probable that timber was floated from Tyre to the nearest point on the Mediterranean coast, and then conveyed overland to the head of the *Gulf of Akabah*, where the ships seem to have been built; for there can hardly have been adequate forests in the neighborhood [WILDERNESS OF THE WANDERING.] H. H.

EZ'NITE, THE (הָעַצְנִי, *Keri* הָעֶצְנִי [prob. *the spear*, Ges.]: ὁ Ἀσωναῖος [Alex. Ασω

[a] Ἀσιωνγάβαρος, αὐτὴ Βερενίκη καλεῖται νῦν πόλις Αἰλανῖτις κωλπου.

ness: Vulg. omits]). According to the statement of 2 Sam. xxiii. 8, "Adino the Eznite" was another name for "Josheb-basshebeth a Tachcemonite (A. V. "the Tachmonite that sate in the seat"), chief among the captains." The passage is, however, one of the most disputed in the whole Bible, owing partly to the difficulty of the one man bearing two names so distinct without any assigned reason, and partly to the discrepancy between it and the parallel sentence in 1 Chr. xi. 11. in which for the words "Adino the Eznite" other Hebrew words are found, not very dissimilar in appearance but meaning "he shook (A. V. 'lifted up') his spear." The question naturally arises whether the words in Chronicles are an explanation by a later writer of those in Samuel, or whether they preserve the original text which in the latter has become corrupted. The form of this particular word is in the original text (the *Chetib*) Etzno, which has been altered to Etzni by the Masoret scribes (in the *Keri*) apparently to admit of some meaning being obtained from it. Jerome read it *Etzno*, and taking it to be a declension of *Etz* (= "wood") has rendered the words *quasi tenerrimus* ligni *vermiculus*. The LXX. and some Hebrew MSS. (see Davidson's *Heb. Text*) add the words of Chronicles to the text of Samuel, a course followed by the A. V.

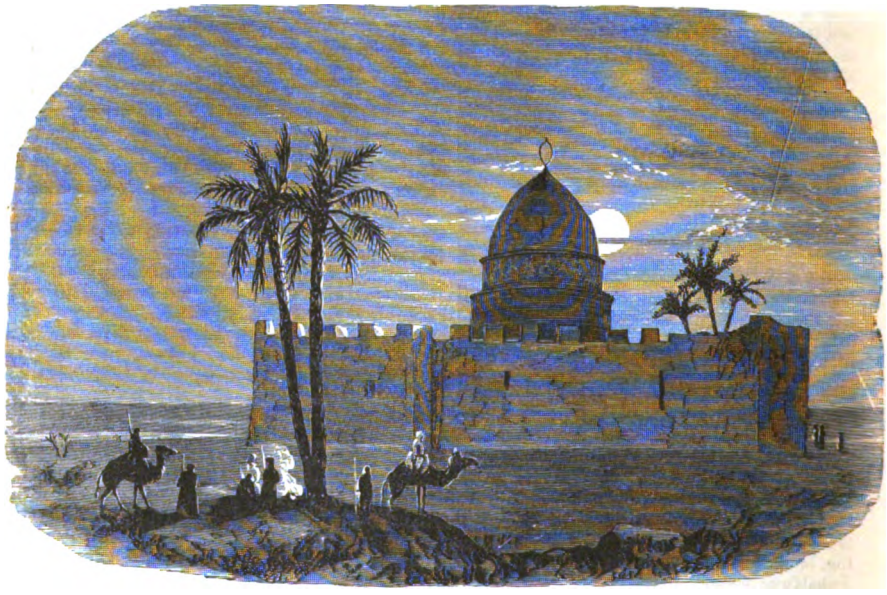
The passage has been examined at length by Kennicott (*Dissertation* 1, pp. 71–128) and Gesenius (*Thes.* pp. 994, 995), to whom the reader must be referred for details. Their conclusion is that the reading of the Chronicles is correct. Ewald does not mention it (*Gesch.* iii. 180, *note*). G.

EZ'RA (עֶזְרָא = *help*: Ἔσδρας: [*Esdras*]). 1. The head of one of the twenty-two courses of priests which returned from captivity with Zerubbabel and Jeshua (Neh. xii. 1). But in the somewhat parallel list of Neh. x. 2–8, the name of the same person is written עֲזַרְיָה, Azariah, as it is probably in Ezr. vii. 1. [AZARIAH, 22.]

2. The famous Scribe and Priest, descended from Hilkiah the high-priest in Josiah's reign, from whose younger son Azariah, sprung Seraiah, Ezra's father, quite a different person from Seraiah the high-priest (Ezr. vii. 1). All that is really known of Ezra is contained in the four last chapters of the book of Ezra, and in Neh. viii. and xii. 26. From these passages we learn that he was a learned and pious priest residing at Babylon in the time of Artaxerxes Longimanus. The origin of his influence with the king does not appear, but in the seventh year of his reign, in spite of the unfavorable report which had been sent by Rehum and Shimshai, he obtained leave to go to Jerusalem, and to take with him a company of Israelites, together with priests, Levites, singers, porters, and Nethinim. Of these a list, amounting to 1754, is given in Ezr. viii.; and these, also, doubtless form a part of the full list of the returned captives contained in Neh. vii., and in duplicate in Ezr. ii. The journey of Ezra and his companions from Babylon to Jerusalem took just four months; and they brought up with them a large free-will offering of gold and silver, and silver vessels, contributed, not only by the Babylonian Jews, but by the king himself and his counsellors. These offerings were for the house of God, to beautify it, and for the purchase of bullocks, rams, and the other offerings required for the temple-service. In addition to this Ezra was empowered to draw upon the king's treasurers beyond the river for any further supplies he might require; and all priests, Levites, and other ministers of the temple were exempted from taxation Ezra had also authority given him to appoint magistrates and judges in Judæa, with power of life and death over all offenders. This ample commission was granted him at his own request (Ezr. vii. 6), and it appears that his great design was to effect a religious reformation among the Palestine Jews, and to bring them back to the observation of the law of Moses, from which they had grievously declined. His first step, accordingly, was to enforce a separation from their wives upon all who had made heathen marriages, in which number were many priests and Levites, as well as other Israelites. This was effected in little more than six months after his arrival at Jerusalem. With the detailed account of this important transaction, Ezra's autobiography ends abruptly, and we hear nothing more of him till, 13 years afterwards, in the 20th of Artaxerxes, we find him again at Jerusalem with Nehemiah "the Tirshatha." It is generally assumed that Ezra had continued governor till Nehemiah superseded him; but as Ezra's commission was only of a temporary nature, "to inquire concerning Judah and Jerusalem" (Ezr. vii. 14), and to carry thither "the silver and gold which the king and his counsellors had freely offered unto the God of Israel" (15), and as there is no trace whatever of his presence at Jerusalem between the 8th and the 20th of Artaxerxes, it seems probable that after he had effected the above-named reformation, and had appointed competent judges and magistrates, with authority to maintain it, he himself returned to the king of Persia. This is in itself what one would expect, and what is borne out by the parallel case of Nehemiah, and it also accounts for the abrupt termination of Ezra's narrative, and for that relapse of the Jews into their former irregularities which is apparent in the book of Nehemiah. Such a relapse, and such a state of affairs at Jerusalem in general, could scarcely have occurred if Ezra had continued there. Whether he returned to Jerusalem with Nehemiah, or separately, does not appear certainly, but as he is not mentioned in Nehemiah's narrative till after the completion of the wall (Neh. viii. 1), it is perhaps probable that he followed the latter some months later, having, perhaps, been sent for to aid him in his work. The functions he executed under Nehemiah's government were purely of a priestly and ecclesiastical character, such as reading and interpreting the law of Moses to the people during the eight days of the Feast of Tabernacles, praying in the congregation, and assisting at the dedication of the wall, and in promoting the religious reformation so happily effected by the Tirshatha. But in such he filled the first place; being repeatedly coupled with Nehemiah the Tirshatha (viii. 9, xii. 26), while Eliashib the high-priest is not mentioned as taking any part in the reformation at all. In the sealing to the covenant described Neh. x., Ezra probably sealed under the patronymic Seraiah or Azariah (v. 2). As Ezra is not mentioned after Nehemiah's departure for Babylon in the 32d Artaxerxes, and as everything fell into confusion during Nehemiah's absence (Neh. xiii.), it is not unlikely that Ezra may have died or returned to Babylon before that year. Josephus, who should be our next best authority after Scripture, evidently knew nothing about the time or the place of his death. He vaguely says, "he died an old man and was

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buried in a magnificent manner at Jerusalem" (*Ant.* xi. 5, § 5), and places his death in the high-priesthood of Joacim, and before the government of Nehemiah! But that he lived under the high-priesthood of Eliashib and the government of Nehemiah is expressly stated in Nehemiah; and there was a strong Jewish tradition that he was buried in Persia. Thus Benjamin of Tudela says of Nehar-Samorah — apparently some place on the lower Tigris,[a] on the frontier of Persia; Zamuza according to the Talmudists, otherwise Zamzumu — "The sepulchre of Ezra the priest and scribe is in this place, where he died on his journey from Jerusalem to king Artaxerxes" (vol. i. p. 116), a tradition which certainly agrees very well with the narrative of Nehemiah. This sepulchre is shown to this day (*ib.* vol. ii., note p. 116). As regards the traditional history of Ezra, it is extremely difficult to judge what portion of it has any historical foundation. The principal works ascribed to him by the Jews, and, on the strength of their testimony, by Christians also, are: — (1.) The institution of the Great Synagogue, of which, the Jews say, Ezra was president, and Daniel, Haggai, Zechariah, Malachi, Zorobabel, Mordecai, Jeshua, Nehemiah, &c., were members, Simeon the Just, the last survivor, living on till the time of Alexander the Great! (2.) The settling the canon of Scripture, and restoring, correcting, and editing the whole sacred volume according to the threefold arrangement of the Law, the Prophets, and the Hagiographa, with the divisions of the *Pesukim*, or verses, the vowel-points handed down by tradition from Moses, and the emendations of the *Keri*. (3.) The introduction of the Chaldee character instead of the old Hebrew or Samaritan. (4.) The authorship of the books of Chronicles, Ezra, Nehemiah, and, some add, Esther; and many of the Jews say, also of the books of Ezekiel, Daniel, and the 12 prophets. (5.) The establishment of syna-



Tomb of Ezra.

gogues. Of most of these works a full account is given in Prideaux's *Connection*, i. 308–348, and 355–376; also in Buxtorf's *Tiberius*. References to the chief rabbinical and other authorities will be found in Winer. A compendious account of the arguments by which most of these Jewish statements are proved to be fabulous is given in Stehelin's *Rabbin. Literat.* pp. 5–8; of which the chief are drawn from the silence of the sacred writers themselves, of the apocryphal books, and of Josephus — and it might be added, of Jerome — and from the fact that they may be traced to the author of the chapter in the Mishna called *Pirke Avoth*. Here, however, it must suffice to observe that the pointed description of Ezra (vii. 6) as "a ready scribe in the law of Moses," repeated in 11, 12, 21, added to the information concerning him that "he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (vii. 10), and his commission "to teach the laws of his God to such as knew them not" (25), and his great diligence in reading the Scriptures to the people, all give the utmost probability to the account which attributes to him a corrected edition of the Scriptures, and the circulation of many such copies. The books of Nehemiah and Malachi must indeed have been added later; possibly by Malachi's authority. Some tradition to this effect may have given rise to the Jewish fable of Malachi being the same person as Ezra. But we cannot affirm that Ezra inserted in the Canon any books that were not already acknowledged as inspired, as we have no sufficient ground for ascribing to him the prophetic character. Even the books of which he was the author may not have assumed definitely the character o.

[a] "On the Tigris, near its junction with the Euphrates," says Layard (*Nineveh and Babylon*, p. 501). H.

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SCRIPTURE till they were sanctioned by Malachi. There does not, however, seem to be sufficient ground for forming a definite opinion on the details of the subject. In like manner one can only say that the introduction of the Chaldee character, and the commencement of such stated meetings for hearing the Scriptures read as led to the regular synagogue service, are things likely to have occurred about this time. For the question of Ezra's authorship, see CHRONICLES; also EZRA, BOOK OF.

A. C. H.

3. (עֶזְרָה): Ἔσρι; [Vat. Εσρει:] *Ezra*). A name which occurs in the obscure genealogy of 1 Chr. iv. 17. According to the author of the *Quæstiones in Paral*, Ezra is the same as Amram, and his sons Jether and Mered are Aaron and Moses.

EZRA, BOOK OF. The book of Ezra speaks for itself to any one who reads it with ordinary intelligence, and without any prejudice as to its nature and composition. It is manifestly a continuation of the books of Chronicles, as indeed it is called by Hilary, bishop of Poitiers, *Sermones dierum Esdræ* (ap. Cosin's *Canon of Scr.* 51). It is naturally a fresh book, as commencing the history of the returned captives after seventy years of suspension, as it were, of the national life. But when we speak of the book as a *chronicle*, we at once declare the nature of it, which its contents also abundantly confirm. Like the two books of Chronicles, it consists of the contemporary historical journals kept from time to time by the prophets, or other authorized persons, who were eye-witnesses for the most part of what they record, and whose several narratives were afterwards strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in the book of Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. While therefore, in a certain sense, the whole book is Ezra's, as put together by him, yet, strictly, only the four last chapters are his original work Nor will it be difficult to point out with tolerable certainty several of the writers of whose writings the first six chapters are composed. It has already been suggested [CHRONICLES] that the chief portion of the last chapter of 2 Chr. and Ezr. i may probably have been written by Daniel. The evidences of this in Ezr. i. must now be given more fully. No one probably can read Daniel as a genuine book and not be struck with the very singular circumstance that, while he tells us in ch. ix. that he was aware that the seventy years' captivity, foretold by Jeremiah, was near its close, and was led thereby to pray earnestly for the restoration of Jerusalem, and while he records the remarkable vision in answer to his prayer, yet he takes not the slightest notice of Cyrus's decree, by which Jeremiah's prophecy was fulfilled, and his own heart's desire and prayer to God for Israel was accomplished, and which must have been the most stirring event in his long life, not even excepting the incident of the den of lions He passes over in utter silence the *first* year of Cyrus, to which pointed allusion is made in Dan i. 21, and proceeds in ch. x. to the *third* year of Cyrus. Such silence is utterly unaccountable. But Ezr. i. supplies the missing notice. If placed between Dan ix. and x. it exactly fills up the gap, and records *the* event of the first year of Cyrus, in which Daniel was so deeply interested. And not only so, but the *manner* of the record is exactly Daniel's. Ezr. i. 1: "And in the first year of Cyrus K. of Persia," is the precise formula used in Dan. i. 1, ii. 1, vii. 1, viii. 1, ix. 1, x. 1, xi. 1. The designation (ver. 1, 2, 8) "Cyrus king of Persia" is that used Dan x. 1; the reference to the prophecy of Jeremiah in ver. 1 is similar to that in Dan. ix. 2, and the natural sequence to it. The giving the text of the decree, ver. 2–4 (cf. Dan. iv.), the mention of the name of "Mithredath the treasurer," ver. 8 (cf. Dan. i. 3, 11), the allusion to the sacred vessels placed by Nebuchadnezzar in the house of his god, ver. 7 (cf. Dan. i. 2), the giving the Chaldee name of Zerubbabel, ver. 8, 11 (cf. Dan. i. 7), and the whole *locus standi* of the narrator, who evidently wrote at Babylon, not at Jerusalem, are all circumstances which in a marked manner point to Daniel as the writer of Ezr. i. Nor is there the least improbability in the supposition that if Ezra edited Daniel's papers he might think the chapter in question more conveniently placed in its chronological position in the *Chronicles* than in the collection of Daniel's prophecies. It is scarcely necessary to add that several chapters of the prophets Isaiah and Jeremiah are actually found in the book of Kings, as *e. g.* Is xxxvi.–xxxix. in 2 K. xviii.–xx.

Ezr. i. then was by the hand of Daniel.

As regards Ezr. ii., and as far as iii. 1, where the change of name from Sheshbazzar to Zerubbabel in ver. 2, the mention of Nehemiah the Tirshatha in ver. 2 and 63, and that of Mordecai in ver. 2, at once indicate a different and much finer hand, we need not seek long to discover where it came from, because it is found *in extenso*, *verbatim et literatim* (with the exception of clerical errors), in the 7th ch. of Nehemiah, where it belongs beyond a shadow of doubt [NEHEMIAH, BOOK OF]. This portion then was written by Nehemiah, and was placed by Ezra, or possibly by a still later hand, in this position, as bearing upon the return from captivity related in ch. i., though chronologically out of place. Whether the extract originally extended so far as iii. 1 may be doubted The next portion extends from iii. 2 to the end of ch. vi. With the exception of one large explanatory addition by Ezra, extending from iv. 6 to 23, which has cruelly but most needlessly perplexed commentators, this portion is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the beginning of the reign of Darius Hystaspis. The minute details given of all the circumstances, such as the weeping of the old men who had seen the first Temple, the names of the Levites who took part in the work, of the heathen governors who hindered it, the expression (vi. 15) "*This house* was finished," &c., the number of the sacrifices offered at the dedication, and the whole tone of the narrative, bespeak an actor in the scenes described. Who then was so likely to record these interesting events as one of those prophets who took an active part in promoting them, and a branch of whose duty it would be to continue the national *chronicles*? That it was the prophet Haggai becomes tolerably sure when we observe further the following coincidences in style.

1 The title "the prophet," is throughout this portion of Ezra attached in a peculiar way to the name of Haggai. Thus chapter v. 1 we read "Then the prophets, Haggai *the prophet*, and Zechariah the son of Iddo, prophesied," &c.; and vi. 14,

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"They prospered through the prophesying of Haggai *the prophet*, and Zechariah the son of Iddo." And in like manner in Hag. i. 1, 3, 12, ii. 1, 10, he is called "Haggai the prophet."

2. The designation of Zerubbabel and Jeshua is identical in the two writers. "Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak" (comp. Ezr. iii. 2, 8, v. 2, with Hag. i. 1, 12, 14, ii. 2, 4, 23). It will be seen that both writers usually name them together, and in the same order: Zechariah, on the contrary, does not once name them together, and calls them simply Zerubbabel, and Jeshua. Only in vi. 11 he adds "the son of Josedech."

3. The description in Ezr. v. 1, 2 of the effect of the preaching of Haggai and Zechariah upon Zerubbabel, Jeshua, and the people, is identical with that in Hag. i., only abbreviated. And Hag. ii. 3 alludes to the interesting circumstance recorded in Ezr. iii. 12.

4. Both writers mark the date of the transactions they record by the year of "Darius the king" (Ezr. iv. 24, vi. 15, compared with Hag. i. 1, 15, ii. 10, &c.).

5. Ezr. iii. 8 contains exactly the same enumeration of those that worked, viz. "Zerubbabel, Jeshua, and the *remnant* of their brethren," as Hag. i. 12, 14, where we have "Zerubbabel, and Jeshua, with all the *remnant* of the people" (comp. too Ezr. vi. 16, and Hag. ii. 2).

6. Both writers use the expression "the work of the house of the Lord" (Ezr. iii. 8 and 9, compared with Hag. i. 14); and both use the phrase "the foundation of the temple was laid" (Ezr. iii. 6, 10, 11, 12, compared with Hag. ii. 18).

7. Both writers use indifferently the expressions the "house of the Lord," and the "temple of the Lord," but the former much more frequently than the latter. Thus the writer in Ezra uses the expression "the house" (בַּיִת) twenty-five times, to six in which he speaks of "the temple" (הֵיכָל). Haggai speaks of "the house" seven times, of "the temple" twice.

8. Both writers make marked and frequent reference to the law of Moses. Thus comp. Ezr. iii. 2, 3–6, 8, vi. 14, 16–22, with Hag. i. 8, 10, ii. 5, 17, 11–13, &c.

Such strongly marked resemblances in the compass of two such brief portions of Scripture seem to prove that they are from the pen of the same writer.

But the above observations do not apply to Ezr. iv. 6–23, which is a parenthetic addition by a much later hand, and, as the passage most clearly shows, made in the reign of Artaxerxes Longimanus. The compiler who inserted chapter ii., a document drawn up in the reign of Artaxerxes, to illustrate the return of the captives under Zerubbabel, here inserts a notice of two historical facts — of which one occurred in the reign of Xerxes, and the other in the reign of Artaxerxes — to illustrate the opposition offered by the heathen to the rebuilding of the temple in the reign of Cyrus and Cambyses. He tells us that in the beginning of the reign of Xerxes, *i. e.* before Esther was in favor, they had written to the king to prejudice him against the Jews — a circumstance, by the way, which may rather have inclined him to listen to Haman's proposition; and he gives the text of letters sent to Artaxerxes, and of Artaxerxes' answer, on the strength of which Rehum and Shimshai forcibly hindered the Jews from rebuilding the city. These letters doubtless came into Ezra's hands at Babylon and may have led to those endeavors on his part to make the king favorable to Jerusalem which issued in his own commission in the seventh year of his reign. At ver. 24 Haggai's narrative proceeds in connection with ver. 5. The mention of Artaxerxes in chapter vi. 14, is of the same kind. The last four chapters, beginning with chapter vii., are Ezra's own, and continue the history after a gap of fifty-eight years — from the sixth of Darius to the seventh of Artaxerxes. The only history of Judæa during this interval is what is given in the above-named parenthesis, from which we may infer that during this time there was no one in Palestine to write the Chronicles. The history of the Jews in Persia for the same period is given in the book of Esther.

The text of the book of Ezra is not in a good condition. There are a good many palpable corruptions both in the names and numerals, and perhaps in some other points. It is written partly in Hebrew, and partly in Chaldee. The Chaldee begins at iv. 8, and continues to the end of vi. 18. The letter or decree of Artaxerxes, vii. 12–26, is also given in the original Chaldee. There has never been any doubt about Ezra being canonical, although there is no quotation from it in the N. T. Augustine says of Ezra "magis rerum gestarum scriptor est habitus quam propheta" (*De Civ. Dei*, xviii. 36). The period covered by the book is eighty years, from the first of Cyrus B. C. 536 to the beginning of the eighth of Artaxerxes B. C. 456. It embraces the governments of Zerubbabel and Ezra, the high-priesthood of Jeshua, Joiakim, and the early part of Eliashib; and the reigns of Cyrus, Cambyses, Smerdis, Darius Hystaspis, Xerxes, and part of Artaxerxes. Of these Cambyses and Smerdis are not named. Xerxes is barely named iv. 6. [ESDRAS, FIRST BOOK OF.] A. C. H.

* Among the later writers on the book of Ezra are these: Keil in his *Apol. Versuch üb. die Bücher der Chronik*, pp. 93–194, and in his *Einl. in das A. Test.* pp. 515–520; Maurer, *Comm. in Vet. Test.* i. 244 ff. (of little value); Nägelsbach, art. *Esra u. Nehemia*, in Herzog's *Real-Encyk.* iv. 165–174; Bleek in his *Einl. in das A. Test.*, pp. 373–391; Davidson, *Introd. to the Old Test.* ii. 121–132; Pusey, in his *Lectures on Daniel*, p. 328 ff. (in defense of its integrity and genuineness); Bertheau, *Die Bücher Esra, Nechemia u. Ester erklärt* (Lief. xvii. of the *Kurzgef. exeg. Handb. zum A. T.*, 1862); Wordsworth, in his *Holy Bible with Introduction and Notes*, iii. 301–324 (1866); and Kuenen, *Hist. crit. des livres de l'Ancien Test.*, trad. par Pierson, i. 496–522 (1866). It is the opinion of many eminent critics of different schools, as Zunz, Ewald, Bertheau, Vaihinger, Dillmann, Herzfeld, Davidson, Bleek, and Kuenen, that the books of Ezra, Nehemiah, and Chronicles were compiled by the same person. H.

EZ'RAHITE, THE (הָאֶזְרָחִי: ὁ Ζαρίτης [Vat. -ρει-], Alex. Εζραηλίτης; [in Ps., Ἰσραηλίτης, Vat. Sin. -λει-:] *Ezrahita*), a title attached to two persons — Ethan (1 K. iv. 31; Ps. lxxxix. title) and Heman (Ps. lxxxviii. title). The word is naturally derivable from Ezrah, or — which is almost the same in Hebrew — Zerach, זֶרַח: and accordingly in 1 Chr. ii. 6, Ethan and Heman are both given as sons of Zerah the son of Judah

another Ethan and another Heman are named as Levites and musicians in the lists of 1 Chr. vi. and elsewhere.

EZRI (עֶזְרִי [*help of Jehovah*, a contracted form, Ges. and Fürst]: Ἐσδρί; [Vat. Ἐσδρει; Comp. Ald.] Alex. Ἐζρατ: *Ezri*), son of Chelub, superintendent for king David of those "who did the work of the field for tillage of the ground" (1 Chr. xxvii. 26).

F.

FABLE (μῦθος: *fabula*). Taking the words fable and parable, not in their strict etymological meaning, but in that which has been stamped upon them by current usage, looking, *i. e.* at the Æsopic fable as the type of the one, at the Parables of the N. T. as the type of the other, we have to ask (1) in what relation they stand to each other, as instruments of moral teaching? (2) what use is made in the Bible of this or of that form? That they have much in common is, of course, obvious enough. In both we find "statements of facts, which do not even pretend to be historical, used as vehicles for the exhibition of a general truth" (Neander, *Leben Jesu*, p. 68). Both differ from the Mythus, in the modern sense of that word, in being the result of a deliberate choice of such a mode of teaching, not the spontaneous, unconscious evolution of thought in some symbolic form. They take their place so far as species of the same genus What are the characteristic marks by which one differs from the other, it is perhaps easier to feel than to define. Thus we have (comp. Trench *On Parables*, p. 2) (1) Lessing's statement that the fable takes the form of an actual narrative, while the Parable assumes only that what is related might have happened; (2) Herder's, that the difference lies in the fable's dealing with brute or inanimate nature, in the parable's drawing its materials exclusively from human life; (3) Olshausen's (on Matt. xiii. 1), followed by Trench (*l. c.*), that it is to be found in the higher truths of which the parable is the vehicle. Perhaps the most satisfactory summing up of the chief distinctive features of each is to be found in the following extract from Neander (*l. c.*): "The parable is distinguished from the fable by this, that, in the latter, qualities, or acts of a higher class of beings may be attributed to a lower (*e. g.* those of men to brutes); while in the former, the lower sphere is kept perfectly distinct from that which it seems to illustrate. The beings and powers thus introduced always follow the law of their nature, but their acts, according to this law, are used to figure those of a higher race. . . . The mere introduction of brutes as personal agents, in the fable, is not sufficient to distinguish it from the parable, which may make use of the same contrivance; as, for example, Christ employs the sheep in one of his parables. The great distinction here, also, lies in what has already been remarked; brutes introduced in the parable act according to the law of their nature, and the two spheres of nature and of the kingdom of God are carefully separated from each other. Hence the reciprocal relations of brutes to each other are not made use of, as these could furnish no appropriate image of the relation between man and the kingdom of God."

Of the fable, as thus distinguished from the parable, we have but two examples in the Bible, (1) that of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg. ix. 8–15). (2) that of the cedar of Lebanon and the thistle, as the answer of Jehoash to the challenge of Amaziah (2 K. xiv. 9). The narrative of Ez. xvii. 1–10, though, in common with the fable, it brings before us the lower forms of creation as representatives of human characters and destinies, differs from it in the points above noticed, (1) in not introducing them as having human attributes, (2) in the higher prophetic character of the truths conveyed by it. The great eagle, the cedar of Lebanon, the spreading vine, are not grouped together as the agents in a fable, but are simply, like the bear, the leopard, and the lion in the visions of Daniel, symbols of the great monarchies of the world.

In the two instances referred to, the fable has more the character of the Greek αἶνος (Quintil. *Inst. Orat.* v. 11) than of the μῦθος; that is, is less the fruit of a vivid imagination, sporting with the analogies between the worlds of nature and of men, than a covert reproof, making the sarcasm which it affects to hide all the sharper (Müller and Donaldson, *Hist. of Greek Literature*, vol. i. c. xi.). The appearance of the fable thus early in the history of Israel, and its entire absence from the direct teaching both of the O. and N. T. are, each of them in its way, significant. Taking the received chronology, the fable of Jotham was spoken about 1209 B. C. The Arabian traditions of Lokman do not assign to him an earlier date than that of David. The earliest Greek αἶνος is that of Hesiod (*Op. et D.* 202), and the prose form of the fable does not meet us till we come (about 550 B. C.) to Stesichorus and Æsop. The first example in the history of Rome is the apologue of Menenius Agrippa B. C. 494, and its genuineness has been questioned on the ground that the fable could hardly at that time have found its way to Latium (Müller and Donaldson, *l. c.*). It may be noticed too that when collections of fables became familiar to the Greeks they were looked on as imported, not indigenous. The traditions that surround the name of Æsop, the absence of any evidence that he *wrote* fables, the traces of eastern origin in those ascribed to him, leave him little more than the representative of a period when the forms of teaching, which had long been familiar to the more eastern nations, were travelling westward, and were adopted eagerly by the Greeks. The collections themselves are described by titles that indicate a foreign origin. They are Libyan (Arist. *Rhet.* ii. 20), Cyprian, Cilician. All these facts lead to the conclusion that the Hebrew mind, gifted, as it was, in a special measure, with the power of perceiving analogies in things apparently dissimilar, attained, at a very early stage of its growth, the power which does not appear in the history of other nations till a later period. Whatever antiquity may be ascribed to the fables in the comparatively later collection of the *Pancha Tantra*, the land of Canaan is, so far as we have any data to conclude from, the fatherland of fable. To conceive brutes or inanimate objects as representing human characteristics, to personify them as acting, speaking, reasoning, to draw lessons from them applicable to human life, — this must have been common among the Israelites in the time of the Judges. The part assigned in the earliest records of the Bible to the impressions made by the brute creation on the mind of man (then "the Lord God formed every beast of

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the field and every fowl of the air, and brought them unto Adam to see what he would call them" (Gen. ii. 19), and the apparent symbolism of the serpent in the narrative of the Fall (Gen. iii. 1) are at once indications of teaching adapted to men in the possession of this power, and must have helped to develope it (Herder, *Geist der Ebräischen Poesie*, *Werke*, xxxiv. p. 16, ed. 1826). The large number of proverbs in which analogies of this kind are made the bases of a moral precept, and some of which (*e. g.* Prov. xxvi. 11, xxx. 15, 25–28) are of the nature of condensed fables, show that there was no decline of this power as the intellect of the people advanced. The absence of fables accordingly from the teaching of the O. T. must be ascribed to their want of fitness to be the media of the truths which that teaching was to convey. The points in which brutes or inanimate objects present analogies to man are chiefly those which belong to his lower nature, his pride, indolence, cunning, and the like, and the lessons derived from them accordingly do not rise higher than the prudential morality which aims at repressing such defects (comp. Trench *on the Parables*, *l. c.*). Hence the fable, apart from the associations of a grotesque and ludicrous nature which gather round it, apart too from its presenting narratives which are "nec vera nec verisimiles" (Cic. *de Invent.* i. 19), is inadequate as the exponent of the higher truths which belong to man's spiritual life. It may serve to exhibit the relations between man and man; it fails to represent those between man and God. To do that is the office of the PARABLE, finding its outward framework in the dealings of men with each other, or in the world of nature as it is, not in any grotesque parody of nature, and exhibiting, in either case, real and not fanciful analogies. The fable seizes on that which man has in common with the creatures below him; the parable rests on the truths that man is made in the image of God, and that "all things are double one against another."

It is noticeable, as confirming this view of the office of the fable, that, though those of Æsop (so called) were known to the great preacher of righteousness at Athens, though a metrical paraphrase of some of them was among the employments of his imprisonment (Plato, *Phædon*, pp. 60, 61), they were not employed by him as illustrations, or channels of instruction. While Socrates shows an appreciation of the power of such fables to represent some of the phenomena of human life, he was not, he says, in this sense of the word, μυθολογικός. The myths, which appear in the *Gorgias*, the *Phædrus*, the *Phædon*, the *Republic*, are as unlike as possible to the Æsopic fables, are (to take his own account of them) οὐ μῦθοι ἀλλὰ λόγοι, true, though figurative, representations of spiritual realities, while the illustrations from the common facts of life which were so conspicuous in his ordinary teaching, though differing in being comparisons rather than narratives, come nearer to the parables of the Bible (comp. the contrast between τὰ Σωκρατικά, as examples of the παραβολή and the λόγοι Αἰσώπειοι, Arist. *Rhet.* ii. 20). It may be said indeed that the use of the fable as an instrument of teaching (apart from the embellishments of wit and fancy with which it is associated by such writers as Lessing and La Fontaine) belongs rather to childhood, and the child-like period of national life, than to a more advanced development. In the earlier stages of political change, as in the cases of Jotham, Stesichorus (Arist. *Rhet. l. c.*), Menenius Agrippa, it is used as an element of persuasion or reproof. It ceases to appear in the higher eloquence of orators and statesmen. The special excellence of fables is that they are δημηγορικοί (Arist. *Rhet. l. c.*), that "ducere animos solent, præcipue rusticorum et imperitorum" (Quint. *Inst. Orat. l. c.*).

The μῦθοι of false teachers claiming to belong to the Christian church, alluded to by writers of the N. T. in connection with γενεαλογίαι ἀπέραντοι (1 Tim. i. 4), or with epithets Ἰουδαϊκοί (Tit. i. 14), γραώδεις (1 Tim. iv. 7), σεσοφισμένοι (2 Pet. i. 16), do not appear to have had the character of fables, properly so called. As applied to them the word takes its general meaning of anything false or unreal, and it does not fall within the scope of the present article to discuss the nature of the falsehoods so referred to. [See PARABLE.]

E. H. P

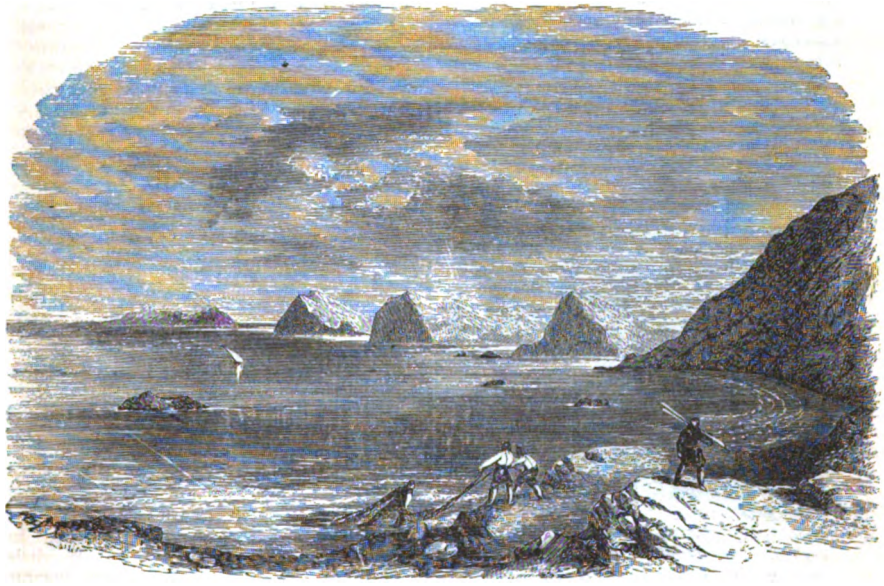
FAIR HAVENS (Καλοὶ Λιμένες), a harbor in the island of CRETE (Acts xxvii. 8), not mentioned in any other ancient writing. There seems no probability that it is, as Biscoe suggested (*on the Acts*, p. 347, ed. 1829), the Καλὴ Ἀκτή of Steph. Byz. — for that is said to be a city, whereas Fair Havens is described as "a place near to which was a city called Lasæa" (τόπος τις ᾧ ἐγγὺς ἦν πόλις Λ.). Moreover Mr. Pashley found (*Travels in Crete*, vol. ii. p. 57) a district called *Acte*; and it is most likely that Καλὴ Ἀκτή was situated there; but that district is in the W. of the island, whereas Fair Havens was on the S. Its position is now quite certain. Though not mentioned by classical writers, it is still known by its old Greek name, as it was in the time of Pococke, and other early travellers mentioned by Mr. Smith (*Voyage and Shipwreck of St. Paul*, 2d ed. pp. 80–82). LASÆA too has recently been most explicitly discovered. In fact Fair Havens appears to have been practically its harbor. These places are situated four or five miles to the E. of Cape Matala, which is the most conspicuous headland on the S. coast of Crete, and immediately to the W. of which the coast trends suddenly to the N. This last circumstance explains why the ship which conveyed St. Paul was brought to anchor in Fair Havens. In consequence of violent and continuing N. W. winds she had been unable to hold on her course towards Italy from Cnidus (ver. 7), and had run down, by Salmone, under the lee of Crete. It was possible to reach Fair Havens; but beyond Cape Matala the difficulty would have recurred, so long as the wind remained in the same quarter. A considerable delay took place (ver. 9) during which it is possible that St. Paul may have had opportunities of preaching the gospel at Lasæa, or even at GORTYNA, where Jews resided (1 Macc. xv. 23), and which was not far distant; but all this is conjectural. A consultation took place, at which it was decided, against the apostle's advice, to make an attempt to reach a good harbor named PHENICE, their present anchorage being ἀνεύθετος πρὸς παραχείμασίαν (ver. 12). All such terms are comparative: and there is no doubt that, as a safe winter harbor, Fair Havens is infinitely inferior to Phenice; though perhaps even as a matter of seamanship St. Paul's advice was not bad. However this may be, the south wind, which sprang up afterwards (ver. 13), proved delusive; and the vessel was caught by a hurricane [EUROCLYDON] on her way towards Phenice, and ultimately wrecked. Besides

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a view (p 81), Mr. Smith gives a chart of Fair Havens with the soundings (p. 257), from which any one can form a judgment for himself of the merits of the harbor. J. S. H.

* The result certainly vindicated the prudence of the apostle's advice in his opposition to the seamen who insisted on leaving Fair Havens and attempting to reach Phœnice (Acts xxvii. 12). It was not a question of the comparative excellence of the two harbors, but of the safety of exchanging one for the other under such circumstances. It should have been taken into account at that season of the year that gales of northerly wind, sudden and violent, were liable to spring up at any moment, and in that event that the ship must be driven off to sea and almost inevitably be wrecked. Paul ere this must have become a cautious as well as experienced navigator. He had "thrice suffered shipwreck, had spent a night and a day in the deep" (2 Cor. xi. 25) before he embarked on this voyage to Rome. Recent observations show that Fair Havens, though not equal to Phœnice (if that be *Lutro*), is yet protected to some extent by reefs and islands, and not bad as a temporary shelter. (See Smith's *Voyage and Shipwreck of St. Paul*, p. 85, 3d ed.) The apostle's advice, therefore, may be justified on nautical grounds. H.

FAIRS (עֲזָבוֹנִים: ἀγορά: *nundinæ, forum*), a word which occurs only in Ez. xxvii. and there no less than seven times (ver. 12, 14, 16, 19, 22, 27, 33): in the last of these verses it is rendered "wares," and this we believe to be the true meaning of the word throughout. It will be observed that the word stands in some sort of relation to מַעֲרָב throughout the whole of the chapter, the latter word also occurring seven times, and translated sometimes "market" (ver. 13, 17, 19), and elsewhere "merchandise" (ver. 9, 27, 33, 34). The words are used alternately, and represent the



Fair Havens in Crete.

alternations of commercial business in which the merchants of Tyre were engaged. That the first of these words cannot signify "fairs" is evident from ver. 12; for the inhabitants of Tarshish did not visit Tyre, but *vice versâ*. Let the reader substitute "paid" or "exchanged for thy wares," for "occupied in thy fairs," and the sense is much improved. The relation which this term bears to *maarab*, which properly means *barter*, appears to be pretty much the same as exists between exports and imports. The requirements of the Tyrians themselves, such as slaves (13), wheat (17), steel (19), were a matter of *maarab;* but where the business consisted in the exchange of Tyrian wares for foreign productions, it is specified in this form, "Tarshish *paid for thy wares* with silver, iron, tin, and lead." The use of the terms would probably have been more intelligible if the prophet had mentioned what the Tyrians gave in exchange: as it is, he only notices the one side of the bargain, namely, what the Tyrians received, whether they were buyers or sellers. W. L. B.

FALLOW-DEER (יַחְמוּר,[a] *yachmûr* Alex. βούβαλος: *bubalus*). The Heb. word, which is mentioned only in Deut. xiv. 5, as the name of one of the animals allowed by the Levitical law for food, and in 1 K. iv. 23, as forming part of the provisions for Solomon's table, appears to point to the *Antilope bubalis*, Pallas; the βούβαλος of the Greeks (see Herod. iv. 192; Aristotle, *Hist. Anim.* iii. 6, ed. Schneider, and *De Part. Anim.* iii. 2, 11, ed. Bekker: Oppian, *Cyn.* ii. 300) is properly, we believe, identified with the aforenamed antelope. From the different descriptions of the *yachmûr*, as given by Arabian writers, and cited by Bochart (*Hieroz.* ii. 284 ff.), it would seem that this is the animal denoted; though

[a] From the root חָמַר, "to be red."

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Damir's remarks in some respects are fabulous, and he represents the *yachmûr* as having deciduous horns, which will not apply to any antelope. Still Cazuinus, according to Rosenmüller, identifies the *yachmûr*[a] with the *bekker-el-wash* ("wild cow"), which is the modern name in N. Africa for the *Antilope bubalis*. Kitto (*Pict. Bibl.* Deut. l. c.) says, "The yachmûr of the Hebrews is without doubt erroneously identified with the fallow-deer, which does not exist in Asia," and refers the name to the *Oryx leucoryx*, citing Niebuhr as authority for stating that this animal is known among the eastern Arabs by the name of *yazmur*. The fallow-deer (*Cervus dama*) is undoubtedly a native of Asia; indeed Persia seems to be its proper country. Hasselquist (*Trav.* p. 211) noticed this deer in Mount Tabor. Oedmann (*Verm. Samml.* i. 178) believes that the *yachmûr* is best denoted by the *Cervus dama*. The authority of the LXX., however, in a question of this kind, should decide the matter: accordingly we have little doubt but that the *yachmûr* of the Heb. Scriptures denotes the *bekker-el-wash*, or "wild ox," of Barbary and N. Africa. (See Shaw's *Travels*, p. 242, and Suppl.



Alcelaphus bubalis.

p. 75, folio; Buffon, *Hist. Natur.* xii. 294.) The Greek βούβαλος evidently points to some animal having the general appearance of an ox. Pliny (*N. H.* viii. 15) tells us that the common people in their ignorance sometimes gave the name of *bubalus* to the *Bison* (*Auroch*) and the *Urus*. He adds, the animal properly so called is produced in Africa, and bears a resemblance to the calf and the stag. That this antelope partakes in external form of the characters belonging both to the cervine and bovine ruminants will be evident to any one who glances at the woodcut.

The *bekker-el-wash* appears to be depicted in the Egyptian monuments, where it is represented as being hunted for the sake of its flesh, which Shaw tells us (Suppl. p. 75) is very sweet and nourishing, much preferable to that of the red deer. (See Wilkinson's *Anc. Egypt.* i. 223, figs. 3, 4, and p. 225 fig. 19). This animal, which is about the size of a stag, is common in N. Africa, and lives in herds. We were at one time inclined to refer the Heb *yachmûr* to the *Oryx leucoryx* (see art. Ox); on further investigation, however, we have decided for the *Alcelaphus*. The *Teô* or *Tô* may perhaps therefore denote the former antelope. W. H.

* The Arabic يحمور is described in a work of Natural History as "a species originating in the Barbary States, its size somewhat smaller than the red deer, but in form resembling it, having erect spirally curving ringed horns: the color of its body is reddish-brown, and the belly and inner surface of the thighs are white. The female has no horns." This description fixes the species as the *Alcelaphus bubalis*. G. E. P.

* **FAMILIAR SPIRIT** or **SPIRITS** (אוֹב, אוֹבוֹת), found in Lev. xx. 27; 1 Sam. xxviii. 7, 8; 1 Chr. x. 13; 2 Chr. xxxiii. 6; Is. xxix. 4, viii. 19, and elsewhere. [See DIVINATION; MAGIC.] The "familiar" employed in this expression comes from the idea that the necromancers, soothsayers, and the like, had spirits or demons whom they could summon from the unseen world to wait upon them as servants (*famuli*), and execute their commands. See Eastwood and Wright's *Bible Word-Book*, p. 194. H.

FAMINE. When the sweet influences of the Pleiades are bound, and the bands of Scorpio cannot be loosed,[b] then it is that famines generally prevail in the lands of the Bible. In Egypt a deficiency in the rise of the Nile, with drying winds produces the same results. The famines recorded in the Bible are traceable to both these phenomena and we generally find that Egypt was resorted to when scarcity afflicted Palestine. This is notably the case in the first three famines, those of Abraham, of Isaac, and of Jacob, although in the last case Egypt was involved in the calamity, and only saved from its horrors by the providential policy of Joseph. In this instance, too, the famine was widespread, and Palestine further suffered from the restriction which must have been placed on the supplies usually derived, in such circumstances, from Egypt.

In the whole of Syria and Arabia, the fruits of the earth must ever be dependent on rain; the watersheds having few large springs, and the small rivers not being sufficient for the irrigation of even the level lands. If therefore the heavy rains of November and December fail, the sustenance of the people is cut off in the parching drought of harvest-time, when the country is almost devoid of moisture. Further, the pastoral tribes rely on the scanty herbage of the desert-plains and valleys for their flocks and herds; for the desert is interspersed in spring-time with spontaneous vegetation, which is the product of the preceding rain-fall, and fails almost totally without it. It is therefore not difficult to conceive the frequent occurrence and severity of famines in ancient times, when the scattered

[a] يحمور, Rubor; animal ad genus pertinens cui est apud Arabes nomen بقر الوحش (Freytag, *Lex. A*

[b] That is to say, when the best and most fertilising of the rains, which fall when the Pleiades set at dawn (not exactly heliacally) at the end of autumn, fail rain scarcely ever falling at the opposite season, when Scorpio sets at dawn. כְּסִיל is clearly Scorpio, or Cor Scorpionis, as Aben Ezra says.

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population. rather of a pastoral than an agricultural country was dependent on natural phenomena which, however regular in their season, occasionally failed, and with them the sustenance of man and beast.

Egypt, again, owes all its fertility — a fertility that gained for it the striking comparison to the "garden of the Lord" — to its mighty river, whose annual rise inundates nearly the whole land and renders its cultivation an easy certainty. But this very bounty of nature has not unfrequently exposed the country to the opposite extreme of drought. With scarcely any rain, and that only on the Mediterranean coast, and with wells only supplied by filtration from the river through a nitrous soil, a failure in the rise of the Nile almost certainly entails a degree of scarcity, although if followed by cool weather, and if only the occurrence of a single year, the labor of the people may in a great measure avert the calamity. The causes of dearth and famine in Egypt are occasioned by defective inundation, preceded and accompanied and followed by prevalent easterly and southerly winds. Both these winds dry up the earth, and the latter, keeping back the rain-clouds from the north, are perhaps the chief cause of the defective inundation, as they are also by their accelerating the current of the river — the northerly winds producing the contrary effects. Famines in Egypt and Palestine seem to be affected by drought extending from northern Syria, through the meridian of Egypt, as far as the highlands of Abyssinia.

The first famine recorded in the Bible is that of Abraham after he had pitched his tent on the east of Bethel: "And there was a famine in the land: and Abram went down into Egypt to sojourn there, for the famine was grievous in the land" (Gen. xii. 10). We may conclude that this famine was extensive, although this is not quite proved by the fact of Abraham's going to Egypt; for on the occasion of the second famine, in the days of Isaac, this patriarch found refuge with Abimelech king of the Philistines in Gerar, and was warned by God not to go down into Egypt, whither therefore we may suppose he was journeying (Gen. xxvi. 1 ff.). We hear no more of times of scarcity until the great famine of Egypt which "was over all the face of the earth;" "and all countries came into Egypt to Joseph to buy [corn], because that the famine was [so] sore in all lands" (Gen. xli. 56, 57). "And the sons of Israel came to buy [corn] among those that came; for the famine was in the land of Canaan" (xlii. 5). Thus in the third generation, Jacob is afflicted by the famine, and sends from Hebron to Egypt when he hears that there is corn there; and it is added in a later passage, on the occasion of his sending the second time for corn to Egypt, "and the famine was sore in the land," *i. e.* Hebron.

The famine of Joseph is discussed in art. EGYPT, so far as Joseph's history and policy is concerned. It is only necessary here to consider its physical characteristics. We have mentioned the chief causes of famines in Egypt: this instance differs in the providential recurrence of seven years of plenty, whereby Joseph was enabled to provide against the coming dearth, and to supply not only the population of Egypt with corn, but those of the surrounding countries: "And the seven years of plenteousness, that were in the land of Egypt, were ended And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph, and what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy [corn], because that the famine was [so] sore in all lands" (Gen. xli. 53–57).

The modern history of Egypt throws some curious light on these ancient records of famine; and instances of their recurrence may be cited to assist us in understanding their course and extent. They have not been of very rare occurrence since the Mohammedan conquest, according to the testimony of Arab historians: one of great severity, following a deficient rise of the Nile, in the year of the Flight 597 (A. D. 1200), is recorded by 'Abd-El-Lateef, who was an eye-witness, and is regarded justly as a trustworthy authority. He gives a most interesting account of its horrors, states that the people throughout the country were driven to the last extremities, eating offal, and even their own dead, and mentions, as an instance of the dire straits to which they were driven, that persons who were burnt alive for eating human flesh were themselves, thus ready roasted, eaten by others. Multitudes fled the country, only to perish in the desert-road to Palestine.

But the most remarkable famine was that of the reign of the Fátimee Khaleefeh, El-Mustansir billáh, which is the only instance on record of one of seven years' duration in Egypt since the time of Joseph (A. H. 457–464, A. D. 1064–1071). This famine exceeded in severity all others of modern times, and was aggravated by the anarchy which then ravaged the country. Vehement drought and pestilence (says Es-Suyootee, in his *Hosn el Mohádarah*, MS.) continued for seven consecutive years, so that they [the people] ate corpses, and animals that died of themselves; the cattle perished; a dog was sold for 5 deenárs, and a cat for 3 deenárs . . . and an ardebb (about 5 bushels) of wheat for 100 deenárs, and then it failed altogether. He adds, that all the horses of the Khaleefeh, save three, perished, and gives numerous instances of the straits to which the wretched inhabitants were driven, and of the organized bands of kidnappers who infested Cairo and caught passengers in the streets by ropes furnished with hooks and let down from the houses. This account is confirmed by El-Makreezee (in his *Khitat*),[a] from whom we further learn that the family, and even the women of the Khaleefeh fled, by the way of Syria, on foot, to escape the peril that threatened all ranks of the population. The whole narrative is worthy of attention, since it contains a parallel to the duration of the famine of Joseph, and at the same time enables us to form an idea of the character of famines in the East. The famine of Samaria resembled it in many particulars; and that very briefly recorded in 2 K.

[a] Since writing the above, we find that Quatremère has given a translation of El-Makreesee's account of this famine, in the life of El-Mustansir, contained in his *Mémoires Géographiques et Historiques sur l'Égypte*.

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viii. 1, 2, affords another instance of one of seven years: "Then spake Elisha unto the woman whose son he had restored to life, saying, Arise, and go, thou and thy household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God: and she went with her household and sojourned in the land of the Philistines seven years." Bunsen (*Egypt's Place*, &c., ii. 334) quotes the record of a famine in the reign of Sesertesen I., which he supposes to be that of Joseph; but it must be observed that the instance in point is expressly stated not to have extended over the whole land, and is at least equally likely, apart from chronological reasons, to have been that of Abraham.

In Arabia, famines are of frequent occurrence. The Arabs, in such cases, when they could not afford to slaughter their camels, used to bleed them, and drink the blood, or mix it with the shorn fur, making a kind of black-pudding. They ate also various plants and grains, which at other times were not used as articles of food. And the tribe of Haneefeh were taunted with having in a famine eaten their god, which consisted of a dish of dates mashed up with clarified butter and a preparation of dried curds of milk (*Sihâh*, MS., art زبع)."

E. S. P.

* FAN. [AGRICULTURE, i. 44.]

FARTHING. Two names of coins in the N. T. are rendered in the A. V. by this word.

1. Κοδράντης, *quadrans* (Matt. v. 26; Mark xii. 42), a coin current in Palestine in the time of Our Lord. It was equivalent to two lepta (λεπτὰ δύο, ὅ ἐστιν κοδράντης, Mark, *l. c.*). The name quadrans was originally given to the quarter of the Roman as, or piece of three unciæ, therefore also called teruncius. The λεπτόν was originally a very small Greek copper coin, seven of which with the Athenians went to the χαλκοῦς. The copper currency of Palestine in the reign of Tiberius was partly of Roman coins, partly of Græco-Roman (technically, *Greek Imperial*). In the former class there was no common piece smaller than the as, equivalent to the ἀσσάριον of the N. T. (*infra*), but in the latter, there were two common smaller pieces, the one apparently the quarter of the ἀσσάριον, and the other its eighth, though the irregularity with which they were struck makes it difficult to pronounce with certainty: the former piece was doubtless called the κοδράντης, and the latter the λεπτόν.

2. Ἀσσάριον (Matt. x. 29; Luke xii. 6), properly a small *as*, *assarium*, but in the time of our Lord used as the Greek equivalent of the Latin *as*. The Vulg. in Matt. x. 29 renders it by *as*, and in Luke xii. 6 puts *dipondius* for two assaria, the dipondius or dupondius being equal to two asses. The ἀσσάριον is therefore either the Roman as, or the more common equivalent in Palestine in the Græco-Roman series, or perhaps both; the last supposition we are inclined to think the most likely. The rendering of the Vulg. in Luke xii. 6 makes it probable that a single coin is intended by two assaria, and this opinion is strengthened by the occurrence, on coins of Chios, struck during the imperial period, but without the heads of emperors and therefore of the *Greek autonomous* class, of the words ACCAPION, ACCAPIA ΔΤΟ, ACCAPIA TPIA. R. S. P.

FASTS. The word צוֹם, νηστεία, *jejunium*, is not found in the Pentateuch, but it often occurs in the historical books and the Prophets (2 Sam. xii. 16; 1 K. xxi. 9–12; Ezr. viii. 21; Ps. lxix. 10; Is. lviii. 5; Joel i. 14, ii. 15; Zech. viii. 19, &c.). In the Law, the only term used to denote the religious observance of fasting is the more significant one, עִנָּה נֶפֶשׁ: ταπεινοῦν τὴν ψυχήν. *affligere animam*: "afflicting the soul" (Lev. xvi. 29–31, xxiii. 27; Num. xxx. 13). The word תַּעֲנִית, i. e. *affliction*, which occurs Ezr. ix. 5, where it is rendered in A. V. "heaviness," is commonly used to denote fasting in the Talmud, and is the title of one of its treatises.

I. One fast only was appointed by the Law, that on the day of Atonement. [ATONEMENT, DAY OF.] There is no mention of any other periodical fast in the O. T., except in Zech. vii. 1–7, viii. 19. From these passages it appears that the Jews, during their Captivity, observed four annual fasts in the fourth, fifth, seventh, and tenth months. When the building of the second Temple had commenced, those who remained in Babylon sent a message to the priests at Jerusalem to inquire whether the observance of the fast in the fifth month should not be discontinued. The prophet takes the occasion to rebuke the Jews for the spirit in which they had observed the fast of the seventh month as well as that of the fifth (vii. 5–6); and afterwards (viii. 19), giving the subject an evangelical turn, he declares that the whole of the four fasts shall be turned to "joy and gladness, and cheerful feasts." Zechariah simply distinguishes the fasts by the months in which they were observed; but the Mishna (*Taanith*, iv. 6) and S. Jerome (*in Zachariam* viii.) give statements of certain historical events which they were intended to commemorate: —

The fast of the fourth month. — The breaking of the tables of the Law by Moses (Ex. xxxii.), and the storming of Jerusalem by Nebuchadnezzar (Jer. lii.).

The fast of the fifth month. — The return of the spies, &c. (Num. xiii., xiv.), the Temple burnt by Nebuchadnezzar, and again by Titus; and the ploughing up of the site of the temple, with the capture of Bether, in which a vast number of Jews from Jerusalem had taken refuge in the time of Hadrian.

The fast of the seventh month. — The complete sack of Jerusalem by Nebuchadnezzar and the death of Gedaliah (2 K. xxv.).

The fast of the tenth month. — The receiving by Ezekiel and the other captives in Babylon of the news of the destruction of Jerusalem.

Some other events mentioned in the Mishna are omitted as unimportant. Of those here stated several could have had nothing to do with the fasts in the time of the prophet. It would seem most probable, from the mode in which he has grouped them together, that the original purpose of all four was to commemorate the circumstances connected with the commencement of the Captivity, and that the other events were subsequently associated with them on the ground of some real or fancied coincidence of the time of occurrence. As regards the

* * For the famine predicted by Agabus, which occurred in the reign of Claudius (Acts xi. 28), see AGABUS H.

[illegible] of the fifth month, at least, it can hardly be doubted that the captive Jews applied it exclusively to the destruction of the Temple, and that S. Jerome was right in regarding as the reason of their request to be released from its observance, the fact that it had no longer any purpose after the new Temple was begun. As this fast (as well as the three others) is still retained in the Jewish Calendar, we must infer either that the priests did not agree with the Babylonian Jews, or that the fast having been discontinued for a time, was renewed after the destruction of the Temple by Titus.

The number of annual fasts in the present Jewish Calendar has been multiplied to twenty-eight, a list of which is given by Reland (*Antiq.* p. 274).

II. Public fasts were occasionally proclaimed to express national humiliation on account of sin or misfortune, and to supplicate divine favor in regard to some great undertaking or threatened danger. In the case of public danger, the proclamation appears to have been accompanied with the blowing of trumpets (Joel ii. 1–15; cf. *Taanith*, i. 6). The following instances are recorded of strictly national fasts: Samuel gathered "all Israel" to Mizpeh and proclaimed a fast, performing at the same time what seems to have been a rite symbolical of purification, when the people confessed their sin in having worshipped Baalim and Ashtaroth (1 Sam. vii. 6); Jehoshaphat appointed one "throughout all Judah" when he was preparing for war against Moab and Ammon (2 Chr. xx. 3); in the reign of Jehoiakim, one was proclaimed for "all the people in Jerusalem and all who came thither out of the cities of Judah," when the prophecy of Jeremiah was publicly read by Baruch (Jer. xxxvi. 6–10; cf. Baruch i. 5); three days after the feast of Tabernacles, when the second Temple was completed, "the children of Israel assembled with fasting and with sackcloths and earth upon them" to hear the Law read, and to confess their sins (Neh. ix. 1). There are references to general fasts in the Prophets (Joel i. 14, ii. 15; Is. lviii.), and two are noticed in the books of the Maccabees (1 Macc. iii. 46–47; 2 Macc. xiii. 10–12).

There are a considerable number of instances of cities and bodies of men observing fasts on occasions in which they were especially concerned. In the days of Phinehas, the grandson of Aaron, when the men of Judah had been defeated by those of Benjamin, they fasted in making preparation for another battle (Judg. xx. 26). David and his men fasted for a day on account of the death of Saul (2 Sam. i. 12), and the men of Jabesh-Gilead fasted seven days on Saul's burial (1 Sam. xxxi. 13). Jezebel, in the name of Ahab, appointed a fast for the inhabitants of Jezreel, to render more striking, as it would seem, the punishment about to be inflicted on Naboth (1 K. xxi. 9–12). Ezra proclaimed a fast for his companions at the river of Ahava, when he was seeking for God's help and guidance in the work he was about to undertake (Ezr. viii. 21–23). Esther, when she was going to intercede with Ahasuerus, commanded the Jews of Shushan neither to eat nor drink for three days (Esth. iv. 16).

Public fasts expressly on account of unseasonable weather and of famine, may perhaps be traced in the first and second chapters of Joel. In later times they assumed great importance and form the main subject of the treatise *Taanith* in the Mishna.

III. Private occasional fasts are recognised in the passage of the Law (Num. xxx. 13). The instances given of individuals fasting under the influence of grief, vexation, or anxiety, are numerous (1 Sam. i. 7, xx. 34: 2 Sam. iii. 35, xii. 16; 1 K. xxi. 27; Ezr. x. 6; Neh. i. 4; Dan. x. 3). The fasts of forty days of Moses (Ex. xxiv. 18, xxxiv. 28; Deut. ix. 18) and of Elijah (1 K. xix. 8) are, of course, to be regarded as special acts of spiritual discipline, faint though wonderful shadows of that fast in the wilderness of Judæa, in which all true fasting finds its meaning.

IV. In the N. T. the only references to the Jewish fasts are the mention of "the Fast" in Acts xxvii. 9 (generally understood to denote the Day of Atonement), and the allusions to the weekly fasts (Matt. ix. 14; Mark ii. 18; Luke v. 33, xviii. 12; Acts x. 30). These fasts originated some time after the Captivity. They were observed on the second and fifth days of the week, which, being appointed as the days for public fasts (*Taanith*, ii 9), seem to have been selected for these private voluntary fasts. The Gemara states that they were chosen because Moses went up Mount Sinai on the fifth day and came down on the second. All that can be known on the subject appears to be given by Grotius, Lightfoot, and Schoettgen on Luke xviii. 12; and Lightfoot on Matt. ix. 14.

A time of fasting for believers in Christ is foretold Matt ix. 15, and a caution on the subject is given Matt. vi. 16–18. Fasting and prayer are spoken of as the great sources of spiritual strength, Matt. xvii. 21; Mark ix. 29; 1 Cor. vii. 5; and they are especially connected with ordination, Acts xiii. 3, xiv. 23.

V. The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food (Esth. iv. 16, &c.). On other occasions there appears to have been only a restriction to a very plain diet (Dan. x. 3). Rules are given in the Talmud (both in *Joma* and *Taanith*) as to the mode in which fasting is to be observed on particular occasions. The fast of the day, according to Josephus, was considered to terminate at sunset, and St. Jerome speaks of the fasting Jew as anxiously waiting for the rising of the stars. Fasts were not observed on the Sabbaths, the new moons, the great festivals, or the feasts of Purim and Dedication (Jud. viii. 6; *Taanith*, ii. 10).

Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head and went barefoot (1 K. xxi. 27; cf. Joseph. *Ant.* viii 13, § 8; Neh. ix. 1; Ps. xxxv. 13). The rabbinical directions for the ceremonies to be observed in public fasts, and the prayers to be used in them, may be seen in *Taanith*, ii. 1–4.

VI. The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, *afflicting the soul*. The faithful son of Israel realized the blessing of "chastening his soul with fasting" (Ps. lxix. 10). But the frequent admonitions and stern denunciations of the prophets may show us how prone the Jews were, in their formal fasts, to lose the idea of a spiritual discipline, and to regard them as being in themselves a means of winning favor from God, or, in a still worse spirit, to make a parade of them in order to appear religious before men (Is. lviii. 3, Zech vii. 5, 6; Mal. iii. 14; comp. Matt. vi. 16).

S. C.

* The word صوم in Arabic, the same root as צוּם, signifies abstinence from food, drink or

versation, and sexual intercourse. This is undoubtedly the true intent of fasting, perfect absorption in religion to the exclusion of all sensual occupations or delights. G. E. P.

FAT. The Hebrews distinguished between the suet or pure fat of an animal (חֵלֶב), and the fat which was intermixed with the lean (מַשְׁמַנִּים, Neh. viii. 10). Certain restrictions were imposed upon them in reference to the former: some parts of the suet, namely, about the stomach, the entrails, the kidneys, and the tail of a sheep, which grows to an excessive size in many eastern countries, and produces a large quantity of rich fat [SHEEP], were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev. iii. 3, 9, 17, vii. 3, 23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to Him (iii. 16). It has been supposed that other reasons were superadded, as that the use of fat was unwholesome in the hot climate of Palestine. There appears, however, to be no ground for such an assumption. The presentation of the fat as the richest part of the animal was agreeable to the dictates of natural feeling, and was the ordinary practice even of heathen nations, as instanced in the Homeric descriptions of sacrifices (*Il.* i. 460, ii. 423; *Od.* iii. 457), and in the customs of the Egyptians (Her. ii. 47), and Persians (Strab. xv. p. 732). Indeed, the term *cheleb* is itself significant of the feeling on which the regulation was based: for it describes the *best* of any production (Gen. xlv. 18; Num. xviii. 12; Ps. lxxxi. 16, cxlvii. 14; compare 2 Sam. i. 22; Judg. iii. 29; Is. x. 16). With regard to other parts of the fat of sacrifices or the fat of other animals, it might be consumed, with the exception of those dying either by a violent or a natural death (Lev. vii. 24), which might still be used in any other way. The burning of the fat of sacrifices was particularly specified in each kind of offering, whether a peace-offering (Lev. iii. 9), consecration-offering (viii. 25), sin-offering (iv. 8), trespass-offering (vii. 3), or redemption-offering (Num. xviii. 17). The Hebrews fully appreciated the luxury of well-fatted meat, and had their stall-fed oxen and calves (1 K. iv. 23; Jer. xlvi. 21; Luke xv. 23); nor is there any reason to suppose its use unwholesome. W. L. B.

FAT, *i. e.* VAT. The word employed in the A. V. to translate the Hebrew term יְקָב, *Yekeb*, in Joel ii. 24, iii. 13 only. The word commonly used for *yekeb*, indiscriminately with *gath*, גַּת, is "wine-press" or "wine-fat," and once "press-fat" (Hag. ii. 16); but the two appear to be distinct — *gath* the upper receptacle or "press" in which the grapes were trod, and *yekeb* the "vat," on a lower level, into which the juice or must was collected. The word is derived by Gesenius (*Thes.* p. 619 *b*) from a root signifying to hollow or dig out; and in accordance with this is the practice in Palestine, where the "wine-press" and "vats" appear to have been excavated out of the native rock of the hills on which the vineyards lay. One such, apparently ancient, is described by Robinson as at *Hableh* in central Palestine (iii. 137), and another, probably more modern, in the Lebanon (p. 603). The word rendered "wine-fat" in Mark xii. 1 is ὑπολήνιον, which is frequently used by the LXX. to translate *yekeb* in the O. T. [WINE-PRESS.] G.

FATHER (*Ab*, אָב, Chald. *Abba*, אַבָּא, Mark xiv. 36, Rom. viii. 15: πατήρ: *pater*: a primitive word, but following the analogy of אָבַהּ, *to show kindness*, Gesen. *Thes.* pp. 6–8).

The position and authority of the father as the head of the family is expressly assumed and sanctioned in Scripture, as a likeness of that of the Almighty over his creatures, an authority — as Philo remarks — intermediate between human and divine (Philo, περὶ γονέων τιμῆς, § 1). It lies of course at the root of that so-called patriarchal government (Gen. iii. 16; 1 Cor. xi. 3), which was introductory to the more definite systems which followed, and which in part, but not wholly, superseded it. When, therefore, the name of "father of nations" (אַבְרָהָם) was given to Abram, he was thereby held up not only as the ancestor, but as the example to those who should come after him (Gen. xviii. 18, 19; Rom. iv. 17). The father's blessing was regarded as conferring special benefit, but his malediction special injury on those on whom it fell (Gen. ix. 25, 27, xxvii. 27–40, xlviii. 15, 20, xlix.); and so also the sin of a parent was held to affect, in certain cases, the welfare of his descendants (2 K. v. 27), though the Law forbade the punishing of the son for his father's transgression (Deut. xxiv. 16; 2 K. xiv. 6; Ez. xviii. 20). The command to honor parents is noticed by St. Paul as the only one of the Decalogue which bore a distinct promise (Ex. xx. 12; Eph. vi. 2), and disrespect towards them was condemned by the Law as one of the worst of crimes (Ex. xxi. 15, 17; 1 Tim. 1, 9; comp. Virg. *Æn.* vi. 609; Aristoph *Ran.* 274–773). Instances of legal enactment in support of parental authority are found in Ex. xxii. 17; Num. xxx. 3, 5, xii. 14; Deut. xxi. 18, 21; Lev. xx. 9, xxi. 9, xxii. 12; and the spirit of the Law in this direction may be seen in Prov. xiii. 1, xv. 5, xvii. 25, xix. 13, xx. 20, xxviii. 24, xxx. 17; Is. xlv. 10; Mal. i. 6. The father, however, had not the power of death over his child (Deut. xxi. 18–21; Philo, *l. c.*).

From the patriarchal spirit, also, the principle of respect to age and authority in general appears to be derived. Thus Jacob is described as blessing Pharaoh (Gen. xlvii. 7, 10; comp. Lev. xix. 32; Prov. xvi. 31; Philo, *l. c.* § 6).

It is to this well-recognized theory of parental authority and supremacy that the very various uses of the term "father" in Scripture are due. (1.) As the source or inventor of an art or practice (Gen. iv. 20, 21; John viii. 44; Job xxxviii. 28, xvii. 14; 2 Cor. 1, 3). (2.) As an object of respect or reverence (Jer. ii. 27; 2 K. ii. 12, v. 13, vi. 21). (3.) Thus also the pupils or scholars of the prophetical schools, or of any teacher, are called sons (2 K. ii. 3, iv. 1; 1 Sam. x. 12, 27; 1 K. xx. 35; Heb. xii. 9; 1 Tim. i. 2). (4.) The term father, and also mother, is applied to any ancestor of the male or female line respectively (Is. li. 2; Jer. xxxv. 6, 18; Dan. v. 2; 2 Sam. ix. 7; 2 Chr. xv. 16). (5.) In the Talmud the term father is used to indicate the chief, *e. g.* the principal of certain works are termed "fathers." Objects whose contact causes pollution are called "fathers" of defilement (Mishn. *Shabb.* vii. 2, vol. ii. p. 2b, *Pesach*, i. 6 vol. ii. p. 137, Surenh.). (6.) A protector or guardian (Job xxix. 16; Ps. lxviii. 5; Deut. xxxii 6). Many personal names are found with the prefix

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אָב, as Absalom, Abishai, Abiram, &c., implying some quality or attribute possessed, or ascribed (Gesen. pp. 8, 10).

"Fathers" is used in the sense of seniors (Acts vii. 2, xxii. 1), and of parents in general, or ancestors (Dan. v. 2; Jer. xxvii. 7; Matt. xxiii. 30, 32).

Among Mohammedans parental authority has great weight during the time of pupilage. The son is not allowed to eat, scarcely to sit in his father's presence. Disobedience to parents is reckoned one of the most heinous of crimes (Burckhardt, *Notes on Bed.* i. 355; Lane, *Mod. Egypt.* i. 84; Atkinson, *Travels in Siberia*, &c. p. 559). H. W. P.

* The Arabic أَب, "father," denotes the person by whose means a thing is *made*, *repaired*, or *caused to appear*, as well as the *parent*. G. E. P.

FATHOM. [Measures.]

* **FAUCHION**, a short sword (Jud. xiii. 6 and xvi. 9), less common than *fulchion* or *faulchion*, in each form now almost obsolete. It stands for δικινδικης, a transferred Persian word. It is the name of the weapon with which Judith slew Holofernes (see Fritzsche, *Handb. zu den Apokryphen des A. T.* i. 196). H.

FEASTS. [Festivals.]

* **FEET.** For various customs in relation to the feet, see Dust; Mourning; Sandal; and Washing the Hands and Feet.

FE'LIX (Φῆλιξ, Acts xxiii.–xxiv.: [*Felix*, happy, fortunate;] in Tac. *Hist.* v. 9, called Antonius Felix; in Suidas, Claudius Felix; in Josephus and Acts, simply Felix; so also in Tac. *Ann.* xii. 54), a Roman procurator of Judæa, appointed by the Emperor Claudius, whose freedman he was, on the banishment of Ventidius Cumanus in A. D. 53. Tacitus (*Ann.* xii. 54) states that Felix and Cumanus were joint procurators, Cumanus having Galilee, and Felix, Samaria. In this account Tacitus is directly at issue with Josephus (*Ant.* xx. 6, 2–7, 1), and is generally supposed to be in error; but his account is very circumstantial, and by adopting it we should gain some little justification for the expression of St. Paul, Acts xxiv. 10, that Felix had been judge of the nation "for many years." Those words, however, must not even thus be closely pressed; for Cumanus himself only went to Judæa in the eighth year of Claudius (Joseph. *Ant.* xx. 5, § 2). Felix was the brother of Claudius's powerful freedman Pallas (*B. J.* ii. 12, § 8; *Ant.* xx. 7, § 1); and it was to the circumstance of Pallas's influence surviving his master's death (Tacit. *Ann.* xiv. 65) that Felix was retained in his procuratorship by Nero. He ruled the province in a mean, cruel, and profligate manner, "per omnem sævitiam et libidinem jus regium servili ingenio exercuit" (Tac. *Hist.* v. 9, and *Ann.* xii. 54). With this compendious description the fuller details of Josephus agree, though his narrative is tinged with his hostility to the Jewish patriots and zealots, whom, under the name of robbers, he describes Felix as putting down and crucifying by hundreds. His period of office was full of troubles and seditions. We read of his putting down false Messiahs (Joseph. *Ant.* xx. 8, § 5; *B. J.* ii. 13, § 4); the followers of an Egyptian magician (*Ant.* xx. 8, § 6; *B. J.* ii. 13, § 5; Acts xxi. 38); riots between the Jews and Syrians in Cæsarea (*Ant.* xx. 8, § 7; *B. J.* ii. 13, § 7), and between the priests and the principal citizens of Jerusalem (*Ant.* xx. 8, § 8; Joseph. *Life*, 3). He once employed the sicarii for his own purposes, to bring about the murder of the high-priest Jonathan (*Ant.* xx. 8, § 5). His severe measures and cruel retributions seemed only to accelerate the already rapid course of the Jews to ruin: "intempestivis remediis delicta accendebat" (Tac. *Ann.* xii. 54; ὁ πόλεμος καθ' ἡμέραν ἀνερρίπιζετο, Joseph. *B. J.* ii. 13, § 6). St. Paul was brought before Felix in Cæsarea, having been sent thither out of the way of the Jews at Jerusalem by the "chief captain" Claudius Lysias. Some effect was produced on the guilty conscience of the procurator, as the Apostle reasoned of righteousness, and temperance, and judgment to come; but St. Paul was remanded to prison and kept there, in hopes of extorting money from him, two years (Acts xxiv. 26, 27). At the end of that time Porcius Festus [Festus] was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Cæsarea, and would have suffered the penalty due to his atrocities, had not his brother Pallas prevailed with the Emperor Nero to spare him (*Ant.* xx. 8, § 9). This was probably in the year 60 A. D. (Anger, *De temporum in Act. Apost. ratione*, &c., p. 100; Wieseler, *Chronologie der Apostelgeschichte*, pp. 66–82). The wife of Felix was Drusilla, daughter of Herod Agrippa I. the former wife of Azizus King of Emesa. [Drusilla.] H. A.

* **FELLER** (Is. xiv. 8), a cutter of wood (from the Anglo-Saxon, *fellan*, to fell). The prophet represents the cedars of Lebanon as shouting in the lower world, over the fall of Sennacherib, their great destroyer: "Since thou art laid low, no feller is come up against us." H.

FENCED CITIES (מְבֻצָרִים, or מִבְצָרוֹת, Dan. xi. 15, from בָּצַר, *cut off*, *separate*, equivalent to תִּבְצְרוֹת עָרִים, Ges. 231: πόλεις ὀχυραί, τειχήρεις, τετειχισμέναι: *urbes*, or *civitates*, *munitæ*, *munitæ*, *munitissimæ*, *firmæ*). The broad distinction between a city and a village in Biblical language has been shown to consist in the possession of walls. [City.] The city had walls, the village was unwalled, or had only a watchman's tower (מִגְדָּל: πύργος: *turris custodum*; compare Gesen. 267), to which the villagers resorted in times of danger. A threefold distinction is thus obtained — (1) cities; (2) unwalled villages; (3) villages with castles or towers (1 Chr. xxvii. 25). The district east of the Jordan, forming the kingdoms of Moab and Bashan, is said to have abounded from very early times in castles and fortresses, such as were built by Uzziah to protect the cattle, and to repel the inroads of the neighboring tribes, besides unwalled towns (Amm. Marc. xiv. 9; Deut. iii. 5; 2 Chr. xxvi. 10). Of these many remains are thought by Mr. Porter to exist at the present day (*Damascus*, ii. 197). The dangers to which unwalled villages are exposed from the marauding tribes of the desert, and also the fortifications by which the inhabitants sometimes protect themselves, are illustrated by Sir J. Malcolm (*Sketches of Persia*, c. xiv. 148; and Fraser, *Persia*, pp. 379, 380; comp. Judg. v. 7). Villages in the *Hauran* are sometimes inclosed by a wall, or rather the houses being joined together form a defense against Arab robbers, and the entrance is closed by a gate (Burckhardt, *Syria*, p. 212).

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A further characteristic of a city as a fortified place is found in the use of the word בָּנָה, *build*, and also *fortify*. So that to "build" a city appears to be sometimes the same thing as to fortify it (comp. Gen. viii. 20, and 2 Chr. xvi. 6 with 2 Chr. xi. 5–10, and 1 K. xv. 17).

The fortifications of the cities of Palestine, thus regularly "fenced," consisted of one or more walls crowned with battlemented parapets, גֶּדֶר, having towers at regular intervals (2 Chr. xxxii. 5; Jer. xxxi. 38), on which in later times engines of war were placed, and watch was kept by day and night in time of war (2 Chr. xxvi. 9, 15; Judg. ix. 45; 2 K. ix. 17). Along the oldest of the three walls



Walls of Antioch, remarkable for their strength, and the manner in which they are carried up and down the sides of mountains.

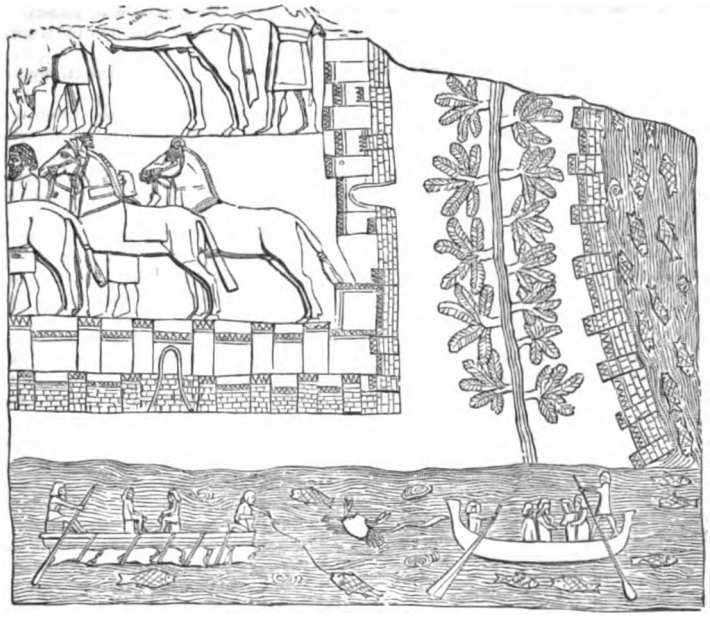
of Jerusalem there were 90 towers; in the second, 14; and in the third, 60 (Joseph. *B. J.* v. 4, § 2). One such tower, that of Hananeel, is repeatedly mentioned (Jer. xxxi. 38; Zech. xiv. 10), as also others (Neh. iii. 1, 11, 27). The gate-ways of fortified towns were also fortified and closed with strong doors (Neh. ii. 8, iii. 3, 6, &c.; Judg. xvi. 2, 3; 1 Sam. xxiii. 7; 2 Sam. xviii. 24, 33; 2 Chr. xiv. 7; 1 Macc. xiii. 33, xv. 39). In advance of the wall there appears to have been sometimes an outwork (חֵיל, προτείχισμα), in A. V. "ditch" (1 K. xxi. 23; 2 Sam. xx. 15; Ges. *Thes.* p. 454), which was perhaps either a palisade or wall lining the ditch, or a wall raised midway within the ditch itself. Both of these methods of strengthening fortified places, by hindering the near approach of machines, were usual in earlier Egyptian fortification (Wilkinson, *Anc. Egypt.* i. 408), but would generally be of less use in the hill forts of Palestine than in Egypt. In many towns there was a keep or citadel for a last resource to the defenders. Those remaining in the *Hauran* and *Ledja* are square. Such existed at Shechem and Thebez (Judg. ix. 46, 51, viii. 17; 2 K. ix. 17), and the great forts or towers of Psephinus, Hippicus, and especially Antonia, served a similar purpose, as well as that of overawing the town at Jerusalem. These forts were well furnished with cisterns (Acts xxi. 34; 2 Macc. v. 5; Joseph. *Ant.* xviii. 4, § 3; *B. J.* i. 5, § 4, v. 4, § 2, vi. 2, § 1). At the time of the entrance of Israel into Canaan there were many fenced cities existing, which first caused great alarm to the exploring party of searchers (Num. xiii. 28), and afterwards gave much trouble to the people in subduing them. Many of these were refortified, or, as it is expressed, rebuilt by the Hebrews (Num. xxxii. 17, 34–42; Deut. iii. 4, 5; Josh. xi. 12, 13; Judg. i. 27–33), and many, especially those on the sea-coast, remained for a long time in the possession of their inhabitants, who were enabled to preserve them by means of their strength in chariots (Josh. xiii. 3, 6, xvii. 16; Judg. i. 19; 2 K. xviii. 8; 2 Chr. xxvi. 6). The strength of Jerusalem was shown by the fact that that city, or at least the citadel, or "stronghold of Zion," remained in the possession of the Jebusites until the time of David (2 Sam. v. 6, 7; 1 Chr. xi. 5). Among the kings of Israel and Judah several are mentioned as fortifiers or "builders" of cities: Solomon (1 K. ix. 17–19; 2 Chr. viii. 4–6), Jeroboam I. (1 K. xii. 25), Rehoboam (2 Chr. xi. 5, 12), Baasha (1 K. xv. 17), Omri (1 K. xvi. 24), Hezekiah (2 Chr. xxxii. 5), Asa (2 Chr. xiv. 6, 7), Jehoshaphat (2 Chr. xvii. 12), but especially Uzziah (2 K. xiv. 22; 2 Chr. xxvi. 2, 9, 15), and in the reign of Ahab the town of Jericho was rebuilt and fortified by a private individual, Hiel of Bethel (1 K. xvi. 34). Herod the Great was conspicuous in fortifying strong positions, as Masada, Machærus, Herodium, besides his great works at Jerusalem (Joseph. *B. J.* vii. 6, §§ 1, 2, and 8, § 3; *B. J.* i. 21, § 10; *Ant.* xiv. 13, 9).

But the fortified places of Palestine served only in a few instances to check effectually the progress of an invading force, though many instances of determined and protracted resistance are on record, as of Samaria for three years (2 K. xviii. 10), Jerusalem (2 K. xxv. 3) for four months, and in later times of Jotapata, Gamala, Machærus, Masada, and above all Jerusalem itself, the strength of whose defenses drew forth the admiration of the conqueror Titus (Joseph. *B. J.* iii. 6, iv. 1 and 9, vii. 6, §§ 2–4 and 8; Robinson, i. 232).



The so-called Golden Gate of Jerusalem, showing supposed remains of the old Jewish Wall.

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Assyrian Fortifications. (Layard.)

The earlier Egyptian fortifications consisted usually of a quadrangular and sometimes double wall of sun-dried brick, fifteen feet thick, and often fifty feet in height, with square towers at intervals, of the same height as the walls, both crowned with a parapet, and a round-headed battlement in shape like a shield. A second lower wall with towers at the entrance was added, distant 13 or 20 feet from the main wall, and sometimes another was made of 70 or 100 feet in length, projecting at right angles from the main wall to enable the defenders to annoy the assailants in flank. The ditch was sometimes fortified by a sort of tenaille in the ditch itself, or a ravelin on its edge. In later times the practice of fortifying towns was laid aside, and the large temples with their inclosures were made to serve the purpose of forts (Wilkinson, *Anc. Egypt.* i. 408, 409, abridgm.).

The fortifications of Nineveh, Babylon, Ecbatana, and of Tyre and Sidon, are all mentioned, either in the canonical books or the Apocrypha. In the sculptures of Nineveh representations are found of walled towns, of which one is thought to represent Tyre, and all illustrate the mode of fortification adopted both by the Assyrians and their enemies (Jer. li. 30–32, 58; Am. i. 10; Zech. ix. 3; Ez. xxvii. 11; Nah. iii. 14; Tob. i. 17, xiv. 14, 15; Jud. i. 1, 4; Layard, *Nin.* vol. ii. pp. 275, 279, 388, 395; *Nin. & Bab.* pp. 231, 358; *Mon. of Nin.* pt. ii. 39, 43). H. W. P.

FERRET (אַנָקָה: μυγαλή: *mygale*), one of the unclean creeping things mentioned in Lev. xi. 30. The μυγαλή of Aristotle (*Hist. An.* viii. 24) is the *Mus araneus*, or shrew-mouse; but it is more probable that the animal referred to in Lev. was a reptile of the lizard tribe, deriving its name from the mournful cry, or wail, which some lizards utter. The root is אָנַק, *to sigh* or *groan*. The Rabbinical writers seem to have identified this animal with the hedgehog: see Lewysohn, *Zoöl. des Talmuds*, §§ 129, 134. W. D.

FESTIVALS (חַגִּים).[a] The object of this article is merely to give a classification of the sacred times of the Hebrews, accompanied by some general remarks. A particular account of each festival is given in its proper place.

I. The religious times ordained in the Law fall under three heads: (1.) Those formally connected with the institution of the Sabbath. (2.) The historical or great festivals. (3.) The Day of Atonement.

(1.) Immediately connected with the institution of the Sabbath are —

(*a.*) The weekly Sabbath itself.

(*b.*) The seventh new moon or Feast of Trumpets.

(*c.*) The Sabbatical Year.

(*d.*) The Year of Jubilee.

(2.) The great feasts (מוֹעֲדִים; in the Talmud, רְגָלִים, *pilgrimage feasts*) are —

(*a.*) The Passover.

(*b.*) The Feast of Pentecost, of Weeks, of Wheat-harvest, or of the First-Fruits.

(*c.*) The Feast of Tabernacles, or of Ingathering.

On each of these occasions every male Israelite was commanded "to appear before the Lord," that is, to attend in the court of the tabernacle or the Temple, and to make his offering with a joyful heart (Deut. xxvii. 7; Neh. viii. 9–12; cf. Joseph. *Ant.* xi. 5, § 5). The attendance of women was voluntary, but the zealous often went up to the

[a] The original meaning of the word חָג is a "dance." The modern Arabic term *Hadj* is derived from the same root (Gesen. *Thes.* p. 444).

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Passover. Thus Mary attended it (Luke ii. 41), and Hannah (1 Sam. i. 7, ii. 19). As might be supposed, there was a stricter obligation regarding the Passover than the other feasts, and hence there was an express provision to enable those who, by unavoidable circumstances or legal impurity, had been prevented from attending at the proper time, to observe the feast on the same day of the succeeding month (Num. ix. 10–11).

On all the days of Holy Convocation there was to be an entire suspension of ordinary labor of all kinds (Ex. xii. 16; Lev. xvi. 29, xxiii. 21, 24, 25, 35). But on the intervening days of the longer festivals work might be carried on.[a]

Besides their religious purpose, the great festivals must have had an important bearing on the maintenance of a feeling of national unity. This may be traced in the apprehensions of Jeroboam (1 K. xii. 26, 27), and in the attempt at reformation by Hezekiah (2 Chr. xxx. 1), as well as in the necessity which, in later times, was felt by the Roman government of mustering a considerable military force at Jerusalem during the festivals (Joseph. *Ant.* xvii. 9, § 3, xvii. 10, § 2; cf. Matt. xxvi. 5; Luke xiii. 1).

The frequent recurrence of the sabbatical number in the organization of these festivals is too remarkable to be passed over, and (as Ewald has observed) seems, when viewed in connection with the sabbatical sacred times, to furnish a strong proof that the whole system of the festivals of the Jewish law was the product of one mind. Pentecost occurs seven weeks after the Passover; the Passover and the Feast of Tabernacles last seven days each; the days of Holy Convocation are seven in the year — two at the Passover, one at Pentecost, one at the Feast of Trumpets, one on the Day of Atonement, and two at the Feast of Tabernacles; the Feast of Tabernacles, as well as the Day of Atonement, falls in the seventh month of the sacred year; and, lastly, the cycle of annual feasts occupies seven months, from Nisan to Tisri.

The agricultural significance of the three great festivals is clearly set forth in the account of the Jewish sacred year contained in Lev. xxiii. The prominence which, not only in that chapter but elsewhere, is given to this significance, in the names by which Pentecost and Tabernacles are often called, and also by the offering of "the first-fruits of wheat-harvest" at Pentecost (Ex. xxxiv. 22), and of "the first of the first-fruits" at the Passover (Ex. xxiii. 19, xxxiv. 26), might easily suggest that the origin of the feasts was patriarchal (Ewald, *Alterthümer*, p. 385), and that the historical associations with which Moses endowed them were grafted upon their primitive meaning. It is perhaps, however, a difficulty in the way of this view, that we should rather look for the institution of agricultural festivals amongst an agricultural than a pastoral people, such as the Israelites and their ancestors were before the settlement in the land of promise.

The times of the festivals were evidently ordained in wisdom, so as to interfere as little as possible with the industry of the people. The Passover was held just before the work of harvest commenced, Pentecost at the conclusion of the corn-harvest and before the vintage, the Feast of Tabernacles after all the fruits of the ground were gathered in. In winter, when travelling was difficult, there were no festivals.

(3.) For the Day of Atonement, see that article.

II. After the Captivity, the Feast of Purim (Esth. ix. 20 ff.) and that of the Dedication (1 Macc. iv. 56) were instituted. The Festivals of Wood-carrying, as they were called (ἑορταὶ τῶν ξυλοφορίων), are mentioned by Josephus (*B. J.* ii. 17, § 6) and the Mishna (*Taanith*, iv. 5). What appears to have been their origin is found in Neh. x. 34. The term, "the Festival of the Basket" (ἑορτὴ καρτάλλου) is applied by Philo to the offering of first-fruits described in Deut. xxvi. 1-11 (Philo, vol. v. p. 51). [FIRST-FRUITS.]

The system of the Hebrew festivals is treated at large by Bähr (*Symbolik des Mosaischen Cultus*, bk. iv.), by Ewald (*Alterthümer*, p. 379 ff.), and by Philo, in a characteristic manner (Περὶ τῆς Ἑβδόμης, *Opp.* vol. v. p. 21, ed. Tauch.).

S. C.

FES'TUS, POR'CIUS (Πόρκιος Φῆστος, Acts xxiv. 27), successor of Felix as procurator of Judæa (Acts *l. c.*; Joseph. *Ant.* xx. 8, § 9; *B. J.* ii. 14, § 1), sent by Nero, probably in the autumn of the year 60 A. D. (See FELIX.) A few weeks after Festus reached his province he heard the cause of St. Paul, who had been left a prisoner by Felix, in the presence of Herod Agrippa II. and Bernice his sister. Not finding anything in the Apostle worthy of death or of bonds, and being confirmed in this view by his guests, he would have set him free had it not been that Paul had himself previously (Acts xxv. 11, 12) appealed to Cæsar. In consequence, Festus sent him to Rome. Judæa was in the same disturbed state during the procuratorship of Festus, which had prevailed through that of his predecessor. Sicarii, robbers, and magicians were put down with a strong hand (*Ant.* xx. 8, § 10). Festus had a difference with the Jews at Jerusalem about a high wall which they had built to prevent Agrippa seeing from his palace into the court of the Temple. As this also hid the view of the Temple from the Roman guard appointed to watch it during the festivals, the procurator took strongly the side of Agrippa; but permitted the Jews to send to Rome for the decision of the emperor. He being influenced by Poppæa, who was a proselyte, decided in favor of the Jews. Festus died probably in the summer of 62 A. D., having ruled the province less than two years. The chronological questions concerning his entrance on the province and his death are too intricate and difficult to be entered on here, but will be found fully discussed by Anger, *de temporum in Act. Apost. ratione*, p. 99 ff., and Wieseler, *Chronologie der Apostelgeschichte*, pp. 89–99. Josephus implies (*B. J.* ii. 14, § 1) that Festus was a just as well as an active magistrate. H. A.

* A question arises under this name respecting Luke's accuracy.

Could Festus in the reign of Nero call the emperor *his lord* in accordance with Roman usage, as he is said to have done, Acts xxv. 26? A free Roman under the republic never called any one his κύριος or *dominus*, which Latin word, denoting

a The Law always speaks of the Days of Holy Convocation as Sabbaths. But the Mishna makes a distinction, and states in detail what acts may be performed on the former, which are unlawful on the Sabbath, in the treatise *Yom Tob*; while in Moed *Katon* it lays down strange and burdensome conditions in reference to the intermediate days

house master, slave-master, is the equivalent of δεσπότης, and in a degree of κύριος. If *dominus*, now, at a subsequent period could be so used, much more κύριος could be. That it could be and was so used we have the means of showing. Under Augustus, when a mime in the theatre uttered the words, "O dominum aequum et bonum," the audience applied it to the emperor and expressed loud applause (Sueton. *August.* § 53). Augustus rebuked the use of the term, but could not repress it, nor could Tiberius prevent its application to himself (Sueton. *Tiber.* § 27; Tac. *Ann.* ii. 87). Philo, in his account of his legation to Caligula, makes Herod Agrippa call that emperor δεσπότης, and even Philo's fellow-delegates address him as κύριος. Afterwards, in addressing the emperor, it became much more frequent. The letters of Pliny to Trajan, and those of Fronto to Marcus Aurelius before his accession to the imperial power, begin with *domino meo*. So in addresses to a crowd, to unknown and even to known persons of no very high rank the same title was given, and that during the reign of Nero himself (Dion Cass. lxi. 20). The lapidary style from Tiberius onward follows in the same track. The earliest use of *dominus*, as a title of the emperor, on inscriptions belongs to the age of Domitian, but κύριος, especially on Egyptian marbles, is the emperor's title of honor in very many instances, and from an earlier date. Thus Nero was so called. Moreover children called their parents so, and friends each other. "Illud mihi in ore erat *domini mei* Gallionis," says Seneca under Nero, speaking of his brother the "deputy of Achaia" (*Epist.* 104). These remarks serve to show the wonderful accuracy of Luke in the Acts, of which accuracy all new study is constantly furnishing additional proof. See a copious discussion of this topic in the *Bibl. Sacra*, xviii. 595–608.

T. D. W.

FETTERS (זִקִּים, נְחֻשְׁתַּיִם, כֶּבֶל). (1.) The first of these Hebrew words, *nechushtaim*, expresses the material of which fetters were usually made, namely, *brass* (πέδαι χαλκαί: A. V. "fetters of brass"), and also that they were made in *pairs*, the word being in the dual number: it is the most usual term for fetters (Judg. xvi. 21; 2 Sam. iii. 34; 2 K. xxv. 7; 2 Chr. xxxiii. 11, xxxvi. 6; Jer. xxxix. 7, lii. 11). Iron was occasionally employed for the purpose (Ps. cv. 18, cxlix. 8). (2.) *Cebel* occurs only in the above Psalms, and, from its appearing in the singular number, may perhaps apply to the link which connected the fetters. *Zikkim* ("fetters," Job xxxvi. 8) is more usually translated "chains" (Ps. cxlix. 8; Is. xlv. 14; Nah. iii. 10), but its radical sense appears to refer to the *contraction* of the feet by a chain (Gesen. *Thes.* p. 424). [Fetters of iron (πέδαι) are probably meant in Mark v. 4 *bis* and Luke viii. 29. See CHAINS. H.]

W. L. B.

FEVER (חַרְחֹר, דַּלֶּקֶת, קַדַּחַת: πυρετός, ῥῖγος, ἐρεθισμός; Lev. xxvi. 16, Deut. xxviii. 22). These words, from various roots[a] signifying heat or inflammation, are rendered in the A. V. by various words suggestive of fever, or a feverish affection. The word ῥῖγος ("shuddering") suggests the ague as accompanied by fever, as in the opinion of the LXX. probably intended; and this is still a very common disease in Palestine; the third word, which they render ἐρεθισμός (a term still known to pathology), a feverish irritation, and which in the A. V. is called burning fever, may perhaps be erysipelas. Fever constantly accompanies the bloody flux, or dysentery (Acts xxviii. 8; comp. De Mandelslo, *Travels*, ed. 1669, p. 65). Fevers of an inflammatory character are mentioned (Burckhardt, *Arab.* i. 446) as common at Mecca, and putrid ones at Djidda. Intermittent fever and dysentery, the latter often fatal, are ordinary Arabian diseases. For the former, though often fatal to strangers, the natives care little, but much dread a relapse. These fevers sometimes occasion most troublesome swellings in the stomach and legs (ii. 290, 291).

H. H.

FIELD (שָׂדֶה). The Hebrew *sadeh* is not adequately represented by our *field:* the two words agree in describing *cultivated* land, but they differ in point of extent, the *sadeh* being specifically applied to what is *uninclosed*, while the opposite notion of inclosure is involved in the word *field*. The essence of the Hebrew word has been variously taken to lie in each of these notions, Gesenius (*Thes.* p. 1321) giving it the sense of *freedom*, Stanley (p. 490) that of *smoothness*, comparing *arvum* from *arare*. On the one hand *sadeh* is applied to any cultivated ground, whether pasture (Gen. xxix. 2, xxxi. 4, xxxiv. 7; Ex. ix. 3), tillage (Gen. xxxvii. 7, xlvii 24; Ruth ii. 2, 3; Job xxiv. 6; Jer. xxvi. 18; Mic. iii. 12), woodland (1 Sam. xiv. 25, A. V. "ground"; Ps. cxxxii. 6), or mountain-top (Judg. ix. 32, 36; 2 Sam. i. 21); and in some instances in marked opposition to the neighboring wilderness (Stanley, pp. 236, 490), as in the instance of Jacob settling in the field of Shechem (Gen. xxxiii. 19), the field of Moab (Gen. xxxvi. 35; Num. xxi. 20, A. V. "country"; Ruth i. 1), and the vale of Siddim, i. e. *of the cultivated fields*, which formed the oasis of the Pentapolis (Gen. xiv. 3, 8), though a different sense has been given to the name (by Gesenius, *Thes.* p. 1321). On the other hand the *sadeh* is frequently contrasted with what is inclosed, whether a vineyard (Ex. xxii. 5; Lev. xxv. 3, 4; Num. xvi 14, xx. 17; compare Num. xxii. 23, "the ass went into the field," with verse 24, "a path of the vineyards, a wall being on this side and a wall on that side"), a garden (the very name of which, גַּן, implies inclosure), or a walled town (Deut. xxviii. 3, 16); unwalled villages or scattered houses ranked in the eye of the law as fields (Lev. xxv. 31), and hence the expression εἰς τοὺς ἀγρούς = *houses in the fields* (*in villis*, Vulg.; Mark vi. 36, 56). In many passages the term implies what is remote from a house (Gen. iv. 8, xxiv. 63; Deut. xxii. 25) or settled habitation, as in the case of Esau (Gen. xxv. 27; the LXX., however, refer it to his character, ἀγροῖκος): this is more fully expressed by פְּנֵי הַשָּׂדֶה, *the open field* (Lev. xiv. 7, 53, xvii. 5; Num. xix. 16; 2 Sam. xi. 11), with which is naturally coupled the notion of exposure and desertion (Jer. ix. 22; Ez. xvi. 5, xxxii. 4, xxxiii. 27, xxxix. 5).

The separate plots of ground were marked off by stones, which might easily be removed (Deut. xix.

[a] Winer suggests the Arabic حَرْحَر which he renders *Stickfluss*, i. e. choking phlegm. It rather seems to mean the frothing at the mouth which accompanies the violent religious exercitations of the fanatical Arabs on the occasion of the festival of the Nebi-Mousa.

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14, xxvii. 17; cf. Job xxiv. 2; Prov. xxii. 28, xxiii. 10): the absence of fences rendered the fields liable to damage from straying cattle (Ex. xxii. 5) or fire (ver. 6; 2 Sam. xiv. 30): hence the necessity of constantly watching flocks and herds, the people so employed being in the present day named *Natoor* (Wortabet, *Syria*, i. 293). A certain amount of protection was gained by sowing the tallest and strongest of the grain crops on the outside: "spelt" appears to have been most commonly used for this purpose (Is. xxviii. 25, as in the margin). From the absence of inclosures, cultivated land of any size might be termed a field, whether it were a piece of ground of limited area (Gen. xxiii. 13, 17; Is. v. 8), a man's whole inheritance (Lev. xxvii. 16 ff.; Ruth iv. 5; Jer. xxxii. 9, 25; Prov. xxvii. 26, xxxi. 16), the *ager publicus* of a town (Gen. xli. 48; Neh. xii. 29), as distinct, however, from the ground immediately adjacent to the walls of the Levitical cities, which was called מִגְרָשׁ (A. V. *suburbs*), and was deemed an appendage of the town itself (Josh. xxi. 11, 12), or lastly the territory of a people (Gen. xiv. 7, xxxii. 3, xxxvi. 35; Num. xxi. 20; Ruth i. 6, iv. 3; 1 Sam. vi. 1, xxvii. 7, 11). In 1 Sam. xxvii. 5, "a town in the field" (A. V. *country*) = a provincial town as distinct from the royal city. A plot of ground separated from a larger one was termed חֶלְקַת שָׂדֶה (Gen. xxxiii. 19; Ruth ii. 3; 1 Chr. xi. 13), or simply חֶלְקָה (2 Sam. xiv. 30, xxiii. 12; cf. 2 Sam. xix. 29). Fields occasionally received names after remarkable events, as Helkath-Hazzurim, *the field of the strong men*, or possibly *of swords* (2 Sam. ii. 16), or from the use to which they may have been applied (2 K. xviii. 17; Is. vii. 3; Matt. xxvii. 7).

It should be observed that the expressions "fruitful field" (Is. x. 18, xxix. 17, xxxii. 15, 16) and "plentiful field" (Is. xvi. 10; Jer. xlviii. 33) are not connected with *sadeh*, but with *carmel*, meaning a park or well-kept wood, as distinct from a wilderness or a forest. The same term occurs in 2 K. xix. 23, and Is. xxxvii. 24 (A. V. *Carmel*), Is. x. 18 (*forest*), and Jer. iv. 26 (*fruitful place*) [CARMEL]. Distinct from this is the expression in Ez. xvii. 5, שְׂדֵה־זֶרַע (A. V. *fruitful field*), which means a field suited for planting suckers.

We have further to notice other terms — (1.) *Shedemoth* (שְׁדֵמוֹת), translated "fields," and connected by Gesenius with the idea of *inclosure*. It is doubtful, however, whether the notion of *burning* does not rather lie at the bottom of the word. This gives a more consistent sense throughout. In Is. xvi. 8, it would thus mean the *withered* grape; in Hab. iii. 17, *blasted* corn; in Jer. xxxi. 40, the *burnt* parts of the city (no "fields" intervened between the southeastern angle of Jerusalem and the Kidron); while in 2 K. xxiii. 4, and Deut. xxxii. 32, the sense of a *place of burning* is appropriate. It is not therefore necessary to treat the word in Is. xxxvii. 27, "blasted," as a corrupt reading. (2.) *Abel* (אָבֵל), a well-*watered* spot, frequently employed as a prefix in proper names. (3.) *Achu* (אָחוּ), a word of Egyptian origin, even in the LXX. in a Græcised form, ἄχει (Gen. xli. 2, 18, "meadow;" Job viii 11, "flag;" Is. xix. 7, LXX.), meaning the flags and rushes that grow in the marshes of lower Egypt. (4.) *Meerah* (מְעָרָה), which occurs only once (Judg. xx. 33 "meadows"): it has been treated as a corruption either of מְעָרָה, *cave*, or מֵעֲרָב, *from the west* (ἀπὸ δυσμῶν, LXX.). But the sense of *openness* or *exposure* may be applied to it: thus, "they came forth on account of the *exposure* of Gibeah," the Benjamites having been previously enticed away (ver. 31). W. L. B.

* This practice of leaving the fields of different proprietors uninclosed, or separated only by a narrow foot-path, explains other Scripture statements or allusions. Thus the sower, scattering his seed as he approaches the end or side of his own lot, is liable to have some of the grains fall beyond the ploughed portion; and there, exposed on the hard earth (see Matt. xiii. 4), the fowls may come and devour them up. In this way also we may understand the Saviour's passing with his disciples through the corn-fields on the Sabbath. Instead of crossing the fields and trampling down the grain, they no doubt followed one of these paths between the fields, where the grain stood within their reach. The object being to appease their hunger, the "plucking of the ears of corn to eat" was not, according to Jewish ideas, a violation of the rights of property, nor was it for that that the Pharisees complained of the disciples, but for breaking the Sabbath (Luke vi. 1 ff.). The people of Palestine grant the same liberty to the hungry at the present time (Rob. *Bibl. Res.* ii. 192). Ruth, it is said, gleaned in "a part of the field belonging to Boaz" (Ruth ii. 3). We are to think of an open cultivated tract of country, the property of various owners, and the particular part of this uninclosed field to which the steps of the gleaner brought her, was the part which belonged to Boaz.

In the N. T., "fields" (ἀγροί) occasionally means farm-houses or hamlets, in distinction from villages and towns. See Mark v. 14, vi. 36, 56, where we have "country" in the A. V. H.

* **FIELD, FULLER'S, THE.** [FULLER'S FIELD, THE.]

* **FIELD, POTTER'S, THE.** [ACELDAMA; POTTER'S FIELD, THE.]

FIG, FIG-TREE, תְּאֵנָה, a word of frequent occurrence in the O. T., where it signifies the tree *Ficus carica* of Linnæus, and also its fruit. The LXX. render it by συκῆ and σῦκον, and when it signifies fruit by συκή [?]—also by συκεών or συκών, *ficetum*, in Jer. v. 17 and Am. iv. 9. In N. T. συκῆ is the fig-tree, and σῦκα the figs (Jam. iii. 12). The fig-tree is very common in Palestine (Deut. viii. 8). Mount Olivet was famous for its fig-trees in ancient times, and they are still found there (see Stanley, *S. & P.* pp. 187, 421, 422). "To sit under one's own vine and one's own fig-tree" became a proverbial expression among the Jews to denote peace and prosperity (1 K. iv. 25; Mic. iv. 4; Zech. iii. 10). The character of the tree, with its wide-spreading branches, accords well with the derivation of the name from תָּאַן to stretch out, *porrexit brachia*. In Gen. iii. 7 the identification of עֲלֵה תְאֵנָה with the leaves of the *Ficus carica* has been disputed by Gesenius, Tuch, and others, who think that the large leaves of the Indian *Musa paradisiaca* are meant (Germ. *Adamsfeige* — Fr. *figuier d'Adam*). These

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saves, however, would not have needed to be strung or sewn together, and the plant itself is not of the same kind with the fig-tree.

When figs are spoken of as distinguished from the fig-tree, the plur. form תְּאֵנִים is used (see Jer. viii. 13). There are also the words פַּגָּה, פֶּג, and דְּבֵלָה, signifying different kinds of figs. (*a.*) In Hos. ix. 10, פַּגָּה בִּתְאֵנָה signifies *the first ripe of the fig-tree*, and the same word occurs in Is. xxviii. 4, and in Mic. vii. 1 (comp. Jer. xxiv. 2). Lowth, on Is. xxviii. 4, quotes from Shaw's *Trav.* p. 370, fol., a notice of the early fig called *boccôre*, and in Spanish *Albacora*. (*b.*) בֶּג is the unripe fig, which hangs through the winter. It is mentioned only in Cant. ii. 13, and its name comes from the root בָּגַג, *crudus fuit*. The LXX. render it ὄλυνθοι. It is found in the Greek word Βηθφαγή = בֵּית פַּאגֵי, "house of green figs" (see Buxt. col. 1691).

(*c.*) In the historical books of the O. T. mention is made of cakes of figs, used as articles of food, and compressed into that form for the sake of keeping them. They also appear to have been used remedially for boils (2 K. xx. 7; Is. xxxviii. 21). Such a cake was called דְּבֵלָה, or more fully דְּבֶלֶת תְּאֵנִים, on account of its shape, from root דָּבַל, to make round. Hence, or rather from the Syriac דבלתא, the first letter being dropt, came the Greek word παλάθη. Athenæus (xi. 500, ed. Casaub.) makes express mention of the παλάθη Συριακή. Jerome on Ez. vi. describes the παλάθη, to be a mass of figs and rich dates, formed into the shape of bricks or tiles, and compressed in order that they may keep. Such cakes harden so as to need cutting with an axe. W. D.



Fig — *Ficus carica.*

Few passages in the Gospels have given occasion to so much perplexity as that of St. Mark xi. 13, where the Evangelist relates the circumstance of our Lord's cursing the fig-tree near Bethany: "And seeing a fig-tree afar off having leaves he came, if haply he might find anything thereon, and when he came to it, he found nothing but leaves; *for the time of figs was not yet.*" The apparent unreasonableness of seeking fruit at a time when none could naturally be expected, and the consequent injustice of the sentence pronounced upon the tree, is obvious to every reader.

The fig-tree (*Ficus carica*) in Palestine produces fruit at two, or even three different periods of the year: first, there is the *biccûrâh*, or "early ripe fig," frequently mentioned in the O. T. (see Mic. vii. 1; Is. xxviii. 4; Hos. ix. 10), which ripens on an average towards the end of June, though in favorable places of soil or temperature the figs may ripen a little earlier, while under less favorable circumstances they may not be matured till the middle of July. The *biccûrâh* drops off the tree as soon as ripe; hence the allusion in Nah. iii. 12, when shaken they "even fall into the mouth of the eater." Shaw (*Trav.* i. 264, 8vo ed.) aptly compares the Spanish name *breba* for this early fruit, "quasi breve," as continuing only for a short time. About the time of the ripening of the *biccûrim*, the *kaiumâse* or summer fig begins to be formed; these rarely ripen before August, when another crop, called "the winter fig," appears. Shaw describes this kind as being of a much longer shape and darker complexion than the *kaimouse*, hanging and ripening on the tree even after the leaves are shed, and, provided the winter proves mild and temperate, as gathered as a delicious morsel in the spring. (Comp. also Pliny, *H. N.* xvi. 26, 27.)

The attempts to explain the above-quoted passage in St. Mark are numerous, and for the most part very unsatisfactory; passing over, therefore, the ingenious though objectionable reading proposed by Dan. Heinsius (*Exercit. Sac.* ed. 1639, p. 116) of οὗ γὰρ ἦν, καιρὸς σύκων — "where he was, it was the season for figs" — and merely mentioning another proposal to read that clause of the evangelist's remark as a question, "for was it not the season of figs?" and the no less unsatisfactory rendering of Hammond (*Annot. on St. Mark*), "it was not a good season for figs," we come to the interpretations which, though not perhaps of recent origin, we find in modern works.

The explanation which has found favor with most writers is that which understands the words καιρὸς σύκων to mean "the fig-harvest;" the γάρ in this case is referred not to the clause immediately preceding, "he found nothing but leaves," but to the more remote one, "he came if haply he might find anything thereon;" for a similar *trajection* it is usual to refer to Mark xvi. 3, 4: the sense of the whole passage would then be as follows: "And seeing a fig-tree afar off having leaves, he came if perchance he might find any fruit on it (and he ought to have found some), for the time of gathering it had not yet arrived, but when he came he found nothing but leaves.' (See the notes in the Greek Testaments of Burton, Trollope, Bloomfield, Webster and Wilkinson; Macknight, *Harm. of the Gospels*, ii. 591, note, 1809; Elsley's *Annot.* ad l. c., &c.) A forcible objection to this explanation will be found in the fact that at the time implied, namely, the end of March or the beginning of April, no figs

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at all eatable would be found on the trees: the *bicurim* seldom ripen in Palestine before the end of June, and at the time of the Passover the fruit, to use Shaw's expression, would be "hard and no bigger than common plums," corresponding in this state to the *paggim* (פַּגִּים) of Cant. ii. 13, wholly unfit for food in an unprepared state, and it is but reasonable to infer that our Lord expected to find something more palatable than these small sour things upon a tree which by its show of foliage bespoke, though falsely, a corresponding show of good fruit, for it is important to remember that *the fruit comes before the leaves*. Again, if καιρός denotes the "fig-harvest," we must suppose, that although the fruit might not have been ripe, the season was not very far distant, and that the figs in consequence must have been considerably more matured than these hard *paggim;* but is it probable that St. Mark should have thought it necessary to state that it was not yet the season for gathering figs in March, when they could not have been fit to gather before June at the earliest?

There is another way of seeking to get over the difficulty, by supposing that the tree in question was not of the ordinary kind. Celsius (*Hierob.* ii. 385) says there is a peculiar fig-tree known to the Jews by the name of *Benoth-shuach* (בנות שוח), which produces *grossuli*, "small unripe figs" (*paggim*) every year, but only good fruit every third year; and that our Lord came to this tree at a time when the ordinary annual *grossuli* only were produced! We are ignorant as to what tree the *Benoth-shuach* may denote, but it is obvious that the apparent *unreasonableness* remains as it was.

As to the tree which Whitby (*Comment. in Mark*, l. c.) identifies with the one in question, that it was that kind which Theophrastus (*Hist. Plant.* iv. 2, § 4) calls ἀειφυλλον, "evergreen," it is enough to observe that this is no fig at all, but the Carob or Locust tree (*Ceratonia siliqua*).

It appears to us, after a long and diligent study of the whole question, that the difficulty is best met by looking it full in the face, and by admitting that the words of the evangelist are to be taken in the natural order in which they stand, neither having recourse to *trajection*, nor to unavailable attempts to prove that eatable figs could have been found on the trees in March. It is true that occasionally the winter figs remain on the tree in mild seasons, and may be gathered the following spring, but this is not to be considered a usual circumstance; and even *these* figs, which ripen late in the year, do not, in the natural order of things, continue on the tree at a time when it is shooting forth its leaves.

But, after all, where is the *unreasonableness* of the whole transaction? It was stated above that the fruit of the fig-tree appears before the leaves; consequently if the tree produced leaves it should also have had some figs as well. As to what natural causes had operated to effect so unusual a thing as for a fig-tree to have leaves in March, it is unimportant to inquire; but the stepping out of the way with the possible chance (εἰ ἄρα, *si forte*, 'under the circumstances;" see Winer, *Gram. of N. T. Diction*, p. 465, Masson's transl.) of finding eatable fruit on a fig-tree in leaf at the end of March, would probably be repeated by any observant modern traveller in Palestine. The whole question turns on the *pretensions* of the tree; had it not proclaimed by its foliage its superiority over other fig-trees, and thus proudly exhibited its *precociousness*, had our Lord at that season of the year visited any of the other fig-trees upon which no leaves had as yet appeared with the prospect of finding fruit, — then the case would be altered, and the unreasonableness and injustice real. The words of St. Mark, therefore, are to be understood in the sense which the order of the words naturally suggests. The evangelist gives the reason why no fruit *was* found on the tree, namely, "because it was not the time for fruit;" we are left to infer the reason why it *ought to have had* fruit if it were true to its pretensions; and it must be remembered that this miracle had a typical design, to show how God would deal with the Jews, who, professing like this precocious fig-tree "to be first," should be "last" in his favor, seeing that no fruit was produced in their lives, but only, as Wordsworth well expresses it, "the rustling leaves of a religious profession, the barren traditions of the Pharisees, the ostentatious display of the Law, and vain exuberance of words without the good fruit of works."

Since the above was written we have referred to Trench's *Notes on the Miracles* (p. 438), and find that this writer's remarks are strongly corroborative of the views expressed in this article. The following observation is so pertinent that we cannot do better than quote it: "All the explanations which go to prove that, according to the natural order of things in a climate like that of Palestine, there might have been, even at this early time of the year, figs on that tree, either winter figs which had survived till spring, or the early figs of spring themselves — all these, ingenious as they often are, yet seem to me beside the matter. For, without entering further into the question whether they prove their point or not, they shatter upon that οὐ γὰρ ἦν καιρὸς σύκων of St. Mark; *from which it is plain that no such calculation of probabilities brought the Lord thither, but those abnormal leaves which he had a right to count would have been accompanied with abnormal fruit.*" See also Trench's admirable reference to Ez. xvii. 24. W. H.

* Lange (*Bibelwerk*, ii. 116) adopts the *trajection* view, mentioned in the preceding article. In the οὐ γὰρ clause, he finds in effect a reason, not why Jesus should not have expected to find figs on the tree (namely, because it was not the time for figs to be ripe), but just the reverse, *i. e.* why he might be expected to have found them (since the leaves had come) provided it was not so late in the season that they had been gathered. Mark states, therefore, essentially for the reader's information, that this reason for the disappointment (οὐ γὰρ ἦν καιρὸς σύκων) did not exist, and hence the deceitful tree could justly serve as a fit symbol of false professors of the gospel. The season for the harvesting of figs differs in different lands. Hence Mark's foreign readers (he only gives the explanation) would need to be informed, that it was not, in this particular instance, too early for figs on the one hand (as the leaves showed), and not too late on the other, as the harvest-time was not past. For the possibility that a species of the fig-tree might have leaves, and even fruit, "in the warm, sheltered ravines of Olivet," at the time of the Passover see Thomson's *Land & Book*, i. 538. H.

FIR (בְּרוֹשׁ, *bĕrôsh;* בְּרוֹתִים, *bĕrôthim* ἄρκευθος, κέδρος, πίτυς, κυπάρισσος, πεύκη *abies, cupressus*). The Hebrew term in all probability denotes either the *Pinus halepensis* or the *Juniperus excelsa*, both of which trees grow in Lebanon and would supply excellent timber for the

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purposes to which we learn in Scripture the *berôsh* was applied; as, for instance, for boards or planks for the Temple (1 K. vi. 15); for its two doors (ver. 34); for the ceiling of the greater house (2 Chr. iii. 5); for ship-boards (Ez. xxvii. 5); for musical instruments (2 Sam. vi. 5). The red heart-wood of the tall fragrant juniper of Lebanon was no doubt extensively used in the building of the Temple; and the identification of *berôsh* or *berôth* with this tree receives additional confirmation from the LXX. words ἄρκευθος and κέδρος, "a juniper." The deodar, the larch, and Scotch fir, which have been by some writers identified with the *berôsh*, do not exist in Syria or Palestine. [CEDAR.]

W. H.

FIRE (1. אֵשׁ: πῦρ: *ignis*: 2. אוֹר, and also אוּר: φῶς: *lux*; flame or light). The applications of fire in Scripture may be classed as: —

I. *Religious.* — (1.) That which consumed the burnt sacrifice, and the incense offering, beginning with the sacrifice of Noah (Gen. viii. 20), and continued in the ever burning fire on the altar, first kindled from heaven (Lev. vi. 9, 13, ix. 24), and rekindled at the dedication of Solomon's Temple (2 Chr. vii. 1, 3). (2.) The symbol of Jehovah's presence, and the instrument of his power, in the way either of approval or of destruction (Ex. iii. 2, xiv. 19, xix. 18; Num. xi. 1, 3; Judg. xiii. 20; 1 K. xviii. 38; 2 K. i. 10, 12, ii. 11, vi. 17; comp. Is. li. 6, lxvi. 15, 24; Joel ii. 30; Mal. iii. 2, 3, iv. 1; Mark ix. 44; 2 Pet. iii. 10; Rev. xx. 14, 15; Reland, *Ant. Sacr.* i. 8, p. 25; Jennings, *Jewish Ant.* ii. 1, p. 301; Joseph. *Ant.* iii. 8, § 6, viii. 4, § 4). Parallel with this application of fire and with its symbolical meaning is to be noted the similar use for sacrificial purposes, and the respect paid to it, or to the heavenly bodies as symbols of deity, which prevailed among so many nations of antiquity, and of which the traces are not even now extinct: *e. g.* the Sabæan and Magian systems of worship, and their alleged connection with Abraham (Spencer, *de Leg. Hebr.* ii. 1, 2); the occasional relapse of the Jews themselves into sun-, or its corrupted form of fire-worship (Is. xxvii. 9; comp. Gesen. חַמָּן, p. 489; Deut. xvii. 3; Jer. viii. 2; Ez. viii. 16; Zeph. i. 5; 2 K. xvii. 16, xxi. 3, xxiii. 5, 10, 11, 13; Jahn, *Arch. Bibl.* c. vi. §§ 405, 408) [MOLOCH]; the worship or deification of heavenly bodies or of fire, prevailing to some extent, as among the Persians, so also even in Egypt (Her. iii. 16; Wilkinson, *Anc. Egypt.* i. 328, abridgm.); the sacred fire of the Greeks and Romans (Thuc. i. 24, ii. 15; Cic. *de Leg.* ii. 8, 12; Liv. xxviii. 12; Dionys. ii. 67; Plut. *Numa*, 9, i. 263, ed. Reiske); the ancient forms and usages of worship, differing from each other in some important respects, but to some extent similar in principle, of Mexico and Peru (Prescott, *Mexico*, i. 60, 34; *Peru*, i. 101); and lastly the theory of the so-called Guebres of Persia, and the Parsees of Bombay. (Fraser, *Persia*, c. iv. pp. 141, 162, 164; Sir R. K. Porter, *Travels*, ii. 50, 424; Chardin, *Voyages*, ii. 310, iv. 258, viii. 367 ff.; Niebuhr, *Voyages*, ii. 36, 37; Mandelslo, *Travels*, b. i. p. 76; Gibbon, *Hist.* c. viii., i. 335, ed. Smith; Benj. of Tudela, *Early Trav.* pp. 114, 116; Burckhardt, *Syria*, p. 156.)

The perpetual fire on the altar was to be replenished with wood every morning (Lev. vi. 12; comp. Is. xxxi. 9). According to the Gemara, it was divided into 3 parts, one for burning the victims one for incense, and one for supply of the other portions (Lev. vi. 15; Reland, *Antiq. Heb.* i. 4, 8, p. 26; and ix. 10, p. 98). Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for use of such Nadab and Abihu were punished with death by fire from God (Lev. x. 1, 2; Num. iii. 4, xxvi. 61).

(3.) In the case of the spoil taken from the Midianites, such articles as could bear it were purified by fire as well as in the water appointed for the purpose (Num. xxxi. 23). The victims slain for sin-offerings were afterwards consumed by fire outside the camp (Lev. iv. 12, 21, vi. 30, xvi. 27. Heb. xiii. 11). The Nazarite who had completed his vow, marked its completion by shaving his head and casting the hair into the fire on the altar on which the peace-offerings were being sacrificed (Num. vi. 18).

II. *Domestic.* — Besides for cooking purposes, fire is often required in Palestine for warmth (Jer. xxxvi. 22; Mark xiv. 54; John xviii. 18; Harmer, *Obs.* i. 125; Raumer, p. 79). For this purpose a hearth with a chimney is sometimes constructed, on which either lighted wood or pans of charcoal are placed (Harmer, i. 405). In Persia a hole made in the floor is sometimes filled with charcoal, on which a sort of table is set covered with a carpet; and the company placing their feet under the carpet draw it over themselves (Olearius, *Travels*, p. 294; Chardin, *Voyages*, viii. 190). Rooms in Egypt are warmed, when necessary, with pans of charcoal, as there are no fire-places except in the kitchens (Lane, *Mod. Egypt.* i. 41; *Englishw. in Egypt*, ii. 11). [COAL, Amer. ed.]

On the Sabbath the law forbade any fire to be kindled even for cooking (Ex. xxxv. 3; Num. xv. 32). To this general prohibition the Jews added various refinements, *e. g.* that on the eve of the Sabbath no one might read with a light, though passages to be read on the Sabbath by children in schools might be looked out by the teacher. If a Gentile lighted a lamp, a Jew might use it, but not if it had been lighted for the use of the Jew. If a festival day fell on the Sabbath eve no cooking was to be done (Mishn. *Shabb.* i. 3, xvi. 8, vol. ii. 4, 56, *Moed Katon*, ii. vol. ii. 287, Surenhus.).

III. The dryness of the land in the hot season in Syria of course increases liability to accident from fire. The Law therefore ordered that any one kindling a fire which caused damage to corn in a field should make restitution (Ex. xxii. 6; comp. Judg. xv. 4, 5; 2 Sam. xiv. 30; Mishn. *Maccoth*, vi. 5, 6, vol. iv. p. 48, Surenhus.; Burckhardt, *Syria*, pp. 496, 622).

IV. Punishment of death by fire was awarded by the Law only in the cases of incest with a mother-in-law and of unchastity on the part of a daughter of a priest (Lev. xx. 14, xxi. 9). In the former case both the parties, in the latter the woman only, was to suffer. This sentence appears to have been a relaxation of the original practice in such cases (Gen. xxxviii. 24). Among other nations, burning appears to have been no uncommon mode, if not of judicial punishment, at least of vengeance upon captives; and in a modified form was not unknown in war among the Jews themselves (2 Sam. xii. 31: Jer. xxix. 22; Dan. iii. 20, 21). In certain cases the bodies of executed criminals and of infamous persons were subsequently burnt (Josh. vii. 25; 2 K. xxiii. 16).

The Jews were expressly ordered to destroy the idols of the heathen nations, and especially any city of their own relapsed into idolatry (Ex. xxxii. 20

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2 K. x. 26; Deut. vii. 5, xii. 3, xiii. 16). In some cases the cities, and in the case of Hazor, the chariots also, were, by God's order, consumed with fire (Josh. vi. 24, viii. 28, xi. 6, 9, 13). One of the expedients of war in sieges was to set fire to the gate of the besieged place (Judg. ix. 49, 52). [SIEGES.]

V. Incense was sometimes burnt in honor of the dead, especially royal personages, as is mentioned specially in the cases of Asa and Zedekiah, and negatively in that of Jehoram (2 Chr. xvi. 14, xxi. 19; Jer. xxxiv. 5).

VI. The use of fire in metallurgy was well known to the Hebrews at the time of the Exodus (Ex. xxxii. 24, xxxv. 32, xxxvii. 2, 6, 17, xxxviii. 2, 8; Num. xvi. 38, 39). [HANDICRAFT.]

VII. Fire or flame is used in a metaphorical sense to express excited feeling and divine inspiration, and also to describe temporal calamities and future punishments (Ps. lxvi. 12; Jer. xx. 9; Joel ii. 30; Mal. iii. 2; Matt. xxv. 41; Mark ix. 43; Rev. xx. 15). H. W. P.

FIRE-PAN (מַחְתָּה: πυρεῖον, θυμιατήριον: *ignium receptaculum, thuribulum*), one of the vessels of the Temple service (Ex. xxvii. 3, xxxviii. 3; 2 K. xxv. 15; Jer. lii. 19). The same word is elsewhere rendered "snuff-dish" (Ex. xxv. 38, xxxvii. 23; Num. iv. 9; ἐπαρυστήρ: *emunctorium*) and "censer" (Lev. x. 1, xvi. 12; Num. xvi. 6 ff.). There appear, therefore, to have been two articles so called; one, like a chafing-dish, to carry live coals for the purpose of burning incense; another, like a snuffer-dish, to be used in trimming the lamps, in order to carry the snuffers and convey away the snuff. W. L. B.

FIRKIN. [MEASURES.]

FIRMAMENT. This term was introduced into our language from the Vulgate, which gives *firmamentum* as the equivalent of the στερέωμα of the LXX. and the *rakia* (רָקִיעַ) of the Hebrew text (Gen. i. 6). The Hebrew term first demands notice. It is generally regarded as expressive of simple *expansion*, and is so rendered in the margin of the A. V. (*l. c.*); but the true idea of the word is a complex one, taking in the *mode* by which the expansion is effected, and consequently implying the *nature of the material* expanded. The verb *raka* means to expand *by beating*, whether by the hand, the foot, or any instrument. It is especially used, however, of beating out metals into thin plates (Ex. xxxix. 3; Num. xvi. 39), and hence the substantive רְקָעִים = "broad plates" of metal (Num. xvi. 38). It is thus applied to the flattened surface of the solid earth (Is. xlii. 5, xliv. 24; Ps. cxxxvi. 6), and it is in this sense that the term is applied to the heaven in Job xxxvii. 18 — "Hast thou spread (rather *hammered*) out the sky which is strong, and as a molten looking-glass" — the mirrors to which he refers being made of metal. The sense of *solidity*, therefore, is combined with the ideas of *expansion* and *tenuity* in the term *rakia*. Saalschütz (*Archæol.* ii. 67) conceives that the idea of solidity is inconsistent with Gen. ii. 6, which implies, according to him, the passage of the mist through the *rakia*; he therefore gives it the sense of pure *expansion* — it is the large and lofty room in which the winds, &c., have their abode. But it should be observed that Gen. ii. 6 implies the very reverse. If the mist had penetrated the *rakia* it could have descended in the form of rain; the mist, however, was formed under the *rakia*, and resembles a heavy dew — a mode of fructifying the earth which, from its regularity and quietude, was more appropriate to a state of innocence than rain, the occasional violence of which associated it with the idea of divine vengeance. But the same idea of *solidity* runs through all the references to the *rakia*. In Ex. xxiv. 10, it is represented as a solid floor — "a paved work of a sapphire stone;" nor is the image much weakened if we regard the word לִבְנַת as applying to the *transparency* of the stone rather than to the *paving* as in the A. V., either sense being admissible. So again, in Ez. i. 22–26, the "firmament" is the floor on which the throne of the Most High is placed. That the *rakia* should be transparent, as implied in the comparisons with the sapphire (Ex. *l. c.*) and with crystal (Ez. *l. c.*; comp. Rev. iv. 6), is by no means inconsistent with its solidity. Further, the office of the *rakia* in the economy of the world demanded *strength* and *substance*. It was to serve as a division between the waters above and the waters below (Gen. i. 7). In order to enter into this description we must carry our ideas back to the time when the earth was a chaotic mass, overspread with water, in which the material elements of the heavens were intermingled. The first step, therefore, in the work of orderly arrangement was to separate the elements of heaven and earth, and to fix a floor of partition between the waters of the heaven and the waters of the earth; and accordingly the *rakia* was created to support the upper reservoir (Ps. cxlviii. 4; comp. Ps. civ. 3, where Jehovah is represented as "building his chambers of water," not simply "in water," as the A. V.; the prep. בְּ signifying the *material* out of which the beams and joists were made), itself being supported at the edge or rim of the earth's disk by the mountains (2 Sam. xxii. 8; Job xxvi. 11). In keeping with this view the *rakia* was provided with "windows" (Gen. vii. 11; Is. xxiv. 18; Mal. iii. 10) and "doors" (Ps. lxxviii. 23), through which the rain and the snow might descend. A secondary purpose which the *rakia* served was to support the heavenly bodies, sun, moon, and stars (Gen. i. 14), in which they were fixed as nails, and from which, consequently, they might be said to drop off (Is. xiv. 12, xxxiv. 4; Matt. xxiv. 29). In all these particulars we recognize the same view as was entertained by the Greeks and, to a certain extent, by the Latins. The former applied to the heaven such epithets as "brazen" (χάλκεον, *Il.* xvii. 425; πολύχαλκον, *Il.* v. 504) and "iron" (σιδήρεον, *Od.* xv. 328, xvii. 565) — epithets also used in the Scriptures (Lev. xxvi. 19) — and that this was not merely poetical embellishment appears from the views promulgated by their philosophers. Empedocles (Plutarch, *Plac. Phil.* ii. 11) and Artemidorus (Senec. *Quæst.* vii. 13). The same idea is expressed in the *cælo affixa sidera* of the Latins (Plin. ii. 39, xviii. 57). If it be objected to the Mosaic account that the view embodied in the word *rakia* does not harmonize with strict philosophical truth, the answer to such an objection is, that the writer describes things as they appear rather than as they are. But in truth the same absence of philosophic truth may be traced throughout all the terms applied to this subject, and the objection is levelled rather against the principles of language than anything else. Examine the Latin *cælum* (κοῖλον) the "hollow place" or cave scooped out of solid

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ge e. our own "heaven," *i. e.* what is *heaved up*; the Greek *οὐρανός*, similarly significant of height (Pott. *Etym. Forsch.* i. 123); or the German "himmel," from *heimeln*, to cover — the "roof" which constitutes the "heim" or abode of man: in each there is a large amount of philosophical error. Correctly speaking, of course, the atmosphere is the true *rakia* by which the clouds are supported, and undefined space is the abode of the celestial bodies. There certainly appears an inconsistency in treating the *rakia* as the support both of the clouds and of the stars, for it could not have escaped observation that the clouds were below the stars: but perhaps this may be referred to the same feeling which is expressed in the *cælum ruit* of the Latins, the downfall of the *rakia* in stormy weather. Although the *rakia* and the *shamayim* ("heavens") are treated as identical in Gen. i. 8, yet it was more correct to recognize a distinction between them, as implied in the expression "firmament of the heavens" (Gen. i. 14), the former being the upheaving power and the latter the upheaved body — the former the line of demarcation between heaven and earth, the latter the *strata* or stories into which the heaven was divided. W. L. B.

* We must distinguish the merely ideal and poetical imagery in later writings (Ps. civ. 3; 2 Sam. xxii. 8; Job xxvi. 11, xxxvii. 18), and in symbolic vision (Ez. i. 22–26), from the purely descriptive, though manifestly phenomenal, representation in Genesis. In the latter, it is also necessary to distinguish between the phenomena described, and the processes which we may presuppose as being anterior to and the cause of them, but of which the sacred writer makes no account.[a] Moreover, we should not overlook the writer's purpose, to give, in a few broad and powerful strokes, the great outlines of creation; shadowing forth its deep mysteries in a series of grand and impressive representations, on a scale of magnificence which is without a parallel. In the tone of description suited to such a purpose, minute specification is out of place. All is vast, and general. Let anything be added in the way of minute distinction, or of explanation and conciliation, and the whole style of conception is changed.

One stage among these mysterious processes was the separation of the waters enveloping the earth into waters above and waters below. The phenomenon to be described — not explained but simply described as a phenomenon — is the unfailing supply of the former, poured down from time to time for ages without stint, and never exhausted. It accords with the whole tone of this remarkable and unique document, to describe this phenomenon as a separation of waters by a firmament (more properly, *expanse*[b]) interposed between the waters below and the waters above, dividing the one from the other. If in this same expanse the heavenly bodies are set, it is what we should expect in a style of representation which excludes minute circumstantial detail. This is a trait, moreover, that is true to nature, as it appears in an oriental sky; where the stars at night seem to be set in the same expanse in which the clouds also are seen, and far beyond is the blue vault that bounds it.[c] The description, therefore, is phenomenally true; nor can science urge anything against it, since the stars, though not in the same limit of space, are set in the same expanse.

It may be said to be now well established, that the phenomena of creation, as described here, in its successive stages, accord with its deepest mysteries, as science is gradually unfolding them. T. J. C.

FIRST-BORN (בְּכוֹר, *πρωτότοκος*: *primogenitus*; from בָּכַר, *early ripe*, Gesen. p. 206), applied equally both to animals and human beings. That some rights of primogeniture existed in very early times is plain, but it is not so clear in what they consisted. They have been classed as, (*a*) authority over the rest of the family; (*b*) priesthood; (*c*) a double portion of the inheritance. The birthright of Esau and of Reuben, set aside by authority or forfeited by misconduct, prove a general privilege as well as quasi-sacredness of primogeniture (Gen. xxv. 23, 31, 34, xlix. 3; 1 Chr. v. 1; Heb. xii. 16), and a precedence which obviously existed, and is alluded to in various passages (as Ps. lxxxix. 27; Job xviii. 13; Rom. viii. 29; Col. i. 15; Heb. xii. 23) [BIRTHRIGHT]; but the story of Esau's rejection tends to show the supreme and sacred authority of the parent irrevocable even by himself, rather than inherent right existing in the eldest son, which was evidently not inalienable (Gen. xxvii. 29, 33, 36; Grotius, Calmet, Patrick, Knobel, on Gen. xxv.).

Under the law, in memory of the Exodus, the eldest son was regarded as devoted to God, and was in every case to be redeemed by an offering not exceeding 5 shekels, within one month from birth If he died before the expiration of 30 days, the Jewish doctors held the father excused, but liable to the payment if he outlived that time (Ex. xiii. 12–15, xxii. 29; Num. viii. 17, xviii. 15, 16; Lev. xxvii. 6; Lightfoot, *Hor. Hebr.* on Luke ii. 22; Philo, *de Pr. Sacerd.* i., ii. 233, Mangey). This devotion of the first-born was believed to indicate a priesthood belonging to the eldest sons of families, which being set aside in the case of Reuben, was

a * This remark is applicable to many points in the account of the creation, and among others to the firmament (expanse) and to the appearance in it of the heavenly bodies on the fourth day. T. J. C.

b * The etymological argument, in the preceding article, only proves that the sense of simple expansion, as in all such cases, originated in an act observable by the senses. The irrelevance of some references (as, for example, Ex. xxiv. 10; Is. xiv. 12, xxxiv. 4) seems too obvious to require correction. Gen. ii. 6 (in a document completing the account of creation, but wholly different in style from ch. i. 1–ii. 3) describes the ordinary process in the formation of clouds and the descent of rain; the ascent of vapors (*mist*) being expressed by the Hebrew imperfect tense, as an act continued and repeated from time to time, and the descent of rain by the perfect, as a single act completed at once. T. J. C.

c * "An oriental sky," says Prof. Hackett (*Illustrations of Scripture*, p. 31, 8th ed.) "has another peculiarity, which adds very much to its impressive appearance. With us the stars seem to adhere to the face of the heavens; they form the most distant objects within the range of vision; they appear to be set in a groundwork of thick darkness, beyond which the eye does not penetrate. . . . But in Eastern climes the stars seem to hang, like burning lamps, midway between heaven and earth; the pure atmosphere enables us to see a deep expanse of blue ether lying far beyond them. The hemisphere above us glows and sparkles with innumerable fires, that appear as if kept burning in their position by an immediate act of the Omnipotent, instead of resting on a frame-work which subserves the illusion of seeming to give to them their support." T. J. C.

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transferred to the tribe of Levi. This priesthood is said to have lasted till the completion of the Tabernacle (Jahn, *Arch. Bibl.* x. § 165, 387; Patrick, Selden, *de Syn.* c. 16; Mishn. *Zebuchim*, xiv. 4, vol. v. p. 58; comp. Ex. xxiv. 5).

The ceremony of redemption of the first-born is described by Calmet from Leo of Modena (Calm. *on Num.* xviii.). The eldest son received a double portion of the father's inheritance (Deut. xxi. 17), but not of the mother's (Mishn. *Becoroth*, viii. 9). If the father had married two wives, of whom he preferred one to the other, he was forbidden to give precedence to the son of the one, if the child of the other were the first-born (Deut. xxi. 15, 16). In the case of levirate marriage, the son of the next brother succeeded to his uncle's vacant inheritance (Deut. xxv. 5, 6). Under the monarchy, the eldest son usually, but not always, as appears in the case of Solomon, succeeded his father in the kingdom (1 K. i. 30, ii. 22).

The male first-born of animals (פֶּטֶר רֶחֶם: διανοῖγον μήτραν: *quod aperit vulvam*) was also devoted to God (Ex. xiii. 2, 12, 13, xxii. 29, xxxiv. 19, 20; Philo, *l. c.* and *Quis rerum div. hæres*, 24, i. 489, Mang.). Unclean animals were to be redeemed with the addition of one fifth of the value, or else put to death; or if not redeemed, to be sold, and the price given to the priests (Lev. xxvii. 13, 27, 28). The first-born of an ass was to be redeemed with a lamb, or, if not redeemed, put to death (Ex. xiii. 13, xxxiv. 20; Num. xviii. 15). Of cattle, goats, or sheep, the first-born from eight days to twelve months old were not to be used, but offered in sacrifice. After the burning of the fat, the remainder was appropriated to the priests (Ex. xxii. 30; Num. xviii. 17, 18; Deut. xv. 19, 20; Neh. x. 36). If there were any blemish, the animal was not to be sacrificed, but eaten at home (Deut. xv. 21, 22, and xii. 5–7, xiv. 23). Various refinements on the subject of blemishes are to be found in Mishn. *Becoroth*. (See Mal. i. 8. By "first-lings," Deut. xiv. 23, compared with Num. xviii. 17, are meant tithe animals: see Reland, *Antiq.* iii. 10, p. 327; Jahn, *Arch. Bibl.* § 387.) H. W. P.

* FIRST-BORN, DEATH OF THE. [PLAGUES, 10.]

FIRST-FRUITS. (1.) רֵאשִׁית, from רֹאשׁ, *shake*, Gesen. pp. 1249, 1252; sometimes רֵאשִׁית בִּכּוּרִים. (2.) בִּכּוּרִים in pl. only, or בִּכּוּרִים, Gesen. p. 206: usually πρωτογεννήματα, ἀπαρχαὶ τῶν πρωτογεννημάτων (Ex. xxiii. 19): *primitiæ, frugum initia, primitiva*. (3.) תְּרוּמָה, Gesen. p. 1276: ἀφαίρεμα, ἀπαρχή: *primitiæ*.

Besides the first-born of man and of beast, the Law required that offerings of first-fruits of produce should be made publicly by the nation at each of the three great yearly festivals, and also by individuals without limitation of time. No ordinance appears to have been more distinctly recognized than this, so that the use of the term in the way of illustration carried with it a full significance even in N. T. times (Prov. iii. 9; Tob. i. 6; 1 Macc. iii. 49; Rom. viii. 23, xi. 16; Jam. i. 18; Rev. xiv. 4). (1.) The Law ordered in general, that the first of all ripe fruits and of liquors, or, as it is twice expressed, the first of first-fruits, should be offered in God's house (Ex. xxii. 29, xxiii. 19, xxxiv. 26; Philo, *de Monarch.* ii. 3 (ii 224, Mang.)). (2.) On the morrow after the Passover Sabbath, i. e. on the 16th of Nisan, a sheaf of new corn was to be brought to the priest, and waved before the altar in acknowledgment of the gift of fruitfulness (Lev xxiii. 5, 9, 10, 12, ii. 12). Josephus tells us that the sheaf was of barley, and that until this ceremony had been performed, no harvest work was to be begun (Joseph. *Ant.* iii. 10, § 5). (3.) At the expiration of seven weeks from this time, i. e. at the Feast of Pentecost, an oblation was to be made of two loaves of leavened bread made from the new flour, which were to be waved in like manner with the Passover sheaf (Ex. xxxiv. 22; Lev. xxiii. 15, 17; Num. xxviii. 26). (4.) The Feast of Ingathering, i. e. the Feast of Tabernacles in the 7th month, was itself an acknowledgment of the fruits of the harvest (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 39). These four sorts of offerings were national. Besides them, the two following were of an individual kind, but the last was made by custom to assume also a national character. (5.) A cake of the first dough that was baked was to be offered as a heave-offering (Num. xv. 19, 21). (6.) The first-fruits of the land were to be brought in a basket to the holy place of God's choice, and there presented to the priest, who was to set the basket down before the altar. The offerer was then, in words of which the outline, if not the whole form was prescribed, to recite the story of Jacob's descent into Egypt, and the deliverance therefrom of his posterity; and to acknowledge the blessings with which God had visited him (Deut. xxvi. 2–11).

The offerings, both public and private, resolve themselves into two classes: (*a.*) Produce in general, in the Mishna בִּכּוּרִים, *Biccurim*, first-fruits, *primitiæ fructus*, πρωτογεννήματα, raw produce. (*b.*) תְּרוּמוֹת, *Terumoth*, offerings, *primitiæ*, ἀπαρχαί, prepared produce (Gesen. p. 1276; Augustine, *Quæst. in Hept.* iv. 32, vol. iii. p. 732; Spencer, *de Leg. Hebr.* iii. 9, p. 713; Reland, *Antiq.* iii. 7; Philo, *de Præm. Sacerd.* 1 (ii. 233, Mang.); *de Sacrific. Abel. et Cain*, 21 (i. 177, M.)).

(*a.*) Of the public offerings of first-fruits, the Law defined no place from which the Passover sheaf should be chosen, but the Jewish custom, so far as it is represented by the Mishna, prescribed that the wave-sheaf or sheaves should be taken from the neighborhood of Jerusalem (*Terumoth*, x. 2). Deputies from the Sanhedrim went out on the eve of the festival, and tied the growing stalks in bunches. In the evening of the festival day the sheaf was cut with all possible publicity, and carried to the Temple. It was there threshed, and an omer of grain, after being winnowed, was bruised and roasted: after it had been mixed with oil and frankincense laid upon it, the priest waved the offering in all directions. A handful was thrown on the altar-fire, and the rest belonged to the priests, to be eaten by those who were free from ceremonial defilement. After this the harvest might be carried on. After the destruction of the Temple all this was discontinued, on the principle, as it seems, that the House of God was exclusively the place for oblation (Lev. ii. 14, x. 14, xxiii. 13; Num. xviii. 11; Mishn. *Terum.* v. 6, x. 4, 5; *Shekalim* viii. 8; Joseph. *Ant.* iii. 10, § 5; Philo, *de Præm Sacerd.* 1 (ii. 233, Mang.); Reland, *Antiq.* iii. 7 3, iv. 3, 8).

The offering made at the feast of the Pentecost was a thanksgiving for the conclusion of whose

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harvest. It consisted of two loaves (according to Josephus, one loaf) of new flour baked with leaven, which were waved by the priest as at the Passover. The size of the loaves is fixed by the Mishna at seven palms long and four wide, with horns of four fingers length. No private offerings of first-fruits were allowed before this public oblation of the two loaves (Lev. xxiii. 15, 20; Mishn. *Terum.* x. 6, xi. 4; Joseph. *Ant.* iii. 10, § 6; Reland, *Antiq.* iv. 4, 5). The private oblations of first-fruits may be classed in the same manner as the public. The directions of the Law respecting them have been stated generally above. To these the Jews added or deduced the following. Seven sorts of produce were considered liable to oblation, namely, wheat, barley, grapes, figs, pomegranates, olives, and dates (Gesen. p. 219; Deut. viii. 8; Mishn. *Biccurim*, i. 3; Hasselquist, *Travels*, p. 417), but the Law appears to have contemplated produce of all sorts, and to have been so understood by Nehemiah (Deut. xxvi. 2; Neh. x. 35, 37). The portions intended to be offered were decided by inspection, and the selected fruits were fastened to the stem by a band of rushes (*Bic.* iii. 1). A proprietor might, if he thought fit, devote the whole of his produce as first-fruits (*ibid.* ii. 4). But though the Law laid down no rule as to quantity, the minimum fixed by custom was one sixtieth (Reland, *Antiq.* iii. 8, 4). No offerings were to be made before Pentecost, nor after the feast of the Dedication, on the 25th of Cisleu (Ex. xxiii. 16; Lev. xxiii. 16, 17; *Bic.* i. 3, 6). The practice was for companies of 24 persons to assemble in the evening at a central station, and pass the night in the open air. In the morning they were summoned by the leader of the feast with the words, "Let us arise and go up to Mount Zion, the House of the Lord our God." On the road to Jerusalem they recited portions of Psalms cxxii. and cl. Each party was preceded by a piper, a sacrificial bullock having the tips of his horns gilt and crowned with olive. At their approach to the city they were met by priests appointed to inspect the offerings, and were welcomed by companies of citizens proportioned to the number of the pilgrims. On ascending the Temple mount each person took his basket containing the first-fruits and an offering of turtle doves, on his shoulders, and proceeded to the court of the Temple, where they were met by Levites singing Ps. xxx. 2. The doves were sacrificed as a burnt-offering, and the first-fruits presented to the priests with the words appointed in Deut. xxvi. The baskets of the rich were of gold or silver: those of the poor of peeled willow. The baskets of the latter kind were, as well as the offerings they contained, presented to the priests, who waved the offerings at the S. W. corner of the altar: the more valuable baskets were returned to the owners (*Bic.* iii. 6, 8). After passing the night at Jerusalem, the pilgrims returned on the following day to their homes (Deut. xvi. 7; *Terum.* ii. 4). It is mentioned that King Agrippa bore his part in this highly picturesque national ceremony by carrying his basket, like the rest, to the Temple (*Bic.* iii. 4). Among other by-laws were the following: (1.) He who ate his first-fruits elsewhere than in Jerusalem and without the proper form was liable to punishment (*Maccoth*, iii. 3, vol. iv. p. 284, Surenh.). (2.) Women, slaves, deaf and dumb persons, and some others, were exempt from the verbal oblation before the priest, which was not generally used after the Feast of Tabernacles (*Bic.* i. 5, 6).

(*b.*) The first-fruits prepared for use were not required to be taken to Jerusalem. They consisted of wine, wool, bread, oil, date-honey, onions, cucumbers (*Terum.* ii. 5, 6; Num. xv. 19, 21; Deut. xviii. 4). They were to be made, according to some, only by dwellers in Palestine; but according to others, by those also who dwelt in Moab, in Ammonitis, and in Egypt (*Terum.* i. 1). They were not to be taken from the portion intended for tithes, nor from the corners left for the poor (*ibid.* i. 5, iii. 7). The proportion to be given is thus estimated in that treatise: a liberal measure, one fortieth, or, according to the school of Shammai, one thirtieth; a moderate portion, one fiftieth; a scanty portion, one sixtieth. (See Ez. xlv. 13.) The measuring-basket was to be thrice estimated during the season (*ibid.* iv. 3). He who ate or drank his offering by mistake was bound to add one fifth, and present it to the priest (Lev. v. 16, xxii. 14), who was forbidden to remit the penalty (*Terum.* vi. 1, 5). The offerings were the perquisite of the priests, not only at Jerusalem, but in the provinces, and were to be eaten or used only by those who were clean from ceremonial defilement (Num. xviii. 11; Deut. xviii. 4).

The corruption of the nation after the time of Solomon gave rise to neglect in these as well as in other ordinances of the Law, and restoration of them was among the reforms brought about by Hezekiah (2 Chr. xxxi. 5, 11). Nehemiah also, at the return from Captivity, took pains to reorganize the offerings of first-fruits of both kinds, and to appoint places to receive them (Neh. x. 35, 37, xii. 44). Perversion or alienation of them is reprobated, as care in observing is eulogized by the prophets, and specially mentioned in the sketch of the restoration of the Temple and Temple service made by Ezekiel (Ez. xx. 40, xliv. 30, xlviii. 14; Mal. iii. 8).

An offering of first-fruits is mentioned as an acceptable one to the prophet Elisha (2 K. iv. 42).

Besides the offerings of first-fruits mentioned above, the Law directed that the fruit of all trees fresh planted should be regarded as uncircumcised or profane, and not to be tasted by the owner for three years. The whole produce of the fourth year was devoted to God; and did not become free to the owner till the fifth year (Lev. xix. 23–25). The trees found growing by the Jews at the conquest were treated as exempt from this rule. (Mishn. *Orlah*, i. 2.)

Offerings of first-fruits were sent to Jerusalem by Jews living in foreign countries (Joseph. *Ant.* xvi. 6, § 7).

Offerings of first-fruits were also customary in heathen systems of worship. (See, for instances and authorities, Patrick, *On Deut.* xxvi.; and a copious list in Spencer, *de Leg. Hebr.* iii. 9, *de Primitiarum Origine*; also Leslie, *On Tithes*, Works, vol. ii.; Winer, s. v. *Erstlinge*.)

H. W. P.

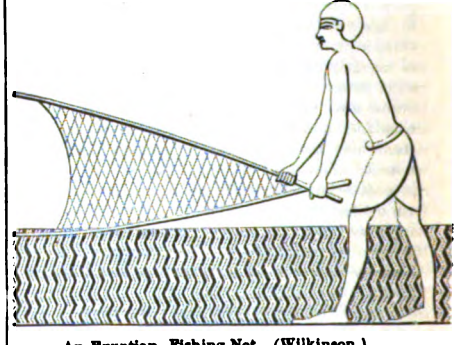
FISH, FISHING. The Hebrews recognized fish as one of the great divisions of the animal kingdom, and, as such, give them a place in the account of the creation (Gen. i. 21, 28), as well as in other passages where an exhaustive description of living creatures is intended (Gen. ix. 2; Ex. xx. 4; Deut. iv. 18; 1 K. iv. 33). They do not, however, appear to have acquired any intimate knowledge of this branch of natural history. Although they were acquainted with some of the names given

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by the Egyptians to the different species (for Josephus, *B. J.* iii. 10, § 8, compares one found in the Sea of Galilee to the *coracinus*), they did not adopt a similar method of distinguishing them; nor was any classification attempted beyond the broad divisions of clean and unclean, great and small. The former was established by the Mosaic Law (Lev. xi. 9, 10), which pronounced unclean such fish as were devoid of fins and scales: these were and are regarded as unwholesome food in Egypt (Wilkinson, *Anc. Egypt.* iii. 58, 59), so much so that one of the laws of El-Hakim prohibited the sale, or even the capture of them (Lane, *Mod. Egypt.* i. 132). This distinction is probably referred to in the terms σαπρά (*esui non idonea*, Schleusner's *Lex.* s. v.; Trench, *On Parables*, p. 137) and καλά (Matt. xiii. 48). Of the various species found in the Sea of Galilee (as enumerated by Raumer, *Palästina*, p. 93), the *Silurus* would be classed among the former, while the *Sparus Galilæus*, a species of bream, and the *mugil*, chub, would be deemed "clean" or "good." The second division is marked in Gen. i. 21 (as compared with verse 28), where the great marine animals (תַּנִּינִים הַגְּדֹלִים: κήτη μεγάλα), generically described as *whales* in the A. V. (Gen. *l. c.*; Job vii. 12) [WHALE], but including also other animals, such as the crocodile [LEVIATHAN] and perhaps some kinds of serpents, are distinguished from "every living creature that *creepeth*" (הָרֹמֶשֶׂת: A. V. "moveth"), a description applying to fish, along with other reptiles, as having no legs. To the former class we may assign the large fish referred to in Jon. ii. 1 (דָּג גָּדוֹל: κήτος μέγα, Matt. xii. 40), which Winer (art. *Fische*), after Bochart, identifies with a species of shark (*Canis carcharias*): and also that referred to in Tob. vi. 2 ff., identified by Bochart (*Hieroz.* iii. 697 ff.) with the *Silurus glanis*, but by Kitto (art. *Fish*) with a species of crocodile (the *seesar*) found in the Indus. The Hebrews were struck with the remarkable fecundity of fish, and have expressed this in the term דָּג, the root of which signifies *increase* (comp. Gen. xlviii. 16), and in the secondary sense of שָׁרַץ, lit. to *creep*, thence to *multiply* (Gen. i. 20, viii. 17, ix. 7; Ex. i. 7), as well as in the allusions in Ex. xlvii. 10. Doubtless they became familiar with this fact in Egypt, where the abundance of fish in the Nile, and the lakes and canals (Strab. xvii. p. 823; Diod. i. 36, 43, 52; Her. ii. 93, 149), rendered it one of the staple commodities of food (Num. xi. 5; comp. Wilkinson, iii. 62). The destruction of fish was on this account a most serious visitation to the Egyptians (Ex. vii. 21; Is. xix. 8). Occasionally it is the result of natural causes: thus St. John (*Travels in Valley of the Nile*, ii. 246) describes a vast destruction of fish from cold, and Wellsted (*Travels in Arabia*, i. 310) states that in Oman the fish are visited with an epidemic about every five years, which destroys immense quantities of them. It was perhaps as an image of fecundity that the fish was selected as an object of idolatry: the worship of it was widely spread, from Egypt (Wilkinson, iii. 58) to Assyria (Layard, *Nineveh*, ii. 467), and even India (Baur, *Mythologie*, ii. 58). Among the Philistines, Dagon (= *little fish*) was represented by a figure half man and half fish (1 Sam. v 4). On this account the worship of fish is expressly prohibited (Deut. iv. 18). [DAGON.]

In Palestine, the Sea of Galilee was and still is remarkably well stored with fish, and the value attached to the fishery by the Jews is shown by the traditional belief that one of the ten laws of Joshua enacted that it should be open to all comers (Lightfoot's *Talmudical Exercitations* on Matt. iv. 18). No doubt the inhabitants of northern Judæa drew large supplies thence for their subsistence in the earlier as well as the later periods of the Bible history. Jerusalem derived its supply chiefly from the Mediterranean (comp. Ez. xlvii. 10), at one time through Phœnician traders (Neh. xiii. 16), who must have previously salted it (in which form it is termed מלוחא in the Talmud; Lightfoot on Matt. xiv. 17). The existence of a regular fish market is implied in the notice of the fish gate, which was probably contiguous to it (2 Chr. xxxiii. 14; Neh. iii. 3, xii. 39; Zeph. i. 10). In addition to these sources, the reservoirs formed in the neighborhood of towns may have been stocked with fish (2 Sam. ii. 13, iv. 12; Is. vii. 3, xxii. 9, 11; Cant. vii. 4, where, however, "fish" is interpolated in the A. V.). With regard to fish as an article of food, see FOOD.

Numerous allusions to the art of fishing occur in the Bible. In the O. T. these allusions are of a metaphorical character, descriptive either of the conversion (Jer. xvi. 16; Ez. xlvii. 10) or of the destruction (Ez. xxix. 3 ff.; Eccl. ix. 12; Am. iv. 2; Hab. i. 14) of the enemies of God. In the N. T. the allusions are of a historical character for the most part, though the metaphorical application is still maintained in Matt. xiii. 47 ff. The most usual method of catching fish was by the use of the net, either the *casting* net (חֵרֶם, Hab. i. 15; Ez. xxvi. 5, 14, xlvii. 10; δίκτυον, Matt. iv. 20, 21; Mark i. 18, 19; Luke v. 2 ff.; John xxi. 6 ff.; ἀμφίβληστρον, Matt. iv. 18; Mark i. 16), probably resembling the one used in Egypt, as shown



An Egyptian Fishing-Net. (Wilkinson.)

in Wilkinson (iii. 55), or the *draw* or *drag* net (מִכְמֹרֶת, Is. xix. 8; Hab. i. 15; σαγήνη, Matt. xiii. 47), which was larger and required the use of a boat: the latter was probably most used on the Sea of Galilee, as the number of boats kept on it was very considerable (Joseph. *B. J.* iii. 10, § 9). On other waters a method analogous to the use of the weir in our country was pursued: a fence of canes or reeds was made, within which the fish were caught: this was forbidden on the Sea of Galilee, in consequence of the damage done to the boats by the stakes (Lightfoot on Matt. iv. 19).

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Angling was a favorite pursuit of the wealthy in Egypt, as well as followed by the poor who could not afford a net (Wilkinson, iii. 53 ff.); the requisites were a hook (חַכָּה, Is. xix. 8; Hab. i. 15; Job xli. 1; צָנָּה and סִיר, so called from its resemblance to a *thorn*, Am. iv. 2; ἄγκιστρον, Matt. xvii. 27), and a line (חֶבֶל, Job xli. 1) made perhaps of reeds: the rod was occasionally dispensed with (Wilkinson, iii. 53), and is not mentioned in the Bible: ground-bait alone was used, fly-fishing being unknown. A still more scientific method was with the trident (שָׂפָּה, A. V. "barbed iron") or the spear (יְאֹרִים), as practiced in Egypt in taking the crocodile (Job xli. 7) or the hippopotamus (Wilkinson, iii. 72). A similar custom of spearing fish still exists in Arabia (Wellsted, ii. 347). The reference in Job xli. 2 is not to the use of the hook in fishing, but to the custom of keeping fish alive in the water when not required for immediate use, by piercing the gills with a ring (חוֹחַ, A. V. "thorn") attached to a stake by a rope of reeds (אַגְמֹן, A. V. "hook"). The night was esteemed the best time for fishing with the net (Luke v. 5; Plin. ix. 23). W. L. B.

* See Mr. Tristram's *Land of Israel*, in regard to the fishes of the Sea of Galilee, p. 426; those of the Jordan, pp. 245, 485; and those of the Jabbok and Gilead, pp. 529, 544. As showing how abundant they still are in the Sea of Tiberias, this traveller states that he saw crumbs of poisoned bread thrown to them, "which the fish seized, and turning over dead, were washed ashore and collected for the market. The shoals were marvellous — black masses, many hundred yards long, with the back fins projecting out of the water as thick as they could pack. No wonder any net should break which inclosed such a shoal." There seems to be no trace in the Bible of any such mode of taking fish in ancient times. Fishing from boats on this sea has almost if it has not altogether ceased. Only two or three boats (Tristram, p. 426) used for any purpose are now found on the lake of Galilee. Sepp states (*Jerusalem u. das heil. Land*, ii. 185) that nets are no longer used in fishing there, but probably we are to understand this as meaning that they are not cast from boats for a draught; for others inform us that the fishermen wade into the water with hand-nets, which they dexterously throw around the fish and thus capture them. (See Richter, *Wallfahrten*, p. 60; and Rob. *Bibl. Res.* iii. 262, 1st ed.) It must have been a common sight to the ancient inhabitants of Palestine, as it is to those there now, to see the flying-fish leap from the waters along the coast of the Mediterranean. "Their flight is always short, spasmodic, and painful; and when their web-wings become dry they instantly collapse, and the poor little aëronaut drops into the water like a stone" (Thomson, *Land and Book*, ii. 257). The catfish or *coracinus* (κορακῖνος) is very abundant in the Round Fountain ('*Ain Mudawarah*) n. the plain of Gennesaret. [CAPERNAUM, Amer. ed.] "Certain kinds of fishing," says Thomson, referring apparently to the Mediterranean, though the same may once have been true also of the Sea of Galilee, "are always carried on at night. With blazing torch the boat glides over the flashing sea, and the men stand gazing keenly into it until their prey is sighted, when, quick as lightning, they fling their net or fly their spear; and often you see the tired fishermen come sullenly into harbor in the morning, having toiled all night in vain" (*Land and Book*, ii. 80). The Saviour's language (Matt. vii. 10; Luke xi. 11) implies that a person in need might ask a fish of another and expect it as a gratuity. There was an ancient "fish gate" at Jerusalem (2 Chr. xxxiii. 14; Neh. iii. 3, &c.), and a fish market has existed there in all periods (Tobler, *Topographie von Jerusalem*, p. 208). It is evident that the inhabitants have always relied in part on their fish-stocked waters for supplies of food. The reference to "sluices and ponds" in Is. xix. 10 (A. V.), as if for preserving fish, probably rests on a mistranslation. [SLUICES, Amer. ed.] H.

* **FISH GATE.** [JERUSALEM, I. 8, and III., viii.]

* **FISH-POOLS,** a mistranslation in Cant. vii. 4, A. V. [HESHBON, Amer. ed.]

FITCHES (*i. e.* VETCHES), the representative in the A. V. of the two Hebrew words *cussemeth* and *ketzach*. As to the former see RYE.

Ketzach (קֶצַח: μελάνθιον: *gith*) denotes without doubt the *Nigella sativa*, an herbaceous annual plant belonging to the natural order *Ranunculaceæ*, and sub-order *Helleboreæ*, which grows in the S of Europe and in the N. of Africa. It was for-



Nigella sativa.

merly cultivated in Palestine for the sake of its seeds, which are to this day used in eastern countries as a medicine and a condiment. This plant is mentioned only in Is. xxviii. 25, 27, where especial reference is made to the mode of threshing it; not with "a threshing instrument" (חָרִיץ, מוֹרַג), but "with a staff" (מַטֶּה), because the heavy-armed cylinders of the former implement would have crushed the aromatic seeds of the *Nigella*. The μελάνθιον of Dioscorides (iii. 83, ed. Sprengel) is unquestionably the *Nigella*; both these terms having reference to its black seeds, which, according to the above-named author and Pliny (*H. N.* xix. 8), were sometimes mixed with bread. The word *gith* is of uncertain origin. It is used by Pliny (*H. N.* xx. 17), who says, "*Gith* ex Græcis alii melanthion, alii melaspermon vocant." Plautus also (*Rud.* v. 2, 39) has the same word *git*: "Os calet tibi! num *git* frigidefactas." Comp. Celsius (*Hierob.* ii. 71).

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Besides the *N. sativa*, there is another species, the *N. arvensis*, which may be included under the term *ketzach;* but the seeds of this last-named plant are less aromatic than the other. W H.

* The seeds of this plant are universally used in Syria, not mixed with the bread, but sprinkled on the top of the loaf or cake. They are called الحبّة السوداء, that is, *the black seed*, in allusion to their color; also حبّة البركة, *the seed of blessing*, in allusion to their supposed medicinal virtues. There is an Arabic proverb, "In *the black seed* is the medicine for every disease." It is no less true at this day than in Isaiah's time, that it is beaten out with a staff, not threshed out with the *Nouraj* on the threshing-floor. G. E. P.

FLAG, the representative in the A. V. of the two Hebrew words *âchû* and *sûph*.

1. *Achû* (אָחוּ): ἄχι, ἄχει, βούτομον: *locus palustris, carectum:* A. V. "meadow," "flag"), a word, according to Jerome (*Comment. in* Is. xix. 7), of Egyptian origin, and denoting "any green and coarse herbage, such as rushes and reeds, which grows in marshy places." "Quum ab eruditis quæreremem," says Jerome, "quod hic sermo significaret, audivi ab Ægyptiis hoc nomine linguæ eorum *omne quod in palude virens nascitur*, appellari." In Job viii. 11 it is asked, "Can the *âchû* grow without water?" It seems probable that some *specific* plant is here denoted, as Celsius has endeavored to prove (*Hierob.* i. 342), for the *âchû* is mentioned with the *gôme*, "the papyrus." The word occurs once again in Gen. xli. 2, 18, where it is said that the seven well-favored kine came up out of the river and fed in an *âchû*. Royle (Kitto's *Cyc.* art. *Achu*) and Kitto (*Pict. Bib.* on Gen. *l. c.*) are inclined to think that the *âchû* denotes the *Cyperus esculentus*. The last-named writer identifies this sedge with the μαλιναθάλλη of Theophrastus (*Hist. Plant.* iv. 8, § 12), which plant was much eaten by sheep and cattle. There is, however, much doubt as to what the *malinathalla* denotes, as Schneider has shown. The LXX. render *âróth* by ἄχι in Is. xix. 7. [See REED.] Kalisch (*Comment.* on Gen. *l. c.*) says that the *âchû* "is unquestionably either the *Cyperus esculentus* or the *Butomus umbellatus*." We are quite unable to satisfy ourselves so easily on this point. There are many marsh-plants besides the *Cyperus esculentus* and the *B. umbellatus;* at the same time, if the Greek βούτομος denotes the latter plant, about which, however, there is some doubt, it is possible that the *âchû* of Job viii. 11 may be represented by the *Butomus umbellatus*, or "flowering rush," which grows in Palestine and the East. The *âchû* of Gen. (*l. c.*) may be used in a general sense to denote such marshy vegetation as is seen on some parts of the Nile. As to discussions on the origin of אָחוּ, see Celsius, *Hierob.* l. c.; Jablonski, *Opusc.* i. 45, ii. 159, ed. Te-Water; Schultens, *Comment. ad Job*, l. c., and Gesenius, *Thes.* s. v., &c.

2. *Sûph* (סוּף: ἕλος: *carectum, pelagus*) occurs frequently in the O. T. in connection with *yam*, "sea," to denote the "Red Sea" (יַם־סוּף). [SEA.] The term here appears to be used in a very wide sense to denote "weeds of any kind." The *yam-sûph*, therefore, is the "sea of weeds," and perhaps, as Stanley (*S. & P.* p. 6, note) observes, *sûph* "may be applied to any aqueous vegetation," which would include the arborescent coral growths for which this sea is celebrated, as well as the different algæ which grow at the bottom: see Pliny (*H. N.* xiii. 25), and Shaw (*Trav.* p. 387, fol. 1738), who speaks of a "variety of *algæ* and *fuci* that grow within its channel, and at low water are left in great quantities upon the sea-shore" (see also p. 384). The word *sûph* in Jon. ii. 5, translated "weeds" by the A. V., has, there can be no doubt, reference to "sea-weed," and more especially to the long ribbon-like fronds of the *Laminariæ*, or the entangled masses of *Fuci*. In Ex. ii. 3, 5, however, where we read that Moses was laid "in the *sûph* ('flags,' A. V.) by the river's brink," it is probable that "reeds" or "rushes," &c., are denoted, as Rab. Salomon explains it, "a place thick with reeds." (See Celsius, *Hierob.* ii. 66.) The *yam-sûph* in the Coptic version (as in Ex. x. 19, xiii 18; Ps. cvi. 7, 9, 22) is rendered "the *Sari-sea*." The word *Sari* is the old Egyptian for a "reed" or a "rush" of some kind. Jablonski (*Opusc.* i. 266) gives *Juncus* as its rendering, and compares a passage in Theophrastus (*Hist. Plant.* iv. 8, §§ 2, 5) which thus describes the *sari:* "The *sari* grows in water about marshes and those watery places which the river after its return to its bed leaves behind it; it has a hard and closely twisted root, from which spring the *saria* (stalks) so called." Pliny (*H. N.* xiii. 23) thus speaks of this plant: "The *sari*, which grows about the Nile, is a shrubby kind of plant (?), commonly being about two cubits high, and as thick as a man's thumb; it has the panicle (*coma*) of the papyrus, and is similarly eaten; the root, on account of its hardness, is used in blacksmiths' shops instead of charcoal." Sprengel (*Hist. Rei Herb.* i. 78) identifies the *sari* of Theophrastus with the *Cyperus fastigiatus*, Linn.; but the description is too vague to serve as a sufficient basis for identification. There can be little doubt that *sûph* is sometimes used in a general sense like our English "weeds." It cannot be restricted to denote *alga*, as Celsius has endeavored to show, because *alga* is not found in the Nile. Lady Calcott (*Script. Herb.* p. 158) thinks the *Zostera marina* ("grass-wrack") may be intended; but there is nothing in favor of such an opinion. The *sûph* of Is. xix. 6, where it is mentioned with the *kâneh*, appears to be used in a more restricted sense to denote some species of "reed" or "tall grass." There are various kinds of *Cyperaceæ* and tall *Graminaceæ*, such as *Arundo* and *Saccharum*, in Egypt. [REED.] W. H.

* It is quite possible that no definite species was intended here, as in many other places in the Scriptures where plants are mentioned. In Gen. xli. 2, 18, where the kine fed "in an *âchû*," the expression may be used in a general sense, just as we might say "in the *sedge*," without intending to designate any particular species of *Cyperus*, or *Carex*, or *Juncus*, or others of kindred orders. This same indefiniteness is retained in the Arabic terms رَبيع and حَلْف, the former signifying *Gramineæ* in general; the latter being an indefinite term covering many species of *Gramineæ* and *Cyperaceæ;* while بَرْدِي is a general term for *Juncaceæ*. G. E. P

FLAGON a word employed in the A. V. to render two distinct Hebrew terms: 1. *Ashishah*, אֲשִׁישָׁה (2 Sam. vi. 19; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii 1). The real meaning of this word, according to the conclusions of Gesenius (*Thes.* p. 166), is a cake of pressed raisins. He derives it from a root signifying to compress, and this is confirmed by the renderings of the LXX. (λάγανον, ἀμορίτη, πέμματα) and of the Vulgate, and also by the indications of the Targum Pseudojon. and the Mishna (*Nedarim*, 6, § 10). In the passage in Hosea there is probably a reference to a practice of offering such cakes before the false deities. The rendering of the A. V. is perhaps to be traced to Luther, who in the first two of the above passages has *ein Nössel Wein*, and in the last *Kanne Wein*; but primarily to the interpretations of modern Jews (*e. g.* Gemara, *Baba Bathra*, and Targum on Chronicles), grounded on a false etymology (see Michaelis, quoted by Gesenius, and the observations of the latter, as above). It will be observed that in the two first passages the words "of wine" are interpolated, and that in the last "of wine" should be "of grapes."

2. *Nebel*, נֵבֶל (Is. xxii. 24 only). *Nebel* is commonly used for a bottle or vessel, originally probably a skin, but in later times a piece of pottery (Is. xxx. 14). But it also frequently occurs with the force of a musical instrument (A. V. generally "psaltery," but sometimes "viol"), a meaning which is adopted by the Targum, and the Arabic and Vulgate versions, and Luther, and given in the margin of the A. V. The text, however, follows the rendering of the LXX., and with this agrees Gesenius's rendering, "*Becken und Flaschen, von allerhand Art.*" G.

FLAX. Two Hebrew words are used for this plant in O. T., or rather the same word slightly modified — פִּשְׁתָּה, and פִּשְׁתָּה. About the former there is no question. It occurs only in three places (Ex. ix. 31; Is. xlii. 3, xliii. 17). As regards the latter, there is probably only one passage where it stands for the plant in its undressed state (Josh. ii. 6). Eliminating all the places where the words are used for the article manufactured in the *thread*, the *piece*, or the *made up garment* [LINEN; COTTON], we reduce them to two: Ex. ix. 31, certain, and Josh. ii. 6, disputed.

In the former the flax of the Egyptians is recorded to have been damaged by the plague of hail. The word גִּבְעֹל is retained by Onkelos: but is rendered in LXX. σπερματίζον, and in Vulg. *folliculos germinabut*. The A. V. seems to have followed the LXX. (*bolled* = σπερματίζον); and so Rosenm "globulus seu nodus lini maturescentis" (*Schol.* ad loc.). Gesenius makes it the calix or corolla; refers to the Mishna, where it is used for the calix of the hyssop, and describes this explanation as one of long standing among the more learned Rabbins (*Thes.* p. 261).

For the flax of ancient Egypt, see Herod. ii 37, 105; Cels. ii. p. 235 ff.; Heeren, *Ideen*, ii. 2, p. 368 ff. For that of modern Egypt, see Hasselquist, *Journey*, p. 500; Olivier, *Voyage*, iii. 297; Girard's *Observations* in *Descript. de l'Égypte*, tom. xvii. (*État moderne*), p. 98: Paul Lucas, *Voyages*, pt. ii. p. 47.

From Ritter's *Erdkunde*, ii. 916 (comp. his *Vorhalle*, &c. pp 45–48) it seems probable that the cultivation of flax for the purpose of the manufacture of linen was by no means confined to Egypt; but that, originating in India, it spread over the whole continent of Asia at a very early period of antiquity. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Josh. ii. 6, the second of the two passages mentioned above. There is, however, some difference of opinion about the meaning of the words פִּשְׁתֵּי הָעֵץ: λινοκαλάμη: Vulg. *stipula lini*; and so A. V. "stalks of flax;" Joseph. speaks of λίνου ἀγκαλίδας, armfuls, or bundles of flax; but Arab. Vers. "stalks of *cotton*." Gesenius, however, and Rosenmüller are in favor of the rendering "stalks of flax." If this be correct, the place involves an allusion to the custom of drying the flax-stalks by exposing them to the heat of the sun upon the flat roofs of houses; and so expressly in Joseph. (*Ant.* v. 1, § 2), λίνου γὰρ ἀγκαλίδας ἐπὶ τοῦ τέγους ἔψυχε. In later times this drying was done in ovens (Rosenm. *Alterthumsk.*). There is a decided reference to the raw material in the LXX. rendering of Lev. xiii. 47, ἱματίῳ στυπτινίνῳ, and Judg. xv. 14, στυππίον, comp. Is. i. 31.

The various processes employed in preparing the flax for manufacture into cloth are indicated — (1.) The drying process (see above). (2.) The peeling of the stalks, and separation of the fibres (the name being derivable either, as Parkh. from פָּשַׁט, to strip, peel, or as Gesen. from פָּשַׁשׁ, to separate into parts). (3.) The hackling (Is. xix. 9; LXX λίνον τὸ σχιστόν; vid. Gesen. *Lex.* s. v. שָׁרִיק, and for the *combs* used in the process, comp. Wilkinson, *Anc. Egypt.* iii. 140). The flax, however, was not always dressed before weaving (see Ecclus. xl. 4, where ὠμόλινον is mentioned as a species of clothing worn by the poor). That the use of the coarser fibres was known to the Hebrews may be inferred from the mention of *tow* (נְעוֹרֶת), in Judg. xvi. 9; Is. i. 31. That flax was anciently one of the most important crops in Palestine appears from Hos. ii. 5, 9; that it continued to be grown and manufactured into linen in N. Palestine down to the Middle Ages we have the testimony of numerous Talmudists and Rabbins. At present it does not seem to be so much cultivated there as the *cotton* plant. [COTTON; LINEN.] T. E. B.

FLEA, an insect twice only mentioned in Scripture, namely, in 1 Sam. xxiv. 14, xxvi. 20. In both cases David in speaking to Saul applies it to himself as a term of humility. The Heb. word is פַּרְעֹשׁ, which the LXX. render by ψύλλος, and the Vulg. by *pulex*. Fleas are abundant in the East, and afford the subject of many proverbial expressions. W. D.

FLESH. [FOOD.]

FLINT. The Heb. quadriliteral חַלָּמִישׁ is rendered *flint* in Deut. viii. 15, xxxii. 13; Ps. cxiv. 8; and Is. l. 7. In Job xxviii. 9 the same word is rendered *rock* in the text, and *flint* in the margin. In the three first passages the reference is to God's bringing water and oil out of the naturally barren rocks of the wilderness for the sake of his people. In Isaiah the word is used metaphorically to signify the firmness of the prophet in resistance to his persecutors. In Ez iii. 9 the English word "flint"

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occurs in the same sense, but there it represents the Heb. *Tsor*. So also in Is. v. 28 we have *like flint*, in reference to the hoofs of horses. In 1 Macc. x. 73 κόχλαξ is translated *flint*, and in Wisd. xi. 4 the expression ἐκ πέτρας ἀκροτόμου is adopted from Deut. viii. 15 (LXX.). [KNIFE.]

W. D.

FLOOD. [NOAH.]

FLOOR. [PAVEMENT.]

FLOUR. [BREAD.]

FLOWERS. [PALESTINE, BOTANY OF.]

FLUTE (מַשְׂרוֹקִיתָא), a musical instrument, mentioned amongst others (Dan. iii. 5, 7, 10, 15) as used at the worship of the golden image which Nebuchadnezzar had set up. It is derived from שָׂרַק, to hiss; LXX. σύριγξ, a pipe. According to the author of *Shilte-Haggiborim*, this instrument was sometimes made of a great number of pipes — a statement which, if correct, would make its name the Chaldee for the musical instrument called in Hebrew עוּגָב, and erroneously rendered in the A. V. "Organ."

D. W. M.

FLUTE (חָלִיל: χορός: *tibia*), 1 K. i. 40, marg. [PIPE.]

FLUX, BLOODY (δυσεντερία, Acts xxviii. 8), the same as our dysentery, which in the East is, though sometimes sporadic, generally epidemic and infectious, and then assumes its worst form. It is always attended with fever. [FEVER.] A sharp gnawing and burning sensation seizes the bowels, which give off in purging much slimy matter and purulent discharge. When blood flows it is said to be less dangerous than without it (Schmidt, *Bibl. Medic.* c. xiv. pp. 503–507). King Jehoram's disease was probably a chronic dysentery, and the "bowels falling out" the *prolapsus ani*, known sometimes to ensue (2 Chr. xxi. 15, 19).

H. H.

FLY. FLIES. The two following Hebrew terms denote flies of some kind.

1. *Zĕbûb* (זְבוּב: μυῖα: *musca*) occurs only in Eccl. x. 1, "Dead *zĕbûbim* cause the ointment of the apothecary to send forth a stinking savour," and in Is. vii. 18, where it is said, "the Lord shall hiss for the *zĕbûb* that is in the uttermost part of the rivers of Egypt." The Heb. name, it is probable, is a generic one for any insect, but the etymology is a matter of doubt (see Gesenius, *Thes.* p. 401; *Heb. and Chald. Lex.* s. v.; and Fürst, *Heb. Concord.* s. v.). In the first quoted passage allusion is made to flies, chiefly of the family *Muscidæ*, getting into vessels of ointment or other substances; even in this country we know what an intolerable nuisance the house-flies are in a hot summer when they abound, crawling everywhere and into everything; but in the East the nuisance is tenfold greater. The *zĕbûb* from the rivers of Egypt has by some writers, as by Oedmann (*Vermisch. Samm.* vi. 79), been identified with the *zimb* of which Bruce (*Trav.* v. 190) gives a description, and which is evidently some species of *Tabanus*. Sir G. Wilkinson has given some account (*Transac. of the Entomol. Soc.* ii. p. 183) of an injurious fly under the name of *dthebab*, a term almost identical with *zĕbûb*. It would not do to press too much upon this point when it is considered that Egypt abounds with noxious insects: but it must be allowed that there is some reason for this identification; and though, as was stated above, *zĕbûb* is probably a generic name for any *flies*, in this passage of Isaiah it may be used to denote some very troublesome and injurious fly, κατ' ἐξοχήν. "The *dthebab* is a long gray fly, which comes out about the rise of the Nile, and is like the *cleg* of the north of England; it abounds in calm hot weather, and is often met with in June and July, both in the desert and on the Nile." This insect is very injurious to camels, and causes their death, if the disease which it generates is neglected; it attacks both man and beast.

2. *'Arób* (עָרֹב: κυνόμυια: *omne genus muscarum, musca diversi generis, musca gravissima*: "swarms *of flies*," "divers sorts of *flies*," A. V.), the name of the insect, or insects, which God sent to punish Pharaoh; see Ex. viii. 21–31; Ps. lxxviii. 45, cv. 31. The question as to what particular insect is denoted by *'árób*, or whether any one species is to be understood by it, has long been a matter of dispute. The Scriptural details are as follows: the *'árób* filled the houses of the Egyptians, they covered the ground, they lighted on the people, the land was laid waste on their account. From the expression in ver. 31, "there remained not one," some writers have concluded that the Hebrew word points to some definite species; we do not think, however, that much stress ought to be laid upon this argument; if the *'árób* be taken to denote "swarms," as the Auth. Version renders it, the "not *one* remaining" may surely have for its antecedent an individual fly understood in the collective "swarms." The LXX. explain *'árób* by κυνόμυια, *i. e.* "dog-fly;" it is not very clear what insect is meant by this Greek term, which is frequent in Homer, who often uses it as an abusive epithet. It is not improbable that one of the *Hippoboscidæ*, perhaps *H. equina*, Linn., is the κυνόμυια of Ælian (*N. A.* iv. 51), though Homer may have used the compound term to denote extreme impudence, implied by the shamelessness of the dog and the teasing impertinence of the common fly (*Musca*). As the *'árób* are said to have filled the houses of the Egyptians, it seems not improbable that common flies (*Muscidæ*) are more especially intended, and that the compound κυνόμυια denotes the grievous nature of the plague, though we see no reason to restrict the *'árób* to any one family. "Of insects," says Sonnini (*Trav.* iii. p. 299), "the most troublesome in Egypt are flies; both man and beast are cruelly tormented with them. No idea can be formed of their obstinate rapacity It is in vain to drive them away; they return again in the self-same moment, and their perseverance wearies out the most patient spirit." The *'árób* may include various species of *Culicidæ* (gnats), such as the mosquito, if it is necessary to interpret the "devouring" nature of the *'árób* (in Ps. lxxviii. 45) in a strictly literal sense; though the expression used by the Psalmist is not inapplicable to the flies, which even to this day in Egypt may be regarded as a "plague," and which are the great instrument of spreading the well-known ophthalmia, which is conveyed from one individual to another by these dreadful pests; or the literal meaning of the *'árób* "devouring" the Egyptians may be understood in its fullest sense of the *Muscidæ*, if we suppose that the people may have been punished by the larvæ gaining admittance into the bodies as into the stomach, frontal sinus, and intestines

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and so occasioning in a hot climate many instances of death;[a] see for cases of *Myasis* produced by *dipterous larvæ*, *Transactions of Entomol. Soc.* ii. pp. 266–269.

The identification of the *'ârôb* with the cockroach (*Blatta orientalis*), which Oedmann (*Verm. Sam.* pt. ii. c. 7) suggests, and which Kirby (*Bridgw. Treat.* ii. p. 357) adopts, has nothing at all to recommend it, and is purely gratuitous, as Mr. Hope proved in 1837 in a paper on this subject in the *Trans. Ent. Soc.* ii. p. 179–183. The error of calling the cockroach a beetle, and the confusion which has been made between it and the Sacred Beetle of Egypt (*Ateuchus sacer*), has recently been repeated by M. Kalisch (*Hist. and Crit. Comment. Ex. l. c.*). The cockroach, as Mr. Hope remarks, is a nocturnal insect, and prowls about for food at night, "but what reason have we to believe that the fly attacked the Egyptians by night and not by day?" We see no reason to be dissatisfied with the reading in our own version. W. H.

* FLYING ROLL. [ROLL, Amer. ed.]

* FOLD. [SHEEP-FOLD.]

FOOD. The diet of eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish, or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term *lechem* (originally food of any kind) specifically for bread, as well as by the expression "staff of bread" (Lev. xxvi. 26: Ps. cv. 16; Ez. iv. 16, xiv. 13). Simpler preparations of corn were, however, common; sometimes the fresh green ears were eaten in a natural state,[b] the husks being rubbed off by the hand (Lev. xxiii. 14; Deut. xxiii. 25; 2 K. iv. 42; Matt. xii. 1; Luke vi. 1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev. ii. 14), and eaten as "parched corn," in which form it was an ordinary article of diet, particularly among laborers, or others who had not the means of dressing food (Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xvii. 17, xxv. 18; 2 Sam. xvii. 28): this practice is still very usual in the East (cf. Lane, i. 251; Robinson, *Researches*, ii. 350). Sometimes the grain was bruised (like the Greek *polenta*, Plin. xviii. 14), in which state it was termed either גֶּרֶשׂ (ἑρικτά, LXX.; A. V. "beaten" Lev. ii. 14, 16), or רִיפוֹת (πτισάναι, Aquil. Symm.; A. V. "corn;" 2 Sam. xvii. 19; cf. Prov. xxvii. 22), and then dried in the sun; it was eaten either mixed with oil (Lev. ii. 15), or made into a soft cake named עֲרִיסָה (A. V. "dough;" Num. xv. 20; Neh. x. 37; Ez. xliv. 30). The Hebrews used a great variety of articles (John xxi. 5) to give a relish to bread. Sometimes salt was so used (Job vi. 6), as we learn from the passage just quoted; sometimes the bread was dipped into the sour wine (A. V. "vinegar") which the laborers drank (Ruth ii. 14); or, where meat was eaten, into the gravy, which was either served up separately for the purpose, as by Gideon (Judg. vi. 19), or placed in the middle of the meat dish, as done by the Arabs (Burckhardt, *Notes*, i. 63), whose practice of dipping bread in the broth, or melted fat of the animal, strongly illustrates the reference to the sop in John xiii. 26 ff. The modern Egyptians season their bread with a sauce[c] composed of various stimulants, such as salt, mint, sesame, and chick-peas (Lane, i. 180). The Syrians, on the other hand, use a mixture of savory and salt for the same purpose (Russell, i. 93). Where the above mentioned accessories were wanting, fruit, vegetables, fish, or honey, were used. In short it may be said that all the articles of food which we are about to mention were mainly viewed as subordinates to the staple commodity of bread. The various kinds of bread and cakes are described under the head of BREAD.

Milk and its preparations hold a conspicuous place in eastern diet, as affording substantial nourishment; sometimes it was produced in a fresh state (חָלָב; Gen. xviii. 8), but more generally in the form of the modern *leban*, i. e. sour milk (חֶמְאָה; A. V. "butter;" Gen. xviii. 8; Judg. v. 25; 2 Sam. xvii. 29). The latter is universally used by the Bedouins, not only as their ordinary beverage (Burckhardt, *Notes*, i. 240), but mixed with flour, meat, and even salad (Burckhardt, i. 58, 63; Russell, *Aleppo*, i. 118). It is constantly offered to travellers, and in some parts of Arabia it is deemed scandalous to take any money in return for it (Burckhardt, *Arabia*, i. 120). For a certain season of the year, *leban* makes up a great part of the food of the poor in Syria (Russell, *l. c.*). Butter (Prov. xxx. 33) and various forms of coagulated milk, of the consistency of the modern *kaimak* (Job x. 10; 1 Sam. xvii. 18; 2 Sam. xvii. 29) were also used. [BUTTER; CHEESE; MILK.]

Fruit was another source of subsistence: figs stand first in point of importance; the early sorts described as the "summer fruit" (קַיִץ; Am. viii. 1, 2), and the "first ripe fruit" (בִּכּוּרָה: Hos ix. 10; Mic. vii. 1) were esteemed a great luxury, and were eaten as fresh fruit; but they were generally dried and pressed into cakes, similar to the date-cakes of the Arabians (Burckhardt, *Arabia*, i. 57), in which form they were termed דְּבֵלִים (παλάθαι, A. V. "cakes of figs;" 1 Sam. xxv. 18; xxx. 12; 1 Chr. xii. 40), and occasionally קַיִץ simply (2 Sam. xvi. 1; A. V. "summer fruit"). Grapes were generally eaten in a dried state as raisins (צִמֻקִים; *ligaturæ uvæ passæ*, Vulg.; 1 Sam. xxv. 18, xxx. 12; 2 Sam. xvi. 1; 1 Chr. xii. 40), but sometimes, as before, pressed into cakes, named אֲשִׁישָׁה (2 Sam. vi. 19; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii. 1), understood by the LXX. as a sort of cake, λάγανον ἀπὸ τηγάνου, and by

[a] There is, however, no occasion to appeal to the above explanation, for the common flies in Egypt well merit the epithet of "devouring." Mr Tristram assures us that he has had his ankles and instep covered with blood from the bite of the common fly, as he lay on the sand in the desert with his boots off.

[b] This custom is still practiced in Palestine (Robinson's *Researches*, i. 493).

[c] The later Jews named this sauce חֲרוֹסֶת (Mishn. *Pes.* 2, § 8): it consisted of vinegar, almonds, and spice, thickened with flour. It was used at the celebration of the Passover (*Pes.* 10, § 3).

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the A. V. as a "flagon of wine." Fruit-cake forms a part of the daily food of the Arabians, and is particularly adapted to the wants of travellers; dissolved in water it affords a sweet and refreshing drink (Niebuhr, *Arabia*, p. 57; Russell, *Aleppo*, i. 82); an instance of its stimulating effect is recorded in 1 Sam. xxx. 12. Apples (probably citrons) are occasionally noticed, but rather in reference to their fragrance (Cant. ii. 5, vii. 8) and color (Prov. xxv. 11), than as an article of food. Dates are not noticed in Scripture, unless we accept the rendering of קַיִץ in the LXX. (2 Sam. xvi. 1) as = φοίνικες; it can hardly be doubted, however, that, where the palm-tree flourished, as in the neighborhood of Jericho, its fruit was consumed; in Joel i. 12 it is reckoned among other trees valuable for their fruit. The pomegranate-tree is also noticed by Joel; it yields a luscious fruit, from which a species of wine was expressed (Cant. viii. 2; Hag. ii. 19). Melons were grown in Egypt (Num. xi. 5), but not in Palestine. The mulberry is undoubtedly mentioned in Luke xvii. 6 under the name συκάμινος; the Hebrew בְּכָאִים so translated (2 Sam. v. 23; 1 Chr. xiv. 14) is rather doubtful; the Vulg. takes it to mean *pears*. The συκομορέα ("sycamore," A. V.; Luke xix. 4) differed from the tree last mentioned; it was the Egyptian fig, which abounded in Palestine (1 K. x. 27), and was much valued for its fruit (1 Chr. xxvii. 28; Am. vii. 14). [Apple; Citron; Fig; Mulberry-trees; Palm-tree; Pomegranate; Sycamine-tree; Sycamore.]

Of vegetables we have most frequent notice of lentils (Gen. xxv. 34; 2 Sam. xvii. 28, xxiii. 11; Ez. iv. 9), which are still largely used by the Bedouins in travelling (Burckhardt, *Arabia*, i. 65); beans (2 Sam. xvii. 28; Ez. iv. 9), which still form a favorite dish in Egypt and Arabia for breakfast, boiled in water and eaten with butter and pepper; from 2 Sam. xvii. 28 it might be inferred that beans and other kinds of pulse were roasted, as barley was, but the second קָלִי in that verse is probably interpolated, not appearing in the LXX., and even if it were not so, the reference to *pulse* in the A. V., as of *cicer* in the Vulg., is wholly unwarranted; cucumbers (Num. xi. 5; Is. i. 8; Bar. vi. 70 [or Epist. of Jer. 70]; cf. 2 K. iv. 39 where wild gourds, *cucumeres asinini*, were picked in mistake for cucumbers); leeks, onions, and garlic, which were and still are of a superior quality in Egypt (Num. xi. 5; cf. Wilkinson, *Anc. Egypt.* ii. 374; Lane, i. 251); lettuce, of which the wild species, *lactuca agrestis*, is identified with the Greek πικρίς by Pliny (xxi. 65), and formed, according to the LXX. and the Vulg., the "bitter herbs" (מְרֹרִים) eaten with the paschal lamb (Ex. xii. 8; Num. ix. 11); endive, which is still well known in the East (Russell, i. 91), may have been included under the same class. In addition to the above we have notice of certain "herbs" (אֹרוֹת; 2 K. iv. 39) eaten in times of scarcity, which were mallows according to the Syriac and Arabic versions, but according to the Talmud a vegetable resembling the *Brassica eruca* of Linnæus; and again of the purslane (מַלּוּחַ: ἅλιμα: A. V. "mallows") and broom-root (רְתָמִים, A. V. "juniper;" Job xxx 4) as eaten by the poor in time of famine, unless the latter were gathered as fuel. An insipid plant, probably purslane, used in salad, appears to be referred to in Job vi. 6, under the expression רִיר חַלָּמוּת ("white of egg," A. V.). The usual method of eating vegetables was in the form of pottage (נָזִיד: ἕψημα: *pulmentum*; Gen. xxv. 29; 2 K. iv. 38; Hag. ii. 12), a meal wholly of vegetables was deemed very poor fare (Prov. xv. 17; Dan. i. 12; Rom. xiv. 2). The modern Arabians consume but few vegetables; radishes and leeks are most in use, and are eaten raw with bread (Burckhardt, *Arabia*, i. 56). [Beans; Cucumber; Garlic; Gourd; Leek; Lentiles; Onion.]

The spices or condiments known to the Hebrews were numerous; cummin (Is. xxviii. 25; Matt. xxiii. 23), dill (Matt. xxiii. 23, "anise," A. V.), coriander (Ex. xvi. 31; Num. xi. 7), mint (Matt. xxiii. 23), rue (Luke xi. 42), mustard (Matt. xiii. 31, xvii. 20), and salt (Job vi. 6), which is reckoned among "the principal things for the whole use of man's life" (Ecclus. xxxix. 26). Nuts (pistachios) and almonds (Gen. xliii. 11) were also used as *whets* to the appetite. [Almond-tree; Anise; Coriander; Cummin; Mint; Mustard; Nuts; Spices.]

In addition to these classes, we have to notice some other important articles of food: in the first place, honey, whether the natural product of the bee (1 Sam. xiv. 25; Matt. iii. 4), which abounds in most parts of Arabia (Burckhardt, *Arabia*, i. 54), or the other natural and artificial productions included under that head, especially the *dibs* of the Syrians and Arabians, *i. e.* grape-juice boiled down to the state of the Roman *defrutum*, which is still extensively used in the East (Russell, i. 82); the latter is supposed to be referred to in Gen. xliii. 11 and Ez. xxvii. 17. The importance of honey, as a substitute for sugar, is obvious; it was both used in certain kinds of cake (though prohibited in the case of meat offerings, Lev. ii. 11) as in the pastry of the Arabs (Burckhardt, *Arabia*, i. 54), and was also eaten in its natural state either by itself (1 Sam. xiv. 27; 2 Sam. xvii. 29; 1 K. xiv. 3), or in conjunction with other things, even with fish (Luke xxiv. 42). "Butter and honey" is an expression for rich diet (Is. vii. 15, 22); such a mixture is popular among the Arabs (Burckhardt, *Arabia*, i. 54). "Milk and honey" are similarly coupled together, not only frequently by the sacred writers, as expressive of the richness of the promised land, but also by the Greek poets (cf. Callim. *Hymn. in Jov.* 48; Hom. *Od.* xx. 68). Too much honey was deemed unwholesome (Prov. xxv. 27). With regard to oil, it does not appear to have been used to the extent we might have anticipated; the modern Arabs only employ it in frying fish (Burckhardt, *Arabia*, i. 54), but for all other purposes butter is substituted: among the Hebrews it was deemed an expensive luxury (Prov. xxi. 17), to be reserved for festive occasions (1 Chr. xii. 40); it was chiefly used in certain kinds of cake (Lev. ii. 5 ff.; 1 K. xvii. 12). "Oil and honey" are mentioned in conjunction with bread in Ez. xvi. 13, 18. The Syrians, especially the Jews, eat oil and honey (*dibs*) mixed together (Russell, i. 80). Eggs are not often noticed, but were evidently known as articles of food (Is. x. 14, lix. 5; Luke xi. 12), and are reckoned by Jerome (*In Epitaph. Paul.* i. 176) among the delicacies of the table. [Honey; Oil.]

The Orientals have been at all times sparing in the use of animal food: not only does the excessive

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eat of the climate render it both unwholesome to eat much meat (Niebuhr *Descript.* p. 46) and expensive from the necessity of immediately consuming a whole animal, but beyond this the ritual regulations of the Mosaic law in ancient, as of the Koran in modern times, have tended to the same result. It has been inferred from Gen. ix. 3, 4, that animal food was not permitted before the flood: but the notices of the flock of Abel (Gen. iv. 2) and of the herds of Jabal (Gen. iv. 20), as well as the distinction between clean and unclean animals (Gen. vii. 2), favor the opposite opinion; and the permission in Gen. ix. 3 may be held to be only a more explicit declaration of a condition implied in the grant of universal dominion previously given (Gen. i. 28). The prohibition then expressed against consuming the blood of any animal (Gen. ix. 4) was more fully developed in the Levitical law, and enforced by the penalty of death (Lev. iii. 17, vii 26, xix. 26; Deut. xii. 16; 1 Sam. xiv. 32 ff.; Ez. xliv. 7, 15), on the ground, as stated in Lev. xvii. 11 and Deut. xii. 23, that the blood contained the principle of life, and, as such, was to be offered on the altar; probably there was an additional reason in the heathen practice of consuming blood in their sacrifices (Ps. xvi. 4; Ex. xxxiii. 25). The prohibition applied to strangers as well as Israelites, and to all kinds of beast or fowl (Lev. vii. 26, xvii. 12, 13). So strong was the feeling of the Jews on this point, that the Gentile converts to Christianity were laid under similar restrictions (Acts xv. 20, 29, xxi. 25). As a necessary deduction from the above principle, all animals which had died a natural death (נְבֵלָה, Deut. xiv. 21), or had been torn of beasts (טְרֵפָה, Ex. xxii. 31), were also prohibited (Lev. xvii. 15; cf. Ex. iv. 14), and to be thrown to the dogs (Ex. xxii. 31): this prohibition did not extend to strangers (Deut. xiv. 21). Any person infringing this rule was held unclean until the evening, and was obliged to wash his clothes (Lev. xvii. 15). In the N. T. these cases are described under the term πνικτόν (Acts xv. 20), applying not only to what was *strangled* (as in A. V.), but to any animal from which the blood was not regularly poured forth. Similar prohibitions are contained in the Koran (ii. 175, v. 4, xvi. 116), the result of which is that at the present day the Arabians eat no meat except what has been bought at the shambles. Certain portions of the fat of sacrifices were also forbidden (Lev. iii. 9, 10), as being set apart for the altar (Lev. iii. 16, vii. 23; cf. 1 Sam. ii. 16 ff.; 2 Chr. vii. 7): it should be observed that the term in Neh. viii. 10, translated *fat*, is not חֵלֶב, but מַשְׁמַנִּים = the fatty pieces of meat, delicacies. In addition to the above, Christians were forbidden to eat the flesh of animals, portions of which had been offered to idols (εἰδωλόθυτα), whether at private feasts, or as bought in the market (Acts xv. 29, xxi. 25; 1 Cor. viii. 1 ff.). All beasts and birds classed as unclean (Lev. xi. 1 ff.; Deut. xiv. 4 ff.) were also prohibited [Unclean Beasts and Birds]: and in addition to these general precepts there was a special prohibition against "seething a kid in his mother's milk" (Ex. xxiii. 19, xxxiv 26; Deut. xiv. 21), which has been variously understood, by Talmudical writers, as a general prohibition against the joint use of meat and milk (Mishna, *Cholin*, cap. 8, § 1); by Michaelis (*Mos. Recht*, iv. 210), as prohibiting the use of fat or milk, as compared with ..., in cooking; by Luther and Calvin, as prohibiting the slaughter of young animals; and by Bochart and others, as discountenancing cruelty in any way. These interpretations, however, all fail in establishing any connection between the precept and the offering of the first-fruits, as implied in the three passages quoted. More probably it has reference to certain heathen usages at their harvest festivals (Maimonides, *More Neboch.* 3, 48; Spencer, *de Legg. Hebr. Ritt.* p. 535 ff.): there is a remarkable addition in the Samaritan version and in some copies of the LXX. in Deut. xiv. 21, which supports this view: ὃς γὰρ ποιεῖ τοῦτο, ὡσεὶ ἀσεβάλακα θύσει, ὅτι μίασμά ἐστι τῷ θεῷ Ἰακώβ (cf. Knobel, *Comment.* in Ex. xxiii. 19). The Hebrews further abstained from eating the sinew of the hip (גִּיד הַנָּשֶׁה, Gen. xxxii. 32), in memory of the struggle between Jacob and the angel (comp. ver. 25). The LXX., the Vulg., and the A. V. interpret the ἅπαξ λεγόμενον word *nasheh* of the shrinking or benumbing of the muscle (ὃ ἐνάρκησεν: *qui emarcuit:* "which shrank"): Josephus (*Ant.* i 20, § 2) more correctly explains it, τὸ νεῦρον τὸ πλατύ; and there is little doubt that the nerve he refers to is the *nervus ischiadicus*, which attains its greatest thickness at the hip. There is no further reference to this custom in the Bible; but the Talmudists (*Cholin*, 7) enforced its observance by penalties.

Under these restrictions the Hebrews were permitted the free use of animal food: generally speaking they only availed themselves of it in the exercise of hospitality (Gen. xviii. 7), or at festivals of a religious (Ex. xii. 8), public (1 K. i. 9; 1 Chr. xii. 40), or private character (Gen. xxvii. 4; Luke xv. 23); it was only in royal households that there was a daily consumption of meat (1 K. iv. 23; Neh. v. 18). The use of meat is reserved for similar occasions among the Bedouins (Burckhardt's *Notes*, i. 63). The animals killed for meat were — calves (Gen. xviii. 7; 1 Sam. xxviii. 24; Am. vi. 4), which are further described by the term fatling (מָרִיא = μόσχος σιτευτός, Luke xv. 23, and σιτιστά, Matt. xxii. 4; 2 Sam. vi. 13; 1 K. i. 9 ff.; A. V. "fat cattle"); lambs (2 Sam. xii. 4; Am. vi. 4); oxen, not above three years of age (1 K. i. 9; Prov. xv. 17; Is. xxii. 13; Matt. xxii. 4), which were either stall-fed (בָּרִאים: μόσχοι ἐκλεκτοί), or taken up from the pastures (רְעִי: βόες νομάδες; 1 K. iv. 23); kids (Gen. xxvii. 9; Judg. vi. 19; 1 Sam. xvi. 20); harts, roebucks, and fallow-deer (1 K. iv. 23), which are also brought into close connection with ordinary cattle in Deut. xiv. 5, as though holding an intermediate place between tame and wild animals; birds of various kinds (צִפֳּרִים: A. V. "fowls;" Neh. v. 18; the LXX., however, give χίμαρος, as though the reading were צְפִירִים); quail in certain parts of Arabia (Ex. xvi. 13; Num. xi. 32); poultry (פַּרְבָּרִים: 1 K. iv. 23; understood generally by the LXX., ὀρνίθων ἐκλεκτῶν σιτευτά; by Kimchi and the A. V. as fatted fowl; by Gesenius, *Thesaur.* 246, as geese, from the *whiteness* of their plumage; by Thenius, *Comm.* in *l. c.*, as guinea-fowls, as though the word represented the call of that bird); partridges (1 Sam. xxvi. 20); fish, with the exception of such as were without scales and fins (Lev. xi. 9; Deut. xiv

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), both salted, as was probably the case with the sea-fish brought to Jerusalem (Neh. xiii. 16), and fresh (Matt. xiv. 19, xv. 36; Luke xxiv. 42): in our Saviour's time it appears to have been the usual food about the Sea of Galilee (Matt. vii. 10); the term ὀψάριον is applied to it by St. John (vi. 9; xxi. 9 ff.) in the restricted sense which the word obtained among the later Greeks, as = *fish*. Locusts, of which certain species only were esteemed clean (Lev. xi. 22), were occasionally eaten (Matt. iii. 4), but considered as poor fare. They are at the present day largely consumed by the poor both in Persia (Morier's *Second Journey*, p. 44) and in Arabia (Niebuhr, *Voyage*, i. 319); they are salted and dried, and roasted, when required, on a frying-pan with butter (Burckhardt's *Notes*, ii. 92; Niebuhr, *l. c.*).

Meat does not appear ever to have been eaten by itself; various accompaniments are noticed in Scripture, as bread, milk, and sour milk (Gen. xviii. 8); bread and broth (Judg. vi. 19); and with fish either bread (Matt. xiv. 19, xv. 36; John xxi. 9) or honeycomb (Luke xxiv. 42): the instance in 2 Sam. vi. 19 cannot be relied on, as the term אֲשִׁפָּר, rendered in the A. V. *a good piece of flesh*, after the Vulg., *assatura bibulæ carnis*, means simply a portion or measure, and may apply to wine as well as meat. For the modes of preparing meat, see COOKING; and for the times and manner of eating, MEALS: see also FISH, FOWL, &c., &c.

To pass from ordinary to occasional sources of subsistence: prison diet consisted of bread and water administered in small quantities (1 K. xxii. 27; Jer. xxxvii. 21); pulse and water was considered but little better (Dan. i. 12); in time of sorrow or fasting it was usual to abstain either altogether from food (2 Sam. xii. 17, 20), or from meat, wine, and other delicacies, which were described as לֶחֶם חֲמֻדוֹת, lit. *bread of desires* (Dan. x. 3). In time of extreme famine the most loathsome food was swallowed; such as an ass's head (2 K. vi. 25), the ass, it must be remembered, being an unclean animal (for a parallel case comp. Plutarch, *Artaxerx.* 24), and dove's dung (see the article on that subject), the dung of cattle (Joseph. *B. J.* v. 13, § 7), and even possibly their own dung (2 K. xviii. 27). The consumption of human flesh was not altogether unknown (2 K. vi. 28; cf. Joseph. *B. J.* vi. 3, § 4), the passages quoted supplying instances of the exact fulfillment of the prediction in Deut. xxviii. 56, 57; comp. also La n. ii. 20, iv. 10; Ez. v. 10.

With regard to the beverages used by the Hebrews, we have already mentioned milk, and the probable use of barley-water, and of a mixture resembling the modern *sherbet*, formed of fig-cake and water. The Hebrews probably resembled the Arabs in not drinking much during their meals, but concluding them with a long draught of water. It is almost needless to say that water was most generally drunk. In addition to these the Hebrews were acquainted with various intoxicating liquors, the most valued of which was the juice of the grape, while others were described under the general term of *shechar* or *strong drink* (Lev. x. 9; Num. vi. 3; Judg. xiii. 4, 7), if indeed the latter does not sometimes include the former (Num. xxviii. 7). These were reserved for the wealthy or for festive occasions: the poor consumed a sour wine (A. V. "vinegar;" Ruth ii. 14; Matt. xxvii. 48), calculated to quench thirst, but not agreeable to the taste (Prov. x. 26). [DRINK, STRONG VINEGAR; WATER; WINE.] W. L. B.

* It is not correct to say that the food of the Orientals is *light* and *simple*, unless meat be the only *heavy* article. They use an inordinate amount of grease in cooking. Eggs are fried in twice their bulk of fat, or butter, or oil. Rice is not eaten except drenched with butter. A stew is unheard of unless the meat and vegetables be first fried in butter or fat, that they may drink in as much of the fatty matter as possible.

Again, they are famous in the East for elaborate compounds. *Kibbe*, their most prized article of diet, is compounded of cracked wheat, boiled and dried previously to give it solidity, beaten up with meat, and onions, and spices, and the nut of a species of pine, a very heavy article of diet. Esau's pottage was probably compounded with lentils, oil, onions, and spices, like the *mejedderah* of the present day. Dyspepsia is one of the most universal disorders of the people, and arises from their heavy and unwholesome food, and the fact that their heavy meal is taken just before retiring for the night.

Again, oil is not used merely for frying fish, but is eaten universally in place of butter and fat during Lent, and at all times is a prominent article of diet. I know of a single family where they use 500 pounds of it per annum, of which the larger part is for food. There are twelve to fourteen persons in the household. G. E. P.

* **FOOT, WATERING WITH THE**, is mentioned in Deut. xi. 10, as a mark of the inferiority of Egypt to Palestine in regard to the existence there of fountains and rivulets. The phrase (whatever its origin may be) imports that the Egyptians, owing to their scanty supplies of water, were obliged to practice a careful, pains-taking economy in the use of such means of irrigation as they possessed. The reference, as some think, is to a reel with a rope and bucket attached to it, "the upper part of which the operator drew towards him with his hands, while at the same time he pushed the lower part from him with his feet" (Rob. *Bibl. Res.* ii. 351, and note ii., at the end of vol. i.). Niebuhr gives a drawing of such a machine which he found very common in India (*Reisebeschr. nach Arabien*, i. 148), but says that he saw it only once in Egypt. The more common explanation is that stated under GARDEN. In addition to the testimony there, Dr. Shaw (*Travels in Barbary and the Levant*, ii. 267) says of the modern Egyptians that they plant their various sorts of pulse in rills, and that when they water them, "they stand ready, as occasion requires, to stop and divert the torrent, by turning the earth against it with the foot, and opening at the same time, with a mattock, a new track to receive it." H.

FOOTMAN, a word employed in the Authorized Version in two senses. (1.) Generally, to distinguish those of the people or of the fighting-men who went on foot from those who were on horseback or in chariots. The Hebrew word for this is רַגְלִי, *ragli*, from *regel*, a foot. The LXX. commonly express it by πεζοί, or occasionally ταγμάτα.

But (2.) The word occurs in a more special sense (in 1 Sam. xxii. 17 only), and as the translation of a different term from the above — רָץ, *rats*

This passage affords the first mention of the existence of a body of swift runners in attendance on the king, though such a thing had been foretold by Samuel (1 Sam. viii. 11). This body appear to have been afterwards kept up, and to have been distinct from the body-guard — the six hundred, and the thirty — who were originated by David. See 1 K. xiv. 27, 28; 2 Chr. xii. 10, 11; 2 K. xi. 4, 6, 11, 13, 19. In each of these cases the word is the same as the above, and is rendered "guard:" but the translators were evidently aware of its signification, for they have put the word "runners" in the margin in two instances (1 K. xiv. 27; 2 K. xi. 13). This indeed was the force of the term "footman" at the time the A. V. was made, as is plain not only from the references just quoted, but amongst others from the title of a well-known tract of Bunyan's — *The Heavenly Footman, or a Description of the Man that gets to Heaven*, on 1 *Cor.* ix. 24 (St. Paul's figure of the race). Swift running was evidently a valued accomplishment of a perfect warrior — a *gibbor*, as the Hebrew word is — among the Israelites. There are constant allusions to this in the Bible, though obscured in the A. V., from the translators not recognizing the technical sense of the word *gibbor*. Among others see Ps. xix. 5; Job xvi. 14; Joel ii. 7, where "strong man," "giant," and "mighty man," are all *gibbor*. David was famed for his powers of running; they are so mentioned as to seem characteristic of him (1 Sam. xvii. 22, 48, 51, xx. 6), and he makes them a special subject of thanksgiving to God (2 Sam. xxii. 30; Ps. xviii. 29). The cases of Cushi and Ahimaaz (2 Sam. xviii.) will occur to every one. It is not impossible that the former — "the Ethiopian," as his name most likely is — had some peculiar mode of running. [CUSHI.] Asahel also was "swift on his feet," and the Gadite heroes who came across to David in his difficulties were "swift as the roes upon the mountains:" but in neither of these last cases is the word *rootz* employed. The word probably derives its modern sense from the custom of domestic servants running by the side of the carriage of their master. [GUARD.] G.

* **FORDS.** [See JORDAN, iii.]

FOREHEAD (מֵצַח, from נָצַח, rad. inus. *shine*, Gesen. p. 815: *μέτωπον*: *frons*). The practice of veiling the face in public for women of the higher classes, especially married women, in the East, sufficiently stigmatizes with reproach the unveiled face of women of bad character (Gen. xxiv. 65; Jer. iii. 3; Niebuhr, *Voy.* i. 132, 149, 150; Shaw, *Travels*, p. 228, 240; Hasselquist, *Travels*, p. 58; Buckingham, *Arab Tribes*, p. 312; Lane, *Mod. Eg.* i. 72, 77, 225–248; Burckhardt, *Travels*, i. 233). An especial force is thus given to the term "hard of forehead" as descriptive of audacity in general (Ez. iii. 7, 8, 9; comp. Juv. *Sat.* xiv. 242 — "Ejectum attritâ de fronte ruborem").

The custom among many oriental nations both of coloring the face and forehead, and of impressing on the body marks indicative of devotion to some special deity or religious sect, is mentioned elsewhere [CUTTINGS IN FLESH] (Burckhardt, *Notes on Bed.* i. 51; Niebuhr, *Voy.* ii. 57; Wilkinson, *Anc. Eg.* ii. 242; Lane, *Mod. Eg.* i. 66). It is doubtless alluded to in Rev. (xiii. 16, 17, xiv. 9, xvii. 5, xx. 4), and in the opposite direction by Ezekiel (ix. 4, 6), and in Rev. (vii. 3, ix. 4, xiv. 1, xxii. 4, The mark mentioned by Ezekiel with approval has been supposed to be the figure of the cross, said to be denoted by the word here used, תָּו, in the ancient Semitic language (Gesen. p. 1495; Spencer, *de Leg. Hebr.* ii. 20, 3, pp. 409, 413).

It may have been by way of contradiction to heathen practice that the high-priest wore on the front of his mitre the golden plate inscribed "Holiness to the Lord" (Ex. xxviii. 36, xxxix. 30 Spencer, *l. c.*).

The "jewels for the forehead," mentioned by Ezekiel (xvi. 12), and in margin of A. V. Gen xxiv. 22, were in all probability nose-rings (Is. iii. 21; Lane, *Mod. Eg.* iii. 225, 226; Harmer, *Obs* iv. 311, 312; Gesen. p. 870; Winer, s. v. *Nasenring*). The Persian and also Egyptian women wear jewels and strings of coins across their foreheads (Olearius, *Travels*, p. 317; Lane, *Mod. Eg.* ii. 228). [NOSE-JEWEL.]

For the use of frontlets between the eyes, see FRONTLETS, and for the symptoms of leprosy apparent in the forehead, LEPROSY. H. W. P.

* **FORESKIN.** [CIRCUMCISION.]

FOREST. The corresponding Hebrew terms are יַעַר, חֹרֶשׁ, and פַּרְדֵּס. The first of these most truly expresses the idea of a forest, the etymological force of the word being *abundance*, and its use being restricted (with the exception of 1 Sam. xiv. 26, and Cant. v. 1, in which it refers to honey) to an abundance of trees. The second is seldom used, and applies to woods of less extent, the word itself involving the idea of what is being cut down (*silva a cædendo dicta*, Gesen. *Thesaur.* p. 530): it is only twice (1 Sam. xxiii. 15 ff.; 2 Chr. xxvii. 4) applied to woods properly so called; its sense, however, is illustrated in the other passages in which it occurs, namely, Is. xvii. 9 (A. V. "bough"), where the comparison is to the solitary relic of an ancient forest, and Ez. xxxi. 3, where it applies to trees or foliage sufficient to afford shelter (*frondibus nemorosus*, Vulg.: A. V. "with a shadowing shroud"). The third, *pardes* (a word of foreign origin, meaning a *park* or *plantation*, whence also comes the Greek *παράδεισος*), occurs only once in reference to forest trees (Neh. ii. 8), and appropriately expresses the care with which the forests of Palestine were preserved under the Persian rule, a regular warden being appointed, without whose sanction no tree could be felled. Elsewhere the word describes an orchard (Eccl. ii. 5; Cant. iv. 13).

Although Palestine has never been in historical times a woodland country, yet there can be no doubt that there was much more wood formerly than there is at present. It is not improbable that the highlands were once covered with a primeval forest, of which the celebrated oaks and terebinths scattered here and there were the relics. The woods and forests mentioned in the Bible appear to have been situated where they are usually found in cultivated countries, in the valleys and defiles that lead down from the high to the lowlands and in the adjacent plains. They were therefore of no great size, and correspond rather with the idea of the Latin *saltus* than with our *forest*.

(1.) The wood of Ephraim was the most extensive. It clothed the slopes of the hills that bordered the plain of Jezreel, and the plain itself in the neighborhood of Beth-shean (Josh. xvii. 15 ff.), extending, perhaps, at one time to Tabor, which is translated *δρυμός* by Theodotion (Hos. v. 1), and which is still well covered with forest trees (Stanley, p. 350). (2.) The wood of Bethel (2 K. ii. 23, 24;

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was situated in the ravine which descends to the plain of Jericho. (3.) The forest of Hareth (1 Sam. xxii. 5) was somewhere on the border of the Philistine plain, in the southern part of Judah. (4.) The wood through which the Israelites passed in their pursuit of the Philistines (1 Sam. xiv. 25) was probably near Aijalon (comp. v. 31), in one of the valleys leading down to the plain of Philistia. (5.) The "wood" (Ps. cxxxii. 6) implied in the name of Kirjath-jearim (1 Sam. vii. 2) must have been similarly situated, as also (6.) were the "forests" (*choresh*) in which Jotham placed his forts (2 Chr. xxvii. 4). (7.) The plain of Sharon was partly covered with wood (Strab. xvii. p. 758), whence the LXX. give δρυμός as an equivalent (Is. lxv. 10). It has still a fair amount of wood (Stanley, p. 260). (8.) The wood (*choresh*) in the wilderness of Ziph, in which David concealed himself (1 Sam. xxiii. 15 ff.), lay S. E. of Hebron.

The greater portion of Persæa was, and still is, covered with forests of oak and terebinth (Is. ii. 13; Ez. xxvii. 6; Zech. xi. 2; comp. Buckingham's *Palestine*, pp. 103 ff., 240 ff.; Stanley, p. 324). A portion of this near Mahanaim was known as the "wood of Ephraim" (2 Sam. xviii. 6), in which the battle between David and Absalom took place. Winer (art. *Wälder*) places it on the west side of the Jordan, but a comparison of 2 Sam. xvii. 26, xviii. 3, 23, proves the reverse. The statement in xviii. 23, in particular, marks its position as on the highlands, at some little distance from the valley of the Jordan (comp. Joseph. *Ant.* vii. 10, §§ 1, 2).

The house of the forest of Lebanon (1 K. vii. 2, x. 17, 21; 2 Chr. ix. 16, 20) was so called probably from being fitted up with cedar. It has also been explained as referring to the forest-like rows of cedar pillars. The number and magnificence of the cedars of Lebanon is frequently noticed in the poetical portions of the Bible. The *forest* generally supplied Hebrew writers with an image of pride and exaltation doomed to destruction (2 K. xix. 23; Is. x. 18, xxxii. 19, xxxvii. 24; Jer. xxi. 14, xxii. 7, xlvi. 23; Zech. xi. 2), as well as of unfruitfulness as contrasted with a cultivated field or vineyard (Is. xxix. 17, xxxii. 15; Jer. xxvi. 18; Hos. ii. 12). W. L. B.

* **FORNICATION.** [ADULTERY.]

FORTIFICATIONS. [FENCED CITIES.]

FORTUNA'TUS (Φορτούνατος [Latin, *happy, fortunate*], 1 Cor. xvi. 17), one of three Corinthians, the others being Stephanas and Achaicus, who were at Ephesus when St. Paul wrote his first Epistle. Some have supposed that they were *οἱ Χλοῆς*, alluded to 1 Cor. i. 11; but the language of irony, in which the Apostle must in that case be interpreted in ch. xvi. as speaking of their presence, would become sarcasm too cutting for so tender a heart as St. Paul's to have uttered among his valedictions. "The household of Stephanas" is mentioned in ch. i. 16 as having been baptized by himself: perhaps Fortunatus and Achaicus may have been members of that household. There is a Fortunatus mentioned at the end of Clement's first Epistle to the Corinthians, who was possibly the same person. H. A.

* **FOUNDER.** [HANDICRAFT, I.]

FOUNTAIN. (1.) עַיִן, from עִין, *to flow*; so signifies an "eye," Gesen. p. 1017. (2.) מַעְיָן (from ב), a well-watered place; sometimes in A. V. "well," or "spring." (3.) מוֹצָא מַיִם, from יָצָא, *to go forth*, Gesen. p. 613; a gushing forth of waters. (4.) מָקוֹר, from קוּר, *to dig*, Gesen p. 1209. (5.) מַבּוּעַ, from נָבַע, *to bubble forth* Gesen. p. 845. (6.) בַּל, or בְּלֻחַ, from בָּלַל, *to roll*, Gesen. p. 288, all usually: πηγή, or πηγὴ ὕδατος: *fons* and *fons aquarum*. The special use of these various terms will be found examined in the Appendix to Stanley's *Sinai and Palestine*.

Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more striking than the natural gush of waters from the ground. Instead of watering his field or garden, as in Egypt, "with his foot" (Shaw, *Travels*, p. 408), the Hebrew cultivator was taught to look forward to a land "drinking water of the rain of heaven, a land of brooks of water, of fountains and depths springing from valleys and hills" (Deut. viii. 7, xi. 11). In the desert of Sinai, "the few living, perhaps perennial springs," by the fact of their rarity assume an importance hardly to be understood in moister climates, and more than justify a poetical expression of national rejoicing over the discovery of one (Num. xxi. 17). But the springs of Palestine, though short-lived, are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes throughout its whole course (Stanley, *S. & P.* pp. 17, 122, 123, 295, 373, 509; Burckhardt, *Syria*, p. 344). The spring or fountain of living water, the "eye" of the landscape (see No. 1), is distinguished in all oriental languages from the artificially sunk and inclosed well (Stanley, p. 509). Its importance is implied by the number of topographical names compounded with En, or *'Ain* (Arab.): En-gedi, *'Ain-jidy*, "spring of the gazelle," may serve as a striking instance (1 Sam. xxiii. 29; Reland, p. 763; Robinson, i. 504; Stanley, App. § 50). [See AIN.]



Fountain at Nazareth. (Roberts.)

The volcanic agency which has operated so powerfully in Palestine, has from very early times given tokens of its working in the warm springs which are found near the sea of Galilee and the Dead Sea. One of them, En-eglaim, the "spring of calves," at the N. E. end of the latter, is probably identical with Callirrhöe, mentioned by Josephus as a place

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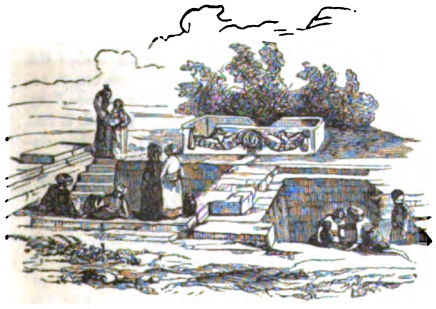
resorted to by Herod in his last illness (Joseph. *B. J.* i. 33, § 5; Kitto, *Phys. Geogr. of Pal.* 120, 121; Stanley, *S. & P.* 285). His son Philip built the town, which he named Tiberias, at the sulphureous hot-springs at the S. of the sea of Galilee (Joseph. *Ant.* xviii. 2, § 3; Hasselquist, *Travels*, App. 283; Kitto, 114; Burckhardt, *Syria*, 328, 330). Other hot-springs are found at seven miles distance from Tiberias, and at *Omkeis* (Gadara) (Reland, 775; Burckhardt, 276, 277; Kitto, 116, 118).

Jerusalem, though mainly dependent for its supply of water upon its rain-water cisterns, appears from recent inquiries to have possessed either more than one perennial spring, or one issuing by more than one outlet. To this agree the "fons perennis aquæ" of Tacitus (*Hist.* v. 12), and the ὕδατων ἀνέκλειπτος σύστασις of Aristeas (Joseph. ii. 112, ed. Havercamp.; Robinson, i. 343, 345; Williams, *Holy City*, ii. 458, 468; Raumer, p. 298; Ez. xlvii. 1, 12; Kitto, *Phys. Geogr.* pp. 412, 415). [CISTERNS; SILOAM.]

In the towers built by Herod, Josephus says there were cisterns with χαλκουργήματα through which water was poured forth: these may have been statues or figures containing spouts for water after Roman models (Plin. *Epist.* v. 6; *H. N.* xxxvi. 15, 121; Joseph. *B. J.* v. 4, § 4).

No Eastern city is so well supplied with water as Damascus (*Early Trav.* p. 294). In oriental cities generally public fountains are frequent (Poole, *English. in Egypt*, i. 180). Traces of such fountains at Jerusalem may perhaps be found in the names En-Rogel (2 Sam. xvii. 17), the "Dragon-well" or fountain, and the "gate of the fountain" (Neh. ii. 13, 14). The water which supplied Solomon's pools near Bethlehem was conveyed to them by subterranean channels. In these may perhaps be found the "sealed fountain" of Cant. iv. 12 (Hasselquist, p. 145; Maundrell, *Early Trav.* p. 457). The fountain of Nazareth bears a traditional antiquity, to which it has probably good derivative, if not actual claim (Roberts, *Views in Palestine*, i. 21, 29, 33; Col. Ch. Chron. No. cxxx. p. 147; Fisher's *Views in Syria*, i. 31, iii. 44).

H. W. P.



So-called "Fountain" of Cana. (From Roberts.)

* **FOUNTAIN-GATE.** [JERUSALEM, I., 13, and III., VIII.]

FOWL. Several distinct Hebrew and Greek words are thus rendered in the A. V. of the Bible. Of these the most common is עוֹף, which is usually a collective term for all kinds of birds, frequently with the addition of הַשָּׁמַיִם, "of the skies." עַיִט is a collective term for birds of prey, derived from עוּט, "to attack vehemently." It is translated *fowl* in Gen. xv. 11, Job xxviii. 7, Is. xviii. 6.

צִפּוֹר (Chald. צְפַר), from root צָפַר, "to hiss," is also a collective term for birds, though occasionally rendered by *swallow* and *sparrow*. For the collective use of the word see Deut. iv. 17; Ps viii. 8; Ez. xvii. 23; and Dan. iv. 12. In Neh v. 18, the word seems to have the special sense which "fowl" has with us, as it is enumerated among the viands provided for Nehemiah's table.

In 1 K. iv. 23, among the daily provisions for Solomon's table "fatted fowl" are included, the Hebrew words being בְּרִרִים אֲבוּסִים. Gesenius prefers to translate this "fatted geese," referring the word to the root בָּרַר, "to be pure," because of the pure whiteness of the bird. He gives reasons for believing that the same word in the cognate languages included also the meaning of *swan*.

In the N. T. the word translated "fowls" is most frequently τὰ πετεινά, which comprehends all kinds of birds (including *ravens*, Luke xii. 24); but in Rev. xix. 17–21, where the context shows that birds of prey are meant, the Greek is τὰ ὄρνεα. The same distinction is observed in the apocryphal writings: comp. Jud. xi. 7, Ecclus. xvii. 4 xliii 14, with 2 Macc. xv. 33. W. D.

[The following supplement to the preceding article appears under BIRDS in the English edition, but was omitted in reprinting, through the misunderstanding of a reference in the Appendix. As "birds" and "fowls" are used in precisely the same sense in the A. V., it is better that the two articles should be united.]

Birds are mentioned as articles of food in Deut. xiv. 11, 20, the intermediate verses containing a list of unclean birds which were not to be eaten. There is a similar list in Lev. xi. 13–19. From Job vi. 6, Luke xi. 12, we find that the eggs of birds were also eaten. Quails and pigeons are edible birds mentioned in the O. T. Our Saviour's mention of the hen gathering her chickens under her wing implies that the domestic fowl was known in Palestine. The art of snaring wild birds is referred to in Ps. cxxiv. 7; Prov. i. 17, vii. 23; Am iii. 5; Hos. v. 1, vii. 12. The cage full of birds in Jer. v. 27 was a trap in which decoy-birds were placed to entice others, and furnished with a trap-door which could be dropped by a fowler watching at a distance. This practice is mentioned in Ecclus. xi. 30 (πέρδιξ θηρευτὴς ἐν καρταλλῳ; comp. Arist. *Hist. Anim.* ix. 8). In Deut. xxii. 6 it is commanded that an Israelite finding a bird's-nest in his path might take the young or the eggs, but must let the hen-bird go. By this means the extirpation of any species was guarded against. Comp. Phocyl. *Carm.* 80 ff.:—

Μή τις ὄρνιθας καλιῆς ἅμα πάντας ἑλέσθω
μητέρα δ' ἀκροκόποις, ἵν' ἐχῃς πάλι τῆσδε νεοττούς.

Birds were not ordinarily used as victims in the Jewish sacrifices. They were not deemed valuable enough for that purpose; but the substitution of turtle-doves and pigeons was permitted to the poor and in the sacrifice for purification. The way of offering them is detailed in Lev. i. 15–17, and v. 8 and it is worthy of notice that the practice of not

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dividing them, which was the case in other victims, was of high antiquity (Gen. xv. 10).

The abundance of birds in the East has been mentioned by many travellers. In Curzon's *Monasteries of the Levant*, and in Stanley's *Sinai and Palestine*, this abundance is noticed; by the latter in connection with his admirable illustration of the parable of the sower (Matt. xiii. 4). (Comp. Rosenmüller, *Morgenl.* v. 59.)

The nests of birds were readily allowed by the Orientals to remain in their temples and sanctuaries, as though they had placed themselves under the protection of God (comp. Herod. i. 159; Ælian, *V. H.* v. 17). There is probably an allusion to this in Ps. lxxxiv. 3.

The seasons of migration observed by birds are noticed in Jer. viii. 7. Birds of song are mentioned in Ps. civ. 12; Eccl. xii. 4. Ducks and geese are supposed to be meant by the word עֲרֻבִּים in 1 K. iv. 23. W. D.

FOWLER. [SPARROW.]

FOX (שׁוּעָל, *shû'âl*: ἀλωπηξ). The root of שׁוּעָל is שָׁעַל, "to break through, to make hollow;" and hence its application to the fox, which burrows. The term, probably, in its use by the Hebrews, included the jackal as well as the common fox; for some of the passages in which A. V. renders it "fox" suit that animal, while others better represent the habits of the jackal.

The fox is proverbially fond of grapes, and a very destructive visitor to vineyards (Cant. ii. 15). The proverbially cunning character of the fox is alluded to in Ez. xiii. 4 and Luke xiii. 32, where the prophets of Israel are said to be like foxes in the desert, and where our Saviour calls Herod "that fox." His habit of burrowing among ruins is referred to in Neh. iv. 3 and Lam. v. 18 (see also Matt. viii. 20). In Judg. xv. 4, and in Ps. lxiii. 10, it seems probable that the jackal rather than the fox is spoken of. The Rabbinical writers make frequent mention of the fox and his habits. In the Talmud it is said, "The fox does not die from being under the earth: he is used to it, and it does not hurt him." And again, "He has gained as much as a fox in a ploughed field," *i. e.* nothing. Another proverb relating to him is this:—

> "If the fox be at the rudder,
> Speak him fairly, 'My dear brother.'"

Both the fox and the jackal are common in Palestine; the latter name being probably connected with the Heb. *shû'âl*; Fr. *chacal*; Germ. *schakal*; Sanskr. *çṛiḳâla*, *çṛigâla*.

A curious instance of a not unfrequent error in the LXX. will be found in 1 K. xx. 10, where *shû'âlim*, foxes, has been read for *salim*, handfuls, and rendered accordingly. W. D.

There can be no doubt that the Hebrew word *shû'âl* (שׁוּעָל) denotes the "jackal" (*Canis aureus*), as well as "the fox." The passage in Ps. lxiii. 10, "they shall be a portion for *shû'âlim*," evidently refers to "jackals," which are ever ready to prey on the dead bodies of the slain. Indeed, we are inclined to think that the "jackal" is the animal more particularly signified in almost all the passages in the O. T. where the Hebrew term occurs. The partiality for grapes is nearly as strong in the jackal as in the fox;[a] and there can be no doubt that the Hebrew *shû'âl*, the Persian *shagal*, the German *schakal*, and the English *jackal*, are all connected with each other.



Jackal. *Canis aureus.*

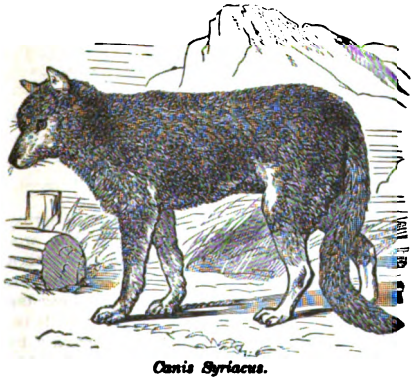
The *shû'âlim* of Judg. xv. 4 are evidently "jackals," and not "foxes," for the former animal is gregarious, whereas the latter is solitary in its habits; and it is in the highest degree improbable that Samson should ever have succeeded in catching so many as 300 foxes, whereas he could readily have "taken in snares," as the Hebrew verb (לָכַד) properly means, so many jackals, which go together for the most part in large groups. The whole passage, which describes the manner in which Samson avenged himself on the Philistines by tying the tails of two jackals together, with a firebrand between them, and then sending them into the standing corn and orchards of his enemies, has, it is well known, been the subject of much dispute. Dr. Kennicott (*Remarks on Select Passages in the O. T.*, Oxford, 1787, p. 100) proposed, on the authority of seven Heb. MSS., to read *shĕdâlim* (שְׁדָלִים), "sheaves" (?), instead of *shû'âlim* (שׁוּעָלִים), leaving out the letter ו, the meaning then being, simply, that Samson took 300 sheaves of corn, and put end to end ("tail to tail"), and then set a burning torch between them. (See also what an anonymous French author has written under the title of *Renards de Samson*, and his arguments refuted in a treatise, "De Vulpibus Simsonæis," by B. H. Gebhard, in *Thes. Nov. Theol. Phil.* i. 553 ff.) The proposed reading of Kennicott has deservedly found little favor with commentators. Not to mention the authority of the important old versions which are opposed to this view, it is pretty certain that *shĕâlîm* cannot mean "sheaves." The word, which occurs only three times, denotes in Is. xl. 12 "the hollow of the hand," and in 1 K. xx. 10, Ez. xiii. 19, "handfuls."

The difficulty of the whole passage consists in understanding how two animals tied together by their tails would run far in the same direction. Col. H. Smith (in Kitto's *Cyc.* art. *Shu'al*) observes, "they would assuredly pull counter to each other, and ultimately fight most fiercely." Probably they would; but it is only fair to remember

[a] We remember some years ago testing this fondness for grapes in the jackals, foxes, and wolves, in the Regent's Park Zoölogical Gardens. The two first-named animals ate the fruit with avidity, but the wolves would not touch it.

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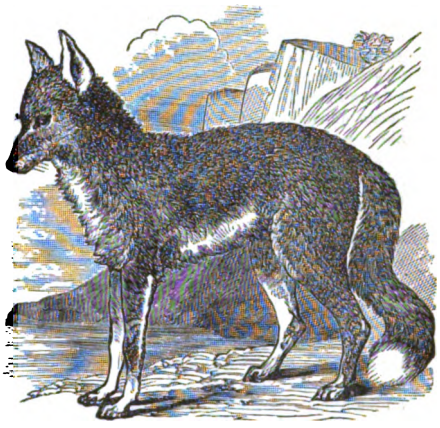
a reply to the objections which critics have advanced to this transaction of the Hebrew judge, that it has yet to be demonstrated that two jackals united by their tails *would* run counter, and thus defeat the intended purpose; in so important a matter as the verification of a Scripture narrative the proper course is experimental where it can be resorted to. Again, we know nothing as to the *length of the cord* which attached the animals, a consideration which is obviously of much importance in the question at issue, for as jackals are gregarious, the couples would naturally run together if we allow a length of cord of two or three yards, especially when we reflect that the terrified animals would endeavor to escape as far as possible out of the reach of their captor, and make the best of their way out of his sight. Col. H. Smith's explanation, which has been adopted by Kitto (in the *Pict. Bibl.* in Judg. *l. c.*), namely, that by "tail to tail" is to be understood the *end of the firebrand* attached to the extremity of the tail, is contradicted by the immediate context, where it is said that Samson "put a firebrand in the midst between two tails." The translation of the A. V. is unquestionably the correct rendering of the Hebrew, and has the authority of the LXX. and Vulg. in its favor. But if the above remarks are deemed inadequate to a satisfactory solution of Samson's exploit, we are at liberty to suppose that he had men to help him, both in the capture of the jackals and in the use to which he put them, and it is not necessary to conclude that the animals were all caught at, and let loose from, *the same place*. Some might have been taken in one portion of the Philistines' territory and some in another, and let loose in different



Canis Syriacus.

parts of the country. This view would obviate the alleged difficulty alluded to above: for there would be no necessity for the jackals to run any great distance in order to insure the greatest amount of damage to the crops: 150 different *centres*, so to speak, of conflagration throughout the country of the Philistines must have burnt up nearly all their corn; and, from the whole context, it is evident that the injury done was one of almost unlimited extent.[a]

With respect to the jackals and foxes of Palestine, there is no doubt that the common jackal of the country is the *Canis aureus*, which may be heard every night in the villages. Hemprich and Ehrenberg (*Symb. Phys.* pt. i.) speak of a vulpine animal, under the name of *Canis Syriacus*, as occurring in Lebanon. Col. H. Smith has figured an animal to which he gives the name of "Syrian fox" or *Vulpes thaleb*, or *taaleb*; but we have been quite unable to identify the animal with any known species.[b] The Egyptian *Vulpes Niloticus* and doubtless the common fox of our own country (*V. vulgaris*) are Palestine species. Hasselquist (*Trav* p. 184) says foxes are common in the stony country about Bethlehem, and near the Convent of St. John, where about vintage time they destroy all the vines unless they are strictly watched. That jackals and foxes were formerly very common in some parts of Palestine is evident from the names of places derived from these animals, as Hazar-Shual (Josh. xv. 28), Shaal-bim (Judg. i. 35). W. H.



Vulpes Niloticus.

FRANKINCENSE (לְבֹנָה, from לָבַן, *to be white*: λίβανος, Ex. xxx. 34, &c., and Matt. ii. 11; λιβανωτός, 1 Chr. ix. 29; Rev. viii. 3, N. T.), a vegetable resin, brittle, glittering, and of a bitter taste, used for the purpose of sacrificial fumigation (Ex. xxx. 34–36). It is obtained by successive incisions in the bark of a tree called the *arbor thuris*, the first of which yields the purest and whitest kind (לְ זַכָּה: λίβανον διαφανῆ, or καθαρόν); while the produce of the after incisions is spotted with yellow, and as it becomes old loses its whiteness altogether. The Hebrews imported their frankincense from Arabia (Is. lx. 6; Jer. vi. 20), and more particularly from Saba; but it is remarkable that at present the Arabian Libanum, or Olibanum, is of a very inferior kind, and that the finest frankincense imported into Turkey comes through Arabia from the islands of the Indian Archipelago. The Arabian plant may possibly have degenerated, or it may be that the finest kind

[a] The reader will find interesting information respecting some of the supposed difficulties in Samson's exploit with the foxes, in Thomson's *Land and Book*, ii. 340, 341. Prof. Cassel also (*Richter und Ruth*, p. 136, in Lange's *Bibelwerk*) brings forward from the history of other ancient chieftains various instances of a resort to similar modes of inflicting injury on enemies in war. H.

[b] The late Col. Hamilton Smith used to make drawings of animals from all sources, such as monuments, books specimens, &c.; but, as he often forgot the source it is difficult in several instances to understand what animal he intended. Dr. Gray tells us that he was unable to identify many of the horses in Jardine's *Naturalist's Library*.

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was always procured from India, as it certainly was in the time of Dioscorides. The Arabs call the best frankincense *cundur*, with which compare the Sanskrit *cunduru*, an odorous gum which is stated by the Hindu medical writers to be the produce of a tree called *Sallaci* or *Salai*. This tree grows on the mountains of India, and is described by Dr. Roxburgh, who calls it the *Boswellia serrata* (*Asiat. Res.* ix. 377, 8vo ed.).

The resin itself is well known: but it is still uncertain by what tree it is produced. Ancient as well as modern authors vary in their descriptions to such an extent that it is difficult to arrive at a consistent, still more difficult to gain a botanical idea of the plant. It is described by Theophrastus as attaining the height of about five ells, having many branches, leaves like the pear-tree, and bark like the laurel; but at the same time he mentions another description, according to which it resembles the *mastick-tree*, its leaves being of a reddish color (*Hist. Plant.* ix. 4). According to Diodorus (v. 41) it is a small tree, resembling the Egyptian hawthorn, with gold-yellow leaves like those of the *wood*. The difficulty was rather increased than otherwise in the time of Pliny by the importation of some shoots of the tree itself, which seemed to belong to the *terebinthus* (xii. 31). Garcia de Horto represents it as low, with a leaf like that of the *mastick:* he distinguishes two kinds, the finer, growing on the mountains, the other dark, and of an inferior quality, growing on the plains. Chardin says that the frankincense tree on the mountains of Caramania resembles a large pear-tree. It is not mentioned by Forskål, and Niebuhr could learn nothing of it (*Trav.* p. 356). A more definite notion of the plant might possibly be obtained from the *Thuia occidentalis*, the American *arbor vitæ*, or frankincense tree. But at any rate there can be little doubt that the tree which produces the Indian frankincense, and which in all probability supplied Arabia with the finer kind supposed to be indigenous in that country, is the *Boswellia serrata* of Roxburgh (*vid. supr.*); or *Boswellia thurifera* of Colebrooke. Its claims have been maintained by Colebrooke against the *Juniperus Lycia* of Linnæus, which was long supposed to be the true frankincense tree. Colebrooke shows, upon the testimony of French botanists, that this tree, which grows in the south of France, does not yield the gum in question. It is extremely doubtful what tree produces the Arabian *olibanum:* Lamarck proposes the *Amyris Gileadensis;* but, as it would seem, upon inconclusive evidence.

The Indian *olibanum*, or frankincense, is imported in chests and casks from Bombay, as a regular article of sale. It is chiefly used in the rites of the Greek and Roman churches; and its only medical application at present is as a perfume in sick rooms. The *olibanum*, or frankincense used by the Jews in the Temple service, is not to be confounded with the frankincense of commerce, which is a spontaneous exudation of the *Pinus abies*, or Norway spruce fir, and resembles, in its nature and uses, the Burgundy pitch which is obtained from the same tree.

From Cant. iv. 14, it has been inferred that the frankincense tree grew in Palestine, and especially on Mount Lebanon. The connection between the names, however, goes for nothing (Lebonah, Lebanon); the word may be used for aromatic plants generally (Gesen. *Lex.*); and the rhetorical flourishes of Florus (*Epit.* iii. 6, "thuris silvas") and Ausonius (*Monosyl.* p. 110) are of little avail against the fact that the tree is not at present found in Palestine (Cels. *Hierob.* i. p. 231 ff. Rosenm. *Alterthumsk.* iv. 153 ff.). T. E. B.

* **FRANKLY** (said of the creditor's manner of discharging his debtors, Luke vii. 42) formerly meant freely, generously. The Greek is ἐχαρίσατο, *i. e.* made *a gift* of the debt to those who owed it. H.

* **FRAY** (Deut. xxviii. 26; Jer. vii. 33; Zech. i. 21) means "affright," "terrify." It was common when our version was made, but is now a provincialism. H.

* **FREEDOM**, Acts xxii. 28. [CITIZENSHIP.]

* **FRET** (Lev. xiii. 55) is apparently a noun (not a participle) denoting the plague-spot in a leprous garment. It translates פְּחֶתֶת, literally a hollow spot, here one that has eaten into the texture of the cloth. It is from the Anglo-Saxon *fretan*, "to devour," kindred with *freodan*, "to rub." H.

* **FRINGES.** [DRESS; HEM OF GARMENT.]

FROG (צְפַרְדֵּעַ, *tzephardê'a* [*marsh-leaper* Gesen., but Dietrich has other conjectures]: βάτραχος: *rana*), the animal selected by God as an instrument for humbling the pride of Pharaoh (Ex. viii. 2–14; Ps. lxxviii. 45, cv. 30; Wisd. xix. 10); frogs came in prodigious numbers from the canals, the rivers, and the marshes, they filled the houses, and even entered the ovens and kneading troughs; when at the command of Moses the frogs died, the people gathered them in heaps, and "the land stank" from the corruption of the bodies. There can be no doubt that the whole transaction was miraculous; frogs, it is true, if allowed to increase, can easily be imagined to occur in such multitudes as marked the second plague of Egypt; indeed similar plagues are on record as having occurred in various places, as at Pæonia and Dardania, where frogs suddenly appeared in such numbers as to cause the inhabitants to leave that region (see Eustathius on Hom. *Il.* i., and other quotations cited by Bochart, *Hieroz.* iii. 575); but that the transaction was miraculous appears from the following considerations.

(1.) The time of the occurrence was in spring, when frogs would be in their tadpole state, or at any rate not sufficiently developed to enable them to go far from the water. (2.) The frogs would not naturally have died, in such prodigious numbers as is recorded, in a single day.

It is stated (Ex. viii. 7) that the Egyptian "magicians brought up frogs." Some writers have denied that they could have had any such power, and think that they must have practiced some deceit It is worthy of remark, that though they may have been permitted by God to increase the plagues, they were quite unable to remove them.

Amongst the Egyptians the frog was considered a symbol of an imperfect man, and was supposed to be generated from the slime of the river — ἐκ τῆς τοῦ ποταμοῦ ἰλύος (see Horapollo, i. 26). A frog sitting upon a lotus (*Nelumbium*) was also regarded by the ancient Egyptians as symbolical of the return of the Nile to its bed after the inundations Hence the Egyptian word *Hhrur*, which was used to denote the Nile *descending*, was also, with the slight change of the first letter into an aspirate *Chrur*, the name of a frog (Jablonski, *Panth. Ægypt.* iv. 1, § 9).

The only known species of frog which occurs at present in Egypt is the *Rana esculenta* of which

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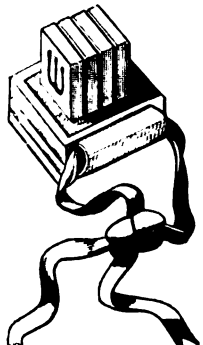
two varieties are described which differ from Spallanzani's species in some slight peculiarities (*Descript. de l'Égypte, Hist. Natur.* tom. i. p. 181, fol. ed.). The *Rana esculenta*, the well-known edible frog of the Continent, which occurs also in some localities in England, has a wide geographical range, being found in many parts of Asia, Africa, and Europe. How the *R. punctata* (*Pelodytes*) came to be described as an Egyptian species we cannot say, but it is certain that this species is not found in Egypt, and it is almost certain that none but the *R. esculenta* does occur in that country. We are able to state that Dr. A. Günther of the British Museum confirms this statement. A species of tree-frog (*Hyla*) occurs in Egypt; but with this genus we have nothing to do. W. H.

* It is remarkable that none of the Hebrew writers speak of frogs as existing in Palestine (though referring to those in Egypt, as in Ps. lxxviii. 45, cv. 30); and yet the marshes, pools, and tanks there abound with them, and the traveller in the spring months hears their croaking incessantly from one end of the land to the other. The crater known as *Birket er-Ram* (the Phiala of Josephus), not far from the ancient Cæsarea Philippi (*Banias*), is a noted haunt of these animals. "On every stone, and along the edge they sat in serried ranks, bolting into the water before us as we stepped, while hundreds of water-snakes wriggled from under them, but not a stork or a heron to rule them" (Tristram, *Land of Israel*, p. 590, 2d ed.). "Large parts of its surface (Phiala) are covered with a sort of sea-weed, and upon it, and all around the margin,

'These loud-piping frogs make the marshes to ring.'

It seems to be the very metropolis of frogdom" (Thomson, *Land and Book*, i. 368). H.

FRONTLETS, or PHYLACTERIES (טוֹטָפוֹת, Ex. xiii. 16; Deut. vi. 8, xi. 18; the only three passages of the O. T. in which the word occurs; LXX. ἀσάλευτα; N. T. φυλακτήρια, Matt. xxiii. 5; the modern Jews called them *Tephillin*, תְּפִלִּין, a word not found in the Bible, Buxtorf, *Lex. Talm.* s. v.). These "frontlets" or "phylacteries" were strips of parchment, on which were written four passages of Scripture (Ex. xiii. 2–10, 11–17; Deut. vi. 4–9, 13–22) in an ink prepared for the purpose. They were then rolled up in a case of black calf-skin, which was attached to a stiffer piece of leather, having a thong one finger broad, and one and a half cubits long. "They were placed at the bend of the left arm, and after the thong had made a little knot in the shape of the letter ד, it was wound about the arm in a spiral line, which ended at the top of the middle finger." This was called "the *Tephillah* on the arm," and the leather case contained only one cell, the passages being written on a single piece of parchment, with thin lines ruled between (Godwyn, *Moses and Aaron*, bk. i. ch. x.). Those worn on the forehead were written on four strips of parchment (which might not be of any hide except cow hide, Nork, *Bram. und Rabb.* p. 211; comp Hesych. *s. v.* Σκυτίκη ἑπτακουρία), and put into four little cells within a square case, on which the letter שׁ was written; the three points of the שׁ being "an emblem of the heavenly Fathers, Jehovah our Lord Jehovah" (*Zohar*, fol. 54, col. 2). The square had two thongs (רְצִיעוֹת), on which Hebrew letters were inscribed; these were passed round the head, and after making a knot in the shape of ד passed over the breast. This phylactery was called "the *Tephillah* on the head," and was worn in the centre of the forehead (Leo of Modena, *Ceremonies of the Jews*, i. 11, n. 4; Calmet, s. v. *Phylactery*; Otho, *Lex. Rab.* p. 656).



Frontlets or Phylacteries.

The derivation of טוֹטָפוֹת is uncertain. Gesenius derives it by contraction from מְטַפְּסוֹת (*Thes.* p. 548). The Rabbinic name תְּפִלִּין comes from תְּפִלָּה, "a prayer," because they were worn during prayer, and were supposed to typify the sincerity of the worshipper; hence they were bound on the *left* wrist (Gem. *Eruvin*, 95, 2; Otho, *l. c.*; Buxt. *Lex. Talm.* s. v.). In Matt. xxiii. 5, only, they are called φυλακτήρια, either because they tended to promote observance of the Law (ἀεὶ μνημὴν ἔχειν τοῦ Θεοῦ, Just. Mart. *Dial. c. Tryph.* p. 205, for which reason Luther happily renders the word by *Denkzettel*); or from the use of them as amulets (Lat. *Praebia*, Gk. περίαπτα, Grotius *ad Matt.* xxiii. 5). Φυλακτήριον is the ordinary Greek word for an amulet (Plut. ii. 378, B, where φυλ. = the Roman *Bulla*), and is used *apparently* with this meaning by a Greek translator, Ex. xiii. 18, for כְּסָתוֹת, cushions (Rosenmüller, *Schol.* ad loc. cit.; Schleusner, *Lex. in N. T.*). That phylacteries *were* used as amulets is certain, and was very natural (Targ. *ad Cant.* viii. 3; Bartolocc. *Bibl. Rab.* i. 576; Winer, s. vv. *Amulete, Phylakterien*). Jerome (on Matt. xxiii. b) says they were thus used in his day by the Babylonians, Persians, and Indians, and condemns certain Christian "mulierculæ" for similarly using the gospels ("parvula evangelia," βιβλία μικρά, Chrys.) as περιάμματα, especially the Proem to St. John (comp. Chrysost. *Hom. in Matt.* 73). The Koran and other sacred books are applied to the same purpose to this day (Hottinger, *Hist. Orient.* i. 8, p. 301, *de Nummis Orient.* xvii. ff.; "The most esteemed of all Hhegabs is a Mooshaf, or copy of the Koran," Lane. *Mod. Egypt.* i. 338). Scaliger even supposes that phylacteries were designed to supersede those amulets, the use of which had been already learnt by the Israelites in Egypt. [AMULETS.] There was a spurious book called *Phylact. Angelorum*, where Pope Gelasius evidently understood the word to mean "amulets," for he remarks that Phylacteria ought rather to be ascribed to devils. In this sense they were expressly forbidden by Pope Gregory ("Si quis . . . phylacteriis usus fuerit, anathema sit," Sixt. Senensis, *Bibl. Sanct.* p. 92; comp. Can. 36, Concil. Laod.).

The LXX. rendering ἀσάλευτα (Aquil. ἀτίνακτα) must allude to their being tightly *bound* on the forehead and wrist during prayer. Petit (*Var. Lectt.* ii. 3) would read ἀζάλευτα (h. e. σφραγὶς αἰδοῖα ἐπὶ ἀτορροπῆ? Schleusner, *Thes.* s. v.

Israel.), but he is amply refuted by Spencer (*de Legg. Rit.* iv. 2, p. 1210) and Witsius (*Ægypt.* ii. 9, § 11). Jerome calls them *Pittaciola* (al. Pictat.), a name which tolerably expresses their purpose (Forcellini, *Lex.* s. v.).

The expression "they make broad their phylacteries" (πλατύνουσι τὰ φυλ. αὐτῶν, Matt. xxiii. 5) refers not so much to the phylactery itself, which seems to have been of a prescribed breadth, as to the case (קְצִיצָה) in which the parchment was kept, which the Pharisees (among their other pretentious customs, Mark vii. 3, 4; Luke v. 33, &c.) made as conspicuous as they could (Reland, *Antiq.* ii. 9, 15). Misled probably by the term πλατύνουσι, and by the mention of the צִיצִת, or fringe (Num. xv. 38, κλῶσμα δακτύλιον ἐπὶ τὰ κράσπεδα τῶν πτερυγίων, LXX.), in connection with them, Epiphanius says that they were πλάτεα σήματα πορφύρας, like the Roman *laticlave*, or the stripes on a Dalmatic (τὰ δὲ σήματα τῆς πορφύρας φυλακτήρια ἐλέσθαισιν οἱ ἠκριβωμένοι μετονομάζειν, c. Hær. i. 33; Sixt. Sen. *l. c.*). He says that these purple stripes were worn by the Pharisees with fringes, and four pomegranates, that no one might touch them, and hence he derives their name (Reland, *Ant.* ii. 9, 15). But that this is an error is clearly shown by Scaliger (*Elench. Trihær.* viii. 66 ff.). It is said that the Pharisees wore them always, whereas the common people only used them at prayers, because they were considered to be even holier than the צִיץ, or golden plate, on the priest's tiara (Ex. xxviii. 36) since that had the sacred name once engraved, but in each of the *Tephillin* the tetragrammaton recurred twenty-three times (Carpzov, *App. Critic.* 196). Again, the Pharisees wore the *Tephillah* above the elbow, but the Sadducees on the palm of the hand (Godwyn, *l. c.*). The modern Jews only wear them at morning prayers, and sometimes at noon (Leo of Modena, *l. c.*).

In our Lord's time they were worn by all Jews, except the Karaites, women, and slaves. Boys, when (at the age of thirteen years and a day) they became בני מצות (sons of the commandments), were bound to wear them (*Baba Berac.* fol. 22, 1, in Glossâ), and therefore they may have been used even by our Lord, as he merely discountenanced their abuse. The suggestion was made by Scaliger (*l. c.*), and led to a somewhat idle controversy. Lightfoot (*Hor. Hebr. ad Matt.* xxiii. 5) and Otho (*Lex. Rab.* p. 656) agree with Scaliger, but Carpzov (*l. c.*) and others strongly deny it, from a belief that the entire use of phylacteries arose from an error.

The Karaites explained Deut. vi. 8, Ex. xiii. 9, &c., as a *figurative* command to remember the law (Reland, *Antiq.* p. 132), as is certainly the case in similar passages (Prov. iii. 3, vi. 21, vii. 3; Cant. viii. 6, &c.). It seems clear to us that the scope of these injunctions favors the Karaite interpretation, and in Ex. xiii. 9 the word is not טוֹטָפוֹת, but זִכָּרוֹן "a memorial" (Gerhardus *on Deut.* vi. 8; Edzardus on *Beracoth*, i. 209; Heidanus, *de Orig Erroris*, viii. B. 6; Schöttgen, *Hor. Hebr.* i. 199; Rosenmüller, *ad loc.*; Hengstenberg, *Pent.* i. 456). Considering too the nature of the passages inscribed on the phylacteries (by *no means* the most important in the Pentateuch — for the Fathers are mistaken in saying that the Decalogue was used in this way, Jer. *l. c.*; Chrysost. *l. c.*; Theophyl. *ad Matt.* xxiii. 5), and the fact that we have no trace whatever of their use before the exile (during which time the Jews probably learnt the practice of wearing them from the Babylonians), we have no doubt that the object of the precepts (Deut. vi. 8; Ex. xiii. 9) was to impress on the minds of the people the necessity of remembering the Law. But the figurative language in which this duty was urged upon them was mistaken for a literal command. An additional argument against the literal interpretation of the direction is the dangerous abuse to which it was immediately liable. Indeed such an observance would defeat the supposed intention of it, by substituting an outward ceremony for an inward remembrance. We have a specimen of this in the curious literalism of Kimchi's comment on Ps. i. 2. Starting the objection that it is impossible to meditate in God's law day and night, because of sleep, domestic cares, &c., he answers that for the fulfillment of the text it is sufficient to wear *Tephillin!*

In spite of these considerations, Justin (*Dial. c. Tryph.* l. c.), Chrysostom, Euthymius, Theophylact, and many moderns (Baumgarten, *Comm.* i. 479; Winer, s. v. *Phylakt.*) prefer the literal meaning. It rests therefore with them to account for the entire absence of all allusion to phylacteries in the O. T. The passages in Proverbs (*v. supra*) contain no such reference, and in Ez. xxiv. 17 פְּאֵר means not a phylactery (as Jarchi says), but a turban. [CROWNS.] (Gesen. *Thes.* p. 1089.)

The Rabbis have many rules about their use. They were not worn on Sabbaths or other sacred days, because those days were themselves a sign or pledge (אוֹת), and required no further memorial (*Zohar*, fol. 236; Reland, *l. c.*). They must be read standing in the morning (when blue can be distinguished from green), but in the evening (at sunset) they might be read sitting. In times of persecution a red thread was worn instead (Munster, *de præc. affirm.*; comp. Josh. ii. 18). Both hands were to be used, if possible, in writing them. The leather must have no hole in it. A single blot did not signify if an uneducated boy could read the word. At the top of the parchment no more room must be left than would suffice for the letter ל, but at the bottom there might be room even for ן or ד. A man, when wearing the *Tephillin*, must not approach within four cubits of a cemetery (Sixt. Senensis, *l. c.*). He who has a taste for further frivolities (which yet are deeply interesting as illustrative of a priestly superstition) may find them in Lightfoot (*Hor. Heb.* ad loc.), Schöttgen, Otho (*Lex. Rab.* s. v.), and in the Mishna — especially in the treatise called *Rosh Hashanah*.

The Rabbis even declared that God wore them, arguing from Is. lxii. 8; Deut. xxxiii. 2; Is. xlix. 16. Perhaps this was a pious fraud to inculcate their use; or it may have had some mystic meaning (*Zohar*, pt. ii. fol. 2; Carpzov, *l. c.*).

Josephus gives their general significance (*Ant.* iv. 8, § 13, ὡς περίβλεπτον εἶναι πανταχόθεν τὸ περὶ αὐτοὺς πρόθυμον τοῦ Θεοῦ). They were supposed to save from the Devil (Targ. *ad Cant.* viii. 3 and from sin (Hottinger, *Jur. Hebr. Leg.* xx. 29) and they were used for oaths; but the Rabbis disapproved the application of them to charm wounds

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w hall children to sleep (bl. *Leg.* 253; Maimon *de Idol.* ii.). He who wore them was supposed to prolong his days (Is. xxxviii. 16), but he who did not, was doomed to perdition, since he thereby broke ught affirmative precepts (Maimon. *Tephil.* iv. 26).

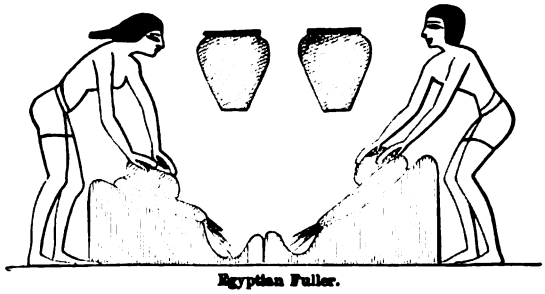
On the analogous practice alluded to in Rev. xiii. 16, xiv. 1, see FOREHEAD.

Besides the authors already quoted (Sixt. Senensis, Reland, Otho, Lightfoot, Schöttgen, Carpzov, Hottinger, Godwyn, Rosenmüller, &c.), see the following, to whom they refer: Maimonides, *Tephillin;* Wagenseil *in Sota*, cap. ii. pp. 397–418; Surenhusius, *Mishna*, *ad Tract.* Beracoth, pp. 8, 9; Beck, *de Judæorum Ligamentis precatoriis*, and *de Usu Phylact.* (1679); Basnage, *Hist. des Juifs*, liv. vi. ch. xviii.; Braunius, *de Vest. Sacerd.* p. 7 ff.; Buxtorf, *Synag. Jud.* p. 170 ff.; Ugolini, *Thes.* tom. xxi., *de Usu Phylact.* There is in this latter work much further information, but we have inserted all that seemed interesting. F. W. F.

* **FROST.** [PALESTINE, 47.]

* **FUEL.** [COAL; DUNG; OVEN; THORNS.]

FULLER (כֹּבֵס, from כָּבַס, *tread*, Gesen. p 657: γναφεύς: *fullo*). The trade of the fullers, so far as it is mentioned in Scripture, appears to have consisted chiefly in cleansing garments and whitening them. The use of white garments, and also the feeling respecting their use for festal and religious purposes, may be gathered from the following passages: Eccl. ix. 8; Dan. vii. 9; Is. lxiv. 6; Zech. iii. 3, 5; 2 Sam. vi. 14; 1 Chr. xv. 27; Mark ix. 3; Rev. iv. 4, vi. 11, vii. 9; Mishna, *Taanith*, iv. 8; see also Stat. *Silv.* i. 2, 237; Ovid. *Fast.* i. 79; Claudian, *de Laud. Stil.* iii. 289. This branch of the trade was perhaps exercised by other persons than those who carded the wool and smoothed the cloth when woven (Mishna, *Bava kama*, i. x. 10). In applying the marks used to distinguish cloths sent to be cleansed, fullers were desired to be careful to avoid the mixtures forbidden by the Law (Lev. xix. 19; Deut. xxii. 11; Mishna, *Massec. Cilaim*, ix. 10).



Egyptian Fuller.

The process of fulling or cleansing cloth, so far as it may be gathered from the practice of other nations, consisted in treading or stamping on the garments with the feet or with bats in tubs of water, in which some alkaline substance answering the purpose of soap had been dissolved (Gesen. *Thes.* p. 1261, רָגַל; Beckmann, *Hist. of Inventions*, ii. 94, 95, Bohn). The substances used for this purpose which are mentioned in Scripture are נֶתֶר, nitre, νίτρον, *nitrum* (Gesen. p. 930; Prov. xxv. 20; Jer. ii. 22), and בֹּרִית, soap, πόα, *herba fullonum*, *herba borith* (Gesen. p. 348; Mal. iii. 2). Nitre is found in Egypt and in Syria, and vegetable alkali was also obtained there from the ashes of certain plants, probably *Salsola kali* (Gesen. p. 246; Plin. xxxi. 10, 46; Hasselquist, p. 275; Burckhardt, *Syria*, p. 214). The juice also of some saponaceous plant, perhaps *Gypsophila struthium*, or *Saponaria officinalis*, was sometimes mixed with the water for the like purpose, and may thus be regarded as representing the soap of Scripture. Other substances also are mentioned as being employed in cleansing, which, together with alkali, seem to identify the Jewish with the Roman process, as urine and chalk, *Creta cimolia*, and bean-water, *i. e.* bean-meal mixed with water (Mishna, *Shabb.* ix. 5; *Niddah*, ix. 6). Urine, both of men and of animals, was regularly collected at Rome for cleansing cloths (Plin. xxxviii. 6, 8; Athen. xi. p. 484; Mart. ix. 93; Plautus, *Asin.* v. 2, 57), and it seems not improbable that its use in the fuller's trade at Jerusalem may have suggested the coarse taunt of Rabshakeh, during his interview with the deputies of Hezekiah in the highway of the Fuller's Field (2 K. xviii. 17), but Schöttgen thinks it doubtful whether the Jews made use of it in fulling (*Antiq. full.* § 9). The process of whitening garments was performed by rubbing into them chalk or earth of some kind. *Creta cimolia* (Cimolite) was probably the earth most frequently used. The whitest sort of earth for this purpose is a white potter's clay or marl, with which the poor at Rome rubbed their clothes on festival days to make them appear brighter (Plin. xxxi. 10, § 118, xxxv. 17). Sulphur which was used at Rome for discharging positive color, was abundant in some parts of Palestine, but there is no evidence to show that it was used in the fuller's trade.

The trade of the fullers, as causing offensive smells, and also as requiring space for drying clothes, appears to have been carried on at Jerusalem outside the city, and from them a field, a monument, and also a spring (En-rogel), to have derived their names (Beckmann, *Hist. of Inv.* ii 92, 106, Bohn; *Dict. of Antiq.* art. *Fullo;* Winer, s. v. *Walker;* Wilkinson, abridgm. ii. 106; Saalschütz, i. 3, 14, 32, ii. 14, 6; Schöttgen, *Antiq. fullonicæ*). [HANDICRAFT.] H. W. P.

FULLER'S FIELD, THE (שְׂדֵה כוֹבֵס: ὁ ἀγρὸς τοῦ γναφέως, or κναφέως: *ager fullonis*), a spot near Jerusalem (2 K. xviii. 17; Is. xxxvi. 2, vii. 3) so close to the walls that a person speaking from there could be heard on them (2 K. xviii. 17, 26). It is only incidentally mentioned in these passages, as giving its name to a "highway" (מְסִלַּה = an embanked road, Gesen. *Thes.* p 957 b), "in" (בְּ) or "on" (אֶל, A. V. "in"), which highway was the "conduit of the upper pool." The "end" (קְצֵה) of the conduit, whatever that was, appears to have been close to the road (Is. vii. 3). One resort of the fullers of Jerusalem would seem to have been below the city on the southeast side [EN-ROGEL]. But Rabshakeh and his "great host" can hardly have approached in that direction They must have come from the

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north — the only accessible side for any body of people — as is certainly indicated by the route traced in Is. x. 28–32 [GIBEAH]; and the Fuller's Field was therefore, to judge from this circumstance, on the table-land on the northern side of the city. The "pool" and the "conduit" would be sufficient reasons for the presence of the fullers. But on the other hand, Rabshakeh and his companions may have left the army and advanced along the east side of Mount Moriah to En-rogel, to a convenient place under the Temple walls for speaking.

In considering the nature of this spot, it should be borne in mind that *Sadeh*, "field," is a term almost invariably confined to cultivated arable land, as opposed to unreclaimed ground. [JERUSALEM.]

G.

* Others find this "field" on the west of Jerusalem, near the pool usually marked on the maps as "upper Gihon" (*Birket el-Mamillah*). The field took its name doubtless from the fact that the fullers spread the garments cleansed by them on the ground there to dry. This pool is used now for that purpose, and the adjacent ground may be seen covered with whitening garments. (See Robinson in *Bibl. Sacra*, iii. 646 f.) Williams (*Holy City*, i. Suppl. p. 122) places the Fuller's Field on the north of Jerusalem, chiefly because Josephus (*B. J.* v. 4, § 2) speaks of a "fuller's monument" there (*γναφέως μνῆμα*). On that side of the city the field and the place of washing could not well have been near each other, unless the nature of the ground has very much changed. On the other hand, "a fuller's monument," probably a tomb, would have no necessary connection with the "fuller's field." (See Schultz, *Jerusalem, eine Vorlesung*, pp. 51, 84.) The different opinions show how imperfectly the minute topography of the ancient city is yet known. H.

FUNERALS. [BURIAL.]

FURLONG. [MEASURES.]

FURNACE. Various kinds of furnaces are noticed in the Bible. (1.) תַּנּוּר is so translated in the A. V. in Gen. xv. 17; Is. xxxi. 9; Neh. iii. 11, xii. 38. Generally the word applies to the baker's oven, which is described under BREAD, and there is little doubt that the "tower of the furnaces" in Neh. should be rendered "tower of the ovens." In Gen. xv. and Is. xxxi. it is used in a more general sense. (2.) כִּבְשָׁן, a smelting or calcining furnace (Gen. xix. 28; Ex. ix. 8, 10, xix. 18), especially a lime-kiln, the use of which was evidently well known to the Hebrews (Is. xxxiii. 12; Am. ii. 1). (3.) כּוּר, a refining furnace (Prov. xvii. 3, xxvii. 21; Ez. xxii. 18 ff.), metaphorically applied to a state of trial (Deut. iv. 20; 1 K. viii. 51; Is. xlviii. 10; Jer. xi. 4). The form of it was probably similar to the one used in Egypt, which is figured below. [The word translated "furnace" (A. V.) in Ps. xii. 6 (7), עֲלִיל, does not occur elsewhere, and is of uncertain signification. Gesenius inclines to the sense "workshop"; Fürst and others understand it to mean 'crucible." — A.] (4.) אַתּוּן, a large furnace built like a brick-kiln, with an opening at the top to cast in the materials (Dan. iii. 22, 23), and a door at the ground by which the metal might be extracted (ver. 26). The Roman *fornax*, as represented in *Dict. of Ant.* p. 546, gives an idea of the Persian *attûn*. The Persians were in the habit of using the furnace as a means of inflicting capital



Furnace. — An Egyptian blowing the fire for melting gold. (Wilkinson.)

punishment (Dan. *l. c.*; Jer. xxix. 22; 2 Macc. vii. 5; Hos. vii. 7). A parallel case is mentioned by Chardin (*Voyage en Perse*, iv. 276), two ovens having been kept ready heated for a whole month to throw in any corn-dealers who raised the price of corn. (5.) The potter's furnace (Ecclus. xxvii. 5; xxxviii. 30), which resembles a chimney in shape, and was about five or six feet high, as represented below. (6.) The blacksmith's furnace



The Egyptian Potter's Furnace. (Wilkinson.)

(Ecclus. xxxviii. 28). The Greek *κάμινος*, which is applied to the two latter, also describes the calcining furnace (Xen. *Vectig.* iv. 49). It is metaphorically used in the N. T. in this sense (Rev. i. 15, ix. 2), and in Matt. xiii. 42, with an especial reference to Dan. iii. 6. W. L. B.

* **FURNITURE**, formerly = "equipment," "accoutrements" (see *Bible Word-Book*), is so used in Gen. xxxi. 34. Rachel put the "teraphim" (which see) or "images" in the "camel's furniture," in order to conceal them from Laban, who was searching for them in her tent. It is not easy to say how this should be understood. Thomson thinks that she placed them under the padding of the riding-saddle, where, as he mentions, the Arabs at present often secrete stolen goods (*Land and Book*, ii. 24). Carpets were frequently spread over the saddle on which women rode, and these could have been thrown over the idols, so as to answer the purpose of a seat and of concealment. Kitto (*Bible Illustr.* i. 301, Amer. ed.) suggests that the convexity of the pack-saddle may have formed a good hiding-place for the images. It is altogether less probable that the "furniture" was the palanquin or litter swung across the camel's back, with apartments on both sides, and screened with curtains (see Jahn, *Bibl. Archæol.* § 49, Upham's trans.). The rapid travelling on this flight of Jacob would have made such a vehicle inconvenient and unsafe. On the Hebrew expression, see Tuch, *Die Genesis*, p. 459; Bunsen, *Bibelwerk*, i. 67; Knobel, *Die Genesis*, p. 226; Keil and Delitzsch, *Pentateuch*

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. 288 (Eng. trans.). "Saddle," or the whole, though vague, may for us be the best translation. H.

G.

GA'AL (גַּעַל [*rejection*, Fürst, perh. a *cutting* אּ *graft*, Ges.]: Γαάλ; [Vat. Γαλααδ, exc. ver. 28, Γααδ; Alex. Γααδ, exc. ver. 36, Γαδ, and vv. 26, 37, Γαλααδ;] Joseph. Γαάλης: *Gaal*), son of Ebed, aided the Shechemites in their rebellion against Abimelech (Judg. ix. [26–41]; Joseph. *Ant.* v. 7, §§ 3, 4). He does not seem to have been a native of Shechem, nor specially interested in the revolution, but rather one of a class of *condottieri*, who at such a period of anarchy would be willing to sell their services to the highest bidder. Josephus calls him τὸν τῶν ἀρχόντων, a term which scarcely designates any special office, as in the case of Zebul (τῶν Σικιμιτῶν ἀρχων, Joseph. *l. c.*): more probably it has reference to the headship of his family (Judg. ix. 26; Joseph. *l. c.*), and the command of a body of men-at-arms, who seem to have been permanently attached to his service (σὺν ὁπλίταις καὶ συγγενέσι, Joseph.). His appeal to ante-Israelitish traditions (Judg. ix. 28), together with the re-establishment of idolatry at Shechem, shows that the movement in which he took part was a reactionary one, and proceeded upon the principle of a combination of the aborigines with the idolatrous Israelites against the iconoclastic family of Gideon as represented by Abimelech. The ambitious designs of Gaal, who seems to have aspired to the supreme command, awakened the jealousy of Zebul, who recalled Abimelech, and procured the expulsion of Gaal from the city upon a charge of cowardice [ABIMELECH.] T. E. B.

GA'ASH ([גַּעַשׁ, in pause] גָּעָשׁ = *earthquake*: Γαάς, [Rom. Vat.] once Γαλααδ: *Gaas*). On the north side of "the hill of Gaash" (accurately "Mount G.," הַר־גָּעַשׁ), in the district of "Mount Ephraim," was Timnath-serach, or Timnath-cheres, the city which at his request was given by the nation to Joshua; where he resided, and where at last he was buried (Josh. xxiv. 30; Judg. ii. 9; comp. Josh. xix. 49, 50). We only hear of it again incidentally as the native place of one of David's guard, "Hiddai, or Hurai, of the brooks (the torrent-beds or wadies, נַחֲלֵי) of Gaash" — the "torrents of the earthquake" (2 Sam. xxiii. 30; 1 Chr. xi. 32). By Eusebius and Jerome the name is mentioned (*Onom.* "Gaas"), but evidently without any knowledge of the place: nor does it appear to have been recognized by any more modern traveller in Palestine. G.

* The name of Gaash has been lost, but the hill which was so called has been identified with reasonable certainty. Our countryman, Dr. Eli Smith, in 1843 discovered Timnath-serah (= Timnath-heres) in the site and ruins of the present *Tibneh*, about 6 miles northeast of *Jufna* (the Roman Gophna). But we know from Judg. ii. 9, that Gaash was within the precincts of the ancient town, which lay in the tribe of Ephraim (where *Tibneh* is at present), and that Joshua was buried on the north side of this hill. It is found now that off against these ruins of *Tibneh* (thus identified as Timnath-serah), a little to the south of them, rises a high hill, and on "the north side" of this hill are some remarkable tombs of elaborate structure and of great antiquity. Thus nothing but the extant name is wanting; for the site of the ruined town, the vicinity of the hill, the sepulchral excavations on the north side of the hill where the tomb of Joshua was cut out, supply ample proof that Gaash must have been in this place. (See "Visit to Antipatris" in the *Bibl. Sacra*, 1843, p. 478 ff.) Add to all this that "the brooks" (*wadies* or ravines) of Gaash (2 Sam. xxiii. 30) answer to "the deep valleys round about this hill, through which the winter torrents flow to *Wady Belát*." (See Rob. *Phys. Geogr.* p. 42.) H.

GA'BA (גֶּבַע [*height, hill*]: Γαβαά, Γαυβάλ, Γαβαών, [etc.:] *Gabee, Gabaa, Geba*). The same name as GEBA, but with the vowel sound made broader, according to Hebrew custom, because of its occurrence at the end of a clause or sentence. It is found in the A. V. in Josh. xviii. 24; Ezr. ii. 26; Neh. vii. 30 ["Geba," A. V. ed. 1611]: but in the Hebrew also in 2 Sam. v. 25; 2 K. xxiii. 8; Neh. xi. 31. [GABBES.]

GAB'AEL (Γαβαήλ; Alex. Γαμαηλ: Vet. Lat. *Gabahel*; Vulg. omits). 1. An ancestor of Tobit (Tob. i. 1).

2. [Γαβαῆλος, Γαβαήλ; Alex. iv. 20, Γαμαηλος, FA'. i. 14, Γαβηλος: *Gabelus.*] A poor Jew (Tob. i. 17, Vulg.) of "Rages in Media," to whom Tobias lent (*sub chirographo dedit*, Vulg.) ten talents of silver, which Gabael afterwards faithfully restored to Tobias in the time of Tobit's distress (Tob. i. 14, iv. 1, 20, v. 6, ix. [2, 5,] x. 2). [GABRIAS.] B. F. W.

GAB'ATHA ([Γαβαθά:] *Bagatha*), Esth. xii 1. [BIGTHAN.]

GAB'BAI [2 syl.] (גַּבַּי [*collector*, as of tribute]: Γηβέ; [Vat. Γηβη; Alex. Γηβεει; FA. Γηβεις:] *Gebbai*), apparently the head of an important family of Benjamin resident at Jerusalem (Neh. xi. 8).

GAB'BATHA (Γαββαθᾶ: *Gabbatha*). The Hebrew or Chaldee appellation of a place also called "Pavement" (λιθόστρωτον), where the judgment-seat or bema (βῆμα) was planted, from his place on which Pilate delivered our Lord to death (John xix. 13). The name, and the incident which leads to the mention of the name, occur nowhere but in this passage of St. John. The place was outside the prætorium (A. V. judgment-hall), for Pilate brought Jesus forth from thence to it.

It is suggested by Lightfoot (*Exerc. on St. John*, ad loc.) that the word is derived from גַּב, a surface, in which case Gabbatha would be a mere translation of λιθόστρωτον. There was a room in the Temple in which the Sanhedrim sate, and which was called Gazith, because it was paved with smooth and square flags (גָּזִית); and Lightfoot conjectures that Pilate may on this occasion have delivered his judgment in that room. But this is not consistent with the practice of St. John, who, in other instances, gives the Hebrew name as that properly belonging to the place, not as a mere translation of a Greek one. Besides, Pilate evidently spoke from the bema — the regular seat of justice — and this in an important place like Jerusalem would be in a fixed spot. Besides, the prætorium, a Roman residence with the idolatrous emblems, could not have been within the Temple. The word is more

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probably Chaldee, גַּבְּתָא, from an ancient root signifying height or roundness — the root of the Hebrew word *Gibeah*, which is the common term in the O. T. for a bald rounded hill, or elevation of moderate height. In this case Gabbatha designated the elevated bema; and the "pavement" was possibly some mosaic or tessellated work, either forming the bema itself, or the flooring of the court immediately round it — perhaps some such work as that which we are told by Suetonius (*Cæsar*, 46) Julius Cæsar was accustomed to carry with him on his expeditions, in order to give the bema or tribunal its necessary conventional elevation. [PAVEMENT.] G.

GAB'DES (Γαββῆς, both MSS.; [rather, Rom., Alex.; Vat. Ασκαββης; Ald. Γαββης:] *Gabes*), 1 Esdr. v. 20. [GABA.]

GABRI'AS (Γαβρίας, LXX.; Γαβρεί, FA. [Sin.]; *i. e.* גַּבְרִיָּה, *the man of Jehovah*), according to the present text of the LXX. the brother of Gabael, the creditor of Tobit (Tob. i. 14), though in another place (Tob. iv. 20, τῷ τοῦ Γαβρία [Vat. -ει-]; cf. Fritzsche, *ad loc.*) he is described as his father. The readings throughout are very uncertain, and in the versions the names are strangely confused. It is an obvious correction to suppose that Γαβαήλῳ τῷ ἀδελφῷ τῷ Γαβρίᾳ should be read in i. 14, as is in fact suggested by *Cod. FA.*, Γαβήλῳ . . . τῷ ἀδ. τῷ Γαβρεί. The misunderstanding of τῷ ἀδελφῷ (cf. Tob. i. 10, 16, &c.) naturally occasioned the omission of the article. The old Latin has, *Gabelo fratri meo filio Gabahel*; and so also iv. 20. B. F. W.

GA'BRIEL (גַּבְרִיאֵל, *man of God*: Γαβριήλ, LXX. and N. T.: [*Gabriel*]). The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii. 16, ix. 21, and in Luke i. 19, 26. (It is also added in the Targums as a gloss on some other passages of the O. T.) In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels. In Scripture, he is set forth only as the representative of the angelic nature, not in its dignity or power of contending against evil [MICHAEL], but in its ministration of comfort and sympathy to man. Thus his mission to Daniel is to interpret in plain words the vision of the ram and the he-goat, and to comfort him after his prayer with the prophecy of the "seventy weeks." And so in the New Testament he is the herald of good tidings, declaring as he does the coming of the predicted Messiah and of his forerunner. His prominent character, therefore, is that of a "fellow-servant" of the saints on earth; and there is a corresponding simplicity, and absence of all terror and mystery, in his communications to men. A. B.

* There is no clear Scriptural authority for the plural use of archangel (see above). The term, which twice occurs in the N. T. (1 Thess. iv. 16; Jude 9), is once applied to Michael, but not to Gabriel. Although the divine messages by the angel Gabriel, on both the occasions of his recorded appearance, were characterized, as above stated, by simplicity and freedom from terror, yet it is stated, in each instance, that the vision awakened extraordinary fear — suggesting the thought, that there may have been something in the mien of the angel fitted to inspire special awe. S. W.

GAD (גָּד: Γάδ; [1 Chr. vi. 63, Vat. M. Δαν Jer. xlix. 1, Γαλαάδ, but Comp. with 4 MSS Γάδ;] Joseph. Γάδας: *Gad*), Jacob's seventh son the first-born of Zilpah, Leah's maid, and whole-brother to Asher (Gen. xxx. 11–13, xlvi. 16, 18). (*a.*) The passage in which the bestowal of the name of Gad is preserved — like the others, an exclamation on his birth — is more than usually obscure: "And Leah said, 'In fortune' (*be gad*, בגד), and she called his name Gad" (Gen. xxx. 11). Such is supposed to be the meaning of the old text of the passage (the *Cetib*): so it stood at the time of the LXX., who render the key-word by ἐν τύχῃ; in which they are followed by Jerome in the Vulgate, *feliciter*.[a] But in the marginal emendations of the Masorets (the *Keri*) the word is given בָּא גָד, "Gad comes." This construction is adopted by the ancient versions of Onkelos, Aquila (ἦλθεν ἡ ζωσις), and Symmachus (ἦλθεν Γάδ). (*b.*) In the blessing of Jacob, however, we find the name played upon in a different manner: "Gad" is here taken as meaning a piratical band or troop (the term constantly used for which is *gedûd*, גְּדוּד), and the allusion — the turns of which it is impossible adequately to convey in English — would seem to be to the irregular life of predatory warfare which should be pursued by the tribe after their settlement on the borders of the Promised Land. "Gad, a plundering troop (*gedûd*) shall plunder him (*ye-gûd-enû*), but he will plunder (*ya-gûd*) at their heels" (Gen. xlix. 19).[b] (*c.*) The force here lent to the name has been by some partially transferred to the narrative of Gen. xxx., *e. g.* the Samaritan version, the Veneto-Greek, and our own A. V. "a troop (of children) cometh." But it must not be overlooked that the word *gedûd* — by which it is here sought to interpret the *gad* of Gen. xxx. 11 — possessed its own special signification of turbulence and fierceness, which makes it hardly applicable to children in the sense of a number or crowd, the image suggested by the A. V. Exactly as the turns of Jacob's language apply to the characteristics of the tribe, it does not appear that there is any connection between his allusions and those in the exclamation of Leah. The key to the latter is probably lost. To suppose that Leah was invoking some ancient divinity, the god Fortune, who is conjectured to be once alluded to — and once only — in the later part of the book of Isaiah, under the title of *Gad* (Is. lxv. 11; A. V. "that troop;" Gesenius, "dem Glück"), is surely a poor explanation.

Of the childhood and life of the individual GAD nothing is preserved. At the time of the descent into Egypt seven sons are ascribed to him, remarkable from the fact that a majority of their names have plural terminations, as if those of families rather than persons (Gen. xlvi. 16). The list, with a slight variation, is again given on the occasion of the census in the wilderness of Sinai (Num. xxvi. 15–18). [AROD; EZBON; OZNI.] The position

[a] In his *Quæst. in Genesim*, Jerome has *in fortuna*. Josephus (*Ant.* i. 19, § 8) gives it still a different turn — τυχαῖος = *fortuitus*.

[b] Jerome (*De Benedict. Jacobi*) interprets this of the revenge taken by the warriors of the tribe on their return from the conquest of western Palestine, for the incursions of the desert tribes during their absence.

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at Gad during the march to the Promised Land was on the south side of the Tabernacle (Num. ii. 14). The leader of the tribe at the time of the start from Sinai was Eliasaph son of Reuel or Deuel (ii. 14, x. 20). Gad is regularly named in the various enumerations of the tribes through the wanderings — at the despatching of the spies (xiii. 15) — the numbering in the plains of Moab (xxvi. 3, 15); but the only inference we can draw is an indication of a commencing alliance with the tribe which was subsequently to be his next neighbor. He has left the more closely related tribe of Asher, to take up his position next to Reuben. These two tribes also preserve a near equality in their numbers, not suffering from the fluctuations which were endured by the others. At the first census Gad had 45,650, and Reuben 46,500; at the last, Gad had 40,500, and Reuben 43,330. This alliance was doubtless induced by the similarity of their pursuits. Of all the sons of Jacob these two tribes alone returned to the land which their forefathers had left five hundred years before, with their occupations unchanged. "The trade of thy slaves hath been about cattle from our youth even till now" — "we are shepherds, both we and our fathers" (Gen. xlvi. 34, xlvii. 4) — such was the account which the patriarchs gave of themselves to Pharaoh. The civilization and the persecutions of Egypt had worked a change in the habits of most of the tribes, but Reuben and Gad remained faithful to the pastoral pursuits of Abraham, Isaac, and Jacob; and at the halt on the east of Jordan we find them coming forward to Moses with the representation that they "have cattle" — "a great multitude of cattle," and the land where they now are is a "place for cattle." What should they do in the close precincts of the country west of Jordan with all their flocks and herds? Wherefore let this land, they pray, be given them for a possession, and let them not be brought over Jordan (Num. xxxii. 1–5). They did not, however, attempt to evade taking their proper share of the difficulties of subduing the land of Canaan, and after that task had been effected, and the apportionment amongst the nine and a half tribes completed "at the door-way of the tabernacle of the congregation in Shiloh, before Jehovah," they were dismissed by Joshua "to their tents," to their "wives, their little ones, and their cattle," which they had left behind them in Gilead. To their *tents* they went, to the dangers and delights of the free Bedouin life in which they had elected to remain, and in which — a few partial glimses excepted — the later history allows them to remain hidden from view.

The country allotted to Gad appears, speaking roughly, to have lain chiefly about the centre of the land east of Jordan. The south of that district, from the Arnon (*Wady Mojeb*), about half way down the Dead Sea, to Heshbon, nearly due east of Jerusalem, was occupied by Reuben, and at or about Heshbon the possessions of Gad commenced. They embraced half Gilead, as the oldest record specially states (Deut. iii. 12), or half the land of the children of Ammon (Josh. xiii. 25), probably the mountainous district which is intersected by the torrent Jabbok — if the *Wady Zurka* be the Jabbok — including, as its most northern town, the ancient sanctuary of Mahanaim. On the east the furthest landmark given is "Aroer that faces Rabbah," the present *Amman* (Josh. xiii. 25). West was the Jordan (ver. 27). The territory thus consisted of two comparatively separate and Independent parts, (1) the high land, on the general level of the country east of Jordan, and (2) the sunk valley of the Jordan itself — the former stopping short at the Jabbok; the latter occupying the whole of the great valley on the east side of the river, and extending up to the very sea of Cinnereth, or Gennesaret, itself.

Of the structure and character of the land which thus belonged to the tribe — "the land of Gad and Gilead" — we have only vague information. From the western part of Palestine its aspect is that of a wall of purple mountain, with a singularly horizontal outline; here and there the surface is seamed by the ravines, through which the torrents find their way to the Jordan, but this does not much affect the vertical wall-like look of the range. But on a nearer approach in the Jordan valley, the horizontal outline becomes broken, and when the summits are attained, a new scene is said to burst on the view. "A wide table-land appears, tossed about in wild confusion of undulating downs, clothed with rich grass throughout; in the southern parts trees are thinly scattered here and there, aged trees covered with lichen, as if the relics of a primeval forest long since cleared away; the northern parts still abound in magnificent woods of sycamore, beech, terebinth, ilex, and enormous fig-trees. These downs are broken by three deep defiles, through which the three rivers of the *Yarmûk*, the Jabbok, and the Arnon fall into the valley of the Jordan and the Dead Sea. On the east they melt away into the vast red plain, which by a gradual descent joins the level of the plain of the Hauràn, and of the Assyrian desert" (Stanley, *S. & P.* p. 320). A very picturesque country, not the "flat open downs of smooth and even turf" of the country round Heshbon (Irby, p. 142), the sheep-walks of Reuben and of the Moabites, but "most beautifully varied with hanging woods, mostly of the vallonia oak, laurestinus, cedar, arbutus, arbutus andrachne, &c. At times the country had all the appearance of a noble park" (147), "graceful hills, rich vales, luxuriant herbage" (Porter, *Handb.* p. 310). [GILEAD.]

Such was the territory allotted to the Gadites; but there is no doubt that they soon extended themselves beyond these limits. The official records of the reign of Jotham of Judah (1 Chr. v. 11, 16) show them to have been at that time established over the whole of Gilead, and in possession of Bashan as far as Salcah, the modern *Sûlkhad*, a town at the eastern extremity of the noble plain of the *Hauràn*, and very far both to the north and the east of the border given them originally, while the Manassites were pushed still further northwards to Mount Hermon (1 Chr. v. 23). They soon became identified with Gilead, that name so memorable in the earliest history of the nation; and in many of the earlier records it supersedes the name of Gad, as we have already remarked it did that of Bashan. In the song of Deborah "Gilead" is said to have "abode beyond Jordan" (Judg. v. 17) Jephthah appears to have been a Gadite, a native of Mizpeh (Judg. xi. 34; comp. 31, and Josh. xiii. 26), and yet he is always designated "the Gileadite;" and so also with Barzillai of Mahanaim (2 Sam. xvii. 27; Ezr. ii. 61; comp. Josh. xiii. 26).

The character of the tribe is throughout strongly marked, fierce and warlike, "strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions and like roes upon the mountains for swiftness." Such is the graphic description given of those eleven heroes

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of Gad, "the least of them more than equal to a hundred, and the greatest to a thousand," who joined their fortunes to David at the time of his greatest discredit and embarrassment (1 Chr. xii. 8), undeterred by the natural difficulties of "flood and field" which stood in their way. Surrounded, as they were, by Ammonites, Midianites, Hagarites, "Children of the East," and all the other countless tribes, animated by a common hostility to the strangers whose coming had dispossessed them of their fairest districts, the warlike propensities of the tribe must have had many opportunities of exercise. One of its great engagements is related in 1 Chr. v. 19–22. Here their opponents were the wandering Ishmaelite tribes of Jetur, Nephish, and Nodab (comp. Gen. xxv. 15), nomad people, possessed of an enormous wealth in camels, sheep, and asses, to this day the characteristic possessions of their Bedouin successors. This immense booty came into the hands of the conquerors, who seem to have entered with it on the former mode of life of their victims: probably pushed their way further into the eastern wilderness in the "steads" of these Hagarites. Another of these encounters is contained in the history of Jephthah, but this latter story develops elements of a different nature and a higher order than the mere fierceness necessary to repel the attacks of the plunderers of the desert. In the behavior of Jephthah throughout that affecting history, there are traces of a spirit which we may almost call chivalresque; the high tone taken with the Elders of Gilead, the noble but fruitless expostulation with the king of Ammon before the attack, the hasty vow, the overwhelming grief, and yet the persistent devotion of purpose — surely in all these there are marks of a great nobility of character, which must have been more or less characteristic of the Gadites in general. If to this we add the loyalty, the generosity and the delicacy of Barzillai (2 Sam. xix. 32–39) we obtain a very high idea of the tribe at whose head were such men as these. Nor must we, while enumerating the worthies of Gad, forget that in all probability Elijah the Tishbite, "who was of the inhabitants of Gilead," was one of them.

But while exhibiting these high personal qualities, Gad appears to have been wanting in the powers necessary to enable him to take any active or leading part in the confederacy of the nation. The warriors, who rendered such assistance to David, might, when Ishbosheth set up his court at Mahanaim as king of Israel, have done much towards affirming his rights. Had Abner made choice of Shechem or Shiloh instead of Mahanaim, the quick, explosive Ephraim instead of the unready Gad, who can doubt that the troubles of David's reign would have been immensely increased, perhaps the establishment of the northern kingdom ante-dated by nearly a century? David's presence at the same city during his flight from Absalom produced no effect on the tribe, and they are not mentioned as having taken any part in the quarrels between Ephraim and Judah.

Cut off as Gad was by position and circumstances from its brethren on the west of Jordan, it still retained some connection with them. We may infer that it was considered as belonging to the northern kingdom: "Know ye not," says Ahab in Samaria, "know ye not that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?" (1 K. xxii. 3). The territory of Gad was the battle-field on which the long and fierce struggles of Syria and Israel were fought out, and as an agricultural pastoral country, it must have suffered severely in consequence (2 K. x. 33).

Gad was carried into captivity by Tiglath-Pileser (1 Chr. v. 26), and in the time of Jeremiah the cities of the tribe seem to have been inhabited by the Ammonites. "Hath Israel no sons? hath he no heir? why doth Malcham (*i. e.* Moloch) inherit Gad, and his people dwell in his cities?" (Jer. xlix. 1). G.

GAD (גָּד [see above]: Γάδ: *Gad*), "the seer" (חוֹזֵה), or "the king's seer," *i. e.* David's — such appears to have been his official title (1 Chr xxix. 29; 2 Chr. xxix. 25; 2 Sam. xxiv. 11; 1 Chr xxi. 9) — was a "prophet" (נָבִיא), who appears to have joined David when in "the hold," and at whose advice he quitted it for the forest of Hareth (1 Sam. xxi. 5). Whether he remained with David during his wanderings is not to be ascertained: we do not again encounter him till late in the life of the king, when he reappears in connection with the punishment inflicted for the numbering of the people (2 Sam. xxiv. 11–19; 1 Chr. xxi. 9–19). But he was evidently attached to the royal establishment at Jerusalem, for he wrote a book of the Acts of David (1 Chr. xxix. 29), and also assisted in settling the arrangements for the musical service of the "house of God," by which his name was handed down to times long after his own (2 Chr. xxix. 25). In the abruptness of his introduction Gad has been compared with Elijah (Jerome, *Qu. Hebr.* on 1 Sam. xxii. 5), with whom he may have been of the same tribe, if his name can be taken as denoting his parentage, but this is unsupported by any evidence. Nor is there any apparent ground for Ewald's suggestion (*Gesch.* iii. 116) that he was of the school of Samuel. If this could be made out, it would afford a natural reason for his joining David. [DAVID, p. 556.] G.

GAD (גָּד: δαιμόνιον; Sin. δαίμων: *Fortuna*). Properly "the Gad," with the article. In the A. V. of Is. lxv. 11 the clause "that prepare a table for that troop" has in the margin instead of the last word the proper name "Gad," which evidently denotes some idol worshipped by the Jews in Babylon, though it is impossible positively to identify it. Huetius would understand by it Fortune as symbolized by the Moon, but Vitringa, on the contrary considers it to be the Sun. Millius (*Diss. de Gad et Meni*) regards both Gad and Meni as names of the Moon. That Gad was the deity Fortune, under whatever outward form it was worshipped, is supported by the etymology, and by the common assent of commentators. It is evidently connected with the Syriac ܓܕܐ, *gâdô*, "fortune, luck," and with the Arabic جد, *jad*, "good fortune," and Gesenius is probably right in his conjecture that Gad was the planet Jupiter, which was regarded by the astrologers of the East (Pococke, *Spec. Hist. Ar.* p. 130) as the star of greater good fortune. Movers (*Phœn.* i. 650) is in favor of the planet Venus. Some have supposed that a trace of the Syrian worship of Gad is to be found in the exclamation of Leah, when Zilpah bare a son (Gen. xxx. 11), בָּגָד, *bâgâd*, or as the *Kerî* has it, בָּא גָד, "Gad, or good fortune, cometh." The Targum of Pseudo-Jonathan and the Jerusalem Targum both

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give "a lucky planet cometh," but it is most probable that this is an interpretation which grew out of the astrological beliefs of a later time; and we can infer nothing from it with respect to the idolatry of the inhabitants of Padan-Aram in the age of Jacob. That this later belief in a deity Fortune existed, there are many things to prove. Buxtorf (*Lex. Talm.* s. v.) says that anciently it was a custom for each man to have in his house a splendid couch, which was not used, but was set apart for "the prince of the house," that is, for the star, or constellation Fortune, to render it more propitious. This couch was called the couch of Gada, or good-luck (Talm. Babl. *Sanhed.* f. 20 *a*, *Nedarim*, f. 56 *a*). Again in Bereshith Rabba, sect. 65, the words יָבוֹא גָד, in Gen. xxvii. 31, are explained as an invocation to Gada or Fortune. Rabbi Moses the Priest, quoted by Aben Ezra (on Gen. xxx. 11), says "that לְגַד (Is. lxv. 11) signifies the star of luck, which points to everything that is good; for thus is the language of Kedar (Arabic): but he says that בָּא גַד (Gen. xxx. 11) is not used in the same sense."

Illustrations of the ancient custom of placing a banqueting table in honor of idols will be found in the table spread for the sun among the Ethiopians (Her. iii. 17, 18), and in the feast made by the Babylonians for their god Bel, which is described in the Apocryphal history of Bel and the Dragon (comp. also Her. i. 181, &c.). The table in the temple of Belus is described by Diodorus Siculus (ii. 9) as being of beaten gold, 40 feet long, 15 wide, and weighing 500 talents. On it were placed two drinking cups (καρχήσια) weighing 30 talents, two censers of 300 talents each, and three golden goblets, that of Jupiter or Bel weighing 1200 Babylonian talents. The couch and table of the god in the temple of Zeus Triphylius at Patara in the island of Panchæa are mentioned by Diodorus (v. 46). Comp. also Virg. *Æn.* ii. 763:

> "Huc undique Troia gaza
> Incensis erepta adytis, *mensæque deorum*
> *Crateresque auro solidi*, captivaque vestis
> Congeritur."

In addition to the opinions which have been referred to above may be quoted that of Stephen Le Moyne (*Var. Sacr.* p. 363), who says that Gad is the goat of Mendes, worshipped by the Egyptians as an emblem of the sun; and of Le Clerc (*Comm. in Is.*) and Lakemacher (*Obs. Phil.* iv. 18, &c.), who identify Gad with Hecate. Macrobius (*Sat.* i. 19) tells us that in the later Egyptian mythology Τύχη was worshipped as one of the four deities who presided over birth, and was represented by the Moon. This will perhaps throw some light upon the rendering of the LXX. as given by Jerome. [MENI, note *a*.]

Traces of the worship of Gad remain in the proper names Baal-Gad, and Giddeneme (Plaut. *Pœn.* v. 3), the latter of which Gesenius (*Mon. Phœn.* p. 407) renders גַּד נְעִמָה, "favoring fortune."

W. A. W.

GAD'ARA, a strong city (Joseph. *Ant.* xiii. 13, § 3), situated near the river Hieromax (Plin. *H. N.* v. 16), east of the Sea of Galilee, over against Scythopolis and Tiberias (Euseb *Onom.* s. v.), and sixteen Roman miles distant from each of those places (*Itin. Anton.* ed. Wess. pp. 196, 198; *Tab. Peut.*). It stood on the top of a hill, at the foot of which, upon the banks of the Hieromax, three miles distant, were warm springs and baths called Amatha (*Onom.* s. v. *Ætham et Gadara*; *Itin. Ant. Martyr.*). Josephus calls it the capital of Peræa; and Polybius says it was one of the most strongly fortified cities in the country (Joseph. *B. J.* iv. 7, § 3; Polyb. v. 71). A large district was attached to it, called by Josephus Γαδαρῖτις (*B. J.* iii. 10, § 10); Strabo also informs us that the warm healing springs were ἐν τῇ Γαδαρίδι, "in the territory of Gadara (*Geog.* xvi.). Gadara itself is not mentioned in the Bible, but it is evidently identical with the "Country of the Gadarenes," χώρα or περίχωρος τῶν Γαδαρηνῶν (Mark v. 1; Luke viii. 26, 37).

Of the site of Gadara, thus so clearly defined, there cannot be a doubt. On a partially isolated hill, at the northwestern extremity of the mountains of Gilead, about sixteen miles from Tiberias, lie the extensive and remarkable ruins of *Um Keis*. Three miles northward, at the foot of the hill, is the deep bed of the *Sheriat el-Mandhûr*, the ancient Hieromax; and here are still the warm springs of Amatha. On the west is the Jordan valley; and on the south is *Wady el-'Arab*, running parallel to the *Mandhûr*. *Um Keis* occupies the crest of the ridge between the two latter wadies; and as this crest declines in elevation towards the east as well as the west, the situation is strong and commanding. The whole space occupied by the ruins is about two miles in circumference; and there are traces of fortifications all round, though now almost completely prostrate.

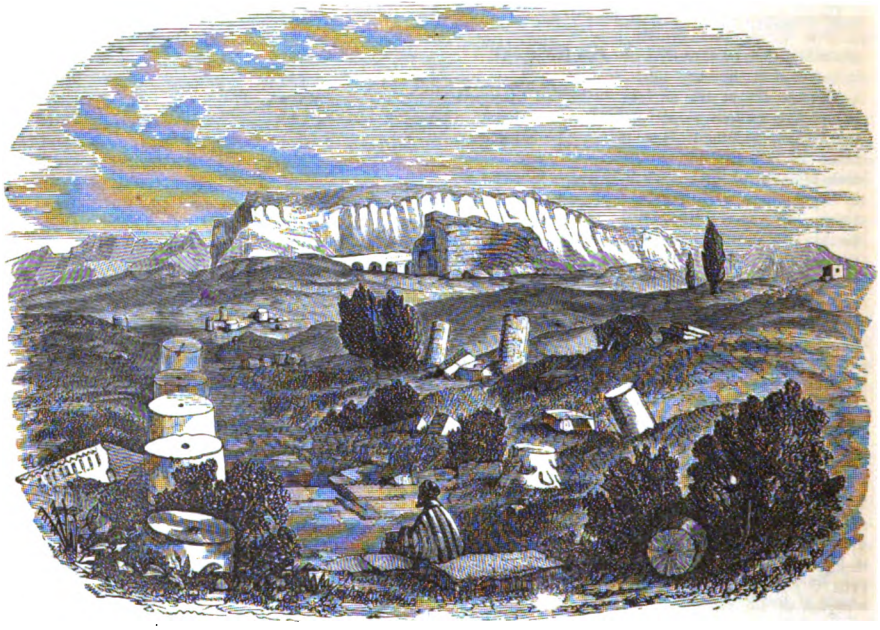
The first historical notice of Gadara is its capture, along with Pella and other cities, by Antiochus the Great, in the year B. C. 218 (Joseph. *Ant.* xii. 3, § 3). About twenty years afterwards it was taken from the Syrians by Alex. Jannæus, after a siege of ten months (*Ant.* xiii. 13, § 3; *B. J.* i. 4, § 2). The Jews retained possession of it for some time; but the place having been destroyed during their civil wars, it was rebuilt by Pompey to gratify his freedman Demetrius, who was a Gadarene (*B. J.* i. 7, § 7). When Gabinius, the proconsul of Syria, changed the government of Judæa, by dividing the country into five districts, and placing each under the authority of a council, Gadara was made the capital of one of these districts (*B. J.* i. 8, § 5). The territory of Gadara, with the adjoining one of Hippos, was subsequently added to the kingdom of Herod the Great (*Ant.* xv. 7, § 3).

Gadara, however, derives its greatest interest from having been the scene of our Lord's miracle in healing the demoniacs (Matt. viii. 28–34; Mark v. 1-21; Luke viii. 26–40). "They ware no clothes, neither abode in any house, but in the tombs." Christ came across the lake from Capernaum, and landed at the southeastern corner, where the steep, lofty bank of the eastern plateau breaks down into the plain of the Jordan. The demoniacs met him a short distance from the shore; on the side of the adjoining declivity the "great herd of swine" were feeding; when the demons went among them the whole herd rushed down that "steep place" into the lake and perished; the keepers ran up to the city and told the news, and the excited population came down in haste, and "besought Jesus that he would depart out of their coasts." The whole circumstances of the narrative are thus strikingly illustrated by the features of the country. Another thing is worthy of notice. The most interesting remains of Gadara are its *tombs*, which dot the cliffs

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for a considerable distance round the city. They are excavated in the limestone rock, and consist of chambers of various dimensions, some more than 20 feet square, with recesses in the sides for bodies. The doors are slabs of stone — a few being ornamented with panels: some of them still remain in their places. The present inhabitants of *Um Keis* are all troglodytes, "dwelling in tombs," like the poor maniacs of old; and occasionally they are almost as dangerous to the unprotected traveller. In the Gospel of Matt. (viii. 28) we have [in the received text] the word Γεργεσηνῶν (instead of Γαδαρηνῶν), which seems to be the same as the Hebrew גִּרְגָּשִׁי (LXX. Γεργεσαῖος) in Gen. xv. 21 and Deut. vii. 1 — the name of an old Canaanitish tribe [GIRGASHITES], which Jerome (*Comm. ad Gen.* xv.) locates on the shore of the sea of Tiberias. Origen also says (*Opp.* iv. 140) that a city called *Gergesa* anciently stood on the eastern side of the lake. Even were this true, still the other gospels would be strictly accurate. Gadara was a large city, and its district would include Gergesa. But it must be remembered that the most ancient MSS. give the word Γερασηνῶν, while others have Γαδαρηνῶν — the former reading is adopted by Griesbach[a] and Lachmann, while Scholz [with Tisch. and Treg.] prefers the latter; and either one or other of these is preferable to Γεργεσηνῶν. [GERASA.]

Gadara was captured by Vespasian on the first outbreak of the war with the Jews, all its inhabitants massacred, and the town itself, with the surrounding villages, reduced to ashes (Joseph. *B. J.* iii. 7, § 1). It was at this time one of the most important cities east of the Jordan, and is even called the Capital of Perœa. At a later period it was the seat of a bishop; but it fell to ruin at, or soon after, the Mohammedan conquest.



Gadara.

The ruins of *Um Keis* bear testimony to the splendor of ancient Gadara. On the northern side of the hill is a theatre, and not far from it are the remains of one of the city gates. At the latter a street commences — the *via recta* of Gadara — which ran through the city in a straight line, having a colonnade on each side. The columns are all prostrate. On the west side of the hill is another larger theatre in better preservation. The principal part of the city lay to the west of these two theatres, on a level piece of ground. Now not a house, not a column, not a wall remains standing; yet the old pavement of the main street is nearly perfect; and here and there the traces of the chariot-wheels are visible on the stones, reminding one of the thoroughfares of Pompeii. (Full descriptions of Gadara are given in *Handbook for Syr. & Pal.*; Burckhardt, *Syria*, p. 270 f.; Porter, in *Journal of Sac. Lit.* vol. vi. p. 281 f.) J. L. P.

* It is still a question whether we know the exact place where the Saviour healed the demoniacs, or the precipice from which the swine rushed down into the sea. The statement in the foregoing article that both these events occurred at Gadara, or in its immediate vicinity, is attended with serious difficulty. That city is ten miles inland from the lake, and is approached only by a toilsome way, whereas the evangelists seem to represent the miracle as performed at once on the Saviour's landing (Mark v. 2), and consequently, according to the

[a] * Griesbach retains Γεργεσηνῶν in the text (Matt. viii. 28), but marks Γεραση̃νῶν as of equal, or nearly equal, authority. See the full discussion in his *Commentarius Criticus*, i. 90 ff. Lachmann, Tischendorf and Tregelles agree in reading Γερασηνῶν in Mark; in Luke, Tisch. now reads (8th ed.) Γεργεσηνων. A.

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impression which the narrative makes on the reader, near the shore. Again, the mountain where the swine were feeding appears to have been near the lake; for they ran madly down the precipice (κρημνός) into the sea and were drowned. But with Gadara at such a distance, the miracle could not have been wrought till after some considerable delay, and still less could the swine have plunged directly into the sea. A recent traveller in that region, Thomson (*Land & Book*, ii. 35), describes the intervening country thus: — First (as one goes inland), "there is a broad plain from *Khurbet Simra* to the *Jermuk*; then the vast gorge of this river, and after it an ascent for an hour and a half to *Um Keis*." Hence, if the swine started from the vicinity of Gadara, they would have to run down the mountain, ford the *Jermuk* (Hieromax) as deep and rapid as the Jordan itself, and then cross a level plain several miles in length before reaching the lake.

Under these circumstances the writer just named proposes a different locality, which agrees much better with the Scripture account. He reports his finding a heap of ruins on the eastern shore of the lake, near the mouth of *Wady Semakh*, known among the natives as *Kersa* or *Gersa*. Directly above this site stands "an immense mountain," where are also (as well as near Gadara) rock-tombs such as lunatics in the East sometimes occupy at the present day.[a] The base of this mountain, though not directly overhanging the site, is so near the shore that the swine, rushing down the declivity (said to be almost perpendicular = κατὰ τοῦ κρημνοῦ, Mark v. 13), would be carried by their own impetus across the narrow strip of beach into the depth of the sea.[b] He says further, that this *Gersa*, as pronounced by the Arabs, gives back to us very nearly the ancient Gergesa or Geresa. This may be the identical place of which Origen seems to have heard, and which he supposed to be the scene of the miracle. (See Reland's *Palaestina*, p. 807.)

One circumstance not unimportant to the discussion here has been overlooked by some writers. The evangelists do not mention Gadara or Gergesa (whichever may be the true reading), but speak only of "the country (region, χώρα) of the Gadarenes," or Gergesenes, as a general geographical designation.[c] So far from naming that city, Luke (viii. 26), in order to give his readers an idea of the "region of the Gadarenes," merely defines it as opposite to Galilee (ἀντιπέραν τῆς Γαλιλαίας). Hence the city to which the Synoptists refer as the one to which the keepers of the swine fled in terror, and from which the people, on hearing their report, came out to Jesus (Matt. viii. 33 ff.; Mark 14; Luke viii. 34 ff.), is not necessarily Gadara, but may be any other city in the land of the Gadarenes, viewed definitely as the one associated in the writer's mind with these transactions. It is sufficient for the accuracy of the writers, if we find the scene of the two-fold miracle within the limits of the country of the Gadarenes or Gergesenes. The evangelists do not in reality commit themselves to anything more definite than that.

It is gratifying to find that Mr. Tristram, who also visited the ruins of this *Kersa* or *Gersa*, endorses Dr. Thomson's view. "The bluff behind is so steep, and the shore so narrow, that a herd of swine, rushing frantically down, must certainly have been overwhelmed in the sea before they could recover themselves. While the tombs at Gadara are peculiarly interesting and remarkable, yet the whole region is so perforated everywhere by these rock-chambers of the dead, that we may be quite certain that a home for the demoniac will not be wanting, whatever locality be assigned for the events recorded by the evangelists." (*Land of Israel*, p. 466, 2d ed.) Lord Lindsay, who went into that region, assigns the occurrence to *Wady Fik*, considerably further south on the lake (*Letters on the Holy Land*, p. 238). Stanley, at first relying on that writer, adopted the same view (*Sin. & Pal.* ch. x.); but now speaks of the inadmissibility of that identification (*Notices of Eastern Localities, &c.*, p. 194). Captain Wilson's exploring party have visited this *Kersa* still more recently, and found it answering well to the conditions of the Scripture history. H.

GAD'DI (גַּדִּי: Γαδδί; [Vat. Γαδδει:] *Gaddi*), son of Susi; representative of the tribe of Manasseh among the spies sent by Moses to explore Canaan (Num. xiii. 11).

GAD'DIEL (גַּדִּיאֵל [*God the fortune-giver*, Fürst]: Γουδιήλ: *Geddiel*), son of Sodi; representative of the tribe of Zebulun on the same occasion (Num. xiii. 10).

GA'DI (גָּדִי: Γαδδί; [Vat. Γαδδει;] Alex. Γεδδει, and Γαδδει: *Gadi*), father of Menahem who seized the throne of Israel from Shallum (2 K xv. 14, 17).

GAD'ITES, THE (הַגָּדִי: ὁ Γάδ, ὁ Γαδδί, [Vat. FA. -δει], *oi viol* Γάδ; [Alex. in 2 K. x. 33, Γαλααδδει; Vat. in 1 Chr. xii. 8, Γεδδει; ver. 37, FA. Γαδδειν:] *Gad, Gaditae, Gaddi*). The descendants of Gad and members of his tribe. Their character is described under GAD, p. 849. In 1 Sam. xxiii. 36 for "the Gadite" the LXX. have Γαλααδδί [Vat. -δει, Alex. Γαδδι], and the Vulg. *de Gadi*. W. A. W.

GA'HAM (גָּחָם [perh. *burning, fire-brand*]: Ταάμ; Alex. ["in charact. minore"] Γααμ: [*Gaham*]), son of Nahor, Abraham's brother, by his concubine Reumah (Gen. xxii. 24). No light has yet been thrown on this tribe. The name probably signifies "sunburnt," or "swarthy."

GA'HAR (גַּחַר [*hiding-place*, Ges.]: Γαάρ, [in Ezr., Vat. Γαελ; in Neh., Vat. FA. omit:] *Gaher*). The Bene-Gachar were among the families of Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 47; Neh. vii. 49). In the lists of 1 Esdr. the name is given as GEDDUR.

a * Tristram (*Land of Israel*, 2d ed., p. 465, note) says: "I have often met in the outskirts of Caiffa 'Haifa, at the foot of Mount Carmel] a maniac who wells in similar tombs." H

b * Matthew's "afar off," viii. 30 (μακράν), being of course relative, applies well enough to the herd high up on the side of the "immense mountain," though the spectator may be at the base. Besides, one feels that Mark's and Luke's *deictic* ἐκεῖ reflects a manifest sense on their part of the vicinity of the mountain and the landing-place to each other. The hand points out the object, as it were, visible from the shore. H.

c * Tristram (p. 465) speaks of Matthew as naming the exact locality, Gergesa = *Gersa*, but Matthew's expression is χώρα τῶν Γεργεσηνῶν or Γαδαρηνῶν (the latter the better reading), and therefore in each case indefinite like that of the other writers. H

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GAIUS or CAIUS (Γάϊος: *Caius*, the former Grecized from the latter) is the name apparently of four persons mentioned in the N. T.

1. A Macedonian, a missionary associate of Paul (συνέκδημος), whom the mob at Ephesus seized and dragged into the theatre, and would no doubt have killed, had it not been for the interposition of the Asiarchs and "town-clerk" of the city. This Gaius is otherwise unknown. See Acts xix. 29.

2. One of the party who went with Paul from Corinth (possibly only from Philippi), accompanying him as far as Asia, when he went for the last time from Europe to Palestine.[a] This Gaius was a native of Derbe (Acts xx. 4), and hence a different person from the preceding one. Some, as Kuinoel, Olshausen, Neander, regard him as a Thessalonian, but they must then join Δερβαῖος with Τιμόθεος, in the above passage, which not only puts καί there out of its natural place, but disagrees with xvi. 1. Timothy was a native of LYSTRA (which see).

3. A Gaius, who lived at Corinth, and sent a salutation in Paul's letter to the Roman Christians (Rom. xvi. 23). He was one of the very few whom Paul baptized at Corinth (1 Cor. i. 14), was Paul's "host" during his second sojourn in that city, and was noted for his hospitality to all who bore Christ's name (Rom. xvi. 23).

4. John's Third Epistle is addressed to a Christian of this name, of whose character the Apostle's commendation (3 John i. 6) gives us an exalted opinion. We may possibly identify him with number 2. John wrote the epistle at Ephesus. Derbe was in Lycaonia, a province of Asia Minor, and the Derbean Gaius, as last traced in the Acts (xx. 4), was on the way to Asia. [JOHN, SECOND AND THIRD EPISTLES OF.] H.

GAL'AAD (Γαλαάδ; [in 1 Macc. v. 9, Alex. Γαλααδιτις: *Galaad;* in Jud. i., *Cedar*, in xv. Vulg. omits]), 1 Macc. v. 9, 55; Jud. i. 8, xv. 5; and THE COUNTRY OF GALAAD (ἡ Γαλααδῖτις; [Sin. -δει-:] *Galaaditis*), 1 Macc. v. 17, 20, 25, 27, 36, 45; xiii. 22, the Greek form of the word GILEAD.

GA'LAL (גָּלָל [*occasion*, or *cause;* and then, perh., *one weighty, influential*, Fürst]: Γαλαάλ; [Vat. Γαλααδ; Alex. Γωληλ; Comp. Γαλάλ:] *Galal*). 1. A Levite, one of the sons of Asaph (1 Chr. ix. 15).

2. Another Levite of the family of Elkanah (1 Chr. ix. 16).

3. [Rom. Vat. Alex. FA.[1] omit; FA.[3] and comp. Γαλελ.] A third Levite, son of Jeduthun (Neh. xi. 17).

GALA'TIA (Γαλατία). It is sometimes difficult to determine, in the case of the names of districts mentioned in the N. T., whether they are to be understood in a general and popular sense as referring to a region inhabited by a race or tribe of people, or whether they define precisely some tract of country marked out for political purposes. Galatia is a district of this kind; and it will be convenient to consider it, first ethnologically, and then as a Roman province.

Galatia is literally the "Gallia" of the East. Roman writers call its inhabitants Galli, just as Greek writers call the inhabitants of ancient France Γαλάται. In 2 Tim. iv. 10, some commentators suppose Western Gaul to be meant, and several MSS. have Γαλλίαν instead of Γαλατίαν. In 1 Macc. viii. 2, where Judas Maccabeus is hearing the story of the prowess of the Romans in conquering the Γαλάται, it is possible to interpret the passage either of the Eastern or Western Gauls; for the subjugation of Spain by the Romans, and their defeat of Antiochus, King of Asia, are mentioned in the same context. Again, Γαλάται is the same word with Κέλται; and the Galatians were in their origin a stream of that great Keltic torrent (apparently Kymry, and not Gael) which poured into Greece in the third century before the Christian era. Some of these invaders moved on into Thrace, and appeared on the shores of the Hellespont and Bosphorus, when Nicomedes I., king of Bithynia, being then engaged in a civil war, invited them across to help him. Once established in Asia Minor, they became a terrible scourge, and extended their invasions far and wide. The neighboring kings succeeded in repressing them within the general geographical limits to which the name of Galatia was permanently given. Antiochus I., king of Syria, took his title of Soter in consequence of his victory over them, and Attalus I. of Pergamus commemorated his own success by taking the title of king. The Galatians still found vent for their restlessness and love of war by hiring themselves out as mercenary soldiers. This is doubtless the explanation of 2 Macc. viii. 20, which refers to some struggle of the Seleucid princes in which both Jews and Galatians were engaged. In Joseph. *B. J.* i. 20, § 3, we find some of the latter, who had been in Cleopatra's body-guard, acting in the same character for Herod the Great. Meanwhile the wars had been taking place, which brought all the countries round the east of the Mediterranean within the range of the Roman power. The Galatians fought on the side of Antiochus at Magnesia. In the Mithridatic war they fought on both sides. At the end of the Republic Galatia appears as a dependent kingdom, at the beginning of the Empire as a province. (See Ritter, *Erdkunde*, xviii. 597–610.)

The Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, with the provinces of ASIA on the west, CAPPADOCIA on the east, PAMPHYLIA and CILICIA on the south, and BITHYNIA and PONTUS on the north. It would be difficult to define the exact limits. In fact they were frequently changing. For information on this subject, see the *Dict. of Geog.* i. 930 *b*. At one time there is no doubt that this province contained Pisidia and Lycaonia, and therefore those towns of Antioch, Iconium, Lystra, and Derbe, which are conspicuous in the narrative of St. Paul's travels. But the characteristic part of Galatia lay northward from those districts. On the table-land between the Sangarius and the Halys, the Galatians were settled in three tribes, the Tectosages, the Tolistoboii, and the Trocmi, the first of which is identical in name with a tribe familiar to us in the history of Gaul, as distributed over the Cevennes near Toulouse. The three capitals were respectively Tavium, Pessinus, and Ancyra. The last of these (the modern *Angora*) was the centre of the roads of the district, and may be regarded as the metropolis of the Galatians. These Eastern Gauls preserved much of their ancient character

[a] It is said erroneously in Kitto's *Cyclop. of Bibl. Lit.* (iii. 1167), that Paul was then going "from Asia, on his second visit to Europe," *i. e.*, earlier than the actual time, and the opposite of the true direction. H.

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and something of their ancient language. At least Jerome says that in his day the same language might be heard at Ancyra as at Trèves: and he is a good witness; for he himself had been at Trèves. The prevailing speech, however, of the district was Greek. Hence the Galatians were called Gallogræci. ("Hi jam degeneres sunt; mixti, et Gallogræci vere, quod appella..tur." Manlius in Livy, xxxviii. 17.) The inscriptions found at Ancyra are Greek, and St. Paul wrote his Epistle in Greek.

It is difficult at first sight to determine in what sense the word Galatia is used by the writers of the N. T., or whether always in the same sense. In the Acts of the Apostles the journeys of St. Paul through the district are mentioned in very general terms. We are simply told (Acts xvi. 6), that on his second missionary circuit he went with Silas and Timotheus through *τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν*. From the epistle indeed we have this supplementary information, that an attack of sickness (*δι' ἀσθένειαν τῆς σαρκός*, Gal. iv. 13) detained him among the Galatians, and gave him the opportunity of preaching the Gospel to them, and also that he was received by them with extraordinary fervor (*ib.* 14, 15); but this does not inform us of the route which he took. So on the third circuit he is described (Acts xviii. 23) as *διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν*. We know from the first Epistle to the Corinthians that on this journey St. Paul was occupied with the collection for the poor Christians of Judæa, and that he gave instructions in Galatia on the subject (*ὅσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας*, 1 Cor. xvi. 1); but here again we are in doubt as to the places which he had visited. We observe that the "churches" of Galatia are mentioned here in the plural, as in the opening of the Epistle to the Galatians themselves (Gal. i. 2). From this we should be inclined to infer that he visited several parts of the district, instead of residing a long time in one place, so as to form a great central church, as at Ephesus and Corinth. This is in harmony with the phrase *ἡ Γαλατικὴ χώρα* used in both instances. Since Phrygia is mentioned first in one case, and second in the other, we should suppose that the order of the journey was different on the two occasions. Phrygia also being not the name of a Roman province, but simply an ethnographical term, it is natural to conclude that Galatia is used here by St. Luke in the same general way. In confirmation of this view it is worth while to notice that in Acts ii. 9, 10, where the enumeration is ethnographical rather than political, Phrygia is mentioned, and not Galatia, while the exact contrary is the case in 1 Pet. i. 1, where each geographical term is the name of a province.

The Epistle to the Galatians was probably written very soon after St. Paul's second visit to them. Its abruptness and severity, and the sadness of its tone, are caused by their sudden perversion from the doctrine which the Apostle had taught them, and which at first they had received so willingly. It is no fancy, if we see in this fickleness a specimen of that "esprit impétueux, ouvert à toutes les impressions," that, "mobilité extrême," which Thierry marks as characteristic of the Gaulish race (*Hist. des Gaulois*, Introd. iv., v.). From Joseph. *Ant.* xvi. 6, § 2, we know that many Jews were settled in Galatia: but Gal. iv. 8 would lead us to suppose that St. Paul's converts were mostly Gentiles.

We must not leave unnoticed the view advocated by Böttger (*Schauplatz der Wirksamkeit des Apostels Paulus*, pp. 28–30, and the third of his *Beiträge*, pp. 1–5), namely, that the Galatia of the epistle is entirely limited to the district between Derbe and Colossæ, *i. e.* the extreme southern frontier of the Roman province. On this view the visit alluded to by the Apostle took place on his first missionary circuit; and the *ἀσθένεια* of Gal. iv. 13 is identified with the effects of the stoning at Lystra (Acts xiv. 19). Geographically this is not impossible, though it seems unlikely that regions called Pisidia and Lycaonia in one place should be called Galatia in another. Böttger's geography, however, is connected with a theory concerning the date of the epistle; and for the determination of this point we must refer to the article on the GALATIANS, THE EPISTLE TO THE. J. S. H.

* **GALATIANS** (Γαλάται: *Galatæ*), 1 Macc. viii. 2; 2 Macc. viii. 20; Gal. iii. 1; to whom Paul wrote his Galatian epistle. Of this people some account has been given above [GALATIA]. No one of all the N. T. epistles reflects so many national traits of the readers to whom they were addressed as that to the Galatians. The somewhat peculiar intermixture of Judaistic and heathen elements which we find at work among them, their tendency to the opposite extremes of a Pharisaic legalism on the one hand, and of a degree of libertinism on the other, the ardor of temperament which made them so zealous for the truth of the Gospel at one time, and so easy a prey to the arts of false teachers at another, and likewise susceptible of such strong affection for Paul when they first believed, and of such partisanship for his opponents so soon after his leaving them, are characteristics more or less peculiar to this letter, and presuppose certain historical antecedents having something to do with their formation.

Of these antecedents, Prof. Lightfoot's ethnographic sketch, brief, but the result of extended investigation (*St. Paul's Epistle to the Galatians*, pp. 1–17, 2d ed.), furnishes a very good account: "The Galatians, whom Manlius subdued by the arms of Rome, and St. Paul by the sword of the Spirit, were a very mixed race. The substratum of society consisted of the original inhabitants of the invaded country, chiefly Phrygians, of whose language not much is known, but whose strongly marked religious system has a prominent place in ancient history. The upper layer was composed of the Gaulish conquerors; while scattered irregularly through the social mass were Greek settlers, many of whom doubtless had followed the successors of Alexander thither, and were already in the country when the Gauls took possession of it. To the country thus peopled the Romans, ignoring the old Phrygian population, gave the name of Gallogræcia. . . . The great work of the Roman conquest was the fusion of the dominant with the conquered race — the result chiefly, it would appear, of that natural process by which all minor distinctions are levelled in the presence of a superior power. From this time forward the amalgamation began, and it was not long before the Gauls adopted even the religion of their Phrygian subjects. . . . But before St. Paul visited the country two new elements had been added to this already heterogeneous population. The establishment of the province must have drawn thither a considerable number of Romans, not very widely spread in all probability, but gathered about the centres of government, either holding official

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positions themselves, or connected more or less directly with those who did. . . . More important is it to remark on the large influx of Jews, which must have invaded Galatia in the interval. Antiochus the Great had settled two thousand Jewish families in Lydia and Phrygia; and even if we suppose these settlements did not extend to Galatia, properly so called, the Jewish colonists must in course of time have overflowed into a neighboring country which possessed so many attractions for them. . . . The country of Galatia afforded great facilities for commercial enterprise. With fertile plains rich in agricultural produce, with extensive pastures for flocks, with a temperate climate and copious rivers, it abounded in all those resources out of which a commerce is created. It was moreover conveniently situated for mercantile transactions, being traversed by a great high-road between the East and the shores of the Ægean, along which caravans were constantly passing, and among its towns it numbered not a few which are mentioned as great centres of commerce. . . . With these attractions it is not difficult to explain the vast increase of the Jewish population in Galatia, and it is a significant fact that in the generation before St. Paul, Augustus directed a decree granting especial privileges to the Jews to be inscribed in his temple at Ancyra, the Galatian metropolis, doubtless because this was a principal seat of the dispersion in these parts of Asia Minor. Other testimony to the same effect is afforded by the inscriptions found in Galatia, which present here and there Jewish names and symbols amidst a strange confusion of Phrygian and Celtic, Roman and Greek. At the time of St. Paul they probably boasted a large number of proselytes, and may even have infused a beneficial leaven into the religion of the mass of the heathen population. . . . The main features of the Gaulish character are traced with great distinctness by the Roman writers. Quickness of apprehension, promptitude in action, great impressibility, an eager craving after knowledge, this is the brighter aspect of the Celtic character. Inconstant and quarrelsome, treacherous in their dealings, incapable of sustained effort, easily disheartened by failure, such they appear when viewed on their darker side. . . . Fickleness is the term used to express their temperament. This instability of character was the great difficulty against which Cæsar had to contend in his dealings with the Gauls. He complains that they all with scarcely an exception are impelled by the desire of change. Nor did they show more constancy in the discharge of their religious than of their social obligations. The hearty zeal with which they embraced the Apostle's teaching, followed by their rapid apostasy, is only an instance out of many of the reckless facility with which they adopted and discarded one religious system after another. To St. Paul, who had had much bitter experience of hollow professions and fickle purposes, this extraordinary levity was yet a matter of unfeigned surprise. 'I marvel,' he says, 'that ye are changing so quickly.' He looked upon it as some strange fascination. 'Ye senseless Gauls, who did bewitch you?' The language in which Roman writers speak of the martial courage of the Gauls, impetuous at the first onset, but rapidly melting in the heat of the fray, well describes the short-lived prowess of these converts in the warfare of the Christian church. Equally important, in its relation to St. Paul's epistle, is the type of religious worship which seems to have pervaded the Celtic nations. The Gauls are described as a superstitious people, given over to ritual observances. . . . The Gospel was offered to them, and the energy of the Apostle's preaching took their hearts by storm. But the old leaven still remained. The pure and spiritual teaching of Christianity soon ceased to satisfy them. Their religious temperament, fostered by long habit, prompted them to seek a system more external and ritualistic. 'Having begun in the Spirit, they would be made perfect in the flesh.' Such is the language of the Apostle rebuking this unnatural violation of the law of progress." H.

GALATIANS, THE EPISTLE TO THE, was written by the Apostle St. Paul, not long after his journey through Galatia and Phrygia (Acts xviii. 23), and *probably* (see below) in the early portion of his two years and a half stay at Ephesus, which terminated with the Pentecost of A. D. 57 or 58. It would thus succeed in order of composition the epistles to the Thessalonians, and would form the first of the second group of epistles, the remaining portions of which are epistles to the Corinthians and to the Romans.

This characteristic letter was addressed to the churches of the Asiatic province of Galatia (i. 2), or Gallograecia (Strabo, xii. 566) — a province that bore in its name its well-founded claim to a Gallic or Celtic origin (Pausanias, i. 4), and that now, after an establishment, first by predatory conquest, and subsequently by recognition but limitation at the hands of neighboring rulers (Strabo, *l. c.*; Pausanias, iv. 5), could date an occupancy, though not an independence, extending to more than three hundred years; the first subjection of Galatia to the Romans having taken place in 189 B. C. (Liv. xxxviii. 16 ff.), and its formal reduction (with territorial additions) to a regular Roman province in 25 B. C. The epistle appears to have been called forth by the machinations of Judaizing teachers, who, shortly before the date of its composition, had endeavored to seduce the churches of this province into a recognition of circumcision (v. 2, 11, 12; vi. 12 ff.), and had openly sought to depreciate the apostolic claims of St. Paul (comp. i. 1, 11).

The scope and contents of the epistle are thus: (1) apologetic (i., ii.) and polemical (iii., iv.), and (2) hortatory and practical (v., vi.), the positions and demonstrations of the former portion being used with great power and persuasiveness in the exhortations of the latter. The following is a brief summary: —

After an address and salutation, in which his total independence of human mission is distinctly asserted (i. 1), and a brief doxology (i. 5), the Apostle expresses his astonishment at the speedy lapse of his converts, and reminds them how he had forewarned them that even if an angel preached to them another gospel he was to be anathema (i. 6–10). The gospel he preached was not of men, as his former course of life (i. 11–14), and as his actual history subsequent to his conversion (i. 15–24), convincingly proved. When he went up to Jerusalem it was not to be instructed by the Apostles, but on a special mission, which resulted in his being formally accredited by them (ii. 1–10); nay, more, when St. Peter dissembled in his communion with Gentiles, he rebuked him, and demonstrates the danger of such inconsistency (ii. 11–21). The Apostle then turns to the Galatians and urges specially the doctrine of justification, as evinced by the gift of the Spirit (iii. 1–5), the case

of Abraham (iii 6–9), the fact of the law involving curse, from which Christ has freed us (iii. 10–14), and lastly the prior validity of the promise (iii. 15–18), and that preparatory character of the Law (iii. 19–24) which ceased when faith in Christ and baptism into him were fully come (iii. 25–29). All this the Apostle illustrates by a comparison of the nonage of an heir with that of bondage under the Law: they were now sons and inheritors (iv. 1–7), why then were they now turning back to bondage (iv. 8–11)? They once treated the Apostle very differently (iv. 12–16); now they pay court to others and awaken feelings of serious mistrust (iv. 17–20), and yet with all their approval of the Law show that they do not understand its deeper and more allegorical meanings (iv. 21–30). If this be so, they must stand fast in their freedom, and beware that they make not void their union with Christ (iv. 31–v. 6): their perverters at any rate shall be punished (v. 7–12). The real fulfillment of the Law is love (v. 13–15): the works of the Spirit are what no law condemns, the works of the flesh are what exclude from the kingdom of God (v. 16–26). The Apostle further exhorts the spiritual to be forbearing (vi. 1–5), the taught to be liberal to their teachers, and to remember that as they sowed so would they reap (vi. 6–10). Then after a noticeable recapitulation, and a contrast between his own conduct and that of the false teachers (vi. 11–16), and an affecting entreaty that they would trouble him no more (vi. 17), the Apostle concludes with his usual benediction (vi. 18).

With regard to the *genuineness* and *authenticity* of this epistle, no writer of any credit or respectability has expressed any doubts. The testimony of the early church is most decided and unanimous. Beside express references to the epistle (Irenæus, *Hær.* iii. 7, 2, v. 21, 1; Tertull. *de Præscr.* c. 60, *al.*), we have one or two direct citations found as early as the time of the Apostolic Fathers (Polyc. *ad Phil.* c. 3), and several apparent allusions (see Davidson, *Introd.* ii. 318 ff.). The attempt of Bruno Bauer (*Kritik der Paulin. Briefe*, Berlin, 1850) to demonstrate that this epistle is a compilation of later times, out of those to the Romans and to the Corinthians, has been treated by Meyer with a contempt and a severity (*Vorrede*, p. vii.; *Einleit.* p. 8) which, it does not seem too much to say, are both *completely* deserved. Such efforts are alike melancholy and desperate, but are useful in exhibiting the real issues and tendencies of all historical criticism that has the hardihood to place its own, often interested, speculations before external testimony and recognized facts.

Two historical questions require a brief notice: —

1. The *number of visits* made by St. Paul to the churches of Galatia previous to his writing the epistle. These seem certainly to have been *two*. The Apostle founded the churches of Galatia in the visit recorded Acts xvi. 6, during his second missionary journey, about A. D. 51, and revisited them at the period and on the occasion mentioned Acts xviii. 23, when he went through the country of Galatia and Phrygia, ἐπιστηρίζων πάντας τοὺς μαθητάς. On this occasion it would seem probable that he found the leaven of Judaism beginning to work in the churches of Galatia, and that he then warned them against it in language of the most decided character (comp. i. 9, v. 3). The majority of the new converts consisted of Gentiles (iv. 8), but, as we may infer from the language of the epistle, had considerable contact with Jews, and some familiarity with Jewish modes of interpretation. It was then all the more necessary to warn them emphatically against believing in the necessity of circumcision, and of yielding themselves up to the bondage of a Law which, however strenuously urged upon them by those around them, had now become merged in that dispensation to which it was only prevenient and preparatory.

2. Closely allied with the preceding question is that of the date and place from which the epistle was written. If the preceding view be correct, the epistle could not have been written before the second visit, as it contains clear allusions to warnings that were then given when the Apostle was present with them. It must then date from some period subsequent to the journey recorded in Acts xviii 23. How long subsequent to that journey is somewhat debatable. Conybeare and Howson, and more recently Lightfoot (*Journal of Class. and Sacred Philol.* for Jan. 1857), urge the probability of its having been written at about the same time as the Epistle to the Romans, and find it very unlikely that two epistles so nearly allied in subject and line of argument should have been separated in order of composition by the two epistles to the Corinthians. They would therefore assign Corinth as the place where the epistle was written, and the three months that the Apostle stayed there (Acts xx. 2, 3), apparently the winter of A. D. 57 or 58, as the exact period. It is not to be denied that there is a considerable plausibility in these arguments; still when we consider not only the note of time in Gal. i. 6, οὕτως ταχέως, but also the obvious fervor and freshness of interest that seems to breathe through the whole epistle, it does seem almost impossible to assign a later period than the commencement of the prolonged stay in Ephesus. The Apostle would in that city have been easily able to receive tidings of his Galatian converts; the dangers of Judaism, against which he personally warned them, would have been fresh in his thoughts; and when he found that these warnings were proving unavailing, and that even his apostolic authority was becoming undermined by a fresh arrival of Judaizing teachers, — it is then that he would have written, as it were, on the spur of the moment, in those terms of earnest and almost impassioned warning that so noticeably mark this epistle. We do not, therefore, see sufficient reason for giving up the anciently received opinion that the epistle was written from Ephesus, perhaps not very long after the Apostle's arrival at that city. The subscription ἐγράφη ἀπὸ Ῥώμης has found, both in ancient and modern times, some supporters but seems in every way improbable, and was not unlikely suggested by a mistaken reference of the expressions in ch. vi. 17 to the sufferings of imprisonment. See Meyer, *Einleit.* p. 7; Davidson, *Introduction*, ii. 292 ff.; Alford, *Prolegomena*, p. 459.

The editions of [commentaries on] this epistle have been very numerous. We may specify those of Winer (Lips. 1829 [4th ed. 1859]), Rückert (Leipz. 1833), Usteri (Zürich, 1833), Schott (Lips. 1834), Olshausen (Königsb. 1840), Windischmann (Mainz, 1843), De Wette (Leipz. 1845 [3d ed. by W. Müller, 1864]), Meyer (Götting. 1851 [4th ed. 1862]), Turner (New York, 1855), and in our own country those of Ellicott (Lond. 1854, 4th ed. 1867), Bagge (Lond. 1856), and Alford (Lond. 1857 [4th ed. 1865]). C. J. E.

* Prof. Lightfoot in his *Commentary* (see under

GALATIANS) assigns the Epistle to the Galatians to Corinth as the place where it was written, at the time of Paul's last visit to that city (Acts xx. 3 ff.) and shortly before his writing the Epistle to the Romans. Like other advocates of this opinion, he argues for it mainly from the similarity of thought and language which distinguishes these two letters in a somewhat remarkable degree. For a tabular view of the passages which exhibit this resemblance see his *St. Paul's Epistle to the Galatians*, pp. 45–48, and Davidson's *Introduction to the N. T.* p. 326. But there are two considerations which abate the force of this reasoning. First, it is to be borne in mind that this similarity so far as it is *verbal* (the sort of correspondence only which furnishes decisive proof of proximity in time) is found to a great extent in the proof-texts quoted from the O. T., or other formulistic expressions, and would therefore be found to exist at whatever intervals of time the two letters may have been written. The verbal agreement between the Epistle to the Ephesians and that to the Colossians is of a very different character, and shows that the phraseology of the one was still in the writer's memory, as well as the ideas, when the other was written. Secondly, the similarity in the trains of thought is really not greater than one might expect to occur when the same writer, who has fixed and definite views of Christian truth, is led to discuss the same topics at different times and under different circumstances. For example, Paul's speech to the Lystrians (Acts xiv. 15–17) contains a striking epitome of his views respecting the accountability of the heathen as more fully stated in Rom. i. 19 ff., and yet the speech and the epistle stand widely apart from each other as to the time when the one was spoken and the other written. On this relation of Paul's discourses and epistles to each other, see especially Tholuck's *Die Reden des Apostels Paulus in der Apostelg., mit seinen Briefen verglichen* (*Stud. u. Krit.* 1839, p. 305 ff.); and Ch. J. Trip's *Paulus nach der Apostelgeschichte: Historischer Werth dieser Berichte*, pp. 187–219 (Leiden, 1866).

Bishop Ellicott's view (stated above) that Paul wrote to the Galatians from Ephesus, is the generally accepted one of the later critics as well as the older. So, among others, Winer, Hemsen, Olshausen, Wieseler, Schott, Anger, Neander, Meyer, Guericke, Reuss, Ewald, Schaff, Pressensé. Bleek is undecided (*Einl. in das N. Test.* p. 429), and some, as De Wette and Alford, have held both opinions at different times. On the question whether Paul wrote the entire letter with his own hand, see EPISTLES (Amer. ed.). It is one of the four letters which Chr. Fr. Baur admits to be unquestionably Pauline, never having in fact been seriously questioned, says Meyer, except by Bruno Bauer, 1850.

The dogmatic and practical interest of this epistle has given to it a foremost place in all ages of the church. It formed the battle-ground between Protestantism and Romanism at the time of the Reformation. Luther wrote and re-wrote Commentaries on it, which have been often printed, and translated into other languages. Of all the labors of his active life he esteemed none more useful than that bestowed on the exposition of this one epistle. In our own day it has been brought into new prominence by the use which Baur and his followers make of it as supporting their notion of Christianity as having been only a modified Judaism until it was re-wrought by the plastic hand of the energetic Paul. "The epistle," says Lightfoot (p. 68, 2d ed.), "affords at once the ground for, and the refutation of, this view. It affords the ground, for it discovers the mutual jealousy and suspicions of the Jewish and the Gentile converts. It affords the refutation, for it shows the true relations existing between St. Paul and the Twelve. It presents not indeed a colorless uniformity of feeling and opinion, but a far higher and more instructive harmony, the general agreement amidst some lesser differences and some human failings, of men animated by the same divine Spirit, and working together for the same hallowed purpose."

Additional literature. — Among the writers who have illustrated this epistle the following also deserve notice: C. F. A. Fritzsche, *De nonnullis Pauli ad Galat. Epistolæ Locis Comm.* i.–iii., Rostock, 1833–34, repr. in Fritzschiorum *Opusc. Acad.* pp. 158–258; P. A. Sardinoux, *Comm. sur l'épître de l'ap. Paul aux Galates*, Valence, 1837, with a critical introduction and new translation; Barnes, Albert, *Notes, Explan. and Practical, on 2d Corinthians and Galatians*, New York, 1839; Hilgenfeld, *Der Galaterbrief übersetzt, in seinen geschichtl. Beziehungen untersucht u. erklärt*, etc. Leips. 1852; Brown, John, *Exposition of the Ep. to the Galatians*, Edin. 1853, an elaborate work; Maurice, *The Unity of the New Test.* (1854), pp. 491–511, Jatho, *Pauli Brief an die Galater*, Hildesh. 1856, Ewald, in his *Sendschreiben des Ap. Paulus übersetzt u. erklärt* (1857), pp. 52–101; Jowett *The Epistles to the Thessalonians, Galatians Romans, with Crit. Notes and Dissertations*, vol. i., 2d ed., Lond. 1859 (1st ed. 1856); Wieseler, *Comm. üb. d. Brief an die Galater*, Gött. 1859, see also his supplementary article in Herzog's *Real-Encyk.* xix. 523–535; Schmoller, *Der Brief an die Galater*, in Lange's *Bibelwerk*, Theil viii. (1862, 2d ed. 1865); J. C. K. von Hofmann, *Die heilige Schrift zusammenhängend untersucht*, Theil ii. Abth. i. (1863); Reithmayr (Cath.), *Comm. zum Briefe an die Galater*, München, 1865; Vömel, *S. Pauli Br. an d. Galater, griech. mit deutscher Uebersetzung u. mit krit. Anmerkungen* (1865); G. W. Matthias, *Der Galaterbrief*, u. s. w. (1865), Greek text with German translation, explanation of difficult passages, and a special dissertation on iii. 20; Webster and Wilkinson, *Greek New Test.* ii. 112–180 (1861); Wordsworth, *Greek New Test.*, 4th ed., 1866; and J. B. Lightfoot, *St. Paul's Ep. to the Galatians; a revised Text, with Introduction, Notes, and Dissertations*, 2d ed., Lond. 1866. This last work is one of special value in its treatment of the various ethnographic and historical questions which grow out of the epistle. Hermann's *Progr. de Pauli Epist. ad Galat. tribus primis Capitibus* (Lips. 1832) is not only remarkable, but very instructive. It shows how impossible it is to reach the sense of the N. T. writers if we construe their Greek (as did this celebrated scholar) as strictly classical, without making due allowance for its Hebraistic character.

The doctrinal passages, of which so many occur in this letter, are specially examined in such works as Usteri's *Paulin. Lehrbegriff*, Zürich, 1834; Neander's *Planting and Training of the Christian Church by the Apostles*; R. A. Lipsius's *Die Paulinische Rechtfertigungslehre*, Leips. 1853; C F. Schmid's *Bibl. Theol. des N. T.* 2e Aufl (1859), pp. 472–588; Reuss's *Hist. de la théol. chrétienne au siècle apostolique*, tom. ii., 2e éd. Strasb. 1860; and Messner's *Die Lehre der Apostel dargestellt*, Leips. 1856.

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On the relation of this epistle to the theory of the Tübingen critics, see the commentaries of Meyer and Hofmann; Lechler's *Das apostol. u. nachapost. Zeitalter*, p. 235 ff.; Prof. G. P. Fisher's *Essays on the Supernatural Origin of Christianity* (New York, 1866), pp. 205–282 (from the *New Englander* for July, 1864); Lightfoot's Diss. iii., *St. Paul and the Three*, in his *Ep. to the Gal.* pp. 283–355, 2d ed.; and especially C. J. Trip's prize-essay, *Paulus nach der Apostelgeschichte* (already mentioned), which treats of many of the points in this controversy common to Acts and Galatians, and is a valuable contribution to the subject. It deserves to be translated into English. For the view of the Tübingen school, besides the well known works of Baur and Zeller (see addition to ACTS OF THE APOSTLES), one may consult the articles of Hilgenfeld in his *Zeitschr. f. wiss. Theol.* for 1858, 1860, and 1866.

A fuller outline of the argument of the epistle than the one given above, will be found in the *Christian Review* for Oct. 1861, pp. 577–584. For the correction of errors in the A. V. relating either to the sense or the Greek text, see articles in the *Bibl. Sacra*, xix. 211–225 and xxii. 138–149; also Alford's *New Testament for English Readers*, vol. ii. Most of the changes there recommended are incorporated in the revised version of the American Bible Union. Winer prefixes an admirable Latin translation to his *Pauli ad Galatas Epistola* (4th ed., 1859). H.

GALBANUM (חֶלְבְּנָה, *chelb'nâh*), one of the perfumes employed in the preparation of the sacred incense (Ex. xxx. 34 [comp. Ecclus. xxiv. 15]). The similarity of the Hebrew name to the Greek χαλβάνη and the Latin *galbanum* has led to the supposition that the substance indicated is the same. The galbanum of commerce is brought chiefly from India and the Levant. It is a resinous gum of a brownish-yellow color, and strong, disagreeable smell, usually met with in masses, but sometimes found in yellowish tear-like drops. The ancients believed that when burnt the smoke of it was efficacious in driving away serpents and gnats (Plin. xii. 56, xix. 58, xxiv. 13; Virg. *Georg.* iii. 415). But, though galbanum itself is well known, the plant which yields it has not been exactly determined. Dioscorides (iii. 87) describes it as the juice of an umbelliferous plant growing in Syria, and called by some μετώπιον (cf. i. 71). Kühn, in his commentary on Dioscorides (ii. p. 532), is in favor of the *Ferula ferulago*, L., which grows in North Africa, Crete, and Asia Minor. According to Pliny (xii. 56) it is the resinous gum of a plant called *stagonitis*, growing on Mount Amanus in Syria; while the *metopion* is the product of a tree near the oracle of Ammon (xii. 49). The testimony of Theophrastus (*Hist. Plant.* ix. 7), so far as it goes, confirms the accounts of Pliny and Dioscorides. It was for some time supposed to be the product of the *Bubon galbanum* of Linnæus, a native of the Cape of Good Hope. Dor found in the galbanum of commerce the fruit of an umbelliferous plant of the tribe *Silerinæ*, which he assumed to be that from which the gum was produced, and to which he gave the name of *Galbanum officinale*. But his conclusion was called in question by Dr. Lindley, who received from Sir John Macneil the fruits of a plant growing at Durrood, near Nishapore, in Khorassan, which he named *Opoidia galbanifera*, of the tribe *Smyrneæ*. This plant has been adopted by the Dublin College in their Pharmacopœia, as that which yields the galbanum (Pereira, *Mat. Med* ii. pt. 2, p. 188). M. Buhse, in his Persian travels (quoted in Royle, *Mat. Med.* pp. 471, 472), identified the plant producing galbanum with one which he found on the Demawend mountains. It was called by the natives *khassuch*, and bore a very close resemblance to the *Ferula erubescens*, but belonged neither to the genus *Galbanum* nor to *Opoidia*. It is believed that the Persian galbanum, and that brought from the Levant, are the produce of different plants. But the question remains undecided.

If the galbanum be the true representative of the *chelb'nâh* of the Hebrews, it may at first sight appear strange that a substance which, when burnt by itself, produces a repulsive odor, should be employed in the composition of the sweet-smelling incense for the service of the tabernacle. We have the authority of Pliny that it was used, with other resinous ingredients, in making perfumes among the ancients; and the same author tells us that these resinous substances were added to enable the perfume to retain its fragrance longer. "Resina aut gummi adjiciuntur ad continendum odorem in corpore" (xiii. 2). Galbanum was also employed in adulterating the opobalsamum, or gum of the balsam plant (Plin. xii. 54). W. A. W.

GAL'EËD (גַּלְעֵד, *i. e.* Gal-ed = *heap of witness*: [ver. 47, Βουνὸς μάρτυς; 48, B. μαρτυρεῖ; Alex. B. μαρτυρει: *Acervus testimonii Galaad*]). The name given by Jacob to the heap which he and Laban made on Mount Gilead, in witness of the covenant then entered into between them (Gen. xxxi. 47, 48; comp. 23, 25). [GILEAD; JEGAR-SAHADUTHA.]

GAL'GALA (Γάλγαλα: *Galgala*), the ordinary equivalent in the LXX. for Gilgal. In the A. V. it is named only in 1 Macc. ix. 2, as designating the direction of the road taken by the army of Demetrius, when they attacked Massaloth in Arbela — "the way to Galgala" (ὁδὸν τὴν εἰς Γάλγαλα). The army, as we learn from the statements of Josephus (*Ant.* xii. 11, § 1), was on its way from Antioch, and there is no reason to doubt that by Arbela is meant the place of that name in Galilee now surviving as *Irbid*. [ARBELA.] Its ultimate destination was Jerusalem (1 Macc. ix. 3), and Galgala may therefore be either the upper Gilgal near Bethel, or the lower one near Jericho, as the route through the Ghor or that through the centre of the country was chosen (Ewald, *Gesch.* iv. 370). Josephus omits the name in his version of the passage. It is a gratuitous supposition of Ewald's that the Galilee which Josephus introduces is a corruption of Galgala. G.

* **GALILE'AN** or **GALILÆ'AN** (Γαλιλαῖος: *Galilæus*), an inhabitant of GALILEE (Mark xiv. 70; Luke xiii. 1, 2, xxii. 59, xxiii. 6; John iv. 45; Acts ii. 7; also in the Greek, Matt. xxvi. 69; Acts i. 11, v. 37). A.

GAL'ILEE (Γαλιλαία; [Vat. Γαλειλαια: *Galilæa*]). This name, which in the Roman age was applied to a large province, seems to have been originally confined to a little "circuit" (the Hebrew word גְּלִיל, *Galil*, the origin of the later "Galilee," like גְּלִיל, signifies a "circle, or circuit") of country round Kedesh-Naphtali, in which were situated the twenty towns given by Solomon

so Hiram, king of Tyre, as payment for his work in conveying timber from Lebanon to Jerusalem (Josh. xx. 7; 1 K. ix. 11; LXX. Γαλιλαία). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles" (גְּלִיל הַגּוֹיִם, Is. ix. 1. In Matt. iv. 15, Γαλιλαία τῶν ἐθνῶν; in 1 Macc. v. 15, Γαλιλαία ἀλλοφύλων). It is probable that the strangers increased in number, and became during the Captivity the great body of the inhabitants; extending themselves also over the surrounding country, they gave to their new territories the old name, until at length Galilee became one of the largest provinces of Palestine. In the time of the Maccabees Galilee contained only a few Jews living in the midst of a large heathen population (1 Macc. v. 20–23); Strabo states that in his day it was chiefly inhabited by Syrians, Phœnicians, and Arabs (xvi. p. 760); and Josephus says Greeks also dwelt in its cities (*Vit.* 12).

In the time of our Lord all Palestine was divided into three provinces, Judæa, Samaria, and Galilee (Acts ix. 31; Luke xvii. 11; Joseph. *B. J.* iii. 3). The latter included the whole northern section of the country, including the ancient territories of Issachar, Zebulun, Asher, and Naphtali. Josephus defines its boundaries, and gives a tolerably full description of its scenery, products, and population. He says the soil is rich and well cultivated; fruit and forest trees of all kinds abound; numerous large cities and populous villages, amounting in all to no less than two hundred and forty, thickly stud the whole face of the country; the inhabitants are industrious and warlike, being trained to arms from their infancy (*B. J.* iii. 3, § 3; *Vit.* 45). On the west it was bounded by the territory of Ptolemais, which probably included the whole plain of Akka to the foot of Carmel. The southern border ran along the base of Carmel and of the hills of Samaria to Mount Gilboa, and then descended the valley of Jezreel by Scythopolis to the Jordan. The river Jordan, the Sea of Galilee, and the upper Jordan to the fountain at Dan, formed the eastern border; and the northern ran from Dan westward across the mountain ridge till it touched the territory of the Phœnicians (*B. J.* iii. 3, § 1, ii. 18, § 9; comp. Luke viii. 26).

Galilee was divided into two sections, "Lower" and "Upper;" ἡ κάτω καὶ ἡ ἄνω Γαλιλαία. Cyril says (*c. Jul.* ii.) Εἰσὶ γὰρ Γαλιλαῖαι δύο, ὧν ἡ μὲν μία κατὰ τὴν Ἰουδαίαν, ἥγε μὴν ἑτέρα ταῖς Φοινίκων πόλεσιν ὅμορός τε καὶ γείτων. A single glance at the country shows that the division was natural. Lower Galilee included the great plain of Esdraelon with its offshoots, which run down to the Jordan and the Lake of Tiberias: and the whole of the hill-country adjoining it on the north to the foot of the mountain-range. The words of Josephus are clear and important (*B. J.* iii. 3, § 1): Καὶ τῆς μὲν κάτω καλουμένης Γαλιλαίας ἀπὸ Τιβεριάδος μέχρι Ζαβουλὼν ἧς ἐν τοῖς παραλίοις Πτολεμαῖς γείτων τὸ μῆκος ἐκτείνεται· πλατύνεται δὲ ἀπὸ Ξαλὼθ ἧς ἐν τῷ μεγάλῳ πεδίῳ κειμένης κώμης ἡ Ξαλὼθ καλεῖται μέχρι Βηρσάβης. "The village of Xaloth" is evidently the Chesulloth of Josh. xix. 12, now called *Iksál*, and situated at the base of Mount Tabor, on the northern border of the Great Plain (Porter, *Handbook*, p. 359). But a comparison of Josephus, *Ant.* xx. 6, § 4, with *B. J.* iii. 3, § 4, proves that Lower Galilee extended as far as the village of Ginea, the modern *Jenîn*, on the extreme southern side of the plain. The site of the northern border town, Bersabe, is not known but we learn incidentally that both Arbela and Jotapata were in Lower Galilee (Joseph. *Vit.* 37 *B. J.* ii. 20, § 6); and as the former was situated near the northwest angle of the Lake of Tiberias, and the latter about eight miles north of Nazareth (Porter, *Handbook*, pp. 432, 377), we conclude that Lower Galilee included the whole region extending from the plain of Akka, on the west, to the shores of the lake on the east. It was thus one of the richest and most beautiful sections of Palestine. The Plain of Esdraelon presents an unbroken surface of fertile soil — soil so good that to enjoy it the tribe of Issachar condescended to a semi-nomadic state, and "became a servant to tribute" (Deut. xxxiii. 18; Gen. xlix. 14, 15). With the exception of a few rocky summits round Nazareth the hills are all wooded, and sink down in graceful slopes to broad winding vales of the richest green. The outlines are varied, the colors soft, and the whole landscape is characterized by that picturesque luxuriance which one sees in parts of Tuscany. The blessings promised by Jacob and Moses to Zebulun and Asher seem to be here inscribed on the features of the country. Zebulun, nestling amid these hills, "offers sacrifices of righteousness" of the abundant flocks nourished by their rich pastures; he rejoices "in his goings out" along the fertile plain of Esdraelon; "he sucks of the abundance of the seas" — his possessions skirting the bay of Haifa at the base of Carmel; and "he sucks of treasures hid in the sand," probably in allusion to the *glass*, which was first made from the sands of the river Belus (Deut. xxxiii. 18, 19; Plin. v. 19; Tac. *Hist.* v.). Asher, dwelling amid the hills on the northwest of Zebulun, on the borders of Phœnicia, "dips his feet in oil," the produce of luxuriant olive groves, such as still distinguish this region; "his bread," the produce of the plain of Phœnicia and the fertile upland valleys, "is fat;" "he yields royal dainties" — oil and wine from his olives and vineyards, and milk and butter from his pastures (Gen. xlix. 20; Deut. xxxiii. 24, 25). The chief towns of Lower Galilee were Tiberias, Tarichæa, at the southern end of the Sea of Galilee, and Sepphoris (Joseph. *Vit.* 9, 25, 29, 37). The latter played an important part in the last great Jewish war (Joseph. *Vit.* 45; *B. J.* ii. 18, § 11). It is now called *Sefûrieh*, and is situated about three miles north of Nazareth (Porter, *Handbook*, p. 378). There were besides two strong fortresses, Jotapata, now called *Jefât*, and Mount Tabor (Joseph. *B. J.* iii. 7, § 3 ff., iv. 1, § 6). The towns most celebrated in N. T. history are Nazareth, Cana, and Tiberias (Luke i. 26; John ii. 1, vi. 1).

Upper Galilee, according to Josephus, extended from Bersabe on the south, to the village of Baca, on the borders of the territory of Tyre, and from Meloth on the west, to Thella, a city near the Jordan (*B. J.* iii. 3, § 1). None of these places are now known, but there is no difficulty in ascertaining the position and approximate extent of the province. It embraced the whole mountain-range lying between the upper Jordan and Phœnicia. Its southern border ran along the foot of the Safed range from the northwest angle of the Sea of Galilee to the plain of Akka. To this region the name "Galilee of the Gentiles" is given in the O. and N. T. (Is. ix. 1; Matt. iv. 15). So Eusebius states: ἡ μὲν Γαλιλαία ἐθνῶν εἴρηται ἡ ὁρίοις Τυρίων παρακειμένη, ἔνθα ἔδωκε Χολαμὼ

τῷ Χιρὰμ καὶ πόλεις κλήρου Νεφθαλείμ (*Onom.* s. v. Γαλιλαία) The town of Capernaum, on the north shore of the lake, was in upper Galilee (*Onom.* s. v. *Capharnaum*), and this fact is important, as showing how far the province extended southward, and as proving that it, as well as Lower Galilee, touched the lake. The mountain-range of Upper Galilee is a southern prolongation of Lebanon, from which it is separated by the deep ravine of the Leontes [LEBANON]. The summit of the range is table-land; part of which is beautifully wooded with dwarf oak, intermixed with tangled shrubberies of hawthorn and arbutus. The whole is varied by fertile upland plains, green forest glades, and wild picturesque glens breaking down to the east and west. The population are still numerous and industrious, consisting chiefly of Metâwileh, a sect of Mohammedans. *Safed* is the principal town, and contains about 4000 souls, one-third of whom are Jews. It is one of the four holy Jewish cities of Palestine, and has for three centuries or more been celebrated for the sacredness of its tombs, and the learning of its Rabbins. *Safed* seems to be the centre of an extensive volcanic district. Shocks of earthquake are felt every few years. One occurred in 1837, which killed about 5000 persons (Porter, *Handbook*, p. 438). On the table-land of Upper Galilee lie the ruins of Kedesh-Naphtali (Josh. xx. 7), and Giscala (now *el-Jish*), a city fortified by Josephus, and celebrated as the last place in Galilee that held out against the Romans (*B. J.* ii. 22, § 6, iv. 1, § 1, 2, § 1–5).

Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent at Nazareth; and when he entered on his great work he made Capernaum his home[a] (Matt. iv. 13, ix. 1). It is a remarkable fact that the first three Gospels are chiefly taken up with our Lord's ministrations in this province: while the Gospel of John dwells more upon those in Judæa. The nature of our Lord's parables and illustrations was greatly influenced by the peculiar features and products of the country. The vineyard, the fig-tree, the shepherd, and the desert in the parable of the Good Samaritan, were all appropriate in Judæa; while the corn-fields (Mark iv. 28), the fisheries (Matt. xiii. 47), the merchants (Matt. xiii. 45), and the flowers (Matt. vi. 28), are no less appropriate in Galilee. The Apostles were all either Galileans by birth or residence (Acts i. 11); and as such they were despised, as their Master had been, by the proud Jews (John i. 46, vii. 52; Acts ii. 7). It appears also that the pronunciation of those Jews who resided in Galilee had become peculiar, probably from their contact with their Gentile neighbors (Matt. xxvi. 73; Mark xiv. 70; see Lightfoot, *Opp.* ii. 77). After the destruction of Jerusalem, Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated Rabbins. The National Council or Sanhedrim was taken for a time to Jabneh in Philistia, but was soon removed to Sepphoris, and afterwards to Tiberias (Lightfoot, *Opp.* ii. 141). The Mishna was here compiled by Rabbi Judah Hakkodesh (cir. A. D. 109–220); and a few years afterwards the Gemara was added (Buxtorf, *Tiberias*, p. 19). Remains of splendid synagogues still exist in many of the old towns and villages, showing that from the second to the seventh century the Jews were as prosperous as they were numerous (Porter, *Handbook*, pp. 427, 440).

J. L. P.

* **GALILEE, MOUNTAIN IN**, where the Saviour manifested himself to some of his disciples (Matt. xxviii. 16, and probably 1 Cor. xv. 6) after his resurrection. It is impossible to know what particular mountain is here referred to. Some of the conjectures are that it was the Mount of Transfiguration (whether that was Tabor or Hermon on the east of the Jordan), or the Mount of Beatitudes in the vicinity of the Sea of Galilee. The singular opinion that it was the northern summit of Olivet is utterly indefensible.[b] It is stated explicitly in Matt. xxviii. 16 that the disciples went into Galilee (εἰς τὴν Γαλιλαίαν) to the mountain which Christ had appointed for the interview: and Galilee, according to the invariable usage of the N. T., denotes the province of that name. Undoubtedly the Saviour mentioned the place, but the Evangelist has passed that over. H.

GALILEE, SEA OF. [GENNESARET.]

GALL, the representative in the A. V. of the Hebrew words *mêrêrâh*, or *mêrôrâh*, and *rôsh*.

1. *Mêrêrâh* or *mêrôrâh* (מְרֵרָה or מְרֹרָה: χολή: *fel, amaritudo, viscera mea*) denotes etymologically "that which is bitter;" see Job xiii 26, "thou writest bitter things against me." Hence the term is applied to the "bile" or "gall" from its intense bitterness (Job xvi. 13, xx. 25); it is also used of the "poison" of serpents (Job xx. 14), which the ancients erroneously believed was their gall: see Pliny, *H. N.* xi 37, "No one should be astonished that it is the gall which constitutes the poison of serpents."

2. *Rôsh* (רֹאשׁ or רוֹשׁ: χολή, πικρία, ἄγρωστις: *fel, amaritudo, caput*), generally translated "gall" by the A. V., is in Hos. x. 4, rendered "hemlock;" in Deut. xxxii. 33, and Job xx. 16, *rôsh* denotes the "poison" or "venom" of serpents. From Deut. xxix. 18, "a root that beareth *rôsh*" (margin "a poisonful herb"), and Lam. iii. 19, "the wormwood and the *rôsh*," compared with Hos. x. 4, "judgment springeth up as *rôsh*," it is evident that the Hebrew term denotes some bitter, and perhaps poisonous plant, though it may also be used, as in Ps. lxix. 21, in the general sense of "something very bitter." Celsius (*Hierob.* ii. 46–52) thinks "hemlock" (*Conium maculatum*) is intended, and quotes Jerome on Hosea in support of his opinion, though it seems that this commentator had in view the couch-grass (*Triticum repens*) rather than "hemlock." Rosenmüller (*Bib. Bot.* p. 118) is inclined to think that the *Lolium temulentum* [darnel] best agrees with the passage in Hosea, where the *rôsh* is said to grow "in the furrows of the field."

Other writers have supposed, and with some

[a] * The best arrangement places the Saviour's removal to Capernaum after his return from Judæa to Galilee (John iv. 1 ff.). It must have been, therefore, a year or more after his baptism, the proper beginning of his public ministry. (See table at the end of Gospels.) H.

[b] * Rudolf Hofmann, in his *Ueber den Berg Gallia* (Meissen, 1856), maintains this view, and urges it as important for harmonising the different account of the Saviour's appearances after the resurrection. There is some evidence that the northern point of Olivet may have been known as Galilee in a later age, because the Galileans usually crossed here on their way to Jerusalem (see Thilo's *Cod. apocr. N. T.* p. 619 ff.). H

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reason (from Deut. xxxii. 32, "their grapes are grapes of *rôsh*"), that some berry-bearing plant must be intended. Gesenius (*Thes.* p. 1251) understands "poppies;" Michaelis (*Suppl. Lex. Heb.* p. 2220) is of opinion that *rôsh* may be either the *Lolium temulentum*, or the *Solanum* ("nightshade"). Oedmann (*Verm. Sam.* pt. iv. c. 10) argues in favor of the *Colocynth*. The most probable conjecture, for proof there is none, is that of Gesenius: the capsules of the *Papaveraceæ* may well give the name of *rôsh* ("head") to the plant in question, just as we speak of poppy *heads*. The various species of this family spring up quickly in corn-fields, and the juice is extremely bitter. A steeped solution of poppy heads may be "the water of gall" of Jer. viii. 14, unless, as Gesenius thinks, the מֵי רֹאשׁ may be the poisonous extract, *opium*; but nothing definite can be learnt.

The passages in the Gospels which relate the circumstance of the Roman soldiers offering our Lord, just before his crucifixion, "vinegar mingled with gall" according to St. Matthew (xxvii. 34), and "wine mingled with myrrh" according to St. Mark's account (xv. 23), require some consideration. The first-named Evangelist uses χολή, which is the LXX. rendering of the Hebrew *rôsh* in the Psalm (lxix. 21) which foretells the Lord's sufferings. St. Mark explains the bitter ingredient in the sour vinous drink to be "myrrh" (οἶνος ἐσμυρνισμένος), for we cannot regard the transactions as different. "Matthew, in his usual way," as Hengstenberg (*Comment.* on Ps. lxix. 21) remarks, "designates the drink theologically. Always keeping his eye on the prophecies of the O. T., he speaks of gall and vinegar for the purpose of rendering the fulfillment of the Psalms more manifest. Mark again (xv. 23), according to *his* way, looks rather at the *outward* quality of the drink." Bengel takes quite a different view; he thinks *both* myrrh *and* gall were added to the sour wine: "myrrha conditus ex more; felle adulteratus ex petulantia" (*Gnom. Nov. Test. Matt.* l. c.). Hengstenberg's view is far preferable; nor is "gall" (χολή) to be understood in any other sense than as expressing the bitter nature of the draught. As to the intent of the proffered drink, it is generally supposed that it was for the purpose of deadening pain. It was customary to give criminals just before their execution a cup of wine with frankincense in it, to which reference is made, it is believed, by the οἶνος κατανύξεως of Ps. lx. 3; see also Prov. xxxi. 6. This the Talmud states was given in order to alleviate the pain. See Buxtorf (*Lex. Talm.* p. 2131), who thus quotes from the Talmud (*Sanhed.* fol. 43, 1): "Qui exit ut occidatur (ex sententia judicis) potant eum grano thuris in poculo vini ut distrahatur mens ejus." Rosenmüller (*Bib Bot.* p. 163) is of opinion that the myrrh was given to our Lord, not for the purpose of alleviating his sufferings, but in order that he might be sustained until the punishment was completed. He quotes from Apuleius (*Metamorph.* viii.), who relates that a certain priest "disfigured himself with a multitude of blows, having previously strengthened himself by taking myrrh." How far the frankincense in the cup, as mentioned in the Talmud, was supposed to possess soporific properties, or in any way to induce an alleviation of pain, it is difficult to determine. The same must be said of the οἶνος ἐσμυρνισμένος of St. Mark; for it is quite certain that neither of these two drugs in question, both of which are the produce of the same natural order of plants (*Amyridaceæ*), is ranked among the hypnopoietics by modern physicians. It is true that Dioscorides (i. 77) ascribes a soporific property to myrrh, but it does not seem to have been so regarded by any other author. Notwithstanding, therefore, the almost concurrent opinion of ancient and modern commentators, that the "wine mingled with myrrh" was offered to our Lord as an anodyne, we cannot readily come to the same conclusion. Had the soldiers intended a mitigation of suffering, they would doubtless have offered a draught drugged with some substance having narcotic properties. The drink in question was probably a mere ordinary beverage of the Romans, who were in the habit of seasoning their various wines, which, as they contained little alcohol, soon turned sour, with various spices, drugs, and perfumes, such as myrrh, cassia, myrtle, pepper, &c., &c. (*Dict. of Gr. and Rom. Antiq.* art. *Vinum*). W. H.

* Rosenmüller's supposition is not founded on a knowledge of the natural history of Palestine. No plant is more common in the fields than the *Papaver Syriacum*, which is a plant of the same genus as the opium plant, *Papaver somniferum*. In places the *Papaver Syriacum* is seen in such profusion that the ground is covered with its red blossoms.

The bitterness of the colocynth is proverbial with the Arabs, who speak of anything bitter as being like the علقم, but the fact that this does not grow in the furrows causes us to decide in favor of the former. G. E. P.

GALLERY, an architectural term, describing the porticos or verandas, which are not uncommon in eastern houses. It is doubtful, however, whether the Hebrew words so translated have any reference to such an object. (1.) In Cant. i. 17, the word *râchît* (רָחִיט) means "panelling," or "fretted work," and is so understood in the LXX. and Vulg (φάτνωμα: *laquearе*). The sense of a "gallery" appears to be derived from the marginal reading *râhît* (רָהִיט, *Keri*), which contains the idea of "running," and so of an ambulatory, as a place of exercise: such a sense is, however, too remote to be accepted. (2.) In Cant. vii. 5, *râhît* is applied to the hair, the regularly arranged, flowing locks being compared by the poet to the channels of running water seen in the pasture-grounds of Palestine. [HAIR.] (3.) In Ez. xli. 15, xlii. 3, the word *attîk* (אַתִּיק) seems to mean a pillar, used for the support of a floor. The LXX. and Vulg. give in the latter passage περίστυλον, and *porticus*, but a comparison of verses 5 and 6 shows that the "galleries" and "pillars" were identical; the reason of the upper chambers being shorter is ascribed to the absence of supporting pillars, which allowed an extra length to the chambers of the lower story. The space thus included within the pillars would assume the corner of an open gallery.

W. L. B.

GALLEY. [SHIP.]

GAL'LIM (גַּלִּים = *heaps*, or possibly *springs* [in Is.,] Γαλλείμ; [Vat. Γαλειμ; FA.[1] Ταλειμ;] *Gallim*), a place which is twice mentioned in the Bible: (1.) As the native place of the man to whom Michal David's wife was given — "Phalti the son of Laish, who was from Gallim" (מִגַּלִּים

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1 Sam. xxv. 44). The LXX. [Rom. Vat.] has Ραμμά [Alex. Γαλλει], and Josephus Γεθλά; but there is no clew in either to the situation of the place. In 2 Sam. iii. 15, 16, where Michal returns to David at Hebron, her husband is represented as following her as far as Bahurim, *i. e.* on the road between the Mount of Olives and Jericho (comp. 2 Sam. xvi. 1). But even this does not necessarily point to the direction of Gallim, because Phalti may have been at the time with Ishbosheth at Mahanaim, the road from which would naturally lead past Bahurim. (2.) The name occurs again in the catalogue of places terrified at the approach of Sennacherib (Is. x. 30): "Lift up thy voice, O daughter (*i. e.* O inhabitant) of Gallim! attend, O Laish! poor Anathoth!" The other towns in this passage — Aiath, Michmash, Ramah, Gibeah of Saul — are all, like Anathoth, in the tribe of Benjamin, a short distance north of Jerusalem. It should not be overlooked that in both these passages the names Laish and Gallim are mentioned in connection. Possibly the *Ben-Laish* in the former implies that Phalti was a native of Laish, that being dependent on Gallim.

Among the names of towns added by the LXX. to those of Judah in Josh. xv. 59, Galem (Γαλέμ [Alex. Γαλλιμ]) occurs between Karem and Thether. In Is. xv. 8, the Vulgate has Gallim for Eglaim, among the towns of Moab.

The name of Gallim has not been met with in modern times. Schwarz (p. 131) reports a *Beit-Djallin* between Ramleh and Joppa, but by other explorers the name is given as *Beit-Dejan*. Eusebius, from hearsay (λέγεται), places it near Akkaron (Ekron). G.

GAL'LIO (Γαλλίων: Junius Annæus Gallio, Plin. *H. N.* xxxi. 33), the Roman proconsul of Achaia when St. Paul was at Corinth, A. D. 53, under the Emperor Claudius [Acts xviii. 12–17]. He was brother to Lucius Annæus Seneca, the philosopher, and was originally named Marcus Annæus Novatus, but got the above name from his adoption into the family of the rhetorician Lucius Junius Gallio. (See Tac. *Ann.* xv. 73, xvi. 17; Seneca, *Nat. Quæst.* iv. præf.; Dion. Cass. lx. 35; Statius, *Silv.* ii. 7, 32.) Gallio appears to have resigned the government of Achaia on account of the climate not agreeing with his health, Seneca. *Ep.* civ.: "Quum in Achaia febrem habere cœpisset, protinus navem adscendit, clamitans non corporis esse sed loci morbum." The character of him which his brother gives is in accordance with that which we might infer from the narrative in the Acts: "Nemo mortalium uni tam dulcis est, quam hic omnibus." "Gallionem fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest." And Statius (*l. c.*) says, "Hoc plus quam Senecam dedisse mundo, aut dulcem generasse Gallionem." He is said to have been put to death by Nero, "as well as his brother Seneca, but not at the same time" (Winer); but there is apparently no authority for this.[a] Tacitus describes him (*Ann.* xv. 73) as "fratris morte pavidum, et pro sua incolumitate supplicem;" and Jerome in the *Chronicle* of Eusebius says that he committed suicide in the year 65 A. D. Of Seneca's works, the *De Ira* is dedicated to him (*Exegisti a me, Novate, &c.*), and the *Vita Beata* (*Vivere, Gallio frater, omnes beate volunt*). H. A.

* It is worth observing as a mark of Luke's accuracy that he mentions Gallio as proconsul (ἀνθυπατεύοντος, Acts xviii. 12) in the reign of Claudius (Suet. *Claud.* c. 25); for under the preceding emperors, Tiberius and Caligula, Achaia was an imperial province, and the title of the governor would have been proprætor (ἀντιστράτηγος, προσβευτής). See Lardner's *Credibility*, pt. i. bk. i. ch. i. [PROCONSUL.] Luke does not mention Gallio's indifference to the dispute between the Jews and the Christians and to the abuse of Sosthenes by the Greeks (Acts xviii. 17) in order either to commend or censure him, but simply as showing why the attempt of the Jews against Paul had such an unexpected issue. Luke's οὐδὲν τούτων ἔμελεν, which furnishes this explanation, accords at the same time with Gallio's character, as his contemporaries describe it (see above); for this incidental remark about his carelessness reveals to us a glimpse of that easy temper which goes so far to make a man a general favorite. H.

GALLOWS. [PUNISHMENT.]

GAM'AEL (Γαμαλιήλ; [Vat. Γαμηλος; Ald.] Alex. Γαμαήλ: *Amenus*), 1 Esdr. viii. 29. [DANIEL, 3.]

GAMALIEL (גַּמְלִיאֵל [*God the avenger* Fürst]: Γαμαλιηλ: *Gamaliel*), son of Pedahzur; prince or captain (נָשִׂיא) of the tribe of Manasseh at the census at Sinai (Num. i. 10; ii. 20; vii. 54, 59), and at starting on the march through the wilderness (x. 23).

GAMA'LIEL (Γαμαλιήλ: for the Hebrew equivalent see the preceding article), a Pharisee and celebrated doctor of the Law, who gave prudent worldly advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (Acts v. 34 ff.). We learn from Acts xxii. 3, that he was the preceptor of St. Paul. He is generally identified with the very celebrated Jewish doctor Gamaliel, who is known by the title of "the glory of the law," and was the first to whom the title "Rabban," "our master," was given. The time agrees, and there is every reason to suppose the assumption to be correct. This Gamaliel was son of Rabbi Simeon, and grandson of the celebrated Hillel; he was president of the Sanhedrim under Tiberius, Caligula, and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem. Winer says "after" (*nach*); but it is evidently a mistake, for he was succeeded in the presidency by his son Simeon, who perished in the siege (see Lightfoot, *Centuria chorographica Matthæo præmissa*, ch. xv.). If the identity be assumed, there is no reason — and we should arrive at the same result by inference from his conduct in Acts (*l. c.*) — for supposing him at all inclined towards Christianity. The Jewish accounts make him die a Pharisee. And when we remember that in Acts v. he was opposing the then prevalent feature of Sadducæism in a matter where the Resurrection was called in question, and was a wise and enlightened man opposing furious and unreasoning zealots, — and consider also, that when the *anti pharisaical* element in Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor, — we should be slow to suspect him of forwarding the Apostles *as followers of Jesus.*

[a] Lewin's citations (*Fasti Sacri*, p. 335 f.) show that Gallio was a victim of Nero's cruelty as well as Seneca, and was put to death after his brother. H

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Ecclesiastical tradition makes him become a Christian, and be baptized by St. Peter and St. Paul (Phot. *Cod.* 171, p. 199), together with his son Gamaliel, and with Nicodemus; and the Clementine Recognitions (i. 65) state that he was secretly a Christian at this time. Various notices and anecdotes concerning him will be found in Conybeare and Howson's *Life of St. Paul*, ed. 2, vol. i. p. 69 ff. H. A.

* For the alleged anachronism in Gamaliel's speech before the Jewish Council, see THEUDAS. His recommendation of a lenient policy toward the followers of Jesus when the popular rage against them was so strong, is certainly remarkable. Neander (*Pflanzung*, i. 74 ff.) attributes to him something more than the discernment which sees the folly of conferring importance on what is insignificant, or of making fanaticism more violent by vain resistance. On the contrary, the manner in which the Apostles had spoken and acted may have produced a favorable impression on him, and so much the more because their strict observance of the Law and their hostile attitude towards Sadduceeism may have awakened in him an interest in their behalf. It is by no means impossible that the thought may distinctly have occurred to him that there might be something divine in the cause of these persecuted Galileans. The Talmud, in accordance with this view, represents Gamaliel as not only a great teacher, but tolerant and charitable, far beyond the mass of his countrymen. See further Pressel's article on "Gamaliel" in Herzog's *Real-Encyk.* iv. 656 f., and especially Ginsburg's art. *Gamaliel I.* in Kitto's *Cycl. of Bib. Lit.*, 3d ed. H.

GAMES. Of the three classes into which games may be arranged, juvenile, manly, and public, the two first alone belong to the Hebrew life, the latter, as noticed in the Bible, being either foreign introductions into Palestine or the customs of other countries. With regard to juvenile games, the notices are very few. It must not, however, be inferred from this that the Hebrew children were without the amusements adapted to their age. The toys and sports of childhood claim a remote antiquity; and if the children of the ancient Egyptians had their dolls of ingenious construction, and played at ball (Wilkinson, *Anc. Egypt.* abridgm. i. 197), and if the children of the Romans amused themselves much as those of the present day —

> "Ædificare casas, plostello adjungere mures,
> Ludere par impar, equitare in arundine longâ."
> Hor. 2 *Sat.* iii. 247 —

we may imagine the Hebrew children doing the same, as they played in the streets of Jerusalem (Zech. viii. 5). The only recorded sports, however, are keeping tame birds (Job xli. 5; cf. Catull. ii. 1, "Passer, deliciæ meæ puellæ") and imitating the proceedings of marriages or funerals (Matt. xi. 16).

With regard to manly games, they were not much followed up by the Hebrews; the natural earnestness of their character and the influence of the climate alike indisposed them to active exertion. The chief amusement of the men appears to have consisted in conversation and joking (Jer. xv. 17; Prov. xxvi. 19). A military exercise seems to be noticed in 2 Sam. ii. 14, but the term under which it is described (שַׂחֲקוּ) is of too general an application to enable us to form an idea as to its character: if intended as a sport it must have resembled the *Djerid*, with the exception of the combatants not being mounted; but it is more consonant to the sense of the passage to reject the notion of sport and give *sichak* the sense of *fencing* or *fighting* (Thenius, *Comm.* in loc.). In Jerome's day the usual sport consisted in lifting weights as a trial of strength, as also practiced in Egypt (Wilkinson, i. 207). Dice are mentioned by the Talmudists (Mishna, *Sanhed.* 3, 3; *Shabb.* 23, 2), probably introduced from Egypt (Wilkinson, ii. 424); and, if we assume that the Hebrews imitated, as not improbably they did, other amusements of their neighbors, we might add such games as odd and even, *morra* (the *micare digitis* of the Romans), draughts, hoops, catching balls, &c. (Wilkinson, i. 188). If it be objected that such trifling amusements were inconsistent with the gravity of the Hebrews, it may be remarked that the amusements of the Arabians at the present day are equally trifling, such as blindman's buff, hiding the ring, &c. (Wellsted, *Arabia*, i. 160).

Public games were altogether foreign to the spirit of Hebrew institutions: the great religious festivals supplied the pleasurable excitement and the feelings of national union which rendered the games of Greece so popular, and at the same time inspired the persuasion that such gatherings should be exclusively connected with religious duties. Accordingly the erection of a *gymnasium* by Jason, in which the discus was chiefly practiced, was looked upon as a heathenish proceeding (1 Macc. i. 14, 2 Macc. iv. 12–14); and the subsequent erection by Herod of a theatre and amphitheatre at Jerusalem (Joseph. *Ant.* xv. 8, § 1), as well as at Cæsarea (*Ant.* xv. 9, § 6; *B. J.* i. 21, § 8) and at Berytus (*Ant.* xix. 7, § 5), in each of which a quinquennial festival in honor of Cæsar was celebrated with the usual contests in gymnastics, chariot-races, music, and with wild beasts, was viewed with the deepest aversion by the general body of the Jews (*Ant.* xv. 8, § 1).

The entire absence of verbal or historical reference to this subject in the Gospels shows how little it entered into the life of the Jews: some of the foreign Jews, indeed, imbibed a taste for theatrical representations; Josephus (*Vit.* 3) speaks of one Aliturus, an actor of farces (μιμολόγος), who was in high favor with Nero. Among the Greeks the rage for theatrical exhibitions was such that every city of any size possessed its theatre and stadium. At Ephesus an annual contest (ἀγὼν καὶ γυμνικὸς, καὶ μουσικός, Thucyd. iii. 104) was held in honor of Diana, which was superintended by officers named Ἀσιάρχαι (Acts xix. 31; A. V. "chief of Asia"). [ASIARCHÆ.] It is probable that St. Paul was present when these games were proceeding, as they were celebrated in the month of May (comp. Acts xx. 16; Conybeare and Howson's *St. Paul*, ii. 81). A direct reference to the exhibitions that took place on such occasions is made in the term ἐθηριομάχησα (1 Cor. xv. 32). The θηριομάχοι were sometimes professional performers, but more usually criminals (Joseph. *Ant.* xv. 8, § 1) who were exposed to lions and other wild beasts without any means of defence (Cic. *Pro Sext.* 64; Tertull. *Apol.* 9). Political offenders were so treated, and Josephus (*B. J.* vii. 3, § 1) records that no less than 2500 Jews were destroyed in the theatre at Cæsarea by this and similar methods. The expression as used by St. Paul is usually taken as metaphorical, both on account of the qualifying words κατ' ἄνθρωπον, the absence of all reference to the occurrence in the

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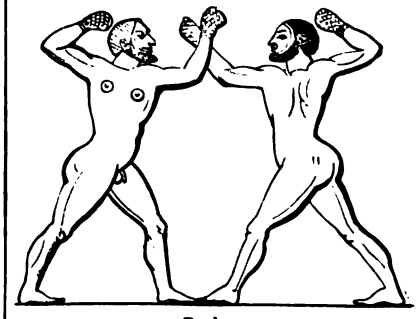
Acts, and the rights of citizenship which St. Paul enjoyed: none of these arguments can be held to be absolutely conclusive, while on the other hand the term θηριομαχεῖν is applied in its literal sense in the Apostolical Epistles (Ign. *ad Eph.* 1, *ad Trall.* 10; *Mart. Polyc.* 3; cf. Euseb. *H. E.* iv. 15), and, where metaphorically used (Ign. *ad Rom.* 5), an explanation is added which implies that it would otherwise have been taken literally. Certainly St. Paul was exposed to some extraordinary suffering at Ephesus, which he describes in language borrowed from, if not descriptive of, a real case of θηριομαχία; for he speaks of himself as a criminal condemned to death (ἐπιθανατίους, 1 Cor. iv. 9; ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, 2 Cor. i. 9), exhibited previously to the execution of the sentence (ἀπέδειξεν, 1 Cor. *l. c.*), reserved to the conclusion of the games (ἐσχάτους) as was usual with the *thrsomachi* (*novissimos elegit, velut bestiarios*, Tertull. *de Pudic.* 14), and thus made a spectacle (θέατρον ἐγενήθημεν). Lightfoot (*Exercit.* on 1 Cor xv. 32) points to the friendliness of the Asiarchs at a subsequent period (Acts xix. 31) as probably resulting from some wonderful preservation which they had witnessed. Nero selected this mode of executing the Christians at Rome, with the barbarous aggravation that the victims were dressed up in the skins of beasts (Tac. *Ann.* xv. 44). St. Paul may possibly allude to his escape from such torture in 2 Tim. iv. 17. [*Dict. of Ant.* art. *Bestiarii.*]

St. Paul's epistles abound with allusions to the Greek contests, borrowed probably from the Isthmian games, at which he may well have been present during his first visit to Corinth (Conybeare and Howson, ii. 206). These contests (ὁ ἀγών — a word of general import, applied by St. Paul, not to the *fight*, as the A. V. has it, but to the *race*, 2 Tim. iv. 7; 1 Tim. vi. 12) were divided into two classes, the *pancratium*, consisting of boxing and wrestling, and the *pentathlon*, consisting of leaping, running, quoiting, hurling the spear, and wrestling. The competitors (ὁ ἀγωνιζόμενος, 1 Cor. ix. 25; ἐὰν ἀθλῇ τις, 2 Tim. ii. 5) required a long and severe course of previous training (cf. σωματικὴ γυμνασία, 1 Tim. iv. 8), during which a particular diet was enforced (πάντα ἐγκρατεύεται, δουλαγωγῶ, 1 Cor. ix. 25, 27). In the Olympic contests these preparatory exercises (προγυμνάσματα) extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (περικείμενον νέφος μαρτύρων, Heb. xii. 1), the competitors being the spectacle (θέατρον = θέαμα, 1 Cor. iv. 9; θεαζόμενοι, Heb. x. 33). The games were opened by the proclamation of a herald (κηρύξας, 1 Cor. ix. 27), whose office it was to proclaim the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude. Certain conditions and rules were laid down for the different contests, as, that no bribe be offered to a competitor; that in boxing the combatants should not lay hold of one another, &c.; any infringement of these rules (ἐὰν μὴ νομίμως ἀθλήσῃ, 2 Tim. ii. 5) involved a loss of the prize, the competitor being pronounced disqualified (ἀδόκιμος, 1 Cor. ix. 27; *indignus brabeo*, Bengel.). The judge was selected for his spotless integrity (ὁ δίκαιος κριτής, 2 Tim. iv. 8): his office was to decide any disputes (βραβευέτω, Col. iii. 15; A. V. "rule") and to give the prize (τὸ βραβεῖον, 1 Cor. ix. 24; Phil. iii. 14), consisting of a crown (στέφανος, 2 Tim. ii 5, iv. 8)



Isthmian Crowns.

of leaves of wild olive at the Olympic games, and of pine or, at one period, ivy at the Isthmian games. These crowns, though perishable (φθαρτόν, 1 Cor ix. 25; cf. 1 Pet. v. 4), were always regarded as a source of unfailing exultation (Phil. iv. 1; 1 Thess. ii. 19): palm branches were also placed in the hands of the victors (Rev. vii. 9). St. Paul alludes to two only out of the five contests, boxing and running, most frequently to the latter. In boxing (πυγμή; cf. πυκτεύω, 1 Cor. ix. 26), the hands and arms were bound with the *cestus*, a band of leather studded with nails, which very much in-



Boxing

creased the severity of the blow, and rendered a bruise inevitable (ὑπωπιάζω, 1 Cor. *l. c.*; ὑπώπια = τὰ ὑπὸ τοὺς ὄπας τῶν πληγῶν ἴχνη, Pollux, *Onom.* ii. 4, 52). The skill of the combatant was shown in avoiding the blows of his adversary so that they were expended on the air (οὐχ ὡς ἀέρα δέρων, 1 Cor. *l. c.*). The foot-race (δρόμος, 2 Tim. iv. 7, a word peculiar to St. Paul; cf. Acts xiii. 25, xx. 24) was run in the *stadium* (ἐν σταδίῳ;



The Race.

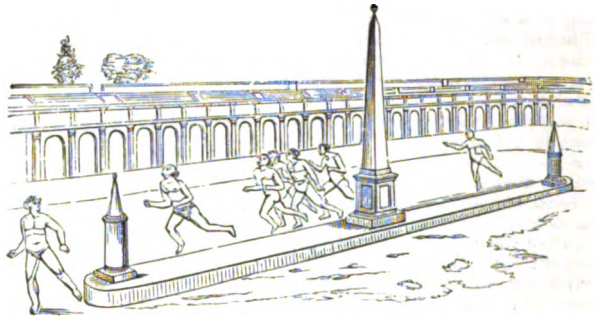
A. V. "race;" 1 Cor. ix. 24), an oblong area, open at one end and rounded in a semicircular

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form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The race was either from one end of the *stadium* to the other, or, in the δίαυλος, back again to the starting-post. There may be a latent reference to the δίαυλος in the expression ἀρχηγὸν καὶ τελειωτήν (Heb. xii. 2), Jesus being, as it were, the starting-point and the goal, the *locus a quo* and the *locus ad quem* of the Christian's course. The judge was stationed by the goal (σκοπόν; A. V. "mark"; Phil. iii. 14), which was clearly visible from one end of the *stadium* to the other, so that the runner could make straight for it (οὐκ ἀδήλως, 1 Cor. ix. 26). St. Paul brings vividly before our minds the earnestness of the competitor, having cast off every encumbrance (ὄγκον ἀποθέμενοι πάντα), especially any closely-fitting robe (εὐπερίστατον, Heb. xii. 1; cf. Conybeare and Howson, ii. 543), holding on his course uninterruptedly (διώκω, Phil. iii. 12), his eye fixed on the distant goal (ἀφορῶντες, ἀπέβλεπε, Heb. xii. 2, xi. 26; ἀπό notat *longe*, Bengel), unmindful of the space already past (τὰ μὲν ὀπίσω ἐπιλανθανόμενος, Phil. *l. c.*), and stretching forward with bent body (τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος), his perseverance (δι' ὑπομονῆς, Heb. xii. 1), his joy at the completion of the course (μετὰ χαρᾶς, Acts xx 24), his exultation as he not only receives (ἔλαβον, Phil. iii. 12) but actually grasps (καταλάβω, not "apprehend," as A. V. Phil.; ἐπιλαβοῦ, 1 Tim. vi. 12, 19) the crown which had been set apart (ἀπόκειται, 2 Tim. iv. 8) for the victor.

W. L. B.

* Dr. Howson devotes the last of his four essays on the "Metaphors of St. Paul" (*Sunday Magazine*, 1866–7) to the illustration of Paul's imagery derived from the Greek games (July, pp. 683–689). He reminds us that the athletic games of the Greeks, such as "wrestling, boxing, and especially foot-races, with all the preliminary training, with the assembled and applauding multitudes while the contest was going on, with the formality of the heralds and the strict observance of the rules, with the umpires and prizes and eager congratulations at the close, with the poems which perpetuated great victories like heir-looms," must have been very familiar to Paul's thoughts. Though a Jew, he was born in a foreign city, and not only labored for the most part in places where the Greek population was predominant, but wrote his letters to Greek Christians or those who spoke the Greek language. In some of these cities, as Ephesus, Philippi, Athens, Corinth, and Rome, remains of the *Gymnasium*, for training the body, and of the *Stadium*, or the ground for running, are still to be seen.



Foot-race, adapted from a view of the Circus Flora at Rome. (Montfaucon.)

The foot-race supplied many of the figures which occur in his speeches and epistles. Unfortunately, our ambiguous "course" (A. V.) conceals some of these from the reader. When in his sermon at Antioch in Pisidia (Acts xiii. 25) the Apostle speaks of John the Baptist as "fulfilling his course," he means that the forerunner was hastening to the end of his appointed "race" (δρόμος), and that this race though brief was energetic while it lasted. So also in Acts xx. 24, the substitution of "race" for "course" brings out a similar allusion in that passage to the struggles of the runner for the crown of victory. "I count not my life dear unto me," he says, "that I may finish my race with joy." The comparison in Heb. xii. 2 gives special prominence to the immense concourse which the Greek spectacle called together, as well as the necessity of being free from every hindrance and of straining to the utmost every nerve, in order to obtain the heavenly runner's prize. (See also 1 Cor. ix. 24; Gal. ii. 2, v. 7; Phil. ii. 16.) There was an officer among those employed in the supervision of the games "whose business it was with his voice or with a trumpet to summon the competitors to the exciting struggle." Paul seems to refer to this practice, when, in speaking of the possibility that some who have instructed and warned others may lose their own souls, he says (1 Cor. ix. 27): "I keep under my body and bring it into subjection; lest that by any means, after having been a herald ("preached" in the A. V.) to others (ἄλλοις κηρύξας), I myself should be a cast-away." The metaphor in this passage (taken from the boxer, not the runner) states strongly another significant thought: "So" (*i. e.* imitating the earnestness of those who strive for "a corruptible (fading) crown") "fight I, not as one beating the air." What is meant is that if we have really entered on the Christian warfare, having now to do with definite formidable antagonists, we are not to trifle, but to be in earnest, like the pugilist "with whom is no mere striking for striking's sake, no mere pretense no dealing of blows in the air." The apostle refers not to outward efforts for the advancement of Christ's kingdom, but (note the context) its triumph in each one's bosom over his own peculiar sins and temptations. The "bodily exercise" of which Paul speaks with so much disparagement (1 Tim. iv. 8) was not a species of religious asceticism, against which he would warn the self-righteous, but the severe training of the body, to which the athletes submitted for the sake of the rewards so worthless

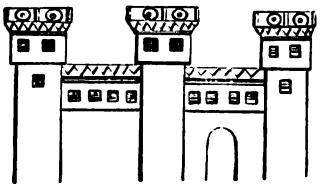
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and contemptible, though coveted so much, in comparison with those of the works "of godliness," in which we should "exercise (or *train*) ourselves" — a service "having promise of the life that now is, and of that which is to come."

Possibly Paul when at Philippi may have seen the rock seats in the hill-side there, full of eager spectators of combats such as he refers to in his letter to the Philippians: "Not as though I had already attained, either were already perfect: but I follow after. . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 12–14). The athlete in the scene which this figure so vividly depicts, forgetting the spaces of the race-course already past, and thinking only of those which lie between him and the goal, runs, as it were, with outstretched neck (ἀνατεινόμενος), in his eagerness to outstrip every competitor and arrive first at the pillar where the crown of the victor awaits him. For the Christian "there is no looking back, no thought of giving up the struggle. The whole energy of mind and body is bent upon success, and till success is achieved, nothing is done." Once more, it is not to a fight or campaign, as the A. V. might suggest, but to a strife in the foot-race, that Paul alludes in that outburst of exultant joy, on the eve of his martyrdom: "I have fought the good fight, I have finished my course (*race*); I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. iv. 7, 8). "The race is nearly run, the struggle is all but over; he is weary, as it were, and pants with the effort, but he is successful, the crown is in sight, and the Judge, the righteous Judge, who cannot make a mistake, is there, ready to place that bright wreath upon his brow."

The entire paper of which use has been so freely made in this account of Paul's *agonistic* figures, contains many good hints, both for the preacher and the general student of the Apostle's speeches and letters. The subject illustrates the dependence of practical exegesis on a knowledge of archæology. It reveals also a harmony of language in what is ascribed to Paul as a writer and a speaker, which is not without its value as "one of the small collateral proofs of the genuine and honest character both of the Acts and the epistles." H.

GAM'MADIMS (גַּמָּדִים). This word occurs only in Ez. xxvii. 11, where it is said of Tyre "the Gammadims were in thy towers." A variety of explanations of the term have been offered. (1.) One class turns upon a supposed connection with גֹּמֶד, *a cubit*, as though = *cubit-high men*, whence the Vulg. has *Pygmæi*. Michaelis thinks that the *apparent* height alone is referred to, with the intention of conveying an idea of the great height of the towers. Spencer (*de Leg. Heb. Rit.* ii. cap. 21) explains it of small images of the tutelar gods, like the Lares of the Romans. (2.) A second class treats it as a geographical or local term; Grotius holds *Gamad* to be a Hebraized form of the name *Ancon*, a Phœnician town; the Chaldee paraphrase has *Cappadocians*, as though reading גַּפָּדִים: Fuller (*Miscell.* vi. 3) identifies them as the inhabitants of Gamala (Plin. v. 14); and again the word has been broken up into גַּם מָדִים = *also the Medes*. (3.) A third class gives a more general sense to the word; Gesenius (*Thes.* p. 292) connects it with גֶּפֶן, *a bough*, whence the sense of brave warriors, *hostes arborum instar cadentes*. Hitzig (*Comm.* in loc.) suggests deserters (*Ueberläufer*) and draws attention to the preposition in as favoring this sense: he inclines, however, to the opinion that the prophet had in view Cant. iv. 4, and that the word גִּבּוֹרִים in that passage has been successively corrupted into שֹׁמְרִים, as read by the LXX. which gives φύλακες, and גַּמָּדִים, as in the present text. After all, the rendering in the LXX. furnishes the simplest explanation: the Lutheran translation has followed this, giving *Wächter*. The following words of the verse, "they hanged their shields upon thy walls round about," are illustrated by one of the bas-reliefs found at Kouyunjik (see preceding cut). W. L. B.



Castle of a maritime people, with the shields hanging upon the walls. (From a bas-relief at Kouyunjik. Layard.)

* The best sense is that of "warriors," under (3) above. Thus De Wette's *Uebersetzung* (1858) renders the word by "Tapfere," and that of the *Société biblique Protestante de Paris* (1866), by "des braves." Rödiger supports this signification from the Syriac use of ܓܒܪ and its derivatives, in his *Addit. ad Gesen. Thes.*, p. 79 f. H.

GA'MUL (גְּמוּל) [*weaned*, Ges.; hence one *mature*, *strong*, Fürst]: Γαμούλ; Alex. Γαμουηλ *Gamul*), a priest; the leader of the 22d course in the service of the sanctuary (1 Chr. xxiv. 17).

GAR (Γάρ; [Ald. Γάρ]: *Saxus*). "Sons of Gar" are named among the "sons of the servants of Solomon" in 1 Esdr. v. 34. There are not in the lists of Ezra and Nehemiah any names corresponding to the two preceding and the six succeeding this name. It does not appear whence the form of the name in the A. V. is derived. [It was derived from the Aldine edition; see above.]

GARDEN (גַּן, גִּנָּה, גַּנָּה: κῆπος). Gardens in the East, as the Hebrew word indicates, are inclosures, on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible we learn that they were surrounded by hedges of thorn (Is. v. 5), or walls of stone (Prov. xxiv. 31). For further protection lodges (Is. i. 8; Lam. ii. 6) or watch-towers (Mark xii. 1) were built in them, in which sat the keeper (לֵצִי, Job xxvii. 18) to drive away the wild beasts and robbers, as is the case to this day. Layard (*Nin. & Bab* p. 365) gives the following description of a scene which he witnessed: "The broad silver river wound through the plain, the great ruin cast its dark shadows in the moonlight, the lights of 'the lodges in the gardens of cucumbers' flickered at

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our feet, and the deep silence was only broken by the sharp report of a rifle fired by the watchful guards to frighten away the wild boars that lurked in the melon beds." The scarecrow also was an invention not unknown (προβασκάνιον, Bar. vi. 70 [or Epist. of Jer. 70]).

The gardens of the Hebrews were planted with flowers and aromatic shrubs (Cant. vi. 2, iv. 16), besides olives, fig-trees, nuts, or walnuts (Cant. vi. 11), pomegranates, and others for domestic use (Ex. xxiii. 11; Jer. xxix. 5; Am. ix. 14). The quince, medlar, citron, almond, and service trees are among those enumerated in the Mishna as cultivated in Palestine (*Kilaim*, i. § 4). Gardens of herbs, or kitchen-gardens, are mentioned in Deut. xi. 10, and 1 K. xxi. 2. Cucumbers were grown in them (Is. i. 8; Bar. vi. 70 [or Epist. of Jer. 70]), and probably also melons, leeks, onions, and garlic, which are spoken of (Num. xi. 5) as the productions of a neighboring country. In addition to these, the lettuce, mustard-plant (Luke xiii. 19), coriander, endive, one of the bitter herbs eaten with the paschal lamb, and rue, are particularized in the precepts of the Mishna, though it is not certain that they were all, strictly speaking, cultivated in the gardens of Palestine (*Kilaim*, i. §§ 2, 8). It is well known that, in the time of the Romans, the art of gardening was carried to great perfection in Syria. Pliny (xx. 16) says, "Syria in hortis operosissima est; indeque proverbium Græcis, 'Multa Syrorum olera;'" and again (xii. 54) he describes the balsam plant as growing in Judæa alone, and there only in two royal gardens. Strabo (xvi. p. 763), alluding to one of these gardens near Jericho, calls it ὁ τοῦ βαλσάμου παράδεισος. The rose-garden in Jerusalem, mentioned in the Mishna (*Maaseroth*, ii. § 5), and said to have been situated westward of the Temple mount, is remarkable as having been one of the few gardens which, from the time of the prophets, existed within the city walls (Lightfoot, *Hor. Heb.* on Matt. xxvi. 36). They were usually planted without the gates, according to the gloss quoted by Lightfoot, on account of the fetid smell arising from the weeds thrown out from them, or from the manure employed in their cultivation.

The gate Gennath, mentioned by Josephus (*B. J.* v. 4, § 2) is supposed to have derived its name from the rose-garden already mentioned, or from the fact of its leading to the gardens without the city. It was near the garden-ground by the Gate of the Women that Titus was surprised by the Jews while reconnoitering the city. The trench by which it was surrounded cut off his retreat (Joseph. *B. J.* v. 2, § 2). But of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane, beside the oil-presses on the slopes of Olivet. Eight aged olive-trees mark the site which tradition has connected with that memorable garden-scene, and their gnarled stems and almost leafless branches attest an antiquity as venerable as that which is claimed for them. [GETHSEMANE.]

In addition to the ordinary productions of the country, we are tempted to infer from Is. xvii. 10 that in some gardens care was bestowed on the rearing of exotics. To this conclusion the description of the gardens of Solomon in the Targum on Eccl. ii. 5, 6, seems to point: "I made me well-watered gardens and paradises, and sowed there all kinds of plants, some for use of eating, and some for use of drinking, and some for purposes of medicine; all kinds of plants of spices. I planted in them trees of emptiness (*i. e.* not fruit-bearing) and all trees of spices which the spectres and demons brought me from India, and every tree which produces fruit; and its border was from the wall of the citadel, which is in Jerusalem, by the waters of Siloah. I chose reservoirs of water, which behold! are for watering the trees and the plants, and I made me fish-ponds of water, some of them also for the plantation which rears the trees to water it."

In a climate like that of Palestine the neighborhood of water was an important consideration in selecting the site of a garden. The nomenclature of the country has perpetuated this fact in the name En-gannim — "the fountain of gardens" — the modern *Jenin* (cf. Cant. iv. 15). To the old Hebrew poets "a well-watered garden," or "a tree planted by the waters," was an emblem of luxuriant fertility and material prosperity (Is. lviii. 11; Jer. xvii. 8, xxxi. 12); while no figure more graphically conveyed the idea of dreary barrenness or misery than "a garden that hath no water" (Is. i. 30). From a neighboring stream or cistern were supplied the channels or conduits, by which the gardens were intersected, and the water was thus conveyed to all parts (Ps. i. 3; Eccl. ii. 6; Ecclus. xxiv. 30). It is matter of doubt what is the exact meaning of the expression "to water with the foot" in Deut. xi. 10. Niebuhr (*Descr. de l'Arab.* p 138) describes a wheel which is employed for irrigating gardens where the water is not deep, and which is worked by the hands and feet after the manner of a treadmill, the men "pulling the upper part towards them with their hands, and pushing with their feet upon the lower part" (Robinson, ii. 226). This mode of irrigation might be described as "watering with the foot." But the method practiced by the agriculturists in Oman, as narrated by Wellsted (*Trav.* i. 281), answers more nearly to this description, and serves to illustrate Prov. xxi. 1: "After ploughing, they form the ground with a spade into small squares with ledges on either side, along which the water is conducted When one of the hollows is filled, the peasant stops the supply by turning up the earth with his foot, and thus opens a channel into another."

The orange, lemon, and mulberry groves which lie around and behind Jaffa supply, perhaps, the most striking peculiarities of oriental gardens — gardens which Maundrell describes as being "a confused miscellany of trees jumbled together, without either posts, walks, arbors, or anything of art or design, so that they seem like thickets rather than gardens" (*Early Trav. in Pal.* p. 416). The Persian wheels, which are kept ever working, day and night, by mules, to supply the gardens with water, leave upon the traveller's ear a most enduring impression (Lynch, *Exp. to Jordan*, p. 441; Siddon's *Memoir*, p. 187).

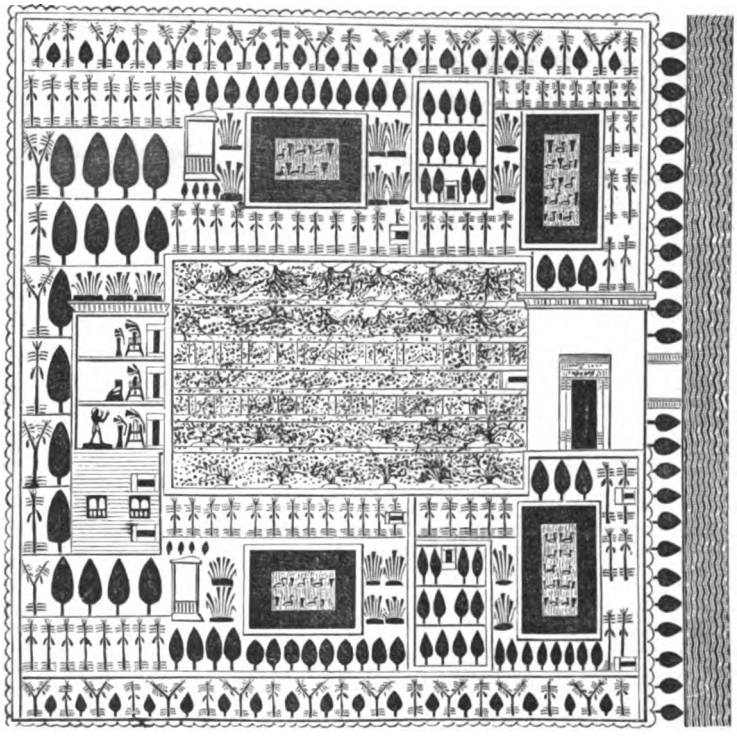
The law against the propagation of mixed species (Lev. xix. 19; Deut. xxii. 9, 11) gave rise to numerous enactments in the Mishna to insure its observance. The portions of the field or garden, in which the various plants were sown, were separated by light fences of reed, ten palms in height, the distance between the reeds being not more than three palms, so that a kid could not enter (*Kilaim*, iv. §§ 3, 4).

The kings and nobles had their country-houses surrounded by gardens (1 K. xxi. 1; 2 K. ix. 27) and these were used on festal occasions (Cant. v. 1

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so intimately, indeed, were gardens associated with festivity that horticulture and conviviality are in the Talmud, denoted by the same term (cf. Buxtorf, *Lex. Talm.* s. v. אריסות). It is possible, however, that this may be a merely accidental coincidence. The garden of Ahasuerus was in a court of the palace (Esth. i. 5), adjoining the banqueting-hall (Esth. vii. 7). In Babylon the gardens and orchards were inclosed by the city walls (Layard, *Nin.* ii. 246). Attached to the house of Joachim was a garden or orchard (Sus. 4) — "a garden inclosed" (Cant. iv. 12) — provided with baths and other appliances of luxury (Sus. 15; cf. 2 Sam. xi. 2).

In large gardens the *orchard* (פַּרְדֵּס, παράδεισος) was probably, as in Egypt, the inclosure set apart for the cultivation of date and sycamore trees, and fruit-trees of various kinds (Cant. iv. 13 Eccl. ii. 5). Schroeder, in the preface to his *Thesaurus Linguæ Armenicæ*, asserts that the word "pardes" is of Armenian origin, and denotes a garden near a house, planted with herbs, trees, and flowers. It is applied by Diodorus Siculus (ii. 10) and Berosus (quoted by Joseph. *Ant.* x. 11, § 1) to the famous hanging gardens of Babylon. Xenophon (*Anab.* i. 2, § 7) describes the "paradise" at Celænæ in Phrygia, where Cyrus had a palace, as a large preserve full of wild beasts; and Aulus Gellius (ii. 20) gives "*vivaria*" as the equivalent of παράδεισοι (cf. Philostratus, *Vit. Apoll. Tyan* i. 38). The officer in charge of such a domain



An Egyptian garden, with the vineyard and other inclosures, tanks of water, a temple or chapel, and a small house. (Rosellini.)

was called "the keeper of the paradise" (Neh. ii. 8).

The ancient Hebrews made use of gardens as places of burial (John xix. 41). Manasseh and his son Amon were buried in the garden of their palace, the garden of Uzza (2 K. xxi. 18, 26; ἐν τοῖς κήποις αὐτοῦ παραδείσοις, Joseph. *Ant.* x. 3, § 2). The retirement of gardens rendered them favorite places for devotion (Matt. xxvi. 36, John xviii. 1; cf. Gen. xxiv. 63). In the degenerate times of the monarchy they were selected as the scenes of idolatrous worship (Is. i. 29, lxv. 3, lxvi. 17) and images of the idols were probably erected in them.

Gardeners are alluded to in Job xxviii. 18 and John xx. 15. But how far the art of gardening was carried among the Hebrews we have few means of ascertaining. That they were acquainted with the process of grafting is evident from Rom. xi. 17, 24, as well as from the minute prohibitions of the Mishna;[a] and the method of propagating plants by layers or cuttings was not unknown (Is. xvii 10). Buxtorf says that אריסין, *arísin* (Mishna, *Biccurim*, i. § 2), were gardeners who tended and looked after gardens on consideration of receiving some portion of the fruit (*Lex. Talm.* s. v.). But that gardening was a special means of livelihood is clear from a proverb which contains a warning

[a] It was forbidden to graft trees on trees of a different kind, or to graft vegetables on trees or trees on vegetables (*Kilaim*, i. §§ 7, 8).

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against rash speculations: "Who hires a garden eats the birds; who hires gardens, him. the birds eat" (Dukes, *Rabbin. Blumenlese*, p. 141).

The traditional gardens and pools of Solomon, supposed to be alluded to in Eccl. ii. 5, 6, are shown in the *Wady Urtâs* (*i. e.* Hortus), about an hour and a quarter to the south of Bethlehem (cf. Joseph. *Ant.* viii. 7, § 3).[a] The Arabs perpetuate the tradition in the name of a neighboring hill, which they call "*Jebel-el-Fureidis*," or "Mountain of the Paradise" (Stanley, *S. & P.* p. 166). Maundrell is skeptical on the subject of the gardens (*Early Trav. in Pal.* p. 457), but they find a champion in Van de Velde, who asserts that they "were not confined to the *Wadi Urtâs;* the hill-slopes to the left and right also, with their heights and hollows, must have been covered with trees and plants, as is shown by the names they still bear, as 'peach-hill,' 'nut-vale,' 'fig-vale,'" &c. (*Syria & Pal.* ii. 27).

The "king's garden," mentioned in 2 K. xxv. 4, Neh. iii. 15, Jer. xxxix. 4, lii. 7, was near the pool of Siloam, at the mouth of the Tyropœon, north of *Bir Eyub*, and was formed by the meeting of the valleys of Jehoshaphat and Ben Hinnom (Wilson, *Lands of the Bible*, i. 498). Josephus places the scene of the feast of Adonijah at En-rogel, "beside the fountain that is in the royal paradise" (*Ant.* vii. 14, § 4; cf. also ix. 10, § 4). W. A. W.

GA'REB (גָּרֵב [*leper*, Fürst]: [Rom. Vat. Γηράβ; Alex. Γαρηθ; Comp.] Γαρέβ: [*Gareb*]), one of the heroes of David's army (2 Sam. xxiii. 38). He is described as *the* (A. V. "an") Ithrite, *et ipse Jethrites*, Vulg. This is generally explained as a patronymic = son of Jether. It may be observed, however, that Ira, who is also called the Ithrite in this passage, is called the Jairite in 2 Sam. xx. 26, and that the readings of the LXX. vary in the former passage, 'Εθραῖος, 'Εθιραῖος, and 'Εθεναῖος. These variations support to a certain extent the sense given in the Syriac version, which reads in 2 Sam. xx. 26 יַאִיתְרִי, *i. e.* an inhabitant of Jathir in the mountainous district of Judah. W. L. B.

GA'REB, THE HILL (גִּבְעַת גָּרֵב [*scabbed, leprous*, Gesen., Fürst]: βουνοὶ Γαρήβ: *collis Gareb*), in the neighborhood of Jerusalem, named only in Jer. xxxi. 39. [JERUSALEM.]

* The prophet mentions this hill as falling within the circuit of the restored "holy" Jerusalem, which was to be built in the latter times. Ewald, in view of the meaning partly ("scraped off," "bald"), would identify Gareb with Golgotha (κρανίον) in the history of the Crucifixion (*Geschichte Christus*, p. 485). Gesenius thinks it may have been the later Bezetha (*Add. ad Thesaur.* p. 30). It is impossible to reconcile these opinions, unless Bezetha was outside of Jerusalem in the time of Christ. The supposed Bezetha is now within the city. [JERUSALEM.] H.

GARIZIM (Γαριζίν; Alex. Γαριζειν, [Γαριζει:] *Garizin*), 2 Macc. v. 23, vi. 2. [GERIZIM.]

* **GARLANDS** (στέμματα), wreaths or chaplets of flowers which the priest of Jupiter at Lystra brought with oxen to the gates of the city when the people were about to offer worship to Paul and Barnabas (Acts xiv. 13). The garlands were to adorn the victims of sacrifice, and perhaps, as De Wette suggests, the head of the priest himself, and the altar. See Jahn's *Bibl. Archæol.* § 401, 5. That the garlands were not exclusively meant for the oxen seems probable from the Greek (ταύρους καὶ στέμματα, and not ταύρους ἐστεμμένους) [CROWN; DIADEM.] H.

GARLIC (שׁוּם: τὰ σκόρδα: *allia*), mentioned in Num. xi. 5 as one of the Egyptian plants the loss of which was regretted by the mixed multitude at Taberah. It is the *Allium sativum* of Linnæus, which abounds in Egypt (see Celsius, *Hierobot.* pt. ii. p. 52 ff.), a fact evident from Herodotus (ii. 125), when he states that the allowance to the workmen for this and other vegetables was inscribed on the great pyramid. W. D.

GARMENT. [DRESS.]

* **GARMENT, BABYLONISH.** [DRESS; BABYLONISH GARMENT.]

GARMITE, THE (הַגַּרְמִי [*the stormy* Fürst]: [Rom. Ald.] Γαρμί; [Vat. Αταμει;] Alex. Ογαρμι: *Garmi*). Keilah the Garmite, *i. e.* the descendant of Gerem (see the Targum on this word) is mentioned in the obscure genealogical lists of the families of Judah (1 Chr. iv. 19). Keilah is apparently the place of that name; but there is no clew to the reason of the sobriquet here given it.

GARRISON. The Hebrew words so rendered in the A. V. are derivatives from the root *nâtsab* to "place, erect," which may be applied to a variety of objects. (1.) *Matstsâb* and *matstsêbâh* (מַצָּב, מַצֵּבָה) undoubtedly mean a "garrison," or fortified post (1 Sam. xiii. 23, xiv. 1, 4, 12, 15; 2 Sam. xxiii. 14). (2.) *Netsîb* (נְצִיב) is also used for a "garrison" (in 1 Chr. xi. 16), but elsewhere for a "column" erected in an enemy's country as a token of conquest, like the *stelæ* erected by Sesostris (Her. ii. 102, 106): the LXX. correctly gives ἀνδστημα (1 Sam. x. 5): Jonathan broke in pieces a column which the Philistines had erected on a hill (1 Sam. xiii. 3). (3.) The same word elsewhere means "officers" placed over a vanquished people (2 Sam. viii. 6, 14; 1 Chr. xviii. 13, 2 Chr. xvii. 2): the presence of a "garrison" in such cases is implied but not expressed in the word (comp. 1 K. iv. 7, 19). (4.) *Mattsêbâh* (מַצֵּבָה) means a "pillar:" in Es. xxvi. 11, reference is made to the beautiful pillars of the Tyrian temples, some of which attracted the attention of Herodotus (ii. 44). W. L. B.

* There was a garrison at Jerusalem at a later period, variously known as the acropolis or citadel, Baris (Macedonian for *arx*, see Wahl's *Clavis Libr. V. T. Apocryph.* s. v.), tower of Antonia (Joseph. *Ant.* xv. 11, § 4; *B. J.* i. 5, § 4), and castle or barracks (Acts xxi. 34). It was built by the Maccabees, and during the Roman occupancy was held by the Roman troops stationed at Jerusalem, or moved thither from Cæsarea to prevent riots during the festivals. Its military use appears in its N T. name, the παρεμβολή or "camp" (Acts xxi. 34 37). It is especially memorable as having been the

[a] Within a few years this valley of *Urtâs* has been put under European cultivation, and though in its neglected state it seemed to be sterile and almost useless, it exhibits now an extraordinary richness and fertility. H.

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village and prison of the Apostle Paul (Acts xxiii. 10). It stood on a rock or hill at the northwest angle of the temple-area. It had a tower at the southeast corner, which was 70 cubits high and overlooked the whole temple with its courts. At a moment's notice the soldiers in this garrison could descend by flights of stairs into the inclosure below and instantly suppress any tumult there which might be reported to the officer in command (Joseph. *B. J.* v. 5, § 8). This arrangement explains how the chiliarch could interfere with so much promptitude and rescue Paul from the fury of the Jewish mob. It was from the steps which led up into this castle that the Apostle addressed the crowd in the adjacent court (Acts xxii. 3 ff.). The Turkish garrison stands at present very nearly on the site of the ancient fortress. If this garrison (as some suppose) was Pilate's *prætorium* during his visits to Jerusalem, it was then the place where Jesus was arraigned before the Roman tribunal, and whence he was led along the *Via Dolorosa* to Golgotha.

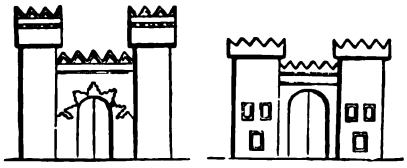
The A. V. in 2 Cor. xi. 32 speaks of a "garrison" at Damascus as employed to prevent Paul's escape. But the Greek verb (ἐφρούρει) states only the fact of the custody, not the means of it: the governor "watched" or "guarded the city." The watch on this occasion may have belonged to the garrison. H.

GASHMU (גַּשְׁמוּ): [Comp. Ald. with 7 MSS. Γησάμ; FA.^{3} Γοσεμ:] *Gossem*), Neh. vi. 6. Assumed by all the lexicons to be a variation of the name of GESHEM (see vv. 1, 2). The words "and Gashmu saith" are omitted in both MSS. of the LXX.

GATAM (גַּעְתָּם [*a valley burnt*, Fürst]: Γοθόμ, Γοσθάμ; Alex. [Γοθομ, Γοθα,] Γοθαμ: *Gatham*, *Gathan*), the fourth son of Eliphaz the son of Esau (Gen. xxxvi. 11; 1 Chr. i. 36), and one of the "dukes" of Eliphaz (Gen. xxxvi. 16). By Knobel (*Genesis*, ad loc.) the name is compared with *Jodam* (جدام), a tribe inhabiting a part of the mountains of *Sherah* called *Hismah*. But in this case the *Ain* in the original name would have been dropped, which is very rarely the case. Rödiger (Gesen. *Thes.* iii. 80) quotes جعثم as the name of an Arab tribe, referring to Ibn Duraid, 1854, p. 300.

GATE. (1.) שַׁעַר, from שָׁעַר, *to divide*, Gesen. p. 1458: πύλη: *porta*, *introitus*. (2.) פֶּתַח, from פָּתַח, *to open*, Gesen. p. 1138: θύρα, πύλη: *ostium*, a "doorway." (3.) סַף, a vestibule or gateway: αὐλή, σταθμός: *limen*, *postes*. (4.) תְּרַע, Chald. only in Ezra and Daniel: αὐλή, θύρα: *ostium*, *fores*. (5.) דֶּלֶת from דָּלָה, *to hang down*: Gesen. p. 339, *a door*: θύρα: *valva*, *ostium*, *fores*, the "door" or valve.

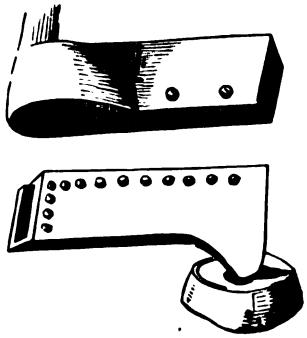
The gates and gateways of eastern cities anciently held, and still hold, an important part, not only in the defense, but in the public economy of the place. They are thus sometimes taken as representing the city itself (Gen. xxii. 17, xxiv. 60; Deut. xii. 12; Judg. v. 8; Ruth iv. 10; Ps. lxxxvii. 2, cxxii. 2). Among the special purposes for which they were used may be mentioned: (1.) As places of public resort, either for business, or where people sat to converse and hear news (Gen. xix. 1, xxiii. 10, xxxiv. 20, 24; 1 Sam. iv. 18; 2 Sam. xv. 2, xviii. 24; Ps. lxix. 12; Neh. viii. 1, 3, 16; Shaw p. 207). (2.) Places for public deliberation, administration of justice, or of audience for kings and rulers, or ambassadors (Deut. xvi. 18, xxi. 19, xxv. 7; Josh. xx. 4; Judg. ix. 35; Ruth iv. 1; 2 Sam. xix. 8; 1 K. xxii. 10; Job xxix. 7; Prov. xxii. 22, xxiv. 7; Jer. xvii. 19, xxxviii. 7; Lam. v. 14; Am. v. 12; Zech. viii. 16; Polyb. xv. 31). Hence came the usage of the word "Porte" in speaking of the government of Constantinople (*Early Trav.* p. 349). (3.) Public markets (2 K. vii. 1; comp. Aristoph. *Eq.* 1243, ed. Bekk.; Neh. xiii. 16, 19). [CITIES.] In heathen towns the open spaces near the gates



Assyrian gates. (Layard.)

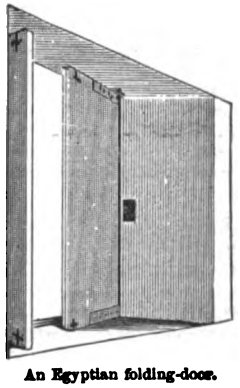
appear to have been sometimes used as places for sacrifice (Acts xiv. 13; comp. 2 K. xxiii. 8).

Regarded, therefore, as positions of great importance, the gates of cities were carefully guarded and



Egyptian doors. — Fig. 1. The upper pin, on which the door turned. Fig. 2. Lower pin. (Wilkinson.)

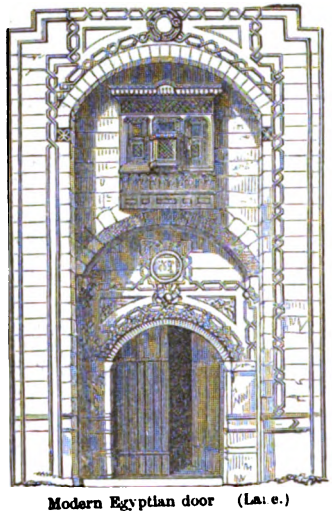
closed at nightfall (Deut. iii. 5; Josh. ii. 5, 7; Judg. ix. 40, 44; 1 Sam. xxiii. 7; 2 Sam. xi. 23, Jer. xxxix. 4; Judith i. 4). They contained chambers over the gateway, and probably also chambers or recesses at the sides for the various purposes to



An Egyptian folding-door.

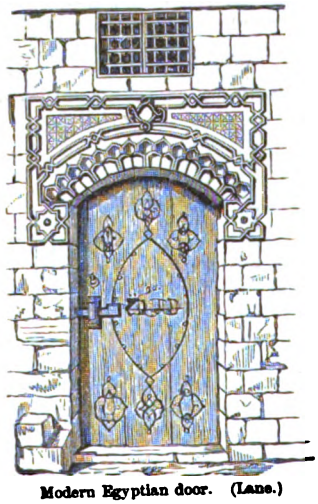
which they were applied (2 Sam. xviii. 24; Layard, *Nin. & Bab.* p. 67, and note).

The gateways of Assyrian cities were arched or square-headed entrances in the wall, sometimes flanked by towers (Layard, *Nineveh*, ii. 388, 395, *Nin. & Bab.* p. 231, *Mons. of Nin.* pt. 2, pl. 49; see also Assyrian bas-reliefs in Brit. Mus. Nos. 49, 25, 26). In later Egyptian times the gates of the



Modern Egyptian door (Lane.)

temples seem to have been intended as places of defense, if not the principal fortifications (Wilkinson, *Anc. Egypt.* i. 409, abridgm.). The doors themselves of the larger gates mentioned in Scripture were two-leaved, plated with metal, closed with locks and fastened with metal bars (Deut. iii. 5; Judg. xvi. 3; 1 Sam. xxiii. 7; 1 K. iv. 13; 2 Chr. viii. 5; Neh. iii. 3–15; Ps. cvii. 16; Is. xlv. 1, 2; Jer. xlix. 31). Gates not defended by iron were of course liable to be set on fire by an enemy (Judg. ix. 52).



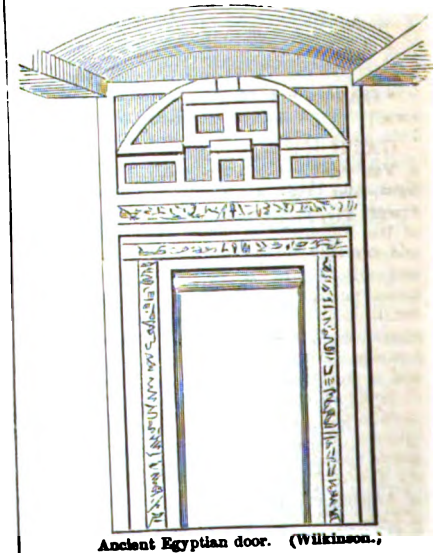
Modern Egyptian door. (Lane.)

The gateways of royal palaces and even of private houses were often richly ornamented. Sentences from the Law were inscribed on and above the gates, as in Mohammedan countries sentences from the Koran are inscribed over doorways and on doors (Deut. vi. 9; Is. liv. 12; Rev. xxi. 21; Maundrell, *Early Trav.* p. 483; Lane, *Mod. Egypt.* i. 29; Rauwolff, *Travels*, pt. iii. c. 10; Ray, ii 278). The principal gate of the royal palace at Ispahan was in Chardin's time held sacred, and served as a sanctuary for criminals (Chardin, vii. 368), and petitions were presented to the sovereign at the gate. (See Esth. iv. 2, and Herod. iii. 120, 140.) The gateways of Nimroud and Persepolis were flanked by colossal figures of animals.



Ancient Egyptian door. (Wilkinson.)

The gates of Solomon's Temple were very massive and costly, being overlaid with gold and carvings (1 K. vi. 34, 35; 2 K. xviii. 16). Those of the Holy Place were of olive-wood, two-leaved, and overlaid with gold; those of the temple of fir (1 K. vi. 31, 32 34; Ez. xli. 23, 24). Of the gates of the outer court of Herod's temple, 9 were covered with gold and silver, as well as the posts and lintels, but the outer one, the Beautiful Gate (Acts iii. 2), was



Ancient Egyptian door. (Wilkinson.)

made entirely of Corinthian brass, and was considered to surpass the others far in costliness

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(Joseph. *B. J.* v. 5, § 3). This gate, which was so heavy as to require 20 men to close it, was unexpectedly found open on one occasion shortly before the close of the siege (Joseph. *B. J.* vi. 5, § 3; c. *Ap.* ii. 9).

The figurative gates of pearl and precious stones (Is. liv. 12; Rev. xxi. 21) may be regarded as having their types in the massive stone doors which are found in some of the ancient houses in Syria. These are of single slabs several inches thick, sometimes 10 feet high, and turn on stone pivots above and below (Maundrell, *Early Trav.* p. 447; Shaw, p. 210; Burckhardt, *Syria*, pp. 58, 74; Porter, *Damascus*, ii. 22, 192; Ray, *Coll. of Trav.* ii. 429).

Egyptian doorways were often richly ornamented. The parts of the doorway were the threshold (סַף, Judg. xix. 27: πρόθυρον: *limen*); the side-posts (מְזוּזוֹת: σταθμοί: *uterque postis*), the lintel מַשְׁקוֹף: φλιά: *superliminare*, Ex. xii. 7). It was on the lintel and side-posts that the blood of the Passover lamb was sprinkled (Ex. xii. 7, 22). A trace of some similar practice in Assyrian worship seems to have been discovered at Nineveh (Layard, *Nin.* ii. 256).

The camp of the Israelites in the desert appears to have been closed by gates (Ex. xxxii. 27).

The word "door" in reference to a tent, expresses the opening made by dispensing with the cloths in front of the tent, which is then supported only by the hinder and middle poles (Gen. xviii. 2; Burckhardt, *Notes on Bed.* i. 42).

In the Temple, Levites, and in houses of wealthier classes, and in palaces, persons were especially appointed to keep the door (Jer. xxxv. 4; 2 K. xii. 9, xxv. 18; 1 Chr. ix. 18, 19; Est. ii. 21; שֹׁעֲרִים: θυρωροί, πυλωροί: *portarii, janitores*). In the A. V. these are frequently called "porters," a word which has now acquired a different meaning. The chief steward of the household in the palace of the Shah of Persia was called chief of the guardians of the gate (Chardin, vii. 369). [CURTAIN; HOUSE; TEMPLE.] H. W. P.

* **GATE, BEAUTIFUL,** Acts iii. 2. [TEMPLE (of Herod), *Cloisters.*]

* **GATES OF JERUSALEM.** [JERUSALEM.]

GATH (גַּת, *a wine-press:* Γέθ; [1 Sam. v. 8, Vat. Γεθα, Alex. Γεθθα; vii. 14, Ἀζόβ; xvii. 52 ים, Alex. Γαι: 1 Chr. vii. 21, Alex. Γαιθ;] Joseph. Γίττα: *Geth*), one of the five royal cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17); and the native place of the giant Goliath (1 Sam. xvii. 4, 23). The site of Gath has for many centuries remained unknown. The writer of this article made a tour through Philistia in 1857, one special object of which was to search for the long lost city. After a careful survey of the country, and a minute examination of the several passages of Scripture in which the name is mentioned, he came to the conclusion that it stood upon the conspicuous hill now called *Tell-es-Sâfieh*. This hill stands upon the side of the plain of Philistia, at the foot of the mountains of Judah; 10 miles E. of Ashdod, and about the same distance S. by E. of Ekron. It is irregular in form, and about 200 feet high. On the top are the foundations of an old castle; and great numbers of hewn stones are built up in the walls of the terraces that run along the declivities. On the N. E. is a projecting shoulder whose sides appear to have been scarped. Here, too, are traces of ancient buildings; and here stands the modern village, extending along the whole northern face of the hill. In the walls of the houses are many old stones, and at its western extremity two columns still remain on their pedestals. Round the sides of the hill, especially on the S., are large cisterns excavated in the rock. Gath occupied a strong position (2 Chr. xi. 8) on the border of Judah and Philistia (1 Sam. xxi. 10; 1 Chr. xviii 1); and from its strength and resources, forming the key of both countries, it was the scene of frequent struggles, and was often captured and recaptured (2 Chr. xi. 8, xxvi. 6; 2 K. xii. 17; Am. vi. 2). It was near Shocoh and Adullam (2 Chr. xi. 8), and it appears to have stood on the way leading from the former to Ekron; for when the Philistines fled on the death of Goliath, they went "by the way of Shaaraim, even unto Gath and unto Ekron" (1 Sam. xvii. 1, 52). All these notices combine in pointing to *Tell-es-Sâfieh* as the site of Gath. The statements of most of the early geographers as to the position of Gath are not only confused, but contradictory, probably owing to the fact that there was more than one place of the same name. But there is one very clear description by Eusebius, translated without change or comment by Jerome. It is as follows: "Gath, from which the Anakim and Philistines were not exterminated, is a village seen by such as go from Eleutheropolis to Diospolis, at about the fifth milestone" — κώμη παριόντων ἀπὸ τῆς Ἐλευθεροπόλεως περὶ Διόσπολιν περὶ πέμπτον σημεῖον τῆς Ἐλευθεροπόλεως (*Onom.* s. v. Γεθθά). The road from Eleutheropolis, now *Beit Jebrîn*, to Diospolis or Lydda, must have passed near *Tell-es-Sâfieh*, which would be distinctly seen at about the distance indicated. Eusebius mentions another Gath (*Onom.* s. v. *Geth*), a large village between Antipatris and Jamnia, which he considered to be that to which the Ark was carried (1 Sam. v. 8), but this position, on the western side of the plain of Philistia, does not agree with the descriptions above referred to. Jerome, who, as stated above, translates Eusebius' former notice without change or comment, gives a perplexing statement in his Comm. on Micah: "Geth una est de 5 urbibus Palæstinæ vicina Judææ confinio et de Eleutheropoli euntibus Gazam, nunc usque vicus vel maximus." Yet in his preface to Jonah, he says that Geth in Opher, the native place of the prophet, is to be distinguished: "Allarum Geth urbium quæ juxta Eleutheropolim sive Diospolim hodie quoque monstrantur." On the whole then there is nothing in these notices to contradict the direct statement of Eusebius, and we may therefore, safely conclude that *Tell-es-Sâfieh* is its site.

The ravages of war to which Gath was exposed appear to have destroyed it at a comparatively early period, as it is not mentioned among the other royal cities by the later prophets (Zeph. ii. 4; Zech ix. 5, 6). It is familiar to the Bible student as the scene of one of the most romantic incidents in the life of king David (1 Sam. xxi. 10–15), when to save his life "he feigned himself mad; scrabbled on the doors of the gate, and let his spittle fall down upon his beard." A few years later he returned to the city, was well received by the Philistine king, and had Ziklag assigned to him as a residence. He then secured some firm friends among his hereditary foes, who were true to him when his

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own son rebelled. We have few more striking examples of devoted attachment than that of Ittai the Gittite (2 Sam. xv. 19–22). J. L. P.

GATH-HE'PHER, or GITTAH-HE'PHER (גַּת חֵפֶר), *the wine-press of the well*; and with ה loc. גִּתָּה חֵפֶר, Josh. xix. 13: [in 2 K., Γεθχοφέρ, Vat. Γεθχοβερ, Alex. Γεθ Αχοβερ, Comp. Γαιθεφέρ, Vulg. *Geth quæ est in Opher*; in Josh., Γεβερέ, Alex. Γαιθθα, Ald. Γεθθαεφθά, Comp. Γεθαεφέρ, Vulg. *Geth-hepher*]), a town on the border of the territory of Zebulun, not far from Japhia, now *Yáfa* (Josh. xix. 12, 13), celebrated as the native place of the prophet Jonah (2 K. xiv. 25). Jerome says (*Prœm. in Jonam*): "Geth quæ est in Opher haud grandis est viculus, in secundo Sepphoris miliario quæ hodie appellatur Diocesarea euntibus Tiberiadem, ubi et sepulchrum ejus ostenditur." Benjamin of Tudela in the 12th century says that the tomb of Jonah was still shown on a hill near Sepphoris (*Early Travels in Pal.* p. 89). About 2 miles E. of *Seffúrieh* (Sepphoris), on the top of a rocky hill, stands the little village of *el-Meshhad*, in which the tomb of Jonah yet exists. It belongs to the Moslems, and both they and the Christians of Nazareth agree in regarding this as the native village of the prophet. There can scarcely be a doubt that *el Meshhad* is the ancient Gath-hepher. J. L. P.

GATH-RIM'MON (גַּת רִמּוֹן [*pomegranate-press*: Γεθρεμμών, exc. Josh. xxi. 24, Rom. Vat. Γεθερεμμών, and 1 Chr., Vat. Γεθωρων: *Gethremmon*]). 1. A city given out of the tribe of Dan to the Levites (Josh. xxi. 24; 1 Chr. vi. 69), situated on the plain of Philistia, apparently not far from Joppa (Josh. xix. 45). Eusebius mentions a Γεθθά lying between Antipatris and Jamnia, which would answer well to the position of Gath-rimmon (*Onom.* s. v. *Geth*). But in another place he says Γεθρεμμὼν νῦν ἐστι κώμη μεγίστη ἀπὸ σημείων ιβ' Διοσπόλεως ἀπιόντων εἰς Ἐλευθερόπολιν (*Onom.* s. v.). This, however, would seem to agree better with the position of Gath, the royal city of Philistia, than of that assigned to Gath-rimmon in the passage above cited. The site of Gath-rimmon is unknown (Reland, p. 808).

2. [Ἰεβαθά; Alex. Βαιθσα; Ald. with 11 MSS. Βαιθσάν (7 others Βεθσάν); Comp. with 3 MSS. Γεθρεμμών: *Gethremmon*.] A town of the half tribe of Manasseh west of the Jordan, assigned to the Levites (Josh. xxi. 25). It is only once mentioned, and the LXX. reading is Βαιθσάν [see above]. In the parallel passage in 1 Chr. vi. 70, this town is called BILEAM. The reading Gath-rimmon is, therefore, probably an error of the transcribers, and may be merely a repetition of the same name occurring in the previous verse. J. L. P.

GA'ZA (עַזָּה, i. e. *Azzah* [*strong, a fortress*]: Γάζα; still called *Ghuzzeh* or *'Azzah*: the form *Gazera* is found in the Apocrypha and Josephus, and Brocardus mentions it as used in his day), one of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. Like Damascus, it is mentioned both in the book of Genesis and in the Acts of the Apostles: and it is still a place of very considerable size, larger than Jerusalem.

The secret of this unbroken history is to be found in the situation of Gaza. It is the last town in the S. W. of Palestine, on the frontier towards Egypt. Ἐσχάτη ὠκεῖτο ὡς ἐπ' Αἰγύπτου ἐπὶ Φοινίκης ἰόντι ἐπὶ τῇ ἀρχῇ τῆς ἐρήμου (Arrian, *Exp. Alex.* ii. 26). It lay on the road which must always have been the line of communication between the valley of the Nile and the whole region of Syria. Even now its bazaars are better than those of Jerusalem. "Those travelling towards Egypt naturally lay in here a stock of provisions and necessaries for the desert: while those coming from Egypt arrive at Gaza exhausted, and must of course supply themselves anew" (Robinson, ii. 40).

The same peculiarity of situation has made Gaza important in the military sense. Its name means "the strong;" and this was well elucidated in its siege by Alexander the Great, which, notwithstanding all his resources of artillery, lasted five months. As Van de Velde says (p. 187), it was the key of the country. What had happened in the times of the Pharaohs (Jer. xlvii. 1) and Cambyses (Pomp. Mel. i. 11) happened again in the struggles between the Ptolemies and Seleucidæ (Polyb. v. 68, xvi. 40). This city was one of the most important military positions in the wars of the Maccabees (see 1 Macc. xi. 61, 62, xiii. 43; Joseph. *Ant.* xiii. 5, § 5, and 13, § 3). By the Romans it was assigned to the kingdom of Herod (xv. 7, § 3), and after his death to the province of Syria (xvii. 11, § 4). Nor does the history of Gaza in connection with war end here. In A. D. 634 it was taken by the generals of the first Khalif Abu Bekr, though he did not live to hear of the victory. Some of the most important campaigns of the crusaders took place in the neighborhood. In the 12th century we find the place garrisoned by the Knights Templars. It finally fell into the hands of Saladin, A. D. 1170 after the disastrous battle of Hattin.

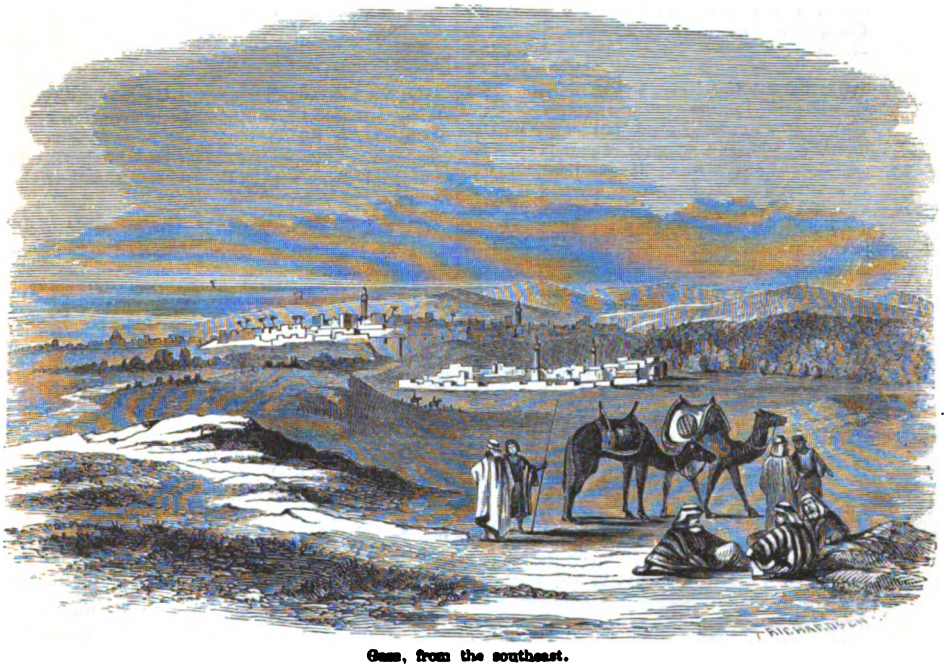
The Biblical history of Gaza may be traced through the following stages: — In Gen. x. 19 it appears, even before the call of Abraham, as a "border" city of the Canaanites. With this we should compare the descriptive words in Deut. ii. 23, where the name is spelt "Azzah" in the English Version. [AZZAH.] In the conquest of Joshua the territory of Gaza is mentioned as one which he was not able to subdue (Josh. x. 41, xi. 22, xiii. 3). It was assigned to the tribe of Judah (Josh. xv. 47), and that tribe did obtain possession of it (Judg. i. 18); but they did not hold it long; for soon afterwards we find it in the hands of the Philistines (Judg. iii. 3, xiii. 1, xvi. 1, 21); indeed it seems to have been their capital; and notwithstanding the gigantic efforts of Samson,[a] who died here, Gaza apparently continued through the times of Samuel, Saul, and David to be a Philistine city (1 Sam. vi. 17, xiv. 52, xxxi. 1; 2 Sam. xxi. 15) Solomon became master of "Azzah" (1 K. iv. 24)

[a] * The A. V Judg. xvi. 3, implies a proximity of Gaza to Hebron which is not true, nor required by the Hebrew. Samson carried the doors of the city-gate "to the top of the hill" (definite) "that is (not *before*, but) toward Hebron." This may be the hill half an hour southeast from Gaza; for it lies in the right direction, and is a marked eminence, being partially isolated and higher than any other point in the neighborhood. H.

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But in after times the same trouble with the Philistines recurred (2 Chr. xxi. 16, xxvi. 6, xxviii. 18). In these passages, indeed, Gaza is not specified, but there is little doubt that it is implied. In 2 K. xviii. 8, we are distinctly told that Hezekiah "smote the Philistines even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city." During this period of Jewish history, it seems that some facts concerning the connection of Gaza with the invasion of Sennacherib may be added from the inscriptions found at Nineveh (Layard's *Nineveh and Babylon*, p. 144). We ought here to compare certain passages in the prophets where the name of the Philistine city occurs: namely, Am. i. 6, 7; Zeph. ii. 4; Zech. ix. 5. The period intermediate between the Old and New Testaments has been touched on above.

The passage where Gaza is mentioned in the N. T. (Acts viii. 26) is full of interest. It is the account of the baptism of the Ethiopian eunuch on his return from Jerusalem to Egypt. The words in this passage: "Arise and go towards the south, unto the way that goeth down from Jerusalem to Gaza, which is desert" (πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος), have given rise to much discussion. It is doubted, in the first place, whether they are to be attributed to the angel or to the narrator. The solution of this doubt depends partly on another question, namely, whether αὕτη is to be referred to the road or the city. If to the latter, the remark will naturally be understood as St. Luke's; and we may suppose that he wrote the passage just after the beginning of the Jewish war (A. D. 65), when Gaza was actually desolated (Joseph. *B. J.* ii. 18, § 1). Others would refer us to a passage of Strabo, where he says that the town was ἔρημος after it was taken by Alexander: but the text of Strabo in this place is doubtful; and it is evident (see above) that the statement cannot be literally true. Pomponius Mela speaks of Gaza as "ingens urbs et munita admodum,"



Gaza, from the southeast.

and it is prominently noticed in Pliny. Some suppose (as Jerome) that the site of Gaza was changed: and this may possibly be true: for Strabo says that it was only seven stadia from the sea, whereas it is now considerably more: and the encroachment of the drifting sands near the coast may have been a motive for the restorers of the city to move it further eastwards. The probability, however, is that the words αὕτη ἐστὶν ἔρημος refer to the road, and are used by the angel to inform PHILIP, who was then in Samaria, on what route he would find the eunuch. Besides the ordinary road from Jerusalem by Ramleh to Gaza, there was another, more favorable for carriages (Acts viii. 28), further to the south, through Hebron, and thence through a district comparatively without towns and much exposed to the incursions of people from the desert. The matter is discussed by Raumer in one of his *Beiträge*, incorporated in the last edition of his *Palästina*, also by Robinson in the Appendix to his second volume. The latter writer suggests a very probable place for the baptism, namely, at the water in the *Wady el-Hasy*, between Eleutheropolis and Gaza, not far from the old sites of Lachish and Eglon. The legendary scene of the baptism is at *Beit-sûr*, between Jerusalem and Hebron: the tradition having arisen apparently from the opinion that Philip himself was travelling southwards from Jerusalem. But there is no need to suppose that he went to Jerusalem at all. Lange (*Apost. Zeitalt.* ii. 109) gives a spiritual sense to the word ἔρημος. [See BETH-ZUR, Amer. ed.]

The modern *Ghuzzeh* is situated partly on an oblong hill of moderate height, and partly on the lower ground. The climate of the place is almost tropical, but it has deep wells of excellent water

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There are a few palm-trees in the town, and its fruit-orchards are very productive. But the chief feature of the neighborhood is the wide-spread olive-grove to the N. and N. E. Hence arises a considerable manufacture of soap, which *Ghuzzeh* exports in large quantities. [ASHES, Amer. ed.] It has also an active trade in corn. For a full account of nearly all that has been written concerning the topographical and historical relations of Gaza, see Ritter's *Erdkunde*, xvi. 45–60. Among the travellers who have described the place we may mention especially Robinson (*Biblical Researches*, ii. 35–43) and Van de Velde (*Syria and Palestine*, ii 179–188), from whom we have already quoted; also Thomson (*Land and Book*, ii. 331–343). The last writer speaks of the great extent of corn-land near Gaza, and of the sound of millstones in the city. Both these circumstances are valuable illustrations of the acts and sufferings of SAMSON, the great hero of Gaza. [On the site and ruins of Gaza, see also Porter's *Handb. of Syr. and Palest.* i. 262 ff.; Sepp's *Jerusalem u. das heil. Land*, ii. 522 ff.; and Gage's Trans. of Ritter's *Geogr. of Palestine*, iii. 205 ff. — H.] J. S. H.

GAZ'ARA (ἡ Γάζαρα, and τὰ Γάζαρα: [in 1 Macc. xv. 28, 35, Alex. Γαζαρηνων (gen.):] *Gazara*), a place frequently mentioned in the wars of the Maccabees, and of great importance in the operations of both parties. Its first introduction is as a stronghold (ὀχύρωμα), in which Timotheus took refuge after his defeat by Judas, and which for four days resisted the efforts of the infuriated Jews (2 Macc. x. 32–36). One of the first steps of Bacchides, after getting possession of Judæa, was to fortify Bethsura and Gazara and the citadel (ἄκρα) at Jerusalem (1 Macc. ix. 52); and the same names are mentioned when Simon in his turn recovered the country (xiv. 7, 33, 34, 36, xv. 28). So important was it, that Simon made it the residence of his son John as general-in-chief of the Jewish army (xiii. 53, xvi. 1).

There is every reason to believe that Gazara was the same place as the more ancient GEZER or GAZER. The name is the same as that which the LXX. use for Gezer in the O. T.; and more than this, the indications of the position of both are very much in accordance. As David smote the Philistines from Gibeon to Gezer, so Judas defeats Gorgias at Emmaus, and pursues him to Gazera (1 Macc. iv. 15). Gazara also is constantly mentioned in connection with the sea-coast — Joppa and Jamnia (xv. 28, 35; iv. 15), and with the Philistine plain, Azotus, Adasa, &c. (iv. 15, vii. 45, xiv. 34). [GAZERA.] G.

GA'ZATHITES, THE (הָעַזָּתִי, accur. *the Azathite*: τῷ Γαζαίῳ: *Gazæos*), Josh. xiii. 3; the inhabitants of GAZA. Elsewhere the same name is rendered GAZITES in the A. V.

GA'ZER (גֶּזֶר [*declivity, precipice*]: [Γαζηρά; in 1 Chr. xiv., FA. Γαζαραν: *Gezer, Gazera*]), 2 Sam. v. 25; 1 Chr. xiv. 16. The same place as GEZER; the difference arising from the emphatic Hebrew accent; which has been here retained in the A. V., though disregarded in several other places where the same form occurs. [GEZER.] From the uniform practice of the LXX., both in the O. T. and the books of Maccabees, Ewald infers that the original form of the name was Gazer; but the punctuation of the Masorets is certainly as often the one as the other. (Ewald, *Gesch.* ii. 427 note.) G.

GAZE'RA. 1. (τὰ Γάζηρα; Alex. Γασηρα Joseph. τὰ Γάδαρα: *Gezerон, Gazara*), 1 Macc iv. 15, vii. 45. The place elsewhere given as GAZARA.

2. [Καζηρά; Ald. Alex. Γαζηρά: *Gaze.*] One of the "servants of the temple," whose sons returned with Zorobabel (1 Esdr. v. 31). In Ezra and Nehem. the name is GAZZAM.

GA'ZEZ (גָּזֵז [*shearer*]: ὁ Γεζουέ; [Comp. Γαζήζ, Γαζάς; Ald. Γαζέρ:] *Gezez*), a name which occurs twice in 1 Chr. ii. 46; (1) as son of Caleb by Ephah his concubine; and (2) as son of Haran, the son of the same woman: the second is possibly only a repetition of the first. At any rate there is no necessity for the assumption of Houbigant, that the second Gazez is an error for Jahdai. In some MSS. and the Peshito the name is given Gazem The Vat. LXX. omits the second occurrence.

GA'ZITES, THE (הָעַזָּתִים: τοῖς Γαζαίοις: *Philisthiim*), inhabitants of Gaza (Judg. xvi. 2). Elsewhere given as GAZATHITES.

GAZ'ZAM (גַּזָּם [*devouring*]: Γαζέμ, Γηζάμ: *Gazam*, [*Gezem*]). The Bene-Gazzam were among the families of the NETHINIM who returned from the Captivity with Zerubbabel (Ezr. ii. 48; Neh. vii. 51). In 1 Esdr. [v. 31] the name is altered to GAZERA.

GE'BA (גֶּבַע, often with the definite article = *the hill*: Γαβαά, [etc.: *Gabaa, Geba,*] *Gabaa, Gabee*), a city of Benjamin, with "suburbs," allotted to the priests (Josh. xxi. 17; 1 Chr. vi. 60). It is named amongst the first group of the Benjamite towns, apparently those lying near to and along the north boundary (Josh. xviii. 24). Here the name is given as GABA, a change due to the emphasis required in Hebrew before a pause; and the same change occurs in Ezr. ii. 26; Neh. vii. 30 and xi. 31; 2 Sam. v. 25; 2 K. xxiii. 8; the last three of these being in the A. V. Geba. In one place Geba is used as the northern landmark of the kingdom of Judah and Benjamin, in the expression "from G. to Beer-sheba" (2 K. xxiii. 8), and also as an eastern limit in opposition to Gazer (2 Sam. v. 25). In the parallel passage to this last in 1 Chr. xiv. 16, the name is changed to Gibeon During the wars of the earlier part of the reign of Saul, Geba was held as a garrison by the Philistines (1 Sam. xiii. 3), but they were ejected by Jonathan, a feat which, while it added greatly to his renown, exasperated them to a more overwhelming invasion. Later in the same campaign we find it referred to to define the position of the two rocks which stood in the ravine below the garrison of Michmash, in terms which fix Geba on the south and Michmash on the north of the ravine (1 Sam. xiv. 5; the A. V. has here Gibeah). Exactly in accordance with this is the position of the modern village of *Jeba*, which stands picturesquely on the top of its steep terraced hill, on the very edge of the great *Wady Suweinit*, looking northwards to the opposite village, which also retains its old name of *Mükhmâs*. The names, and the agreement of the situation with the requirements of the story of Jonathan, make the identification all but certain; but it is still further confirmed by the invaluable list of Benjamite towns visited by the Assyrian army on their road through the country southward

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to Jerusalem, which we have in Is. x. 28–32; where the minute details — the stoppage of the heavy baggage (A. V. "carriages"), which could not be got across the broken ground of the wady at Michmash; then the passage of the ravine by the lighter portion of the army, and the subsequent bivouac ("lodging," מָלוֹן = rest for the night) at Geba on the opposite side — are in exact accordance with the nature of the spot. Standing as it does on the south bank of this important wady — one of the most striking natural features of this part of the country — the mention of Geba as the northern boundary of the lower kingdom is very significant. Thus commanding the pass, its fortification by Asa (1 K. xv. 22; 2 Chr. xvi. 6) is also quite intelligible. It continues to be named with Michmash to the very last (Neh. xi. 31).

Geba is probably intended by the "Gibeah-in-the-field" of Judg. xx. 31, to which its position is very applicable. [GIBEAH, 6.] The "fields" are mentioned again as late as Neh. xii. 29.

It remains to notice a few places in which, from the similarity of the two names, or possibly from some provincial usage,[a] "Geba" is used for "Gibeah." These are: (1.) Judg. xx. 10: here the A. V., probably anxious to prevent confusion, has "Gibeah." (2.) Judg. xx. 33: "the meadows," or more probably "the cave of Geba." Geba may be here intended, but Gibeah — as in the A. V. — seems almost necessary. Owing to the word occurring here at a pause the vowels are lengthened, and in the Hebrew it stands as *Gâba*. (3.) 1 Sam. xiii. 16: here the meaning is evident, and the A. V. has again altered the name accordingly. Josephus (*Ant.* vi. 6, § 2) has Γαβαών, Gibeon, in this place; for which perhaps compare 1 Chr. viii. 29, ix. 35.

2. The Geba (Γαιβαί; Alex. Ταιβαν; [Sin. Γαιβαν; Comp. Γαβά; Ald. Γαιβά]) named in Jud. iii. 10, where Holofernes is said to have made his encampment — "between Geba and Scythopolis" — must be the place of the same name, *Jeba*, on the road between Samaria and *Jenin*, about three miles from the former (Rob. i. 440). The Vulgate has a remarkable variation here — "venit ad Idumæos in terram Gabaa." G.

GE'BAL (גְּבָל, *G'bal*, from גָּבַל, *Gâbal, to twist*; hence גְּבוּל, *G'bûl, a line*; thence جبل. *Gebal*, a line of mountains as a natural boundary: [in Ps.,] Γεβάλ: [Vat. Sin. Ναιβαλ:] *Gebal*; [in Ez., βίβλιοι: *Giblii*]), a proper name, occurring in Ps. lxxxiii. 7 (Vulg. lxxxii.) in connection with Edom and Moab, Ammon and Amalek, the Philistines and the inhabitants of Tyre. The mention of Assur, or the Assyrian, in the next verse is with reason supposed to refer the date of the composition to the latter days of the Jewish kingdom. It is inscribed, moreover, with the name of Asaph. Now in 2 Chr. xx. 14 it is one of the sons or descendants of Asaph, Jahaziel, who is inspired to encourage Jehoshaphat and his people, when threatened with invasion by the Moabites, Ammonites, and others from beyond the sea, and from Syria (as the LXX. and Vulg.: it is unnecessary here to go into the obscurities and varieties of the Hebrew, Syriac, and Arabic versions). It is impossible, therefore not to recognize the connection between this psalm and these events; and hence the contexts both of the psalm and of the historical records will justify our assuming the Gebal of the Psalms to be one and the same city with the Gebal of Ezekiel (xxvii. 9), a maritime town of Phœnicia and not another, as some have supposed, in the district round about Petra, which is by Josephus, Eusebius, and St. Jerome called Gebalene. Jehoshaphat had, in the beginning of his reign, humbled the Philistines and Arabians (2 Chr. xvii. 10-11), and still more recently had assisted Ahab against the Syrians (*ibid.* ch. xviii.). Now, according to the poetic language of the Psalmist, there were symptoms of a general rising against him. On the south the Edomites, Ishmaelites, and Hagarenes; on the southeast Moab, and northeast Ammon. Along the whole line of the western coast (and, with Jehoshaphat's maritime projects, this would naturally disturb him most, see 2 Chr. xx 36) the Amalekites, Philistines, and Phœnicians, or inhabitants of Tyre, to their frontier town Gebal, with Assur, *i. e.* the Syrians, or Assyrians, from the more distant north. It may be observed that the Ashurites are mentioned in connection with Gebal no less in the prophecy (ver. 6) than in the psalm. But, again, the Gebal of Ezekiel was evidently no mean city. From the fact that its inhabitants are written "Giblians" in the Vulg. and "Biblians" in the LXX., we may infer their identity with the Giblites, spoken of in connection with Lebanon by Joshua (xiii. 5), and that of their city with the "Biblus" (or Byblus) of profane literature — so extensive that it gave name to the surrounding district. (See a passage from Lucian, quoted by Reland, *Palæst.* lib. i. c. xlii. p. 269.) It was situated on the frontiers of Phœnicia, somewhat to the north of the mouth of the small river Adonis, so celebrated in mythology (comp. Ez. viii. 13). Meanwhile the Giblites, or Biblians, seem to have been preëminent in the arts of stone-carving (1 K. v. 18) and ship-caulking (Ez. xxvii. 9); but, according to Strabo, their industry suffered greatly from the robbers infesting the sides of Mount Lebanon. Pompey not only destroyed the strongholds from whence these pests issued, but freed the city from a tyrant (Strab. xvi. 2, 18). Some have confounded Gebal, or Biblus, with the Gabala of Strabo, just below Laodicea, and consequently many leagues to the north, the ruins and site of which, still called Jebilee, are so graphically described by Maundrell (*Early Travels in Palestine*, by Wright, p. 494). By Moroni (*Dizion. Eccles.*) they are accurately distinguished under their respective names. Finally, Biblus became a Christian see in the patriarchate of Antioch, subject to the metropolitan see of Tyre (Reland's *Palæst.* lib. i. p. 214 ff.). It shared the usual vicissitudes of Christianity in these parts; and even now furnishes episcopacy with a title. It is called *Jebail* by the Arabs, thus reviving the old Biblical name. E. S. Ff.

GE'BER (גֶּבֶר [*man, hero*]), a name occurring twice in the list of Solomon's commissariat officers, and there only. 1. (Ναβέρ; [Vat. Alex. Γαβερ: *Bengaber*].) The son of Geber (*Ben-Geber*) resided in the fortress of Ramoth-Gilead and had charge of Havoth-Jair, and the district of Argob (1 K. iv. 13). Josephus (*Ant.* viii. 2, § 3) gives the name as Γαβδήρης.

2. (Γαβέρ; [Vat. M. omits:] *Gaber.*) Geber the son of Uri had a district south of the former —

[a] As with us, Barkshire for Berkshire, Darby for Derby, &c.

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the "land of Gilead," the country originally possessed by Sihon and Og, probably the modern *Belka*, the great pasture-ground of the tribes east of Jordan (1 K. iv. 19). The conclusion of this verse as rendered in the A. V. is very unsatisfactory — "and he was the only officer which was in the land," when two others are mentioned in 13 and 14. A more accurate interpretation is, "and one officer who was in the land," that is, a superior (נָצִיב), a word of rare occurrence, but used again for Solomon's "officers" in 2 Chr. viii. 10) over the three. Josephus has ἐπὶ δὲ τούτων εἷς πάλιν ἄρχων ἀποδέδεικτο, the πάλιν referring to a similar statement just before that there was also one general superintendent over the commissaries of the whole of Upper Palestine. G.

GE'BIM (גֵּבִים, with the article = probably *the ditches* [*cisterns, springs*, Fürst]; the word is used in that sense in 2 K. iii. 16, and elsewhere: Γιββείρ; [Comp. Γεβίμ:] *Gabim*), a village north of Jerusalem, in the neighborhood of the main road, and apparently between Anathoth (the modern *Anata*) and the ridge on which Nob was situated, and from which the first view of the city is obtained. It is named nowhere but in the enumeration by Isaiah of the towns whose inhabitants fled at Sennacherib's approach (x. 31). Judging by those places the situation of which is known to us, the enumeration is so orderly that it is impossible to entertain the conjecture of either Eusebius (*Onom.* Gebin), who places it at Geba, five miles north of Gophna; or of Schwarz (p. 131), who would have it identical with Gob or Gezer: the former being at least 10 miles north, and the latter 20 miles west, of its probable position. *El-Isawiyeh* occupies about the right spot. G.

GEDALI'AH (גְּדַלְיָה, and גְּדַלְיָהוּ, *i. e.* Gedalia'hu [*Jehovah is great*]: Γοδολίας: *Godolias*). 1. GEDALIAH, the son of Ahikam (Jeremiah's protector, Jer. xxvi. 24), and grandson of Shaphan the secretary of king Josiah. After the destruction of the Temple, B. C. 588, Nebuchadnezzar departed from Judæa, leaving Gedaliah with a Chaldæan guard (Jer. xl. 5) at Mizpah, a strong (1 K. xv. 22) town, six miles N. of Jerusalem, to govern, as a tributary (Joseph. *Ant.* x. 9, § 1) of the king of Babylon, the vine-dressers and husbandmen (Jer. lii. 16) who were exempted from captivity. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters (Jer. xl. 6, 11), many of whom, as might be expected at the end of a long war, were in a demoralized state, unrestrained by religion, patriotism, or prudence. The gentle and popular character of Gedaliah (Joseph. *Ant.* x. 9, § 1, 3), his hereditary piety (Rosenmüller in Jer. xxvi. 24), the prosperity of his brief rule (Jer. xl. 12), the reverence which revived and was fostered under him for the ruined Temple (xli. 5), fear of the Chaldæan conquerors whose officer he was, — all proved insufficient to secure Gedaliah from the foreign jealousy of Baalis king of Ammon, and the domestic ambition of Ishmael, a member of the royal family of Judah (Joseph. *Ant.* x. 9, § 3). This man [Ishmael, 2 K. xxv. 25] came to Mizpah with a secret purpose to destroy Gedaliah. Gedaliah, generously refusing to believe a friendly warning which he received of the intended treachery, was murdered, with his Jewish and Chaldæan followers, two months after his appointment. After his death, which is still commemorated in the Jewish calendar (Prideaux, *Connexion, anno* 588, and Zech. viii. 19)[a] as a national calamity, the Jews, in their native land, anticipating the resentment of the king of Babylon, gave way to despair. Many, forcing Jeremiah to accompany them, fled to Egypt under Johanan.

2. [Vat. Γουρα, Γαλουια.] GEDALIA'HU; a Levite, one of the six sons of Jeduthun who played the harp in the service of Jehovah (1 Chr. xxv. 3 9).

3. [Γαδαλία; Vat. -λεια: FA. Γαλαδεια: *Godolia.*] GEDALIAH; a priest in the time of Ezra (Ezr. x. 18). [JOADANUS.]

4. [FA.[1] Γολιας: *Gedelias.*] GEDALIA'HU; son of Pashur (Jer. xxxviii. 1), one of those who caused Jeremiah to be imprisoned.

5 GEDALIAH; grandfather of Zephaniah the prophet (Zeph. i. 1). W. T. B.

GED'DUR (Γεδδούρ; [Vat. Κεδδουρ:] *Geddu*), 1 Esdr. v. 30. [GAHAR.]

GED'EON ([Alex.] Γεδεων; [Sin. Γεδσων:] *Gedeon*). 1. The son of Raphaim; one of the ancestors of Judith (Jud. viii. 1). The name is omitted in the Vat. LXX.

2. The Greek form of the Hebrew name GIDEON (Heb. xi. 32); retained in the N. T. by our translators, in company with Elias, Eliseus, Osee, Jesus, and other Grecized Hebrew names, to the confusion of the ordinary reader.

GE'DER (גֶּדֶר [*walled place*]: Γαδήρ; [Vat. Ασει.] *Gader*). The king of Geder was one of the 31 kings who were overcome by Joshua on the west of the Jordan (Josh. xii. 13), and mentioned in that list only. Being named with Debir, Hormah, and Arad, Geder was evidently in the extreme south: this prevents our identifying it with Gedor (Josh. xv. 58), which lay between Hebron and Bethlehem; or with ha-Gederah in the low country (xv. 36). It is possible, however, that it may be the same place as the Gedor named in connection with the Simeonites (1 Chr. iv. 39). G.

GEDE'RAH (גְּדֵרָה, with the article = *the sheepcote*: Γάδηρα: *Gedera*), a town of Judah in the *Shefelah* or lowland country (Josh. xv. 36), apparently, from the near mention of Azekah, Socoh, &c., in its eastern part, near the "valley of the Terebinth." [ELAH.] This position agrees passably with that assigned by Eusebius (*Onomasticon*) to "Gedour," which he says was in his time a very large village 10 miles from Eleutheropolis, on the road to Diospolis (Lydda); and also with another which he gives as Gidora, in the boundaries of Jerusalem (Ælia), near the Terebinth. No town bearing this name has however been yet discovered in this hitherto little explored district. The name (if the interpretation given be correct), and the occurrence next to it of one so similar as GEDEROTHAIM, seem to point to a great deal of sheep-breeding in this part. G.

GEDE'RATHITE, THE (הַגְּדֵרָתִי [see above]: ὁ Γαδαραθίμ; [Vat. -ειμ;] Alex. Γαδη-

[a] Called the "fast of the seventh," *i. e.* month comp. Zech viii. 19 with 2 K. xxv. 25. See *Feste der Juden* in Herzog's *Real-Encyk.* iv. 387). For the character of Gedaliah and the tragical scene of his death, the reader may see Stanley's *Jewish History*, p. 616 ff. G.

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ωθ; [FA. Γεδαρα:] *Gaaerathites*), the native of a place called Gederah, but not of that in the *Shefelah* of Judah, for Jozabad the Gederathite (1 Chr. xii. 4) was one of Saul's own tribe — his "brethren of Benjamin" (ver. 2). No other is named. G.

GE'DERITE, THE (הַגְּדֵרִי: ὁ Γεδωρίτης [Vat. -ρει-]; Alex. ὁ Γεδωρ: *Gederites*), *i. e.* the native of some place named Geder or Gederah. Baal-hanan the Gederite had charge of the olive and sycamore groves in the low country (*Shefelah*) for king David (1 Chr. xxvii. 28). He possibly belonged to GEDERAH, a place in this district, the very locality for sycamores. G.

GEDE'ROTH (גְּדֵרוֹת = *sheep-cotes*, but in Chr. with the article: Γεδδώρ, Γαληρώ; Alex. Γαδηρωθ: *Gideroth*, *Gederoth*), a town in the *Shefelah* or low country of Judah (Josh. xv. 41; 2 Chr. xxviii. 18). It is not named in the same group with GEDERAH and GEDEROTHAIM in the list in Joshua, but lay apparently a little more to the north with Makkedah. The notice in Chronicles shows, however, that all the towns of these groups were comparatively close together. G.

GEDEROTHA'IM (גְּדֵרֹתַיִם = *two sheep-folds: Gederathaim*), a town in the low country of Judah (Josh. xv. 36), named next in order to Gederah. The LXX. treat the word as referring to the name preceding it, and render it καὶ αἱ ἐπαύλεις αὐτῆς. G.

GE'DOR (גְּדוֹר [*a wall*]: *Gedor*). 1. (Γεδδών; Alex. Γεδωρ.) A town in the mountainous part of Judah, named with Halhul and Bethzur (Josh. xv. 58), and therefore a few miles north of Hebron. Eusebius (*Onom.* "Gædur") places it at ten miles south of Diospolis, the modern *Lüdd*; but this does not agree with the requirements of the passage. On the other hand, Robinson (iii. 283) has discovered a *Jedûr* half way between Bethlehem and Hebron, about two miles west of the road, which very probably represents the ancient site. The Gædur of Eusebius is more likely.

2. [Γεδωρ; FA. Γεδδωρ.] The town — apparently of Benjamin — to which "Jehoram of Gedor" belonged, whose sons Joelah and Zebadiah were among the mighty men, "Saul's brethren of Benjamin," who joined David in his difficulties at Ziklag (1 Chr. xii. 7). The name has the definite article to it in this passage (מִן־הַגְּדוֹר: οἱ τοῦ Γεδώρ). If this be a Benjamite name, it is very probably connected with

3. (Γεδούρ; [in 1 Chr. viii. 31, Vat. Δουρ; in ix. 37, Vat. Sin. Ιεδουρ.]) A man among the ancestors of Saul; son of Jehiel, the "father of Gibeon" (1 Chr. viii. 31; ix. 37).

4. The name occurs twice in the genealogies of Judah — 1 Chr. iv. 4, and 18 — (in both shortened to גְּדֹר: Γεδώρ). In the former passage Penuel is said to be "father of Gedor," while in the latter Jered, son of a certain Ezra by his Jewish wife (A. V. "Jehudijah"), has the same title. In the Targum, Jered, Gedor, and other names in this passage, are treated as being titles of Moses, conferred on him by Jehudijah, who is identified with the daughter of Pharaoh.

5. In the records of the tribe of Simeon, in 1 Chr. iv. 39, certain chiefs of the tribe are said to have gone, in the reign of Hezekiah, "to the entrance of Gedor, unto the east side of the valley" (הַגָּיְאָה), in search of pasture grounds, and to have expelled thence the Hamites who dwelt there in tents, and the Maonites (A. V. "habitations") Simeon lay in the extreme south of Judah, and therefore this Gedor must be a different place from that noticed above — No. 1. If what is told in ver. 42 was a subsequent incident in the same expedition, then we should look for Gedor between the south of Judah and Mount Seir, *i. e.* Petra. No place of the name has yet been met with in that direction. The LXX. (both MSS.) read Gerar for Gedor (ἕως τοῦ ἐλθεῖν Γέραρα; which agrees well both with the situation and with the mention of the "pasture," and is adopted by Ewald (i. 322, note). The "valley" (*Gai*, i. e. rather the "ravine"), from the presence of the article, would appear to be some well-known spot; but in our present limited knowledge of that district, no conjecture can be made as to its locality. It may be noticed that *Nachal* (= wady), and not *Gai*, is the word elsewhere applied to Gerar. G.

GEHA'ZI (גֵּחֲזִי [usually = גֵּי־חֲזִי *valley of vision*, Ges.; Fürst suggests from another root, *lessener*, *denier*]: Γιεζί: [Vat. Alex. -ζει:] *Giezi*), the servant or boy of Elisha. He was sent as the prophet's messenger on two occasions to the good Shunammite (2 K. iv.); obtained fraudulently in Elisha's name money and garments from Naaman was miraculously smitten with incurable leprosy, and was dismissed from the prophet's service (2 K. v.). Later in the history he is mentioned as being engaged in relating to King Joram all the great things which Elisha had done, when the Shunammite whose son Elisha had restored to life appeared before the king, petitioning for her house and land of which she had been dispossessed in her seven years' absence in Philistia (2 K. viii.).

W. T. B.

GEHEN'NA (Γεέννα), the Greek representative of גֵּי־הִנֹּם, Josh. xv. 8, Neh. xi. 30 (rendered by LXX. Γαιέννα, Josh. xviii. 16; more fully גֵּי בְנֵי־הִנֹּם, or גֵּי בֶן־הִנֹּם, 2 K. xxiii. 10, 2 Chr. xxviii. 3, xxxiii. 6, Jer. xix. 2), the "valley of Hinnom," or "of the son," or "children of H." (A. V.), a deep narrow glen to the S. of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Molech (2 Chr. xxviii. 3; xxxiii 6; Jer. vii. 31, xix. 2–6). In consequence of these abominations the valley was polluted by Josiah (2 K. xxiii. 10); subsequently to which it became the common lay-stall of the city, where the dead bodies of criminals, and the carcases of animals, and every other kind of filth was cast, and, according to late and somewhat questionable authorities, the combustible portions consumed with fire. From the depth and narrowness of the gorge, and, perhaps, its ever-burning fires, as well as from its being the receptacle of all sorts of putrefying matter, and all that defiled the holy city, it became in later times the image of the place of everlasting punishment. "where their worm dieth not, and the fire is not quenched;" in which the Talmudists placed the mouth of hell: "There are two palm-trees in the V. of H., between which a smoke ariseth . . . and this is the door of Gehenna." (Talmud, quoted by Barclay, *City of Great King*, p. 90· Lightfoot, *Centur. Chorograph. Matt. proœm.* ii. 200.)

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In this sense the word is used by our blessed Lord, Matt. v. 29, 30, x. 28, xxiii. 15, 33; Mark x. 43, 45; Luke xii. 5; and with the addition τοῦ πυρός, Matt. v. 22, xviii. 9; Mark ix. 47; and by St. James, iii. 6. [HELL; HINNOM, VALLEY OF; TOPHET.] E. V.

* There is a remarkable passage in the book of Enoch which deserves notice here, as perhaps the earliest example in Jewish writings of the representation of Gehenna or the Valley of Hinnom as a place of punishment for the wicked. The valley is not *named* in the passage referred to, but it is so minutely described in connection with Jerusalem and Mount Zion that its identity is unmistakable. After the description, the passage continues thus: —

"Then I said: 'What means this blessed land which is full of trees, and this accursed valley in the midst?' Then Uriel, one of the holy angels with me, answered and said: 'This accursed valley is for those who shall be accursed to eternity: here must assemble all those who utter with their mouths unseemly speeches against God, and blaspheme his glory; here they are to be gathered, and this is the place of their punishment. And in the last times will the spectacle be given to the righteous of a just judgment on these for ever and ever; for which those who have found mercy will praise the Lord of glory, the eternal king.'" (*Enoch*, c. 27, Dillmann; 26, Laurence.)

"This," remarks a writer in the *National Review* (xviii. 563, 564), "is the earliest expression of the Jewish belief respecting the scene and mode of the Messianic crisis. . . . The Judgment, it is plain, was to take place near Jerusalem: and while the temple hill was to be the citadel of reward to the pious, the punishment of the wicked, in order to be within sight [comp. Is. lxvi. 24], would take place in the valley of Hinnom below. This spot, it is quite evident, is not figuratively referred to, as furnishing merely a name and symbol for the invisible penalties of another world, but literally designated as their real topographical seat; precisely as the neighboring heights are taken to be the proper metropolis of the elect. Both physical and historical causes inclined the Jewish imagination to select this particular valley for the fatal purpose. Stretching towards the volcanic district to the south, it is said to have emitted at times a smoke which betrayed subterranean fires, and which would receive from the Jew the same penal interpretation that his Scriptures had already put on the convulsions of the Asphaltite basin. And as the frequent scene of the rites of Moloch, it was associated with many horrors, and had received the curse of the prophets (comp. 2 K. xxiii. 10; Jer. vii. 31–33, xix. 5–7, xxxii. 35; Is. xxiv. 15, 23)."

For a fuller illustration of the subject, see Dillmann's note (*Das Buch Henoch*, pp. 131, 132), and comp. *Enoch*, cc. xc. 26, 27, liv. 1, 2. lvi. 3, 4 (or lxxxix. 34–37, liii. 1, 2, liv. 7, 8, in Laurence's translation). The conception of the writer appears to have been, that at the time of the Messianic judgment the wicked would be gathered in the Valley of Hinnom in the presence of the righteous, where the earth would open, as in the case of the followers of Korah (Num. xvi. 30), and receive them into the fiery lake beneath. From this conception of "the accursed valley" as the gate of hell, the transfer of the name Gehenna to the place of punishment itself (comp. the Latin *Avernus*) was easy and natural. *Jahannam* is the current Arabic name for hell, as *Gehinnam* is in the Targums and the Talmud (see Buxt. *Lex. Talm.* col 395, and Lightfoot and Wetstein on Matt. v. 22). See also JEHOSHAPHAT, VALLEY OF. A

GELI'LOTH (גְּלִילוֹת [*circle, circuit*] Γαλιλώθ; Alex. Αγαλλιλωθ, as if the definite article had been originally prefixed to the Hebrew word *ad tumulos*), a place named among the marks of the south boundary line of the tribe of Benjamin (Josh. xviii. 17). The boundary went from Enshemesh towards Geliloth, which was "over against" (נֹכַח) the ascent of ADUMMIM. In the description of the north boundary of Judah, which was identical at this part with the south of Benjamin, we find Gilgal substituted for Geliloth with the same specification as "over against" (נֹכַח) the ascent of Adummim (Josh. xv. 7). The name Geliloth never occurs again in this locality, and it therefore seems probable that Gilgal is the right reading. Many glimpses of the Jordan valley are obtained through the hills in the latter part of the descent from Olivet to Jericho, along which the boundary in question appears to have run; and it is very possible that, from the ascent of Adummim, Gilgal appeared through one of these gaps in the distance, "over against" the spectator, and thus furnished a point by which to indicate the direction of the line at that part.

But though Geliloth does not again appear in the A. V., it is found in the original bearing a peculiar topographical sense. The following extract from the Appendix to Professor Stanley's *S. & P.* (1st edit.) § 13, contains all that can be said on the point: "This word is derived from a root גָּלַל, 'to roll' (Gesen. *Thes.* p. 287 *b.*). Of the five times in which it occurs in Scripture, two are in the general sense of boundary or border: Josh. xiii. 2, 'All the *borders* of the Philistines' (ὅρια); Joel iii. 4, 'All the *coasts* of Palestine' (Γαλιλαία ἀλλοφύλων); and three specially relate to the course of the Jordan: Josh. xxii. 10, 11, 'The *borders* of Jordan' (Γαλαὰδ τοῦ Ἰορδάνου); Ez. xlvii. 8, 'The east *country*' (εἰς τὴν Γαλιλαίαν). It has been pointed out in ch. vii. p. 278 note, that this word is analogous to the Scotch term 'links,' which has both the meanings of Geliloth, being used of the snake-like windings of a stream, as well as with the derived meaning of a coast or shore. Thus Geliloth is distinguished from *Ciccar*, which will rather mean the circle of vegetation or dwellings gathered round the bends and reaches of the river."

It will not be overlooked that the place Geliloth, noticed above, is in the neighborhood of the Jordan. G.

GEMAL'LI (גְּמַלִּי [*camel-owner* or *camel-keeper*]: Γαμαλί; [Vat. Γαμαι:] *Gemalli*), the father of Ammiel, who was the "ruler" (*Nasi*) of Dan, chosen to represent that tribe among the spies who explored the land of Canaan (Num. xiii. 12).

GEMARI'AH (גְּמַרְיָה [*Jehovah requites*]. Γαμαρίας; [Vat. vv. 10, 11, -ρει-:]: *Gamarias*). 1. Son of Shaphan the scribe, and father of Michaiah. He was one of the nobles of Judah, and had a chamber in the house of the Lord, from which (or from a window in which, Prideaux, Michaelis) Baruch read Jeremiah's alarming prophecy in the ears of all the people, B. C. 606 (Jer. xxxvi [10–12, 25]). Gemariah with the other princes

heard the Divine message with terror but without a sign of repentance: though Gemariah joined two others in intreating king Jehoiakim to forbear destroying the roll which they had taken from Baruch.

2. Son of Hilkiah, being sent B. C. 597 by king Zedekiah on an embassy to Nebuchadnezzar at Babylon, was made the bearer of Jeremiah's letter to the captive Jews (Jer. xxix.). W. T. B.

GEMS. [STONES, PRECIOUS.]

GENEALOGY (Γενεαλογία), literally the act or art of the γενεαλόγος, *i. e.* of him who treats of birth and family, and reckons descents and generations. Hence by an easy transition it is often (like ἱστορία) used of the document itself in which such series of generations is set down. In Hebrew the term for a genealogy or pedigree is סֵפֶר הַיַּחַשׂ, and סֵפֶר תּוֹלְדוֹת, "the book of the generations;" and because the oldest histories were usually drawn up on a genealogical basis, the expression often extended to the whole history, as is the case with the Gospel of St. Matthew, where "the book of the generation of Jesus Christ" includes the whole history contained in that Gospel. So Gen. ii. 4, "These are the generations of the heavens and of the earth," seems to be the title of the history which follows. Gen. v. 1, vi. 9, x. 1, xi. 10, 27, xxv. 12, 19, xxxvi. 1, 9, xxxvii. 2, are other examples of the same usage, and these passages seem to mark the existence of separate histories from which the book of Genesis was compiled. Nor is this genealogical form of history peculiar to the Hebrews, or the Semitic races. The earliest Greek histories were also genealogies. Thus the histories of Acusilaus of Argos and of Hecataeus of Miletus were entitled Γενεαλογίαι, and the fragments remaining of Xanthus, Charon of Lampsacus, and Hellanicus, are strongly tinged with the same genealogical element,[a] which is not lost even in the pages of Herodotus. The frequent use of the patronymic in Greek, the stories of particular races, as Heraclidae, Alcmaeonidae, &c., the lists of priests, and kings, and conquerors at the Games, preserved at Elis, Sparta, Olympia, and elsewhere; the hereditary monarchies and priesthoods, as of the Branchidae, Eumolpidae, &c., in so many cities in Greece and Greek Asia; the division, as old as Homer, into tribes, *fratriae*, and γένη, and the existence of the *tribe*, the *gens*, and the *familia* among the Romans; the Celtic clans, the Saxon families using a common patronymic, and their royal genealogies running back to the Teutonic gods, these are among the many instances that may be cited to prove the strong family and genealogical instinct of the ancient world. Coming nearer to the Israelites, it will be enough to allude to the hereditary principle, and the vast genealogical records of the Egyptians, as regards their kings and priests, and to the passion for genealogies among the Arabs, mentioned by Layard and others, in order to show that the attention paid by the Jews to genealogies is in entire accordance with the manners and tendencies of their contemporaries. In their case, however, it was heightened by several peculiar circumstances. The promise of the land of Canaan to the seed of Abraham, Isaac, and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps any other nation. We have already noted the evidence of the existence of family memoirs even before the flood, to which we are probably indebted for the genealogies in Gen. iv., v.; and Gen x., xi., &c., indicate the continuance of the same system in the times between the flood and Abraham. But with Jacob, the founder of the nation, the system of reckoning by genealogies (הִתְיַחֵשׂ, or in the language of Moses, Num. i. 18, הִתְיַלֵּד) was much further developed. In Gen. xxxv. 22–26 we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in Ex. i. 1–5. In Gen. xlvi. we have an exact genealogical census of the house of Israel at the time of Jacob's going down to Egypt. The way in which the former part of this census, relating to Reuben and Simeon, is quoted in Ex. vi., where the census of the tribe of Levi is all that was wanted, seems to show that it was transcribed from an existing document. When the Israelites were in the wilderness of Sinai, in the second month of the second year of the Exodus, their number was taken by Divine command, "after their families, by the house of their fathers," tribe by tribe, and the number of each tribe is given "by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls," Num. i., iii. This census was repeated 38 years afterwards, and the names of the families added, as we find in Num. xxvi. According to these genealogical divisions they pitched their tents, and marched, and offered their gifts and offerings, and chose the spies. According to the same they cast the lots by which the troubler of Israel, Achan, was discovered, as later those by which Saul was called to the throne. Above all, according to these divisions, the whole land of Canaan was parcelled out amongst them. But now of necessity that took place which always has taken place with respect to such genealogical arrangements, namely, that by marriage, or servitude, or incorporation as friends and allies, persons not strictly belonging by birth to such or such a family or tribe, were yet reckoned in the census as belonging to them, when they had acquired property within their borders, and were liable to the various services in peace or war which were performed under the heads of such tribes and families. Nobody supposes that all the Cornelii, or all the Campbells, sprang from one ancestor, and it is in the teeth of direct evidence from Scripture, as well as of probability, to suppose that the Jewish tribes contained absolutely none but such as were descended from the twelve patriarchs.[b] The tribe of Levi was probably the only one which had no admixture of foreign blood. In many of the Scripture genealogies, as *e. g.* those of Caleb, Joab,

[a] Ὅσα Ἑλλάνικος Ἀκουσιλάῳ περὶ τῶν γενεαλογιῶν διαφώνηκεν (Joseph. *c. Apion.* i. 3).

[b] Jul. Africanus, in his *Ep. to Aristides*, expressly mentions that the ancient genealogical records at Jerusalem included those who were descended from proselytes, and γειῶραι, as well as those who sprang from the patriarchs. The registers in Ezra and Nehemiah include the Nethinim, and the children of Solomon's servants.

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Rechab, and the sons of Rephaiah, &c., in 1 Chr. iii. 21, it is quite clear that birth was not the ground of their incorporation into their respective tribes. [BECHER; CALKB.] However, birth was, and continued to be throughout their whole national course, the *foundation* of all the Jewish organization, and the reigns of the more active and able kings and rulers were marked by attention to genealogical operations. When David established the temple services on the footing which continued till the time of Christ, he divided the priests and Levites into courses and companies, each under the family chief. The singers, the porters, the trumpeters, the players on instruments, were all thus genealogically distributed. In the active stirring reign of Rehoboam, we have the work of Iddo concerning genealogies (2 Chr. xii. 15). When Hezekiah reopened the temple, and restored the temple services which had fallen into disuse, he reckoned the whole nation by genealogies. This appears from the fact of many of the genealogies in Chronicles terminating in Hezekiah's reign [AZARIAH, 5], from the expression "So all Israel were reckoned by genealogies" (1 Chr. ix. 1), immediately following genealogies which do so terminate, and from the narrative in 2 Chr. xxxi. 16–19 proving that, as regards the priests and Levites, such a complete census was taken by Hezekiah. It is indicated also in 1 Chr. iv. 41. We learn too incidentally from Prov. xxv. that Hezekiah had a staff of scribes, who would be equally useful in transcribing genealogical registers as in copying out Proverbs. So also in the reign of Jotham king of Judah, who among other great works built the higher gate of the house of the Lord (2 K. xv. 35), and was an energetic as well as a good king, we find a genealogical reckoning of the Reubenites (1 Chr. v. 17), probably in connection with Jotham's wars against the Ammonites (2 Chr. xxvii. 5). When Zerubbabel brought back the Captivity from Babylon, one of his first cares seems to have been to take a census of those that returned, and to settle them according to their genealogies. The evidence of this is found in 1 Chr. ix., and the duplicate passage Neh. xi.; in 1 Chr. iii. 19; and yet more distinctly in Neh. vii. 5, and xii. In like manner Nehemiah, as an essential part of that national restoration which he labored so zealously to promote, gathered "together the nobles, and the rulers, and the people, that they might be reckoned by genealogy," Neh. vii. 5, xii. 26. The abstract of this census is preserved in Ezra ii. and Neh. vii., and a portion of it in 1 Chr. iii. 21–24. That this system was continued after their times, as far at least as the priests and Levites were concerned, we learn from Neh. xii. 22; and we have incidental evidence of the continued care of the Jews still later to preserve their genealogies, in such passages of the apocryphal books as 1 Macc. ii. 1–5, viii. 17, xiv. 29, and perhaps Judith viii. 1; Tob. i. 1, &c. Passing on to the time of the birth of Christ, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, the Jews in the province of Syria immediately went each one to his own city, *i. e.* (as is clear from Joseph going to Bethlehem the city of David), to the city to which his tribe, family, and father's house belonged. So that the return, if completed, doubtless exhibited the form of the old censuses taken by the kings of Israel and Judah.

Another proof is the existence of our Lord's genealogy in two forms as given by St Matthew and St. Luke. [GENEALOGY OF CHRIST.]. The mention of Zacharias, as "of the course of Abia," of Elizabeth, as "of the daughters of Aaron," and of Anna the daughter of Phanuel, as "of the tribe of Aser," are further indications of the same thing. And this conclusion is expressly confirmed by the testimony of Josephus in the opening of his *Life*. There, after deducing his own descent, "not only from that race which is considered the noblest among the Jews, that of the priests, but from the first of the 24 courses" (the course of Jehoiarib), and on the mother's side from the Asmonean sovereigns, he adds, "I have thus traced my genealogy, as I have found it recorded in the public tables" (*ἐν ταῖς δημοσίαις δέλτοις ἀναγεγραμμένην*); and again, *Contr. Apion* i. § 7, he states that the priests were obliged to verify the descent of their intended wives by reference to the archives kept at Jerusalem; adding that it was the duty of the priests after every war (and he specifies the wars of Antiochus Epiph., Pompey, and Q. Varus), to make new genealogical tables from the old ones, and to ascertain what women among the priestly families had been made prisoners, as all such were deemed improper to be wives of priests. As a proof of the care of the Jews in such matters he further mentions that in his day the list of successive high priests preserved in the public records extended through a period of 2000 years. From all this it is abundantly manifest that the Jewish genealogical records continued to be kept till near the destruction of Jerusalem. Hence we are constrained to disbelieve the story told by Africanus concerning the destruction of all the Jewish genealogies by Herod the Great, in order to conceal the ignobleness of his own origin. His statement is, that up to that time the Hebrew genealogies had been preserved entire, and the different families were traced up either to the patriarchs, or the first proselytes, or the *γειῶραι* or mixed people. But that on Herod's causing these genealogies to be burnt, only a few of the more illustrious Jews who had private pedigrees of their own, or who could supply the lost genealogies from memory, or from the books of chronicles, were able to retain any account of their own lineage — among whom he says were the Despoayni, or brethren of our Lord, from whom was said to be derived the scheme (given by Africanus) for reconciling the two genealogies of Christ But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before. Some partial records may, however, have survived that event, as it is probable, and indeed seems to be implied in Josephus's statement, that at least the priestly families of the dispersion had records of their own genealogy. We learn too from Benjamin of Tudela, that in his day the princes of the Captivity professed to trace their descent to David, and he also names others, *e. g.* R. Calonymos, "a descendant of the house of David, as proved by his pedigree." vol. i. p. 32, and R. Eleazar Ben Tsemach, "who possesses a pedigree of his descent from the prophet Samuel, and knows the melodies which were sung in the temple during its existence," *ib.* p. 100, &c. He also mentions descendants of the tribes of Dan, Zabulon, and Naphtali, among the mountains of Khasvin, whose prince was of the tribe of Levi The patriarchs of Jerusalem, so called from the Hebrew רֹאשׁ אָבוֹת, claimed descent from Hillel

be Babylonian, of whom it is said that a genealogy, found at Jerusalem, declared his descent from David and Abital. Others, however, traced his descent from Benjamin, and from David only through a daughter of Shephatiah[a] (Wolf, *B. H.* iv. 580). But however tradition may have preserved for a while true genealogies, or imagination and pride have coined fictitious ones, after the destruction of Jerusalem, it may be safely affirmed that the Jewish genealogical system then came to an end. Essentially connected as it was with the tenure of the land on the one hand, and with the peculiar privileges of the houses of David and Levi on the other, it naturally failed when the land was taken away from the Jewish race, and when the promise to David was fulfilled, and the priesthood of Aaron superseded by the exaltation of Christ to the right hand of God. The remains of the genealogical *spirit* among the later Jews (which might of course be much more fully illustrated from Rabbinical literature) has only been glanced at to show how deeply it had penetrated into the Jewish national mind.[b] It remains to be said that just notions of the nature of the Jewish genealogical records are of great importance with a view to the right interpretation of Scripture. Let it only be remembered that these records have respect to political and territorial divisions, as much as to strictly genealogical descent, and it will at once be seen how erroneous a conclusion it may be, that all who are called "sons" of such or such a patriarch, or chief father, must necessarily be his very children. Just as in the very first division into tribes Manasseh and Ephraim were numbered with their uncles, as if they had been sons instead of grandsons (Gen. xlviii. 5) of Jacob, so afterwards the names of persons belonging to different generations would often stand side by side as heads of families or houses, and be called the sons of their common ancestor. For example, Gen. xlvi. 21 contains grandsons as well as sons of Benjamin [BELAH], and Ex. vi. 24 probably enumerates the son and grandson of Assir as heads, with their father, of the families of the Korhites. And so in innumerable instances. If any one family or house became extinct, some other would succeed to its place, called after its own chief father. Hence of course a census of any tribe drawn up at a later period would exhibit different divisions from one drawn up at an earlier. Compare, *e. g.*, the list of courses of priests in Zerubbabel's time (Neh. xii.), with that of those in David's time (1 Chr. xxiv.).[c] The same principle must be borne in mind in interpreting any particular genealogy. The sequence of generations may represent the succession to such or such an inheritance or headship of tribe or family, rather than the relationship of father and son.[d] Again, where a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended. In cases where a name was common the father's name would be added for distinction only. These reasons would be well understood at the time, though it may be difficult now to ascertain them positively. Thus in the pedigree of Ezra (Ezr. vii. 1–5), it would seem that both Seraiah and Azariah were heads of houses (Neh. x. 2); they are both therefore named. Hilkiah is named as having been high-priest, and his identity is established by the addition "the son of Shallum" (1 Chr. vi. 13); the next named is Zadok, the priest in David's time, who was chief of the 16 courses, sprung from Eleazar, and then follows a complete pedigree from this Zadok to Aaron. But then as regards the chronological use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. What seems necessary to make them trustworthy measures of time is, either that they should have special internal marks of being complete, such as where the mother as well as the father is named, or some historical circumstance defines the several relationships, or, that there should be several genealogies, all giving the same number of generations within the same termini. When these conditions are found it is difficult to overrate the value of genealogies for chronology. In determining however the relation of generations to time, some allowance must be made for the station in life of the persons in question. From the early marriages of the princes, the average of even 30 years to a generation will probably be found too long for the kings.[e]

Another feature in the Scripture genealogies which it is worth while to notice is the recurrence of the same name, or modifications of the same name, such as Tobias, Tobit, Nathan, Mattatha, and even of names of the same signification, in the same family. This is an indication of the carefulness with which the Jews kept their pedigrees (as otherwise they could not have known the names of their remote ancestors); it also gives a clew by which to judge of obscure or doubtful genealogies.

The Jewish genealogies have two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Ruth iv. 18–22, or 1 Chr. iii. Of the ascending, 1 Chr. vi. 33–43 (A. V.); Ezr. vii. 1–5. The descending form is expressed by the formula A begat B, and B begat C, &c., or, the sons of A, B his son, C his son, &c.; or, the sons of A, B, C, D; and the sons of B, C, D, E; and the sons of C, E, F, G, &c. The ascending is always expressed in the same way. Of the two, it is obvious that the descending scale is the one in which we are most likely to find collateral descents, inasmuch as it implies that the object is

[a] Some further information on these modern Jewish genealogies is given in a note to p. 32 of Asher's *Benj. of Tudela*, vol. ii. p. 6.

[b] Thus in the Targum of Esther we have Haman's pedigree traced through 21 generations to the "impious Esau;" and Mordecai's through 42 generations to Abraham. The writer makes 33 generations from Abraham to King Saul!

[c] The Jews say that only 4 courses came back with Zerubbabel, and that they were subdivided into 24, having the rights of such courses as should return from captivity. See Selden, *Opp.* v. i. t. i. p. x.

[d] "The term 'son of' appears to have been used throughout the East in those days, as it still is, to denote connection generally, either by descent or succession" (Layard's *Nin. & Bab.* p. 618). The observation is to explain the inscription "Jehu the son of Omri."

[e] Mr. J. W. Bosanquet, in a paper read before the "Chronolog. Instit.," endeavors to show that a generation in Scripture language = 40 years; and that St Matthew's three divisions of 14 generations, consequently, equal each 560 years; a calculation which suits his chronological scheme exactly, by placing the Captivity in the year B. C. 563.

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so enumerate the heirs of the person at the head of the stem; and if direct heirs failed at any point, collateral ones would have to be inserted. In all cases, too, where the original document was preserved, when the direct line failed, the heir would naturally place his own name next to his immediate predecessor, though that predecessor was not his father, but only his kinsman. Whereas in the ascending scale there can be no failure in the nature of things. But neither form is in itself more or less fit than the other to express either proper or imputed filiation.

Females are named in genealogies when there is any thing remarkable about them, or when any right or property is transmitted through them. See Gen. xi. 29, xxii. 23, xxv. 1–4, xxxv. 22–26; Ex. vi. 23; Num. xxvi. 33; 1 Chr. ii. 4, 19, 50, 35, &c.

The genealogical lists of names are peculiarly liable to corruptions of the text, and there are many such in the books of Chronicles, Ezra, &c. Jerome speaks of these corruptions having risen to a fearful height in the LXX.: "Sylvam nominum quæ scriptorum vitio confusa sunt." "Ita in Græc. et Lat. Codd. hic nominum liber vitiosus est, ut non tam Hebræa quam barbara quædam et Sarmatica nomina conjecta arbitrandum sit." "Sæpe tria nomina, subtractis è medio syllabis, in unum vocabulum cogunt, vel . . . unum nomen . . . in duo vel tria vocabula dividunt" (*Præfat. in Paraleip.*). In like manner the lists of high-priests in Josephus are so corrupt that the names are scarcely recognizable. This must be borne in mind in dealing with the genealogies.

The Bible genealogies give an unbroken descent of the house of David from the creation to the time of Christ. The registers at Jerusalem must have supplied the same to the priestly and many other families. They also inform us of the origin of most of the nations of the earth, and carry the genealogy of the Edomitish sovereigns down to about the time of Saul. Viewed as a whole, it is a genealogical collection of surpassing interest and accuracy. (Rawlinson's *Herod.* vol. i. ch. 2; Burrington's *Geneal. Tab.*; Selden's *Works*, passim; *Benj. of Tudela's Itin.*, by A. Asher.)

A. C. H.

* The late Prof. Auberlen has some thoughts on this subject of the "genealogies," particularly those in the book of Genesis, of which it may be well to remind the reader. He calls attention especially to the uses of such registers among the Hebrews, in whose minds it was so important to keep alive a consciousness of their mission as a national family, set apart for peculiar religious purposes. Such registers are "without doubt the oldest medium through which history was handed down among men. . . . Those in the first eleven chapters of Genesis are perhaps the most ancient examples, first of an oral, and then of a written tradition, that there are on earth. . . . They furnish the casting or framework of history, in the names and numbers of which they largely consist; but such data, it is to be remarked, are to the Oriental living things; they are to him as a gallery of family pictures, with which an ever fresh remembrance and oral tradition may connect many particulars which are not recorded. Of the transmission of such accessory facts, we have a remarkable instance in Gen. v. 21–24. The case of the Table of Nations, so called, in the tenth chapter of Genesis, shows how readily the genealogical register expands itself to historiography, genealogy to ethnography and ethnography to history (see Acts xvii. 26). This Table contains notices of the germinant organization of states and kingdoms with which history in its narrower sense begins." It is remarked as disclosing the main object and interest of "the genealogies," that they attach themselves almost exclusively to the line of descent from Adam, which contains the progenitors of the chosen race, of which in the fullness of time Christ was to be born, while as to Cain a few names only are mentioned, and soon the succession in that line is broken off altogether. Thus in Gen. xi. 10, the Messianic genealogy becomes distinct from the general or human genealogy; or, in other words, the human genealogy derives its importance from the Messianic. The significance of these registers, it is maintained, is to be mainly found in the recognition of this Messianic element which pervades them. See the full discussion in Auberlen's *Göttliche Offenbarung: ein apologetischer Versuch*, pp. 123–131 (trans. in the *Bibl. Sacra*, 1865, pp. 395–405). H.

GENEALOGY OF JESUS CHRIST.

The New Testament gives us the genealogy of but one person, that of our Saviour. The priesthood of Aaron having ceased, the possession of the land of Canaan being transferred to the Gentiles, there being under the N. T. dispensation no difference between circumcision and uncircumcision, barbarian and Scythian, bond and free, there is but One whose genealogy it concerns us as Christians to be acquainted with, that of our Lord Jesus Christ. Him the prophets announced as the seed of Abraham and the son of David, and the angel declared that to him should be given the throne of his father David, that he might reign over the house of Jacob for ever. His descent from David and Abraham being therefore an essential part of his Messiahship, it was right that his genealogy should be given as a portion of Gospel truth. Considering, further, that to the Jews first he was manifested and preached, and that his descent from David and Abraham was a matter of special interest to them, it seems likely that the proof of his descent would be one especially adapted to convince them; in other words that it would be drawn from documents which they deemed authentic. Such were the genealogical records preserved at Jerusalem. [GENEALOGY.] And when to the above considerations we add the fact that the lineage of Joseph was actually made out from authentic records for the purpose of the civil census ordered by Augustus, it becomes morally certain that the genealogy of Jesus Christ was extracted from the public registers. Another consideration adds yet further conviction. It has often excited surprise that the genealogies of Christ should both give the descent of Joseph, and not Mary. But if these genealogies were those contained in the public registers, it could not be otherwise. In them Jesus, the son of Mary, the espoused wife of Joseph, could only appear as Joseph's son (comp. John i. 45). In transferring them to the pages of the Gospels, the evangelists only added the qualifying expression "as was supposed" (Luke iii. 23, and its equivalent, Matt. i. 16).

But now to approach the difficulties with which the genealogies of Christ are thought to be beset. These difficulties have seemed so considerable in all ages as to drive commentators to very strange shifts. Some, as early as the second century, broached the notion, which Julius Africanus vigorously repud-

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tion, that the genealogies are imaginary lists designed only to set forth the union of royal and priestly descent in Christ. Others, on the contrary, to silence this and similar solutions, brought in a "Deus ex machinâ," in the shape of a tradition derived from the Desposyni, in which by an ingenious application of the law of Levirate to *uterine* brothers, whose mother had married first into the house of Solomon, and afterwards into the house of Nathan, some of the discrepancies were reconciled, though the meeting of the two genealogies in Zerubbabel and Salathiel is wholly unaccounted for. Later, and chiefly among Protestant divines, the theory was invented of one genealogy being Joseph's and the other Mary's, a theory in direct contradiction to the plain letter of the Scripture narrative, and leaving untouched as many difficulties as it solves. The fertile invention of Annius of Viterbo forged a book in Philo's name, which accounted for the discrepancies by asserting that all Christ's ancestors, from David downwards, had two names. The circumstance, however, of one line running up to Solomon, and the other to Nathan, was overlooked. Other fanciful suggestions have been offered; while infidels, from Porphyry downwards, have seen in what they call the contradiction of Matthew and Luke a proof of the spuriousness of the Gospels; and critics like Professor Norton, a proof of such portions of Scripture being interpolated. Others, like Alford, content themselves with saying that solution is impossible, without further knowledge than we possess. But it is not too much to say that after all, in regard to the main points, there is no difficulty at all, if only the documents in question are dealt with reasonably, and after the analogy of similar Jewish documents in the O. T. — and that the clews to a right understanding of them are so patent, and so strongly marked, that it is surprising that so much diversity of opinion should have existed. The following propositions will explain the true construction of these genealogies: —

1. They are both the genealogies of Joseph, *i. e.* of Jesus Christ, as the reputed and legal son of Joseph and Mary. One has only to read them to be satisfied of this. The notices of Joseph as being of the house of David, by the same evangelists who give the pedigree, are an additional confirmation (Matt. i. 20; Luke i. 27, ii. 4, &c.), and if these pedigrees were extracted from the public archives, they must have been Joseph's.

2. The genealogy of St. Matthew is, as Grotius most truly and unhesitatingly asserted, Joseph's genealogy as legal successor to the throne of David, *i. e.* it exhibits the successive heirs of the kingdom ending with Christ, as Joseph's reputed son. St. Luke's is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. This is capable of being almost demonstrated. If St. Matthew's genealogy had stood alone, and we had no further information on this subject than it affords, we might indeed have thought that it was a genealogical stem in the strictest sense of the word, exhibiting Joseph's forefathers in succession, from David downwards. But immediately we find a second genealogy of Joseph — that in St. Luke's Gospel — such is no longer a reasonable opinion. Because if St. Matthew's genealogy, tracing as it does the successive generations through the long line of Jewish kings, had been Joseph's real paternal stem, there could not possibly have been room for a second genealogy. The steps of ancestry coinciding with the steps of succession, one pedigree only could in the nature of things be proper. The mere existence, therefore, of a second pedigree, tracing Joseph's ancestry through private persons, by the side of one tracing it through kings, is in itself a proof that the latter is not the true stem of birth. When, with this clew, we examine St. Matthew's list, to discover whether it contains in itself any evidence as to when the lineal descent was broken, we fix at once upon Jechonias, who could not, we know, be literally the father of Salathiel, because the word of God by the mouth of Jeremiah had pronounced him *childless*, and declared that none of his seed should sit upon the throne of David, or rule in Judah (Jer. xxii. 30). The same thing had been declared concerning his father Jehoiakim in Jer. xxxvi. 30. Jechonias, therefore, could not be the father of Salathiel, nor could Christ spring either from him or his father. Here then we have the most striking confirmation of the justice of the inference drawn from finding a second genealogy, namely, that St. Matthew gives the *succession*, not the strict birth; and we conclude that the names after the childless Jechonias are those of his next heirs, as also in 1 Chr. iii. 17. One more look at the two genealogies convinces us that this conclusion is just; for we find that the two next names following Jechonias, Salathiel and Zorobabel, are actually taken from the other genealogy, which teaches us that Salathiel's real father was Neri, of the house of Nathan. It becomes, therefore, perfectly certain that Salathiel of the house of Nathan became heir to David's throne on the failure of Solomon's line in Jechonias, and that as such he and his descendants were transferred as "sons of Jeconiah" to the royal genealogical table, according to the principle of the Jewish law laid down Num. xxvii. 8–11. The two genealogies then coincide for two, or rather for four generations, as will be shown below. There then occur six names in St. Matthew, which are not found in St. Luke; and then once more the two genealogies coincide in the name of Matthan or Matthat (Matt i. 15; Luke iii. 24), to whom two different sons, Jacob and Heli, are assigned, but one and the same grandson and heir Joseph, the husband of Mary, and the reputed father of Jesus, who is called Christ. The simple and obvious explanation of this is, on the same principle as before, that Joseph was descended from Joseph, a younger son of Abiud (the Juda of Luke iii. 26), but that on the failure of the line of Abiud's eldest son in Eleazar, Joseph's grandfather Matthan became the heir; that Matthan had two sons, Jacob and Heli; that Jacob had no son, and consequently that Joseph, the son of his younger brother Heli, became heir to his uncle, and to the throne of David. Thus the simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of there being two at all. It must be added that not only does this theory explain all the phenomena, but that that portion of it which asserts that Luke gives Joseph's paternal stem receives a most remarkable confirmation from the names which compose that stem. For if we begin with Nathan, we find that his son, Mattatha, and four others, of whom the last was grandfather to Joseph, had names which are merely modifica-

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tions of Nathan (Matthat twice, and Mattathias twice); or, if we begin with Joseph, we shall find no less than three of his name between him and Nathan: an evidence, of the most convincing kind, that Joseph was lineally descended from Nathan in the way St. Luke represents him to be (comp. Zech. xii. 12).

3. Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin to Joseph her husband.[a] So that in point of *fact*, though not of *form*, both the genealogies are as much hers as her husband's.

But besides these main difficulties, as they have been thought to be, there are several others which cannot be passed over in any account, however concise, of the genealogies of Christ. The most startling is the total discrepancy between them both and that of Zerubbabel in the O. T. (1 Chr. iii. 19–24). In this last, of seven sons of Zerubbabel not one bears the name, or any thing like the name, of Rhesa or Abiud. And of the next generation not one bears the name, or any thing like the name, of Eliakim or Joanna, which are in the corresponding generation in Matthew and Luke. Nor can any subsequent generations be identified. But this difference will be entirely got rid of, and a remarkable harmony established in its place, if we suppose Rhesa, who is named in St. Luke's Gospel as Zerubbabel's son, to have slipped into the text from the margin. *Rhesa* is in fact not a name at all, but it is the Chaldee title of the princes of the Captivity, who at the end of the second, and through the third century after Christ, rose to great eminence in the East, assumed the state of sovereigns, and were considered to be of the house of David. (See preceding article, p. 882 *b*.) These princes then were exactly what Zerubbabel was in his day. It is very probable, therefore, that this title, רֵישָׁא, *Rhesa*, should have been placed against the name of Zerubbabel by some early Christian Jew, and thence crept into the text. If this be so, St. Luke will then give Joanna, Ἰωαννᾶς, as the son of Zerubbabel. But Ἰωαννᾶς is the very same name as *Hananiah*, חֲנַנְיָה, the son of Zerubbabel according to 1 Chr. iii. 19. [HANANIAH.] In St. Matthew this generation is omitted. In the next generation we identify Matthew's Ab-jud (Abiud), אֲבִיהוּד, with Luke's Juda, in the Hebrew of that day יְהוּד (Jud), and both with Hodaiah, הוֹדַוְיָהוּ, of 1 Chr. iii. 24 (a name which is actually interchanged with Juda, יְהוּדָה, Ezr. iii. 9; Neh. xi. 9, compared with Ezr. ii. 40; 1 Chr. ix. 7), by the simple process of supposing the Shemaiah, שְׁמַעְיָה, of 1 Chr. iii. 22 to be the same person as the Shimei, שִׁמְעִי, of ver. 19: thus at the same time cutting off all those redundant generations which bring this genealogy in 1 Chr. iii. down some 200 years later than any other in the book, and long after the close of the canon.

The next difficulty is the difference in the number of generations between the two genealogies. St. Matthew's division into three fourteens gives us 42, while St. Luke, from Abraham to Christ inclusive, reckons 56, or, which is more to the point (since the generations between Abraham and David are the same in both genealogies), while St. Matthew reckons 28 from David to Christ, St. Luke reckons 43, or 42 without Rhesa. But the genealogy itself supplies the explanation. In the second tessarodecad, including the kings, we know that three generations are omitted — Ahaziah, Joash, Amaziah — in order to reduce the generations from 17 to 14: the difference between these 17 and the 19 of St. Luke being very small. So in like manner it is obvious that the generations have been abridged in the same way in the third division to keep to the number 14. The true number would be one much nearer St. Luke's 23 (22 without Rhesa), implying the omission of about seven generations in this last division. Dr. Mill has shown that it was a common practice with the Jews to distribute genealogies into divisions, each containing some favorite or mystical number, and that, in order to do this, generations were either repeated or left out. Thus in Philo the generations from Adam to Moses are divided into two decads and one hebdomad, by the repetition of Abraham. But in a Samaritan poem the very same series is divided into two decads only, by the omission of six of the least important names (*Vindication*, pp. 110–118).

Another difficulty is the apparent deficiency in the number of the last tessarodecad, which seems to contain only 13 names. But the explanation of this is, that either in the process of translation, or otherwise, the names of Jehoiakim and Jehoiachin have got confused and expressed by the one name Jechonias. For that Jechonias, in ver. 11, means Jehoiakim, while in ver. 12 it means Jehoiachin, is quite certain, as Jerome saw long ago. Jehoiachin had no brothers, but Jehoiakim had three brothers, of whom two at least sat upon the throne, if not three,[b] and were therefore named in the genealogy The two names are very commonly considered as the same, both by Greek and Latin writers, *e. g.* Clemens Alex., Ambrose, Africanus, Epiphanius, as well as the author of 1 Esdr. (i. 37, 43), and others. Irenæus also distinctly asserts that Joseph's genealogy, as given by St. Matthew, expresses both Joiakim and Jechonias. It seems that this identity of name has led to some corruption in the text of very early date, and that the clause Ἰεχονίας δὲ ἐγέννησε τὸν Ἰεχονίαν has fallen out between αὐτοῦ and ἐπὶ τῆς μετ. Βαβ., in ver. 11. The Cod. Vat. B contains the clause only after Βαβυλῶνος in ver. 12, where it seems less proper (see Alford's *Greek Test.*).

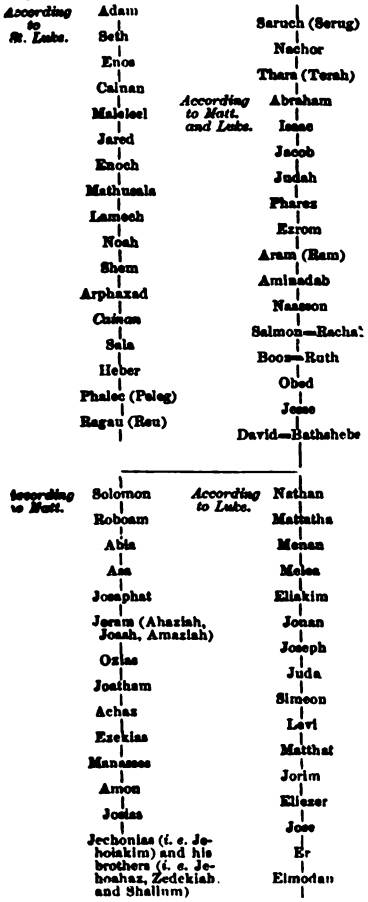
The last difficulty of sufficient importance to be mentioned here is a chronological one. In both the genealogies there are but three names between Salmon and David — Boaz, Obed, Jesse. But, according to the common chronology, from the entrance into Canaan (when Salmon was come to man's estate) to the birth of David was 405 years, or from that to 500 years and upwards. Now for about an equal period, from Solomon to Jehoiachin St. Luke's genealogy contains 20 names. Obviously, therefore, either the chronology or the genealogy is wrong. But it cannot be the genealogy (which is repeated four times over without any variation), because it is supported by *eight* other gen-

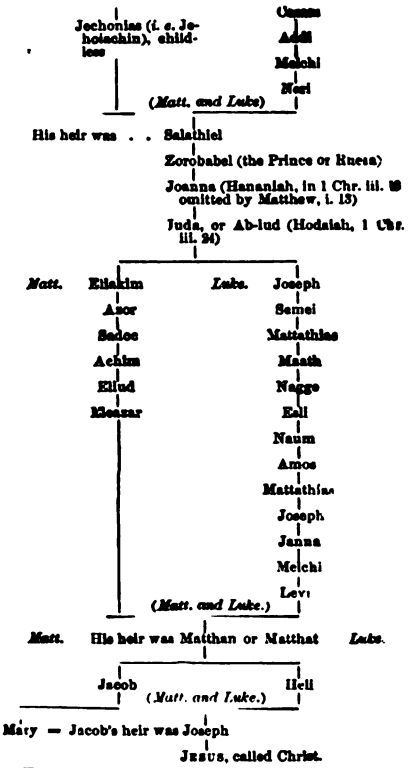
[a] Hippolytus of Thebes, in the 10th century, asserted that Mary was granddaughter of Matthan, but by her mother (Patritius, *Dissert.* ix. &c., *De the Jes. Christi*).

[b] See Jer. xxii. 11.

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logies,[a] which all contain about the same number of generations from the Patriarchs to David as David's own line does: except that, as was to be expected from Judah, Boaz, and Jesse being all advanced in years at the time of the birth of their sons, David's line is one of the shortest. The number of generations in the genealogies referred to is 14 in five, 15 in two, and 11 in one, to correspond with the 11 in David's line. There are other genealogies where the series is not complete, but not one which contains more generations. It is the province therefore of Chronology to square its calculations to the genealogies. It must suffice here to assert that the shortening the interval between the Exodus and David by about 200 years, which brings it to the length indicated by the genealogies, does in the most remarkable manner bring Israelitish history into harmony with Egyptian, with the traditional Jewish date of the Exodus, with the fragment of Edomitish history preserved in Gen. xxxvi. 31–39, and with the internal evidence of the Israelitish history itself. The following pedigree will exhibit the successive generations as given by the two Evangelists: —





Thus it will be seen that the whole number of generations from Adam to Christ, both inclusive, is 74, without the second Cainan and Rhesa. Including these two, and adding the name of God, Augustine reckoned 77, and thought the number typical of the forgiveness of all sins in baptism by Him who was thus born in the 77th generation, alluding to Matt. xviii. 22; with many other wonderful speculations on the hidden meaning of the numbers 3, 4, 7, 10, 11, and their additions and multiplications (*Quæst. Evang.*, l. ii. c. 6). Irenæus, who probably, like Africanus and Eusebius, omitted Matthat and Levi, reckoned 72 generations, which he connected with the 72 nations, into which, according to Gen. x. (LXX.), mankind was divided, and so other fathers likewise.

For an account of the different explanations that have been given, both by ancient and modern commentators, the reader may refer to the elaborate Dissertation of Patritius in his 2d vol. *De Evangeliis*; who, however, does not contribute much to elucidate the difficulties of the case. The opinions advanced in the foregoing article are fully discussed in the writer's work on the *Genealogies of our Lord Jesus Christ*; and much valuable matter will be found in Dr. Mills' *Vindication of the Genealogies*, and in Grotius's note on Luke iii. 23. Other treatises are Gomarus, *De Geneal. Christi*; Hottinger, *Dissert. duæ de Geneal. Christi*; G. G. Voss, *De J. Chr. Geneal.*; Yardley, *On the Geneal. of J. Chr.*, &c.

A. C. H.

[a] Those of Zadok, Heman Ahimoth, Asaph, Ethan, in 1 Chr. vi.; that of Abiathar, made up from different notices of his ancestors in 1 Sam.; that of Saul, from 1 Chr. viii., ix., and 1 Sam. ix. and that of Zabad in 1 Chr. ii.

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GENERATION. 1. *Abstract.* — Time, either definite or indefinite. The primary meaning of the Heb. דּוֹר is revolution; hence *period* of time: comp. περίοδος, ἐνιαυτός, and *annus*. From the general idea of a period comes the more special notion of an age or generation of men, the ordinary period of human life. In this point of view the history of the word seems to be directly contrasted with that of the Lat. *seculum;* which, starting with the idea of breed, or race, acquired the secondary signification of a definite period of time (Censorin. *de Die Nat.* c. 17).

In the long-lived Patriarchal age a generation seems to have been computed at 100 years (Gen. xv. 16; comp. 13, and Ex. xii. 40); the later reckoning, however, was the same which has been adopted by other civilized nations, namely, from thirty to forty years (Job xlii. 16). For *generation* in the sense of a *definite* period of time, see Gen. xv. 16; Deut. xxiii. 3, 4, 8, &c.

As an indefinite period of time: for time *past* see Deut. xxxii. 7; Is. lviii. 12; for time *future* see Ps. xlv. 17, lxxii. 5, &c.

2. *Concrete.* — The men of an age, or time. So generation = *contemporaries* (Gen. vi. 9; Is. liii. 8; see Lowth *ad loc.;* Ges. *Lex.;* better than "æterna generatio," or "multitudo creditura"); *posterity*, especially in legal formulæ (Lev. iii. 17, &c.); *fathers*, or *ancestors* (Ps. xlix. 19; Rosenm. *Schol.* ad loc.; comp. 2 Chr. xxxiv. 28). Dropping the idea of time, generation comes to mean a *race*, or *class* of men; *e. g.* of the righteous (Ps. xiv. 5, &c.): of the wicked (Deut. xxxii. 5; Jer. vii. 29, where "generation of his wrath" = against which God is angry).

In A. V. of N. Test. three words are rendered by *generation:* —

(1.) Γένεσις, properly *generatio;* but in Matt. i. 1 βίβλος γενέσεως = סֵפֶר תּוֹלְדוֹת = a genealogical scheme. (2.) Γεννήματα, pl. of γέννημα, Matt. iii. 7, &c., A. V. *generation;* more properly *brood* [*of vipers*], as the result of generation in its primary sense (3.) Γενεά in most of its uses corresponds with the Heb. דּוֹר [see above].

For the abstract and indefinite, see Luke i. 50; Eph. iii. 21 (A. V. "ages"), *future:* Acts xv. 21 (A. V. "of old time"), Eph. iii. 5 (A. V. "ages"), *past.* For concrete, see Matt. xi. 16.

For generation without reference to time, see Luke xvi. 8, "in their generation" [A. V.], *i. e.* in their disposition, "indoles, ingenium, et ratio hominum,"[a] (Schleusn.): in Matt. i. 17, "all the generations;" either *concrete* use, sc. "familiæ sibi invicem succedentes;" or *abstract* and *definite*, according to the view which may be taken of the difficulties connected with the genealogies of our Lord. [GENEALOGY.] T. E. B.

• **GENERATION or GENERATIONS,** as the translation of תּוֹלְדוֹת or γένεσις, has these secondary meanings in the A. V.: first, a genealogical register (as Gen. v. 1); second, a family history (Gen. vi. 9, xxv. 19, etc.), since early history among the Orientals is drawn so much from genealogical registers; and third, a history of the origin of things as well as persons, *e. g.* of the earth (Gen. ii. 4). H.

GENES'ARETH. In this form the name appears in the edition of the A. V. of 1611, in Mark vi. 53 and Luke v. 1, following the spelling of the Vulgate. In Matt. xiv. 34, where the Vulg. has *Genesar*, the A. V. originally followed the Received Greek Text — Genesaret. The oldest MSS have, however, Γεννησαρέτ in each of the three places. [GENNESARET.]

GEN'ESIS (בְּרֵאשִׁית: Γένεσις: *Genesis*; called also by the later Jews סֵפֶר יְצִירָה), the first book of the Law or Pentateuch.

A. The book of Genesis has an interest and an importance to which no other document of antiquity can pretend. If not absolutely the oldest book in the world, it is the oldest which lays any claim to being a trustworthy history. There may be some papyrus-rolls in our Museums which were written in Egypt about the same time that the genealogies of the Semitic race were so carefully collected in the tents of the Patriarchs. But these rolls at best contain barren registers of little service to the historian. It is said that there are fragments of Chinese literature which in their present form date back as far as 2200 years B. C., and even more.[b] But they are either calendars containing astronomical calculations, or records of merely local or temporary interest. Genesis, on the contrary, is rich in details respecting other races besides the race to which it more immediately belongs. And the Jewish pedigrees there so studiously preserved are but the scaffolding whereon is reared a temple of universal history.

If the religious books of other nations make any pretensions to vie with it in antiquity, in all other respects they are immeasurably inferior. The Mantras, the oldest portions of the Vedas, are, it would seem, as old as the fourteenth century B. C.[c] The Zendavesta, in the opinion of competent scholars, is of very much more modern date. Of the Chinese sacred books, the oldest, the Yih-king, is undoubtedly of a venerable antiquity, but it is not certain that it was a religious book at all; while the writings attributed to Confucius are certainly not earlier than the sixth century B. C.[d]

But Genesis is neither like the Vedas, a collection of hymns more or less sublime; nor like the Zendavesta, a philosophic speculation on the origin of all things, nor like the Yih-king, an unintelligible jumble whose expositors could twist it from a cosmological essay into a standard treatise on ethical philosophy.[e] It is a history, and it is a religious history. The earlier portion of the book, so far as the end of the eleventh chapter, may be properly termed a history of the world; the latter is a history of the fathers of the Jewish race. But from first to last it is a religious history: it begins with the creation of the world and of man; it tells of the early happiness of a Paradise in which God spake with man; of the first sin and its consequences; of the promise of Redemption; of the gigantic growth of sin, and the judgment of the Flood; of a new earth, and a new covenant with

[a] • Meyer (*in loc.*) takes the Greek expression as meaning "in respect to their own race," *i. e.* their kindredship in a moral sense. The worldly in their dealings with each other are wiser in worldly things than the children of light in spiritual things. H.

[b] Gfrörer, *Urgeschichte*, i. s. 215.

[c] See Colebrooke, *Asiat. Res.* vii. 233, and Professor Wilson's preface to his translation of the *Rig-Veda*

[d] Gfrörer, i. 270.

[e] Hardwick, *Christ and other Masters*, iii. [illegible] 14

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man, its unchangeableness typified by the bow in the heavens; of the dispersion of the human race over the world. And then it passes to the story of Redemption; to the promise given to Abraham, and renewed to Isaac and to Jacob, and to all that chain of circumstances which paved the way for the great symbolic act of Redemption, when with a mighty hand and a stretched out arm Jehovah brought his people out of Egypt.

It is very important to bear in mind this religious aspect of the history if we would put ourselves in a position rightly to understand it. Of course the facts must be treated like any other historical facts, sifted in the same way, and subjected to the same laws of evidence. But if we would judge of the work as a whole we must not forget the evident aim of the writer. It is only in this way we can understand, for instance, why the history of the Fall is given with so much minuteness of detail, whereas of whole generations of men we have nothing but a bare catalogue. And only in this way can we account for the fact that by far the greater portion of the book is occupied not with the fortunes of nations, but with the biographies of the three patriarchs. For it was to Abraham, to Isaac, and to Jacob that God revealed himself. It was to them that the promise was given, which was to be the hope of Israel till "the fullness of the time" should come. And hence to these wandering sheikhs attaches a grandeur and an interest greater than that of the Babels and Nimrods of the world. The minutest circumstances of their lives are worthier to be chronicled than the rise and fall of empires. And this not merely from the patriotic feeling of the writer as a Jew, but from his religious feeling as one of the chosen race. He lived in the land given to the fathers; he looked for the seed promised to the fathers, in whom himself and all the families of the earth should be blessed.

B. *Unity and Design.* — That a distinct plan and method characterize the work is now generally admitted. This is acknowledged in fact quite as much by those who contend for, as by those who deny the existence of different documents in the book. Ewald and Tuch are no less decided advocates of the unity of Genesis, so far as its plan is concerned, than Ranke or Hengstenberg. Ewald indeed (in his *Composition der Genesis*) was the first who established it satisfactorily, and clearly pointed out the principle on which it rests.

What, then, is the plan of the writer? First, we must bear in mind that Genesis is after all but a portion of a larger work. The five books of the Pentateuch form a consecutive whole: they are not merely a collection of ancient fragments loosely strung together, but, as we shall prove elsewhere, a well-digested and connected composition. [PENTATEUCH.]

The great subject of this history is the establishment of the Theocracy. Its central point is the giving of the Law on Sinai, and the solemn covenant there ratified, whereby the Jewish nation was constituted "a kingdom of priests and a holy nation to Jehovah." With reference to this great central fact all the rest of the narrative is grouped.

Israel is the people of God. God rules in the midst of them, having chosen them to himself. But a nation must have laws, therefore He gives them a law; and, in virtue of their peculiar relationship to God, this body of laws is both religious and political, defining their duty to God as well as their duty to their neighbor. Further, a nation must have a land, and the promise of the land and the preparation for its possession are all along kept in view.

The book of Genesis then (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. In reading it we must remember that it is but a part of a more extended work; and we must also bear in mind these two prominent ideas, which give a characteristic unity to the whole composition, namely, the people of God, and the promised land.

We shall then observe that the history of Abraham holds the same relation to the other portions of Genesis, which the giving of the Law does to the entire Pentateuch. Abraham is the father of the Jewish *Nation:* to Abraham the *Land* of Canaan is first given in promise. Isaac and Jacob, though also prominent figures in the narrative, yet do but inherit the promise as Abraham's children, and Jacob especially is the chief connecting link in the chain of events which leads finally to the possession of the land of Canaan. In like manner the former section of the book is written with the same obvious purpose. It is a part of the writer's plan to tell us what the divine preparation of the world was in order to show, first, the significance of the call of Abraham, and next, the true nature of the Jewish theocracy. He does not (as Tuch asserts) work backwards from Abraham, till he comes in spite of himself to the beginning of all things. He does not ask, Who was Abraham? answering, of the posterity of Shem; and who was Shem? a son of Noah; and who was Noah? etc. But he begins with the creation of the world, because the God who created the world and the God who revealed himself to the fathers is the same God. Jehovah, who commanded his people to keep holy the seventh day, was the same God who in six days created the heavens and the earth, and rested on the seventh day from all his work. The God who, when man had fallen, visited him in mercy, and gave him a promise of redemption and victory, is the God who sent Moses to deliver his people out of Egypt. He who made a covenant with Noah, and through him with "all the families of the earth," is the God who also made himself known as the God of Abraham, of Isaac, and of Jacob. In a word, creation and redemption are eternally linked together. This is the idea which in fact gives its shape to the history, although its distinct enunciation is reserved for the N. T. There we learn that all things were created by and for Christ, and that in him all things consist (Col. i. 16, 17), and that by the church is made known unto principalities and powers the manifold wisdom of God. It would be impossible, therefore, for a book which tells us of the beginning of the church, not to tell us also of the beginning of the world.

The book of Genesis has thus a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. But as the introduction to Jewish history, it makes the universal interest subordinate to the national. Its design is to show how God revealed himself to the first fathers of the Jewish race, in order that he might make to himself a nation who should be his witnesses in the midst of the earth. This is the inner principle of unity which pervades the book. Its external framework we are now to examine. Five principal persons are the pillars, as to speak, on which the whole superstructure rests: Adam, Noah, Abraham, Isaac, and Jacob.

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I. *Adam.* — The creation of the world, and the earliest history of mankind (ch. i.–iii.). As yet, no divergence of the different families of man.

II. *Noah.* — The history of Adam's descendants to the death of Noah (iv.–ix.). — Here we have (1) the line of Cain branching off while the history follows the fortunes of Seth, whose descendants are (2) traced in genealogical succession, and in an unbroken line as far as Noah, and (3) the history of Noah himself (vi.–ix.), continued to his death.

III. *Abraham.* — Noah's posterity till the death of Abraham (x.–xxv. 18). — Here we have (1) the peopling of the whole earth by the descendants of Noah's three sons (xi. 1–9). The history of two of these is then dropped, and (2) the line of Shem only pursued (xi. 10–32) as far as Terah and Abraham, where the genealogical table breaks off. (3) Abraham is now the prominent figure (xii.–xxv. 18). But as Terah had two other sons, Nahor and Haran (xi. 27), some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon (xix. 37, 38), nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly enumerated (xxii. 20–24), chiefly no doubt for Rebekah's sake, who was afterwards the wife of Isaac. Of Abraham's own children, there branches off first the line of Ishmael (xxi. 9, &c.), and next the children by Keturah; and the genealogical notices of these two branches of his posterity are apparently brought together (xxv. 1–6, and xxv. 12–18), in order that, being here severally dismissed at the end of Abraham's life, the main stream of the narrative may flow in the channel of Isaac's fortunes.

IV. *Isaac.* — Isaac's life (xxv. 19–xxxv. 29), a life in itself retiring and uneventful. But in his sons the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in ch. xxix., we hear only so much of it as is necessary to throw light on Jacob's history.

V. *Jacob.* — The history of Jacob and Joseph (xxxvi.–l.). — Here, after Isaac's death, we have (1) the genealogy of Esau, xxxvi., who then drops out of the narrative in order that (2) the history of the patriarchs may be carried on without intermission to the death of Joseph (xxxvii.–l.).

Thus it will be seen that a specific plan is preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. The history of that chosen seed who were the heirs of the promise, and the guardians of the divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile, as the different families drop off here and there from the principal stock, their course is briefly indicated. A hint is given of their parentage and their migrations; and then the narrative returns to its regular channel. Thus the whole book may be compared to one of those vast American rivers which, instead of being fed by tributaries, send off here and there certain lesser streams or bayous, as they are termed, the main current meanwhile flowing on with its great mass of water to the sea.

Beyond all doubt then, we may trace in the book of Genesis in its present form a systematic plan. It is no hasty compilation, no mere collection of ancient fragments without order or arrangement. It coheres by an internal principle of unity. Its whole structure presents a very definite and clearly marked outline. But does it follow from this that the book, as it at present stands, is the work of a single author?

C. *Integrity.* — This is the next question we have to consider. Granting that this unity of design, which we have already noticed, leads to the conclusion that the work must have been by the same hand, are there any reasons for supposing that the author availed himself in its composition of earlier documents? and if so, are we still able by critical investigation to ascertain where they have been introduced into the body of the work?

1. Now it is almost impossible to read the book of Genesis with anything like a critical eye without being struck with the great peculiarities of style and language which certain portions of it present. Thus, for instance, chap. ii. 3–iii. 24 is quite different both from chap. i. and from chap. iv. Again, chap. xiv. and (according to Jahn) chap. xxiii. are evidently separate documents transplanted in their original form without correction or modification into the existing work. In fact there is nothing like uniformity of style till we come to the history of Joseph.

2. We are led to the same conclusion by the *inscriptions* which are prefixed to certain sections, as ii. 4, v. 1, vi. 9, x. 1, xi. 10, 27, and seem to indicate so many older documents.

3. Lastly, the distinct use of the Divine names, *Jehovah* in some sections, and *Elohim* in others, is characteristic of two different writers; and other peculiarities of diction, it has been observed, fall in with this usage, and go far to establish the theory. All this is quite in harmony with what we might have expected *à priori*, namely, that if Moses or any later writer were the author of the book he would have availed himself of existing traditions either oral or written. That they *might have been* written is now established beyond all doubt, the art of writing having been proved to be much earlier than Moses. That they *were* written we infer from the book itself.

Astruc, a Belgian physician, was the first who broached the theory that Genesis was based on a collection of older documents. [PENTATEUCH.] Of these he professed to point out as many as twelve, the use of the Divine names, however, having in the first instance suggested the distinction. Subsequently Eichhorn adopted this theory, so far as to admit that two documents, the one Elohistic, and the other Jehovistic, were the main sources of the book, though he did not altogether exclude others. Since his time the theory has been maintained, but variously modified, by one class of critics, whilst another class has strenuously opposed it. De Wette, Knobel, Tuch, Delitzsch, &c., think that *two* original documents may be traced throughout the work, the Jehovist, who was also probably the editor of the book in its present form, having designed merely to complete the work of the Elohist. Hengstenberg, Keil, Baumgarten, and Hävernick contend for a single author. The great weight of probability lies on the side of those who argue for the existence of different documents. The evidence already alluded to is strong; and nothing can be more natural than that an honest historian should seek to make his work more valuable by embodying in it the most ancient records of his race: the

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higher the value which they possessed in his eyes, the more anxious would he be to preserve them in their original form. Those particularly in the earlier portion of the work were perhaps simply transcribed. In one instance we have what looks like an omission, ii. 4, where the inscription seems to promise a larger cosmogony.[a] Here and there throughout the book we meet with a later remark, intended to explain or supplement the earlier monument. And in some instances there seems to have been so complete a fusion of the two principal documents, the Elohistic and the Jehovistic, that it is no longer possible accurately to distinguish them. The later writer, the Jehovist, instead of transcribing the Elohistic account intact, thought fit to blend and intersperse with it his own remarks. We have an instance of this, according to Hupfeld (*Die Quellen der Genesis*), in chap. vii.: vv. 1–10 are usually assigned to the Jehovist; but whilst he admits this, he detects a large admixture of Elohistic phraseology and coloring in the narrative. But this sort of criticism it must be admitted is very doubtful. Many other instances might be mentioned where there is the same difficulty in assigning their own to the several authors. Thus in sections generally recognized as Jehovistic, chaps. xii., xiii., xix., here and there a sentence or a phrase occurs, which seems to betray a different origin, as xii. 5, xiii. 6, xix. 29. These anomalies, however, though it may be difficult to account for them, can hardly be considered of sufficient force entirely to overthrow the theory of independent documents which has so much, on other grounds, to recommend it. And certainly when Keil, Hengstenberg and others, who reject this theory, attempt to account for the use of the Divine names, on the hypothesis that the writer designedly employed the one or the other name according to the subject of which he was treating, their explanations are often of the most arbitrary kind. As a whole, the documentary character of Genesis is so remarkable when we compare it with the later books of the Pentateuch, and is so exactly what we might expect, supposing a Mosaic authorship of the whole, that, whilst contending against the theory of different documents in the later portions, we feel convinced that this theory is the only tenable one in Genesis.

Of the two principal documents, the Elohistic is the earlier. So far as we can detach its integral portions, they still present the appearance of something like a connected work. This has been very well argued by Tuch (*Die Genesis, Allg. u. Einl.* li.–lxv.), as well as by Hupfeld (*Die Quellen der Genesis*), Knobel, and Delitzsch.

Hupfeld, however, whose analysis is very careful, thinks that he can discover traces of *three* original records, an earlier Elohist, a Jehovist, and a later Elohist. These three documents were, according to him, subsequently united and arranged by a fourth person, who acted as editor of the whole. His argument is ingenious and worthy of consideration, though it is at times too elaborate to be convincing.

The following table of the use of the Divine Names in Genesis will enable the reader to form his own judgment as to the relative probability of the hypotheses above mentioned. Much as commentators differ concerning some portions of the book, one pronouncing passages to be Elohistic, which another with equal confidence assigns to the Jehovist, the fact is certain that whole sections are characterized by a separate use of the Divine names.

(1.) Sections in which Elohim is found exclusively, or nearly so: Chap. i.–ii. 3 (creation of heaven and earth); v. (generations of Adam, except ver. 29, where Jehovah occurs); vi. 9–22 (generations of Noah); vii. 9–24 (the entering into the ark), but Jehovah in ver. 16; viii. 1–19 (end of the flood); ix. 1–17 (covenant with Noah); xvii. (covenant of circumcision), where, however, Jehovah occurs once in ver. 1, as compared with Elohim seven times; xix. 29–38 (conclusion of Lot's history); xx. (Abraham's sojourn at Gerar), where again we have Jehovah once and Elohim four times, and ha-Elohim twice; xxi. 1–21 (Isaac's birth and Ishmael's dismissal), only xxi. 1, Jehovah; xxi. 22–34 (Abraham's covenant with Abimelech), where Jehovah is found once; xxv. 1–18 (sons of Keturah, Abraham's death and the generations of Ishmael), Elohim once; xxvii. 46–xxviii. 9 (Jacob goes to Haran, Esau's marriage), Elohim once, and El Shaddai once; xxxi. (Jacob's departure from Laban), where Jehovah twice [namely, vv. 3 and 49]; xxxiii.–xxxvii. (Jacob's reconciliation with Esau, Dinah and the Shechemites, Jacob at Bethel, Esau's family, Joseph sold into Egypt). It should be observed, however that in large portions of this section the Divine name does not occur at all. (See below.) xl.–l. (history of Joseph in Egypt): here we have Jehovah once only (xlix. 18). [Ex. i.–ii. (Israel's oppression in Egypt, and birth of Moses as deliverer)].

[a] * This remark is unnecessary. In Gen. ii. 4 ff. there is a further account of creation, more particular so far as relates to the first human pair and the provisions made for them. The superscription, "These are the generations of the heavens and of the earth," is specially adapted to such an account. We should not expect from it an account of the creation of the heavens and the earth, or "a larger cosmogony" in any sense. The Hebrew word rendered "generations" properly means *births*, and by metonymy a record of births, a family record. [GENEALOGY; GENERATIONS, Amer. ed.] In such a record incidents of family history would naturally be interwoven (as in ch. v., especially vv. 24, 29, and in xi. 27–32, xxv. 1–8,, and hence the word came to express simply a record of such incidents. Thus in vi 9 ff. and under the heading "These are the generations of Noah," instead of a list of births we find only the chief events of his own life and times. In xxv. 19 this heading is prefixed to the brief family history of Isaac, and in xxxvi 1 to that of Esau, and in xxxvii. 2 to that of Jacob. The birth or origin of the one whose name stands as the subject of this word is seldom included.

Accordingly, we should expect here, under the superscription, "These are the generations of the heavens and of the earth," not an account of their origin, but a continuation and further development of their history, in events connected with them as parts of the same divine plan. And this is what we find. The account of creation is here continued, but with special reference to man, for whom the heavens and the earth were made and in whose history the design of their creation is fully unfolded. Hence all the facts here related are presented from a point of view which has him for its object, and hence the order of sequence here observed in narrating them.

The words, "when they were created," etc., show that the following account belongs to the same period of time as the preceding one, and is a continuation of it. In ver. 5, where the account commences we should translate: "And there was yet no plant of the field in the earth, and no herb of the field had yet sprung up." T. J. C.

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(2.) Sections in which Jehovah occurs exclusively, or in preference to Elohim; iv. (Cain and Abel, and Cain's posterity), where Jehovah 10 times and Elohim only once; vi. 1–8 (the sons of God and the daughters of men, etc.); vii. 1–9 (the entering into the ark), but Elohim once, ver. 9; viii. 20–22 (Noah's altar and Jehovah's blessing); ix. 18–27 (Noah and his sons); x. (the families of mankind as descended from Noah); xi. 1–9 (the confusion of tongues); xii. 1–20 (Abram's journey first from Haran to Canaan, and then into Egypt); xiii. (Abraham's separation from Lot); xv. (Abram's faith, sacrifice, and covenant); xvi. (Hagar and Ishmael), where אֵל רֳאִי once; xviii.–xix. 28 (visit of the three angels to Abram, Lot, destruction of Sodom and Gomorrah) xxiv. (betrothal of Rebekah and Isaac's marriage); xxv. 19–xxvi. 35 (Isaac's sons, his visit to Abimelech, Esau's wives); xxvii. 1–40 (Jacob obtains the blessing), but in ver. 28 ha-Elohim; xxx. 25–43 (Jacob's bargain with Laban), where however Jehovah only once; xxxviii. (Judah's incest); xxxix. (Jehovah with Joseph in Potiphar's house and in the prison); [Ex. iv. 18–31 (Moses' return to Egypt); v. (Pharaoh's treatment of the messengers of Jehovah).]

(3.) The section Gen. ii. 4–iii. 24 (the account of Paradise and the Fall) is generally regarded as Jehovistic, but it is clearly quite distinct. The Divine name as there found is not Jehovah, but Jehovah Elohim (in which form it only occurs once beside in the Pentateuch, Ex. ix. 30), and it occurs 20 times: the name Elohim being found three times in the same section, once in the mouth of the woman, and twice in that of the serpent.

(4.) In Gen. xiv. the prevailing name is El-Elyon (A. V. "the most high God"), and only once, in *Abram's* mouth, "Jehovah the most high God," which is quite intelligible.

(5.) Some few sections are found in which the names Jehovah and Elohim seem to be used promiscuously. This is the case in xxii. 1–19 (the offering up of Isaac); xxviii. 10–22 (Jacob's dream at Bethel): xxix. 31–xxx. 24 (birth and naming of the eleven sons of Jacob): and xxxii. (Jacob's wrestling with the angel); [Ex. iii. 1–iv. 17 (the call of Moses).]

(6.) It is worthy of notice that of the other Divine names Adonai is always found in connection with Jehovah, except Gen. xx. 4; whereas El, El-Shaddai, etc., occur most frequently in the Elohistic sections.

(7.) In the following sections neither of the Divine names occur: — Gen. xi. 10–32, xxii. 20–24, xxiii., xxv. 27–34, xxvii. 40–45, xxix. 1–30, xxxiv., xxxvi., xxxvii., xl., Ex. ii. 1–22.

D. *Authenticity.* — Luther used to say, "Nihil pulcrius Genesi, nihil utilius." But hard critics have tried all they can to mar its beauty and to detract from its utility. In fact the bitterness of the attacks on a document so venerable, so full of undying interest, hallowed by the love of many generations, makes one almost suspect that a secret malevolence must have been the mainspring of hostile criticism. Certain it is that no book has met with more determined and unsparing assailants. To enumerate and to reply to all objections would be impossible. We will only refer to some of the most important.

(1.) The story of Creation, as given in the first chapter, has been set aside in two ways: first by placing it on the same level with other cosmogonies which are to be found in the sacred writings of all nations; and next, by asserting that its statements are directly contradicted by the discoveries of modern science.

Let us glance at these two objections.

(*a.*) Now when we compare the Biblical with all other known cosmogonies, we are immediately struck with the great *moral* superiority of the former. There is no confusion here between the Divine Creator and his work. God is before all things, God creates[a] all things; this is the sublime assertion of the Hebrew writer. Whereas all the cosmogonies of the heathen world err in one of two directions. Either they are Dualistic, that is, they regard God and matter as two eternal co-existent principles; or they are Pantheistic, *i. e.* they confound God and matter, making the material universe a kind of emanation from the great Spirit which informs the mass. Both these theories, with their various modifications, whether in the more subtle philosophemes of the Indian races, or in the rougher and grosser systems of the Phœnicians and Babylonians, are alike exclusive of the idea of creation. Without attempting to discuss in anything like detail the points of resemblance and difference between the Biblical record of creation and the myths and legends of other nations, it may suffice to mention certain particulars in which the superiority of the Hebrew account can hardly be called in question. First, the Hebrew story alone clearly acknowledges the personality and unity of God. Secondly, here only do we find recognized a distinct act of creation, by creation being understood the calling into existence out of nothing the whole material universe. Thirdly, here only is there a clear intimation of that great law of progress which we find everywhere observed. The *order* of creation as given in Genesis is the gradual progress of all things from the lowest and least perfect to the highest and most completely developed forms. Fourthly, there is the fact of a relation between the personal Creator and the work of his fingers, and that relation is a relation of Love: for God looks upon his creation at every stage of its progress and pronounces it very good. Fifthly, there is throughout a sublime simplicity, which of itself is characteristic of a history, not of a myth or of a philosophical speculation.

(*b.*) It would occupy too large a space to discuss at any length the objections which have been urged from the results of modern discovery against the literal truth of this chapter. One or two remarks of a general kind must suffice. It is argued, for instance, that light could not have existed before the sun, or at any rate not that kind of light which would be necessary for the support of vegetable life; whereas the Mosaic narrative makes light created on the first day, trees and plants on the third, and the sun on the fourth. To this we may reply, that we must not too hastily build an argument upon our ignorance. We do not *know* that the existing laws of creation were in operation when

[a] This is capable of proof, not from the meaning of the root בָּרָא, which does not necessarily mean creation out of nothing (though it is never used but of a Divine act), but from the whole structure of the sentence. In the beginning — put that beginning when you will — God, already existent, *created*. But at the time of the Divine act, nothing but God, according to the sacred writer, existed.

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the creative fiat was first put forth. The very act of Creation must have been the introducing of laws; but when the work was finished, those laws may have suffered some modification. Men are not now created in the full stature of manhood, but are born and grow. Similarly the lower ranks of being might have been influenced by certain necessary conditions during the first stages of their existence, which conditions were afterwards removed without any disturbance of the natural functions. And again it is not certain that the language of Genesis can only mean that the sun was *created* on the fourth day. It *may* mean that then only did that luminary become visible to our planet.

With regard to the six days, no reasonable doubt can exist that they ought to be interpreted as six periods, without defining what the length of those periods is. No one can suppose that the Divine rest was literally a rest of 24 hours. On the contrary, the Divine Sabbath still continues. There has been no *creation* since the creation of man. This is what Genesis teaches, and this geology confirms. But God, after six periods of creative activity, entered into that Sabbath in which his work has been not a work of Creation but of Redemption.[a]

No attempt, however, which has as yet been made to identify these six periods with corresponding geological epochs can be pronounced satisfactory.[b] On the other hand, it seems rash and premature to assert that no reconciliation is possible.[c] What we ought to maintain is, that no reconciliation is necessary. It is certain that the author of the first chapter of Genesis, whether Moses or some one else, knew nothing of geology or astronomy. It is certain that he made use of phraseology concerning physical facts in accordance with the limited range of information which he possessed. It is also certain that the Bible was never intended to reveal to us knowledge of which our own faculties rightly used could put us in possession. And we have no business, therefore, to expect anything but popular language in the description of physical phenomena. Thus, for instance, when it is said that by means of the firmament God divided the waters which were above from those which were beneath, we admit the fact without admitting the implied explanation. The *Hebrew* supposed that there existed vast reservoirs above him corresponding to the "waters under the earth." *We* know that by certain natural processes the rain descends from the clouds. But the *fact* remains the same that there are waters above as well as below.

Further investigation may perhaps throw more light on these interesting questions. Meanwhile it may be safely said that modern discoveries are in no way opposed to the great outlines of the Mosaic cosmogony. That the world was created in six periods, that creation was by a law of gradual advance beginning with inorganic matter, and then advancing from the lowest organisms to the highest, that since the appearance of man upon the earth no new species have come into being; these are statements not only not disproved, but the two last of them, at least, amply confirmed by geological research.[d]

(2.) To the description of Paradise, and the history of the Fall and of the Deluge, very similar remarks apply. All nations have their own version of these facts, colored by local circumstances and embellished according to the poetic or philosophic spirit of the tribes among whom the tradition has taken root. But if there be any one original source of these traditions, any root from which they diverged, we cannot doubt where to look for it. The earliest record of these momentous facts is that preserved in the Bible. We cannot doubt this, because the simplicity of the narrative is greater than that of any other work with which we are acquainted. And this simplicity is an argument at once in favor of the greater antiquity and also of the greater truthfulness of the story. It is hardly possible to suppose that traditions so widely spread over the surface of the earth as are the traditions of the Creation, the Fall, and the Deluge, should have no foundation whatever in fact. And it is quite as impossible to suppose that that version of these facts, which in its moral and religious aspect is the purest, is not also, to take the lowest ground, the most likely to be true.

Opinions have differed whether we ought to take the story of the Fall in Gen. iii. to be a literal statement of facts, or whether, with many expositors since the time of Philo, we should regard it as an allegory, framed in childlike words as befitted the childhood of the world, but conveying to us a deeper spiritual truth. But in the latter case we ought not to deny that spiritual truth. Neither should we overlook the very important bearing which this narrative has on the whole of the subsequent history of the world and of Israel. Delitzsch well says, "The story of the Fall, like that of the Creation, has wandered over the world. Heathen nations have transplanted and mixed it up with their geography, their history, their mythology, although it has never so completely changed form and color and spirit, that you cannot recognize it. Here, however, in the Law, it preserves the character of a universal, human, world-wide fact: and the groans of Creation, the Redemption that is in Christ Jesus, and the heart of every man, conspire in their testimony to the most literal truth of the narrative."

The universality of the Deluge, it may be proved, is quite at variance with the most certain facts of geology. But then we are not bound to contend for a universal deluge. The Biblical writer himself, it is true, supposed it to be universal, but that was

[a] Hence the force of our Lord's argument, very generally misunderstood, in John v. 17.

[b] One of the most elaborate of these is by the late Hugh Miller, in his *Testimony of the Rocks*. No man had a better right to be heard, both as a profound geologist and as a sincere Christian. And it is impossible not to admire the eloquence and ingenuity with which he attempts to reconcile the story of Genesis with the story of the rocks. But his argument is far from convincing. And he only attempts to reconcile *three* of the Mosaic days with the three great periods of geology. Another writer, Mr. M'Causland, who has adopted his view, and tried to extend it to the six days, does not seem entitled to speak with authority on the geological question.

[c] As Professor Powell does, in his *Order of Nature*.

[d] I am aware it may be said that the trilobite which is discovered in the lowest fossiliferous rocks is not the lowest type of organic being: but lower forms may have perished without leaving traces behind them. And if not, manifestly in such a narrative as that of Genesis we ought not to expect *minute* accuracy: if the main it is certainly true that, as we advance from the lower to the higher strata, we find a corresponding advance in organic deposits.

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only because it covered what was then the known world: there can be no doubt that it did extend to all that part of the world *which was then inhabited*: and this is enough, on the one hand, to satisfy the terms of the narrative, and on the other, the geological difficulty, as well as other difficulties concerning the ark and the number of animals, disappear with this interpretation. [See NOAH.]

(3.) When we come down to a later period in the narrative, where we have the opportunity of testing the accuracy of the historian, we find it in many of the most important particulars abundantly corroborated.

Whatever interpretation we may be disposed to put on the story of the confusion of tongues and the subsequent dispersion of mankind, there is no good ground for setting it aside. Indeed, if the reading of a cylinder recently discovered at *Birs Nimrûd*[a] may be trusted, there is independent evidence corroborative of the Biblical account. But at any rate the other versions of this event are far less probable (see these in Joseph. *Antiq.* i. 4, § 3; Euseb. *Præp. Ev.* ix. 14). The later myths concerning the wars of the Titans with the gods are apparently based upon this story, or rather upon perversions of it. But it is quite impossible to suppose, as Kalisch does (*Genesis*, p. 313), that "the Hebrew historian converted that very legend into a medium for solving a great and important problem." There is not the smallest appearance of any such design. The legend is a perversion of the history, not the history a comment upon the legend. One of the strongest proofs of the *bonâ fide* historical character of the earlier portion of Genesis is to be found in the valuable ethnological catalogue contained in chap. x. Knobel, who has devoted a volume[b] to the elucidation of this document, has succeeded in establishing its main accuracy beyond doubt, although, in accordance with his theory as to the age of the Pentateuch, he assigns to it no greater antiquity than between 1200 and 1000 B. C.

(4.) As to the fact implied in this dispersion, that all languages had one origin, philological research has not as yet been carried far enough to lead to any very certain result. Many of the greatest philologists[c] contend for real affinities between the Indo-European and the Semitic tongues. On the other hand, languages like the Coptic (not to mention many others) seem at present to stand out in complete isolation. And the most that has been effected is a classification of languages in three great families. This classification, however, is in exact accordance with the threefold division of the race in Shem, Ham, and Japhet, of which Genesis tells us.

(5.) Another fact which rests on the authority of the earlier chapters of Genesis, the derivation of the whole human race from a single pair, has been abundantly confirmed by recent investigations. For the full proof of this it is sufficient to refer to Prichard's *Physical History of Mankind*, in which the subject is discussed with great care and ability.

(6.) It is quite impossible, as has already been said to notice all the objections made by hostile critics at every step as we advance. But it may be well to refer to one more instance in which suspicion has been cast upon the credibility of the narrative. Three stories are found in three distinct portions of the book, which in their main features no doubt present a striking similarity to one another. See xii. 10–20, xx., xxvi. 1–11. These, it is said, besides containing certain improbabilities of statement, are clearly only three different versions of the same story.

It is of course *possible* that these are only different versions of the same story. But is it psychologically so very improbable that the same incident should happen three times in almost the same manner? All men repeat themselves, and even repeat their mistakes. And the repetition of circumstances over which a man has no control, is sometimes as astonishing as the repetition of actions which he can control. Was not the state of society in those days such as to render it no way improbable that Pharaoh on one occasion, and Abimelech on another, should have acted in the same selfish and arbitrary manner? Abraham too *might* have been guilty twice of the *same* sinful cowardice; and Isaac might, in similar circumstances, have copied his father's example, calling it wisdom. To say, as the most recent expositor of this book has done, that the object of the Hebrew writer was to represent *an idea*, such as "the sanctity of matrimony," that "in his hands, the facts are subordinated to ideas," etc., is to cut up by the very roots the historical character of the book. The mythical theory is preferable to this; for that leaves a substratum of fact, however it may have been embellished or perhaps disfigured by tradition.[d]

There is a further difficulty about the age of Sarah, who at the time of the first occurrence must have been 65 years old, and the freshness of her beauty, therefore, it is said, long since faded. In reply it has been argued that as she lived to the age of 127, she was only then in middle life; that consequently she would have been at 65 what a woman of modern Europe would be at 35 or 40, an age at which personal attractions are not necessarily impaired.

But it is a minute criticism, hardly worth answering, which tries to cast suspicion on the veracity of the writer, because of difficulties such as these. The positive evidence is overwhelming in favor of his credibility. The patriarchal tent beneath the shade of some spreading tree, the wealth of flocks and herds, the free and generous hospitality to strangers, the strife for the well, the purchase of the cave of Machpelah for a burial-place, — we feel at once that these are no inventions of a later writer in more civilized times. So again, what can be more life-like, more touchingly beautiful, than the picture of Hagar and Ishmael, the meeting of Abraham's servant with Rebekah, or of Jacob with Rachel at the well of Haran? There is a fidelity in the minutest incidents which convinces us that we are reading history, not fable. Or can anything more completely transport us into patriarchal times than the battle of the kings and the interview between Abraham and Melchisedec? The very opening of the story, "In the days of Amraphel," etc., reads like the work of some old chronicler who

[a] As given by M. Oppert in a paper read before the Royal Society of Literature.

[b] *Die Völkertafel der Genesis.*

[c] As Bopp, Lepsius, Burnouf, &c. See Renan, *Histoire des Langues Sémitiques*, l. v. c. 2, 3.

[d] If the view of Delitzsch is correct, that xii. 10–20 is Jehovistic; xx., Elohistic (with a Jehovistic addition, ver. 18); xxvi. 1–13, Jehovistic, but taken from written documents, this may to some minds explain the repetition of the story

lived not far from the time of which he speaks. The archaic forms of names of places, Bela for Zoar; Chatzatzon Tamar for En-gedi; Emek Shaveh for the King's Vale; the Vale of Siddim as descriptive of the spot which was afterwards the Dead Sea; the expression "Abram the Hebrew;" are remarkable evidences of the antiquity of the narrative. So also are the names of the different tribes who at that early period inhabited Canaan; the Rephaim, for instance, of whom we find in the time of Joshua but a weak remnant left (Josh. xiii. 12), and the Susim, Emim, Chorim, who are only mentioned beside in the Pentateuch (Deut. ii. 10, 12). Quite in keeping with the rest of the picture is Abraham's "arming his trained servants" (xiv. 14) — a phrase which occurs nowhere else — and above all the character and position of Melchisedec. "Simple, calm, great, comes and goes the priest-king of the divine history." The representations of the Greek poets, says Creuzer (*Symb.* iv. 378), fall very far short of this. And as Hävernick justly remarks, such a person could be no theocratic invention; for the union of the kingly and priestly offices in the same person was no part of the theocracy. Lastly, the name by which he knows God, "the most high God, possessor of heaven and earth," occurs also in the Phœnician religions, but not amongst the Jews, and is again one of those slight but accurate touches which at once distinguishes the historian from the fabulist.

Passing on to a later portion of the book we find the writer evincing the most accurate knowledge of the state of society in Egypt. The Egyptian jealousy of foreigners, and especially their hatred of shepherds; the use of interpreters in the court (who, we learn from other sources, formed a distinct caste); the existence of caste; the importance of the priesthood; the means by which the land which had once belonged to free proprietors passed into the hands of the king; the fact that even at that early time a settled trade existed between Egypt and other countries, are all confirmed by the monuments or by later writers. So again Joseph's priestly dress of fine linen, the chain of gold round his neck, the chariot on which he rides, the body-guard of the king, the rites of burial and embalming (though spoken of only incidentally) are spoken of with a minute accuracy, which can leave no doubt on the mind as to the credibility of the historian.

E. *Author and date of composition.* — It will be seen, from what has been said above, that the book of Genesis, though containing different documents, owes its existing form to the labor of a single author, who has digested and incorporated the materials he found ready to his hand. A modern writer on history, in the same way, might sometimes transcribe passages from ancient chronicles, sometimes place different accounts together, sometimes again give briefly the substance of the older document, neglecting its form.

But it is a distinct inquiry who this author or editor was. This question cannot properly be discussed apart from the general question of the authorship of the entire Pentateuch. We shall therefore reserve this subject for another article. [PENTATEUCH.] J. J. S. P.

* The older works on Genesis, and some of the later, are mentioned at the close of the article PENTATEUCH. The principal later works on Genesis are the following: Schumann, *Geneses*, 1829; Tiele, *Das erste Buch Mose's*, 1836; Tuch, *Die Genesis*, 1839; Drechsler, *Die Einheit und Ächtheit der Genesis*, 1838; Hengstenberg, *Die Bücher Mose's und Ægypten*, 1841, trans. by R. D. C. Robbins *Egypt and the Books of Moses*, Andover, 1843 Baumgarten, *Theolog. Commentar zum Pentateuch*, 1843; Schröder, *Das erste Buch Mose*, 1844; De Sola and Lindenthal, *Heb. Scriptures with New Translation and Notes*, 1844; Knobel, *Die Völkertafel der Genesis*, 1850; Keil, *über Gen.* vi. 1–4 (in *Zeitschrift für luth. Theol. u. Kirche*, 1855); Kalisch, *Hist. and Crit. Commentary on the Old Test., Exodus, Genesis, Leviticus*, 1855–1867; Wright, *The Book of Genesis in Hebrew, revised text*, etc., 1859; Reinke, *Die Schöpfung der Welt*, 1859; Knobel, *Die Genesis erklärt* (Lief. xi. of the *Kurzgef. exeget. Handbuch*), 2te Aufl. 1860; Auberlen, *Die göttliche Offenbarung*, 1861 (the portion relating to the first eleven chapters trans. in the *Bibl. Sacra*, 1865, pp. 395–439); Delitzsch *Comm. über die Genesis*, 3te Ausg. 1860; Murphy *Critical and Exegetical Commentary, with a new translation*, Genesis, 1863, Exodus, 1866; Böttcher, *Neue exeget.-krit. Ährenlese*, Abth. i. 1863, Lange, *Die Genesis*, 1864 (Amer. ed. by Prof. Tayler Lewis, in press, 1867); Bosizio, *Das Hexaemeron und die Geologie*, 1865; Schultz, *Die Schöpfungsgeschichte nach Naturwissenschaft und Bibel*, 1865; Keil (in Keil and Delitzsch's *Bibl. Comm.*), *Genesis und Exodus*, 2te Aufl. 1866; Quarry, *Genesis and its Authorship*, 1866; Hirsch, *Die Genesis übersetzt und erläutert*, 1867; Conant, *The Book of Genesis, revised English version, with explanatory and philological notes* (in press, 1867).

T. J. C.

GENNE'SAR, THE WATER OF (τὸ ὕδωρ Γεννησάρ; [Alex. Sin.^{ca} του Γ.; Sin.^{1} του Γεννησαι;] Joseph. *Ant.* xiii. 5, § 7, τὰ ὕδατα τὰ Γεννησάρα λεγ.: *Aqua Genesar*), 1 Macc. xi. 67. [GENNESARET.]

GENNES'ARET, LAND OF (ἡ γῆ Γεννησαρέτ: *terra Genesar, terra Genesareth*). After the miracle of feeding the five thousand, our Lord and his disciples crossed the Lake of Gennesaret and came to the other side, at a place which is called "the land of Gennesaret" (Matt. xiv. 34; Mark vi. 53). It is generally believed that this term was applied to the fertile crescent-shaped plain on the western shore of the lake, extending from *Khan Minyeh* on the north to the steep hill behind *Mejdel* on the south, and called by the Arabs *el-Ghuweir* "the little Ghor." The description given by Josephus (*B. J.* iii. 10, § 8) would apply admirably to this plain. He says that along the lake of Gennesaret there extends a region of the same name, of marvelous nature and beauty. The soil was so rich that every plant flourished, and the air so temperate that trees of the most opposite natures grew side by side. The hardy walnut, which delighted in cold, grew there luxuriantly; there were the palm-trees that were nourished by heat, and fig-trees and olives beside them, that required a more temperate climate. Grapes and figs were found during ten months of the year. The plain was watered by a most excellent spring called by the natives Capharnaum, which was thought by some to be a vein of the Nile, because a fish was found there closely resembling the *coracinus* of the lake of Alexandria. The length of the plain along the shore of the lake was thirty stadia, and its breadth twenty. Making every allowance for the coloring given by the historian to his description, and for the neglected condition of *el-Ghuweir* at

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the present day, there are still left sufficient points of resemblance between the two to justify their being identified. The dimensions given by Josephus are sufficiently correct, though, as Dr. Thomson remarks (*Land and Book*, p. 348), the plain "is a little longer than thirty, and not quite twenty furlongs in breadth." Mr. Porter (*Handb.* p. 429) gives the length as three miles, and the greatest breadth as about one mile.[a] It appears that Professor Stanley either assigns to "the land of Gennesaret" a wider signification, or his description of its extent must be inaccurate; for, after calling attention to the tropical vegetation and climate of the western shores of the lake, he says: "This fertility . . . reaches its highest pitch in the one spot on the western shore where the mountains, suddenly receding inland, leave a level plain of five miles wide, and six or seven miles long. This plain is 'the land of Gennesareth'" (*S. & P.* p. 374). Still his description goes far to confirm in other respects the almost exaggerated language in which Josephus depicts the prodigality of nature in this region. "No less than four springs pour forth their almost full-grown rivers through the plain; the richness of the soil displays itself in magnificent corn-fields; whilst along the shore rises a thick jungle of thorn and oleander, abounding in birds of brilliant colors and various forms." Burckhardt tells us that even now the pastures of *Khan Minyeh* are proverbial for their richness (*Syria*, p. 319).

In the *Journal of Classical and Sacred Philology* (ii. 290–308) Mr. Thrupp has endeavored to show that the land of Gennesaret was not *el-Ghuweir*, but the fertile plain *el-Bathhah* on the northeastern side of the lake. The dimensions of this plain and the character of its soil and productions correspond so far with the description given by Josephus of the land of Gennesaret as to afford reasonable ground for such an identification. But it appears from an examination of the narrative in the Gospels, that, for other reasons, the plain *el-Bathhah* is not the land of Gennesaret, but more probably the scene of the miracle of feeding the five thousand. After delivering the parable of the Sower, our Lord and his disciples left Capernaum, near which was the scene of the parable, and went to Nazareth (Matt. xiii. 54; Mark vi. 1). It was while he was here, apparently, that the news was brought him by the Apostles of the death of John the Baptist (Matt. xiv. 13; Mark vi. 30). He was still, at any rate, on the western side of the lake of Tiberias. On hearing the intelligence "he departed thence by ship into a desert place apart" (Matt. xiv. 13; Mark vi. 32), the "desert place" being the scene of the miraculous feeding of the five thousand, and 'belonging to the city called Bethsaida" (Luke ix. 10). St. John (vi. 1) begins his account of the miracle by saying that "Jesus went *over* the sea of Galilee" — an expression which he could not have used had the scene of the miracle lain on the western shore of the lake, as Mr. Thrupp supposes, at *el-Ghuweir*. It seems much more probable that it was on the eastern or northeastern side After the miracle Jesus sent his disciples in the boat to the other side (Matt xiv. 22), towards Bethsaida (Mark vi. 45), in order to go to Capernaum (John vi. 17), where he is found next day by the multitudes whom he had fed (John vi. 24, 25); boat came to shore in the land of Gennesar seems, therefore, perfectly clear, whatever actual positions of Capernaum and the scene miracle, that they were on *opposite* sides lake, and that Capernaum and the land of G aret were close together on the *same* side.

Additional interest is given to the land o nesaret, or *el-Ghuweir*, by the probability t scenery suggested the parable of the Sower. admirably described by Professor Stanley. " was the undulating corn-field descending water's edge. There was the trodden pa running through the midst of it, with no fe hedge to prevent the seed from falling her there on either side of it, or upon it; itself with the constant tramp of horse and mul human feet. There was the 'good' rich soil, distinguishes the whole of that plain and its borhood from the bare hills elsewhere desce into the lake, and which, where there is no ruption, produces one vast mass of corn. was the rocky ground of the hillside protr here and there through the corn-fields, as else through the grassy slopes. There were the bushes of thorn — the 'Nabk,' that kind of tradition says that the Crown of Thorns was — springing up, like the fruit-trees of the mo land parts, in the very midst of the waving wh (*S. & P.* p. 426). W. A. W.

* The interest of this plain arises especially its connection with the life and ministry of our L Ebrard discusses anew the question whether C naum was situated here or not, in the *Theol. dien und Kritiken* for 1867, pp. 723–741. He ad that the fountain of Capernaum (Καφαρναούμ) tioned by Josephus (*B. J.* iii. 10, § 8) is no d the Round Fountain (*'Ain Mudawwarah*) near south end of the plain, but maintains that the of Capernaum itself, which he identifies with Κεφαρνόμη of Josephus (*Vit.* 72), was at *Tell H* at the north end of the lake and beyond the pl He replies very pertinently to Dr. Robinson's jections to regarding the Round Fountain as one intended by the Jewish historian. But on other hand, this concession as to the situation the fountain of Capernaum has been supposed most writers to determine the situation of the to of Capernaum; [b] for it is not easy to believe tha fountain and a town, both known by the same co mon name, would be at such a distance from e other. Ebrard lays special stress on the termi tion of the ancient name as still heard in *H* and also on the fact that important ruins are fo at *Tell Hûm*, which are not found at *'Ain Mud wurah*. These are points worthy of consideratio He urges also that Josephus, in speaking of t fountain (Καφαρναούμ) as "so called by the peo of that region," means to express a doubt wheth it was rightly so called. It is not a necessary infe ence, for Josephus might very naturally expre himself in that manner because he was writing a distant land for foreign readers. The articl aside from its more direct object, is valuable for th incidental information which it furnishes respectin the topography of the western shore of the lak [See CAPERNAUM, Amer. ed.] H.

a * This is also Dr. Robinson's estimate (*Phys Geogr.* p. 78). H

b * Yet a few others also (see *e. g.* Wilson's *Lands of the Bible*, ii. 139 ff.) have thrown out this idea of separation of the fountain and the town from eac other. h.

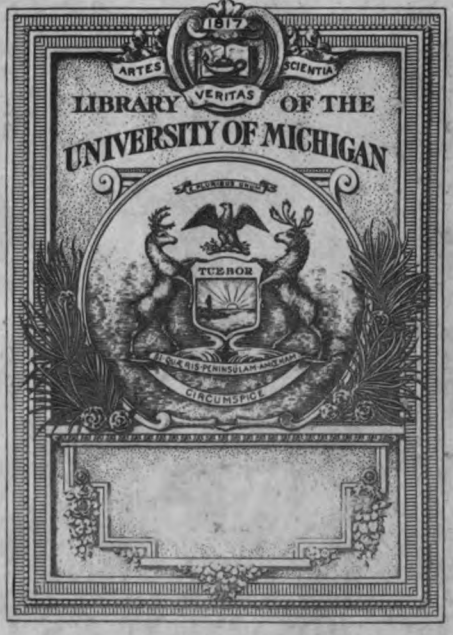
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